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pp. 236-38.) The true monad is impenetrable by all else and unassailable. The rest of the universe exists for it only through its own proper activity, its "representation" of the same to itself. Nothing exists for the conscious being unless through its own activity. To realize in itself adequately the universe, to annul its own inadequacy, is its immortal task.

To suppose an Absolute Self-consciousness that created or posited conscious beings in order to reflect Itself in them, and then to cancel them in death, is to suppose a consciousness that failed adequately to realize itself, that could not attain to complete reflection into itself, and hence that failed of complete self-consciousness. For the only thing necessary to be fully understood here in order to see the utter impossibility of such a theory as we suppose, is the nature of consciousness as a form of reflection into itself through recognition. The reflection into itself must be mutual in order to be at all. The highest category of Philosophy, The IDEA, is that of mutuality as prevailing in Absolute Self-determination—the mystery of the Trinity when stated in the language of Religion.

Therefore a general Reason which swallowed up, like Saturn, its particular realizations, would, through the fact that it could act externally as negative unity on the particular individual, absolutely preclude the possibility of reflecting itself in the particular individual, for such reflection must necessarily demand free individuals who are their own negative unity. Hence such an external Reason would of necessity be unconscious, and hence not its own negative unity; but this is impossible, as the dialectic proves. Therefore the existence of conscious beings is of necessity the existence of immortal beings.

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## BOOK NOTICES.

*Programm des Gymnasiums zu Meldorf, etc.* Meldorf: 1873.

This Programme contains an able article discussing the question, "What reforms appear to be necessary in the present *status* and functions of Evangelical religious instruction in the Gymnasia?"

*Im Lande der Denker! Philosophische Abhandlung bezüglich einer Neugestaltung unseres Culturideals.* Von Moritz Müller. Zweite Ausgabe. Berlin: 1873.

In the first part of this volume the author discusses with his usual vigor the question of "Latin instruction in our common schools, and the honor paid to Greek and Roman culture." He quotes the remark of Oerstedt, "that general culture could be best obtained through an extensive study of the various branches of science and through a more intimate study of the mother-tongue, combined with a familiar and accurate acquaintance with foreign living languages." The remark of Schopenhauer should be quoted alongside: "A man who does not understand Latin is like one who walks through a beautiful region in a fog; his horizon is very close to him. He sees only the nearest things clearly, and a few steps away from him the

outlines of everything become indistinct or wholly lost. The horizon of the Latin scholar extends far and wide through the centuries of modern history, the middle ages, and antiquity." The Latin scholar, in fact, has become conscious of the traces of the Roman contribution to our civilization, the most considerable contribution that it has received. Our consciousness of justice, and of the necessity of formal, legal conventionalities in the dealing of man with man, has been inherited from Rome; without these formalities the selfishness of the individual could not be sifted out or clarified sufficiently to admit of civil freedom.

The second part of the book treats of "Instruction in our common schools and the study of German and French."

Such discussions will forward the cause of Educational Psychology by inciting educators to inquire into the exact function of the different branches of study. Mere tradition is not a sufficient ground on which to retain the disciplines of the course of study.

From Moritz Müller of Pforzheim we have received also the following articles:

*Die Berufung auf Dr. Pfeiffer.* A sociological discussion.

*Mama Henne.* A defence of his position on Materialism, &c.

*Einiges gegen den Gottes-und Unsterblichkeitsläugner, David Strauss.* (Some Words against the God and Immortality-denier, David Strauss.)

*Trendelenburg und Hegel von Karl Rosenkranz.* Published in *Die Gegenwart*, No. 28, August, 1872. Berlin.

This article is a contribution to the task of properly appreciating the position of Trendelenburg in the history of Philosophy, and especially his relation to Hegel.

*Philosophische Schriften von Franz Hoffmann.* Dritter Band.

In the "Blätter für literarische Unterhaltung," Nos. 21 and 22, appears a contribution by Alexander Jung, devoted to a consideration of the above named work of Dr. Hoffmann; and also to his edition of a work, in three volumes, on "Popery in contradiction with Reason, Morals, and Christianity, exhibited in its history."

*Indberetning om Bergens Observatorium i aarene 1868, 1869, og 1870.* Af J. J. Astrand.—Also by same author, *Ny Interpolationsmethode.*

The Report of this distinguished Observatory is printed in Danish, with a German translation in parallel columns.

*Half-hour Recreations in Popular Science.* No. 3: Spectrum Analysis Explained. illustrating its uses to Science. and including the Theory of Heat, Light, and Color. By Profs. Schellen, Roscoe, and Huggins. Boston: Lee & Shepard. 1873. For sale by Soule, Thomas & Wentworth, St. Louis.

*Same.* Part 6. *Unconscious Action of the Brain and Epidemic Delusions.* By Dr. W. B. Carpenter, F.R.S. Boston: Estes & Lauriat. 1873. For sale by the St. Louis Book and News Company.

*Same.* No. 5. *Nebulæ, Comets, Meteoric Showers; and the Revelations of the Spectroscope regarding them.* By Prof. H. Schellen and others. — *Coral and Coral Islands.* By Prof. J. D. Dana. For sale by St. Louis Book and News Company.