

## X.—NEW BOOKS.

*The Physical Basis of Mind.* With Illustrations. Being the Second Series of *Problems of Life and Mind.* By GEORGE HENRY LEWES. London: Trübner & Co. 1877. Pp. 493.

This work, of whose contents a general notion was given in last number before its publication, has now appeared. It will be reviewed later on.

*A Critical Account of the Philosophy of Kant,* with an Historical Introduction. By EDWARD CAIRD, M.A., Professor of Moral Philosophy in the University of Glasgow, late Fellow and Tutor of Merton College, Oxford. Glasgow: Maclehose. 1877. Pp. 673.

Due criticism will be offered on this elaborate and important work. Meanwhile the following extracts are made from the preface, giving a notion of its scope and method.

"The object of this work is to explain the Critical Philosophy in its relation to the general development of Philosophy, and especially to the stages of that development which immediately preceded it. I have therefore found it necessary to give a short account of the tendencies and methods of the three great modern schools of speculation, which were founded by Descartes, by Locke, and by Leibnitz. The influence of Descartes and Spinoza upon Kant was remote and indirect; that of Locke and Hume on the one hand, and of Leibnitz and Wolff on the other, was direct and immediate. As regards the philosophy of Locke and Hume, the exhaustive work of Mr. Green made it unnecessary for me to enter into much detail. As regards the philosophy of Leibnitz, there is, so far as I know, no satisfactory account or criticism of it in the English language: and for that reason, as well as because the connection of his speculations with those of Kant has not received so much attention, I have given more space to the examination of that author.

"It was originally my intention to give a general account of the development of the philosophy of Kant, without specially examining his different works, or following minutely his own division of the subject. But I soon found that, especially in the case of the *Critique of Pure Reason*, it was almost impossible to separate the substance of the Critical Philosophy from Kant's mode of exhibiting it. The *Critique*, besides, has become the subject of so much controversy, that any account of its doctrines requires a running commentary on the text to justify it. For these reasons, as well as for the convenience of students, I have thought it advisable, in the first place, to state what I believed to be the meaning of each considerable section of the *Critique*, and then to add such comments and criticisms as seemed to be necessary. In some few cases, where it would have involved unnecessary repetition, I have not rigidly adhered to this method of separating explanation from criticism; but in these cases, I think the distinction has been sufficiently indicated to save the reader from any confusion."

"I hope at some future time to complete the general plan of this work in another volume on the Ethical and Æsthetical works of Kant, especially the *Critique of Practical Reason* and the *Critique of Judgment*."

*System of Positive Polity.* By AUGUSTE COMTE. Vol. IV., containing the Theory of the Future of Man, with an Appendix consisting of Early Essays on Social Philosophy. London: Longmans & Co. 1877. Pp. 678.

"This volume was published by the author in August, 1854. All the 'Positive Polity' [within this volume, pp. 431] has been translated by Richard Congreve. The General Appendix, which contains all the Early Essays of the author on Social Philosophy, has been translated by Henry Dix Hutton. The Marginal Notes and the Table of Contents have been added by the translators, aided, so far as the first part of the volume is concerned, by Samuel Lobb. The Index is the work of Frederick Harrison." Vols. I and II appeared in 1875, and Vol. III. in 1876, as previously noted in MIND. Both translators and publishers are to be congratulated on the completion of their great enterprise.

*Outlines of Biblical Psychology.* By J. T. BECK, D.D., Prof. Ord. Theol., Tübingen. Translated from the Third enlarged and corrected German Edition, 1877. Edinburgh: T. & T. Clarke. 1877. Pp. 170.

Originally published in 1843; the Second Edition in 1862. The work is in three chapters: I. Life of the Human Soul as *Nephesh* (soul), A. General view of the subject, B. Operations of the soul as at once sensible and spiritual: II. Life of the Human Soul as affected by *Ruach* (spirit), A. General view of the life of the spirit, B. Operations of spirit in the soul: III. Life of the Human Soul as centered in *Lebh* (heart), A. Essential nature of the heart, B. Relations of the heart to the life.

*The Lunacy Acts.* By DANBY P. FRY, of Lincoln's Inn, Barrister-at-Law. Second Edition. London: Knight & Co., Maxwell & Co. 1877. Pp. 771.

Contains all the statutes relating to private, pauper and criminal lunatics, Commissions of Lunacy, public and private Asylums, and the Commissioners in Lunacy, with an introductory commentary, notes to the statutes, including references to decided cases, and a copious index. The statement of the law under all the above heads is brought down to the present time from 1864, the date of the former edition.

*The Cure and Cure of the Insane.* By J. MORTIMER GRANVILLE M.D., F.S.S., &c. 2 Vols. London: Hardwicke and Bogue. 1877. Pp. 356, 300.

Reports of the *Lancet* Commission on Lunatic Asylums, 1875-7, for Middlesex, the City of London and Surrey, with a digest of the principal records extant, and a statistical review of the work of each Asylum from the date of its opening to the end of 1875.

*History of Materialism, and Criticism of its Present Importance.* By FREDERICK ALBERT LANGE. Authorised Translation by Ernest Chester Thomas. Vol. I. London: Trubner & Co. 1877. Pp. 330.

This translation, when completed, will be in three volumes, the whole work standing first in the projected series entitled 'The English

and Foreign Philosophical Library'. The present volume brings down the history to the end of the 17th century, giving thus three parts out of the four included by Lange in his first book, which extends to Kant: the remaining volumes will speedily follow. The second edition, published in 1873, two years before the author's death, is followed in the translation, but there is incorporated from the newly published third edition (otherwise not different from the second) the short biographical sketch to which reference was made in *MIND*, No. V., p. 138. The English and Foreign Philosophical Library could not be more worthily inaugurated than by a translation of Lange's great work.

*Die Philosophische Geschichtsauffassung der Neuzeit.* Erste Abth., bis 1700. Von RICHARD MAYR. Wien: Holder. 1877. Pp. 248.

A critical account of theories of the Philosophy of History, to be brought down to the present time in three more Parts. Besides philosophers proper, historians also are reviewed when their work has been inspired by philosophical theory. The author does not proceed upon any hard and fast definition of philosophy or aim at an *a priori* construction of history, but brings criticism to bear on the various theories as they arise. His own philosophical views, related mainly to those of Kant and Schopenhauer, will emerge more clearly in the later parts of the work. He claims for it the character of being the first comprehensive monograph on the subject in German literature. The topics of Part I are, in order, as follows: Philosophy of History and Christian Theology; Renaissance of the ancient 'Historiosophy'; Political theory in the 16th century (Machiavelli, Bodin); *Regnum humanis* (Bacon, Hobbes); The English *Aufklärung* (Physical Science, Locke, &c.); Cartesianism; Scepticism in France (Bayle, &c.); Spinoza; Leibnitz and his time; Vico.

*Die Axiome der Geometrie.* Eine philosophische Untersuchung der Riemann-Helmholtz'schen Raumtheorie. Von Dr. BENNO ERDMANN, Privatdocenten der Philosophie an der Universität zu Berlin. Leipzig: Voss. 1877. Pp. 174.

An attempt to reconcile the conflict of opinions as to the analytic validity and philosophical import of the geometrical theories of Riemann and Helmholtz. Their import is exaggerated by some, and their validity is questioned by others, in a way which satisfies the author that they are misunderstood. He therefore seeks to explain the development and true character of the theories, and comes to the conclusions: (1) That their import, as far as *psychology* is concerned, lies in the confirmation they give to the empiristic space-theory of modern physiology; (2) that, in respect of the philosophical *theory of cognition*, they have only a negative value, as excluding the rationalistic view of space as the necessary and only possible 'form' of sensibility. They are consistent with *any* of the different forms of the experientialist theory of cognition.

*Der Gegensatz des Classischen und des Romantischen in der neuern Philosophie.* Von CONRAD HERMANN, Professor. Leipzig : Schäfer. 1877. Pp. 259.

(1) Classicism and Romanticism ; (2) Kant's moral philosophy as related to the principle of Classicism ; (3) Method of Ancient and Mediæval Philosophy ; (4) Kant and Classicism generally ; (5) The connection between the Later Philosophy and Poetry in Germany ; (6) Aim of the history of the Later Philosophy ; (7) German Philosophy and national life ; (8) Philosophy of History as a basis of a Universal Philosophy ; (9) Philosophy since Kant ; (10) Hegel ; (11) Materialistic Pessimism ; (12) Teleological Philosophy ; (13) Philosophy and its divisions ; (14) The formal side and problem of Philosophy ; (15) Philosophy and Religion.

*Theorie du Fatalisme* (Essai de Philosophie Materialiste). Par B. CONTRA, professeur de droit civil à l'Université de Jassy. Bruxelles : Mayolez. 1877. Pp. 312.

An explicit assertion of Materialism, dealing mainly with psychological phenomena, after a short consideration of social phenomena and a reference to physiological and physical phenomena. In a concluding chapter the theory of "Fatalism" is declared to be "perhaps the only philosophical system that explains and is in harmony with everything". The essay was first published in the Roumanian journal *Convorbiri literare* of Jassy, in 1875-6.

*Die Naturwissenschaftlichen Grundlagen der Philosophie des Unbewussten.* Von OSCAR SCHMIDT. Leipzig : 1877. Pp. 86.

Hartmann's attempt to reinstate the teleological method in the biological sciences is here fully dealt with by a trained and skilful hand. The critic charges Hartmann with looseness in the selection of his authorities, with inexactness in the statement of facts, and finally with a complete misapprehension of the method and scope of modern science. He ridicules Hartmann's "method" of calling in the aid of a supernatural and quasi-spiritual principle whenever a physical phenomenon is not as yet fully accounted for by mechanical causes, and contends, for example in reference to Hartmann's discussion of Darwinism, that he fails to grasp the possibilities of explanation supplied by the physical causes to which the phenomena of life may even now be referred. Prof. Schmidt mentions by the way that rumour assigns to Hartmann himself the authorship of an anonymous publication *Das Unbewusste vom Standpunkte der Physiologie u. Descendenztheorie*, containing a very effective refutation of his teleology.

*Anthropologische Vorträge.* Von J. HENLE. Braunschweig 1877. Pp. 130.

In these lectures, which though given before lay audiences consisting largely of women have considerable precision of statement and close-

ness of argument, Professor Henle, the famous anatomist, deals with a number of subjects psychological and metaphysical which are susceptible of being approached from the standpoint of a physiologist. These are 'Grace,' 'Faith and Materialism,' 'Natural History of Sighing,' 'Physiology of Emotion' (*Affecte*), 'Taste and Conscience,' and 'Temperament'. Among many points of interest to the student of Psychology may be mentioned the definition of graceful movements as those "which reach their object with the least expenditure of means", the conception of emotion and its expression as a form of "intellectual representation with nerve-sympathies," and analogous to the so-called "sympathetic" sensations and movements; and the attempt to arrive at a normal innate form for aesthetic taste and for conscience alike, as determined by the human type and made known by the sentiments of the majority. The essay on 'Temperament' is curious as an attempt by a modern physiologist to give a truly scientific basis to the principal distinctions of temperament so long maintained by a now obsolete physiology. Henle reasons that there are various degrees of innate inherent activity or *tonus* in the sensory as in the motor nerves, and that these determine the different grades of natural sensibility. When this is low we have the phlegmatic temperament. The sanguine temperament (or "erethism") rests on a high degree of sensibility coupled with relatively rapid exhaustion of nerve. The choleric disposition on the other hand implies, with a considerable measure of *tonus*, a certain tenacity or persistence in nervous action. The melancholic temperament cannot be defined in relation to mere quantity of nervous action; it may be connected with a high degree of *tonus* and a special tendency to carry out the "sympathies" belonging to emotion rather than voluntary actions. The author, differing from Kant and Johannes Muller and siding with Lotze, is disposed to discard the supposition of special degrees of sensibility to pleasure or to pain.

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#### XI—NEWS.

Professor Gomperz, whose former communication to the Vienna Academy of Sciences (Philosophico-Historical Class), on Epicurus's doctrine of Volition was noted in *MIND*, No. III., p. 443, has now communicated (at the sitting of 28th February last) intelligence of an interesting discovery he has made at Naples, while examining the copies not yet published of the papyrus-rolls found at Herculaneum. The Roll numbered 1191 (without title) proves to be a new fragment of the treatise *περι φύσεως*, and, as it happens, a third transcript of the same book of which he formerly showed Rolls 697 and 1056 to be different copies. Comparing the third copy with the two others, he is able to add a number of new fragments besides filling in gaps in the passages known already. And the additions all have reference to the doctrine of Will, which is so peculiarly interesting in the philosophical system of Epicurus. Prof. Gomperz is now engaged on the examination of the original papyrus itself.