

the effect that Mr. Spencer's works exhibit several different methods for the unification of knowledge which, being inconsistent, are mutually destructive. Ch. II. is a reply to Mr. Spencer's criticism, including a discussion of theories of knowledge. Ch. III. treats of several miscellaneous questions related to the study. Ch. IV. is an examination of Mr. Spencer's mode of affiliation of Psychological evolution upon Evolution in general, showing the want of continuity of the methods proposed. In the last section of this chapter the efficacy of the 'Double-aspect' theory as a means of explanation is discussed; a criticism of the views of Clifford and Bain upon this subject being given in an appendix. Ch. V. is a study of the *Principles of Biology* with regard to its place in Mr. Spencer's system. The deductive method of reconstruction is strictly criticised, and is found to be of value only so far as it is coincident with knowledge arrived at by *a posteriori* methods, and to be of no efficacy in filling up the blanks at present existing in biological science. Various imperfections of logical continuity are pointed out and the methods of affiliation upon evolution in general are condemned."

The Scientific Basis of National Progress, including that of Morality.
By G. GORR, LL.D., F.R.S. London: Williams & Norgate,
1882. Pp. 218.

"The greatest obstacle to the discovery of new knowledge in this country lies in a widespread ignorance of the dependence of human welfare upon scientific research. I propose therefore to show, in a brief manner, that the essential starting-point of human progress lies in scientific discovery; also that new truths are evolved by original research made in accordance with scientific methods; and to illustrate these statements by examples; also to point out how such research can be encouraged. The book is divided into four chapters, *viz.*:—1st, The Scientific Basis of Material Progress; 2nd, The Scientific Basis of Mental and Moral Progress; 3rd, New Truth and its Relation to Human Progress; and 4th, The Promotion of Original Scientific Research."

Outlines of Primitive Belief among the Indo-European Races. By
CHARLES FRANCIS KEARY, M.A. London: Longmans, 1882.
Pp. xxi., 533.

"There are two roads along which students are now travelling towards (we may reasonably hope) the same goal of fuller knowledge touching Pre-historic Belief. One way is that of Comparative Mythology. . . . The other method, which is an historical rather than a scientific one, may be called the study of the History of Belief. In it our eyes are for the time being fixed upon a single race of men; and it is the relationship of these people to the world by which they are surrounded that we seek to know." These "outlines of early Aryan belief belong to the class of studies which are distinctly historical in character. They are not designed to establish any new theory of the origin of belief among mankind; nor are they meant to deal with theories which relate to creeds other than the Indo-European. They are essentially a record of facts."

Means for Learning how to Reason certainly and easily: with the Elementary Ideas of Logic. Posthumous work of MARQUIS DE CONDORCET. Published by his Widow, Mme. de Condorcet. Translated by J. Kaines, D.Sc. London: Reeves & Turner, 1882. Pp. 95.

This little work, composed in Condorcet's last days just before his

tragic and published afterwards from the leaves he had transmitted one by one to his wife from his hiding-place, consists of two nearly equal parts—(1) twelve short Lessons, expounding the formation of numbers and the four fundamental processes of reckoning; (2) a series of Observations on each lesson for the guidance of teachers, directing them how to give and apply the lessons, and also how to make clear to the youngest comprehension the logical principles involved in the various steps of the processes. The treatise, besides being admirably lucid throughout, is often marked by original insight; and intelligent teachers will thank the translator for making it accessible to them.

Religion and Philosophy in Germany. A Fragment by HEINRICH HEINE. Translated by JOHN SNODGRASS. ("English and Foreign Philosophical Library.") London: Trübner, 1882. Pp. 177.

The sketches here translated first appeared in French in 1833, though they seem to have been originally composed, as they afterwards were also published, in German. The translator has taken the German text as the basis of his version, but notes all changes of importance introduced into the revised French Edition which last left Heine's hands. As an attempt, not without some measure of success, to give English readers an idea of Heine's characteristic style, the translator's work deserves acknowledgment. The sketches, however, written as they were for effect at the time, have hardly such permanent value as very well justifies their admission into the "English and Foreign Philosophical Library".

The Sarva-Darśana-Samgraha or Review of the Different Systems of Hindu Philosophy. By MĀDHAVA ĀCHĀRYA. Translated by E. B. Cowell, M.A., Professor of Sanskrit in the University of Cambridge, and A. E. Gough, M.A., Professor of Philosophy in the Presidency College, Calcutta. ("Trübner's Oriental Series.") London: Trübner, 1882. Pp. ix., 281.

The work here translated was first printed in 1858, but had been used in 1828 by Wilson in his "Sketch of the Religious Sects of the Hindus". The author, who flourished in South India in the 14th century, passes in review the sixteen philosophical systems then current, "and gives what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them". "The systems form a gradually ascending scale,—the first, the Chārvāka and Bauddha, being the lowest as the furthest removed from the Vedānta, and the last, the Sāṅkhya and Yoga, being the highest as most nearly approaching it." Prof. Cowell "can hardly imagine a better guide for the European reader who wishes to study any one of these Darśanas in its native authorities".

Théorie des Sciences. Plan de Science intégrale. Par L. BOURDEAU. 2 Tomea. Paris: Germer Baillière, 1882. Pp. xx., 490, 634.

The author of this work essays a task not different from that of Comte in the *Philosophie Positive*, so far as Comte was concerned (as