

FRIEDRICH EDUARD BENEKE. *THE MAN AND HIS PHILOSOPHY. An Introductory Study.* By *Francis Burke Brandt, Ph.D.* New York: Macmillan & Co. Berlin: Mayer & Müller. 1895. Pages, 167. Price, \$1.00.

Mr. Brandt's study is the fourth number of the Columbia College Contributions to Philosophy, Psychology, and Education, the purpose of which we have mentioned before in *The Monist*. The study gives a biography of Beneke and a relatively complete analysis of his philosophy. Its underlying thought, which is rather novel, is that "the true development after Kant (of the German idealistic "philosophy) is to be found, not in Fichte, Schelling, and Hegel, but in the philosophical system of Friedrich Eduard Beneke, . . . in other words, that in the "philosophy of Beneke we have both in outcome and in method the profoundest "metaphysical insight of our century,"—a claim which Mr. Brandt properly characterises as a bold one, but which he believes the evidence of his pages will justify. As Beneke has been much neglected, curious students of philosophy will find, perhaps, in this monograph of Mr. Brandt the completest account of his philosophy in English, although we may remark that a discussion of his psychology was given in a large work on *Occult Phenomena*, published some five or six years ago by Dr. Raue of Philadelphia.

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THE PROPHETS OF ISRAEL. *Popular Sketches from Old Testament History.* By *Charles Henry Cornill*, Doctor of Theology and Philosophy, and Professor of Old Testament History in the University of Königsberg, Germany. Frontispiece, Michael Angelo's Moses. Chicago: The Open Court Publishing Co. 1895. Pages, 200. Price, \$1.00.

No branch of science, in the last century, has undergone such a profound revolution as that of Old Testament research. In the place of the traditional representation of the religious history of Israel has been substituted a rigorous historical mode of view, which discovers in the process in question an organic development, and assigns to each isolated event its natural position in the whole, and by reference to this whole comprehends and explains each event. At first, even professional scholars received this organic view of the Old Testament with distrust and repugnance; for it was no light task to abandon a position that for two thousand years had subsisted as the absolute truth. But by that intrinsic power of conviction which always inheres in the truth it gradually assumed increasing dominance in men's minds, and has, particularly since the brilliant and fascinating exposition of Wellhausen's *History of Israel* of the year 1878, been borne onwards in an uninterrupted and irresistible career of triumph.

For no part of the Old Testament literature has this change of view been more significant and momentous than for the prophets, whose real significance could only now be understood and properly valued. Whilst according to the traditional view the prophets merely broadened and deepened in single points the religion of Moses, which was regarded as a complete and finished system, it now appeared

that the prophets had completely revolutionised the religion of Israel, that it was wholly through them that the national religion founded by Moses became the religion of the world, and that they prepared and fitted the religion of Israel to become the parent of Christianity.

Truths of such importance, and so recently acquired, concerning things which affect every man's dearest interests, should not be restricted to a small circle of scholars, as if constituting an esoteric doctrine; but every educated man and woman has a right to hear of and to know about them. This is the purpose which this little book is designed to serve. It presupposes no special knowledge, but seeks to give a popular presentation of its subject-matter, by explaining first the nature and import of Israelitic prophecy, indicating what in Israel's own view a prophet was, how this phenomenon is to be explained, what position it occupies in the history of the religion of Israel, what its presuppositions are, and in what manner, thus, it sheds light on the period of time preceding it. To this is added an attempt at a historical valuation of Elijah, who occupies in so far a place apart as we possess nothing written from him. Next, the productions of the prophetic literature of Israel which have been preserved are examined in the chronological order established by Old Testament inquiry as the result of profound and laborious research. The historical conditions and the contemporary environment of the various prophets are portrayed, their significance, their peculiar original achievements briefly characterised, and finally the attempt made to assign and establish for each prophet in the developmental process of the religion of Israel his logical and organic position—in what respect his influence was promotive, and in what respect reactionary; so that the little book may be viewed as a brief sketch, presenting only the salient and important outlines, of the religious history of Israel from Moses down to the time of the Maccabees.

AUTHOR'S ADVERTISEMENT.

THE MESSAGE OF MAN. A Book of Ethical Scriptures. Gathered from many sources and arranged by *Stanton Coit*. London: Swan Sonnenschein & Co. New York: Macmillan & Co. 1895. Pages, 323. Price, \$1.75.

"Inquire not who spoke this or that, but attend to what is spoken." In conformity with this idea, Mr. Coit has obliterated as much as possible, in the compilation of this ethical anthology, the individual traits and circumstances of the sources from which he has drawn his materials, and has sought to weld the old and the new together under fresh relations, applying to all the varied exigencies of modern life. After stating that the writings of the past are for us only sands from which each must gather out the gold-dust, he says: "But when, with no solicitude except to be faithful to his own personal want and sense of truth, the compiler has gathered the best utterances—the best for him—concerning the Moral Life of Man, he finds that he has stored up something more than a mere heap of unrelated particles even of gold, he discovers that the thought-edges of one saying match with those of another, and the emotional flush of one mounts into the warmer glow of another, as if each