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subsistence is God. (4) Argument from the stages to perfection: the *ne plus ultra* is God. (5) The argument from design in nature. Each of these arguments the author discusses with remarkable fulness of learning, pointing out the objections that have been raised, and the modifications suggested by the great thinkers of ancient, mediæval, and modern times. The final division of the work is devoted to the refutation of the objections of Kant and Trendelenburg to these arguments for the existence of God. The arguments of Thomas Aquinas derived from Aristotle are, it need scarcely be said, the commonplaces of modern theistic discussion, and are usually designated "cosmological," "ontological," and "teleological." It does not appear to the reviewer that the author has made any important contribution to the argument for the existence of God, but he has given a clear and concise statement of the original forms in which these arguments were presented, and has sought to show their continued validity. Though written by a Roman Catholic, the work contains little or nothing that Protestants of the more conservative type would find objectionable.

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GESCHICHTE DER NEUEREN DEUTSCHEN PHILOSOPHIE SEIT HEGEL.

Ein Handbuch zur Einführung in das philosophische Studium der neuesten Zeit. Von OTTO SIEBERT, Ph.D. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. vii + 496. M. 7.50.

DR. SIEBERT'S history is stimulating to the imagination. A picture comes to us. A pedagogue is in his chair, and his class in "German philosophy since Hegel" is seated before him in the best of order. The lesson begins. First question: "Who was Bobrik?" Answer: "He was one of the 'other Herbartians.'" Second question: "When was he born?" Answer: "The text does not say." Third question: "What did he write?" Answer: "*De ideis innatis sive puris pro principiis habitis; Freie Vorträge über Aesthetik*, and one other work which I forget." Fourth question: "To what school did Karl Schwarz belong?" Answer: "To the school of Schleiermacher." And fifth question: "What was his principal work?" But this no one can recall, and with permission from the desk all open their books, and, after finding the school of Schleiermacher, begin to hurry down the paragraph headings, which are alphabetically arranged, searching for Schwarz.

And what they find need not concern us, but that Dr. Siebert has written a book remarkably well adapted for their use does concern us. He has written a book that for completeness of treatment and for mere convenience in use rivals anything of which we have knowledge. Has he left anybody out? Is there any question, except that about the birth of Bobrick and perhaps one or two others, that cannot be answered, so to speak, merely by resort to the alphabet? A conscientious, thoroughly objective, compendious work—that is the best and worst to be said of it; a work which is closely comparable with Ueberweg's history; a very good record, but a most unsatisfactory history; and a very ingenious tool, but inadequate as philosophy.

Besides an introduction and a conclusion, there are three parts. The first has separate chapters for the Hegelian school, the speculative theists, the Herbartians, the schools of Schleiermacher, Fries, Baader, and Beneke, Schopenhauer and his following, Trendelenburg, and the revival of Thomism and other earlier systems; the second, for materialism, the rise of the natural sciences, and positivism; and the third, for neo-Kantianism and the recent efforts of such men as Kirchmann, Sigwart, Fechner, Lotze, Teichmüller, Hermann Siebeck, and Eucken at system-building. As has been intimated, the treatment is mechanical throughout. Records, however well done, cannot be made on any other plan. But accuracy goes with mechanical method, and Dr. Siebert's book is certainly a book to have and use, if not to read. To employ a well-worn antithesis, it is a photograph, not a painting, and its perspective has the distortion of photography instead of the illuminating exaggeration of art.

The "conclusions" of the book are the best witnesses to its character. These amount to three. First—and I give the German in order to hide the commonplaceness, so far as possible: "Ein reiches Geistesleben ist an unserem Auge vorübergezogen, die Anschauungen und Lebensauffassungen der grössten Geister und Denker unseres Jahrhunderts sind uns deutlich geworden. Als die grossen Heroen Kant, Fichte, Schelling und Hegel vom Schauplatz getreten waren, schien es zunächst, als sollte die produktive Kraft der Philosophie erschöpft sein. . . . Es ist anders gekommen; denn das menschliche Geistesleben fühlt sich nicht an gewisse, ein für alle Mal abgesteckte Bahnen und Geleise gebunden" (p. 470). Then, secondly, there is a rapid review of the contents of the book. This occupies about a dozen pages (471–82) and closes with an interesting estimate of Rudolph Eucken. In the author's opinion Eucken is "the most noteworthy

systematic philosopher of today." And, thirdly, to venture a translation that is free withal: "The business of the philosophy of the future is no abstract metaphysics that loses itself in what is only empty and barren, but extraction of a spiritual life from the inner and outer experiences of humanity. The instability, whether of rationalism or materialism, of realism or positivism, cannot but lead to a spiritual reality back of what appears to the senses; and this reality philosophy has to seek. Using the rich harvest of recent historical study, philosophy must strive for a standpoint that will transcend the detached notions of one time or another, transfiguring the world and bringing new forces into life. But to this end great power of comprehension . . . and bold leadership are indispensable" (pp. 483-4).

Such "conclusions"—the tribute to what has been, the summary, and the exhortation or prophecy—are eminently respectable, but, without meaning to underrate a book that has cost a great deal of labor and that is very well done so far as it goes, we are bound to say that they do not seem to us to represent very much achievement. They are very near to being conclusions in place and form only, not in substance. But has the historian a right to draw conclusions that are substantial? All depends upon what history is. If it is only objective record, certainly not. Of course, objective records *are* useful, but it is perhaps the chief burden of this review that history, or even *Geschichte*, is a name that calls for other usage in these times.

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THE DIVINE DRAMA. The Manifestation of God in the Universe. By GRANVILLE ROSS PIKE. New York: The Macmillan Co., 1898. Pp. 378. \$1.50.

THIS, which is a thoroughly modern statement of theoretical and practical religion, is such a book as many Christians have declared to be impossible. It is strictly monistic in philosophy and unswervingly evolutionary in theory, while at the same time it is searchingly ethical in effect and profoundly religious in spirit. The doctrine is very simple. God, who is conscious and self-determined love and goodness, is perpetually bringing forth all existence from his own being. All existence is spiritual, since it is the offspring of God and expresses God; and God is moving on through the successive changes of his universe, to the production of what is more and more spiritual and like himself, until,