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nature" (page 272). In a chapter on "The Unification of the Universe" he demonstrates to his own satisfaction by means of *conic sections* the trustworthiness of the Biblical account of the age of the world, and the freedom of the will! The book is extremely crude, not to say quite unintelligible, in places. The following is a sample: "The infinitesimal multiplied by infinity gives unity. The infinite principle operates in primitive nebulosity, and creates the infinitesimal atom. Multiply this by infinity, and you get unity. Unity is the characteristic ratio of the parabola symbolic of man's moral life. Man is the unit of the Universe." (Page 272.) A companion volume, entitled "Recreation by Principle," is promised.

W. F. TROTTER.

TRINITY COLLEGE, CAMBRIDGE.

INTRODUCTION TO PHILOSOPHY: A Hand-book for Students of Psychology, Logic, Ethics, Æsthetics, and General Philosophy. By Oswald Külpe, Professor of Philosophy in the University of Würzburg. Translated by W. B. Pillsbury and E. B. Titchener, of Cornell University. London: Swan Sonnenschein & Co. New York: The Macmillan Company, 1897.

This is an attempt to indicate the general nature of philosophy, its relations to the sciences, the divisions into which its subject-matter falls, and the chief divergent schools that tend to arise in its treatment. Külpe divides philosophy into A. The General Philosophical Disciplines (Metaphysics, Epistemology, and Logic); B. The Special Philosophical Disciplines (Natural Philosophy, Psychology, Ethics and the Philosophy of Law, Æsthetics, the Philosophy of Religion, the Philosophy of History). The schools of philosophy are classified as A. Metaphysical Schools (among which we find the headings Singularism and Pluralism, Materialism, Spiritualism, Dualism, Monism, Mechanism and Teleology, Determinism and Indeterminism, the Theological Schools in Metaphysics, the Psychological Schools in Metaphysics); B. Epistemological Schools (including the following: Rationalism, Empiricism and Criticism, Dogmatism, Scepticism, Positivism and Criticism, Idealism, Realism and Phenomenalism); C. Ethical Schools (including Theories of the Origin of Morality, the Ethics of Reflection and the Ethics of Feeling, Individualism and Universalism, Subjectivism and Objectivism). A book of this kind, in which the relations of the various departments of philosophy and the various

schools of thought are worked out in a well-informed and careful way, can hardly fail to be of considerable use to students of the subject. Nor can it be called a mere compendium. It includes valuable discussions as well as accurate summaries. At the same time, it may be doubted whether the help which it will render to the student is very great. The discussions are probably too fragmentary to be convincing, and it is to be feared that the elaborate subdivisions of the subject will in many cases be more confusing than enlightening. The principles on which these divisions are made do not seem sufficiently clear. They appear to me to be intricate without being exhaustive. The book may, however, be safely recommended as the work of a thoroughly competent thinker, and as dealing in a sympathetic spirit with the most opposite points of view. The general tone of the book is admirable.

J. S. MACKENZIE.

GERMAN SOCIAL DEMOCRACY. By Bertrand Russell. London: Longmans, Green & Co., 1897. Pp. 204.

This book consists of six lectures delivered at the London School of Economics and Political Science, together with a bibliography and an interesting appendix on the attitude of Social Democracy towards the Woman Question in Germany. The author has been very successful in combining an account of the theory upon which Social Democracy supposes itself to be based, with the history of its actual development under the very difficult political conditions of Germany. The subject is an interesting one, treated in an interesting manner; but perhaps what chiefly attracts the reader is to compare the very different products of the Marxian seed as sown in English and German soils. The German clings with all the fidelity of the feudal retainer to the teachings of his master: to the German Social Democrat it is sufficient to say "thus spoke Karl Marx," and no further proof is required. Marx said that in all branches of production large businesses tend to replace small ones, therefore they do (see p. 153); and if any branch of production does not do so, why, then, it must be made to, and, having accepted Marx with closed eyes, they carry out the conclusions from his fictitious premises with a blind, relentless logic which enforces admiration in spite of its perversity. No doubt, it is their obstinate consistency which will not allow them to compromise with the enemy, nor to lend an ear to "Danaos dona ferentes," and which enables them to swallow even the hard