

anthropocentric—all the powers of feeling, thought, and action being devoted to the progressive good of man, and natural laws being studied as conditions of improvement. The "new positivism" is monistic, and regards the progressive good of man as the product of the operations of a divine power immanent in man and in his environment, and whose modes of working are described in laws which are irrefragable.

Comte's system is indicated in his formula—"love, for principle" (or motive); "order, for basis"; and "progress, for end." And this same formula seems to me almost equally applicable to your system. Both forms of positivism may be regarded as differing rather in range than in their basis; for the foundation of each is science. Both are forms of a religion of love and truth and duty, and their respective adherents should therefore be on sympathetic terms.

Though the "new positivism" is the more satisfactory to me, I must honor those whose whole religion is "devotion to humanity," and I much regret the misapprehension into which the Rev. G. J. Low has fallen regarding "positivism in England" as represented by Mr. Frederic Harrison.

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MISCELLANEOUS.

SOME RECENT FRENCH WORKS IN PHILOSOPHY.

Recent statistics have given the literary output of France to be more than twice that of the United States, including the American duplication of English works. This enormous production is almost wholly confined to Paris, and it reflects not a little credit upon the intellectual activity of the French capital, besides refuting a widespread popular impression to the contrary, that a relatively large percentage of French publications is devoted to philosophy, science, and practical education. Especially in the last two departments a high standard has always been maintained, and French text-books and expositions have for nearly a century served as models of lucidity, conciseness, and pedagogical tact. In philosophy, of late years, while nothing startling nor epoch-making has been produced, there has been considerable activity, particularly in metaphysics, and a fair level of originality, as distinguished from the re-elaboration of old thought, has been sustained. We have briefly to note here several of these works which have appeared within the last two months or so, and which come from the press of Félix Alcan,¹ perhaps the largest philosophical publishing house in the world.

M. G. TARDE, jurist and sociologist, now the head of the statistical department of the French government, has achieved an enviable reputation by his recent writings. He has successfully developed and applied the theory of *Imitation*, which explains so many social and psychological phenomena, has written several philosophical works, in which he has combated the theories of Lombroso, and also given to the world an interesting collection of *Sociological Essays*. His latest work, of which we now speak, *L'Opposition universelle, essai d'une théorie des contraires* (price 7 fr. 50), forms the complement of his book on *Imitation*. There he considered the things of the world and life as they were spontaneously reproduced, mimicked, and multiplied; here he views them under the aspect of their antithesis,

¹ Address: 108 Boulevard St. Germain, Paris.

opposition, and antagonism, seeking to reconcile the "Manichean, Satanic, and infernal" features of the universe with the kindness, love, and fraternity that issue therefrom. In fine, the book is an attempt to place the two evolutionary factors of strife and love, considered in their whole cosmical and social import, in the right scientific light.

An important and profound subject is treated by PROF. VICTOR BROCARD in his work *De l'Erreur* (second edition, 5 francs), originally presented as a thesis for the doctorate. After discussing the theories of Plato, Descartes, and Spinoza, he examines the nature, psychological causes, and logical conditions of error, showing that it is as natural as truth, that if it cannot be avoided it can be corrected, and that it springs from intellectual freedom in which it also finds its ultimate annihilation.

Somewhat related in subject but more metaphysical and rigid in character, and less easy of perusal, is the book of M. LÉON BRUNSCHVIG, professor of philosophy at the Lyceum of Rouen, entitled *La modalité du jugement* (price, 5 francs). Professor Brunshvig sees in "modality of judgment" the central problem of philosophy and in elucidating its scope attacks some pretty knotty problems. His is certainly not a book for "babes and sucklings," but the heavy-weight philosopher, skilled in the tossing of metaphysical dumb-bells, will enjoy its reading and draw from it considerable profit.

M. EMILE FERRIÈRE is the author of many works which draw upon the facts of science for resolving the problems of philosophy, and notably of a trilogy of books on *Matter and Energy*, on *Life and the Soul*, and on *The First Cause*,¹ which aim at demonstrating the substantial identity of energy and matter, the unity of animal and vegetable life (the soul is held to be a function of the brain!), and the existence of an immanent first cause,—a very thin, spectral, and Platonic first cause which need give the opponents of metaphysics little alarm, as it has been shorn of all its noxious attributes. M. Ferrière has given good *résumés* of some of the main results of mechanics, physics, physiology, and phylogeny, and has some excellent remarks on method, taken from Claude Bernard. We learn for the first time from his book that Lavoisier was guillotined not because he was an ex-farmer general, but because he refuted the theory of phlogiston of which the truculent Marat was a devoted partisan.

We have a curious plea in behalf of mystical intuition in the *Essai sur les fondements de la connaissance mystique* (5 francs) by DR. E. RÉCÉJAC, who would rescue the "heart" from the obloquy into which it has fallen as an engine of knowledge, and reinstate it in its rights along with the intellect. Those who have read the argument of Prof. Knight for the existence of God as expounded in his beautiful *Aspects of Theism*, will understand the principles which M. Récéjac has sought to justify philosophically.

The impending publication of the great edition of Descartes's works by M. Charles Adam has been the innocent cause of a booklet called *Je pense, donc je suis* (price, fr. 2.50), by C. Paul Viallet, which is intended as an introduction to the Cartesian method. Descartes's own *Discourse on Method* should be read by every educated person and may be had in many cheap editions. Its simplicity, we think, does away with the necessity of commentaries, but as M. Viallet has attempted nothing original, his book will not be a serious impediment to its understanding.

¹ This is the most recent of the three and bears in French the title *La première cause, d'après les données expérimentales*. Price, fr. 3.50.

We have, finally, in the didactic and expository line a critical study by ANDRÉ CRESSON, Professor at the Lyceum of Alençon, on *La morale de Kant* (price, fr. 2.50), which was crowned by the Academy of Moral and Political Sciences and which simply seeks to facilitate the difficult reading of Kant's ethical work; and further, a more necessary treatise on a subject which is certainly not less difficult, *La logique de Hegel*, by GEORGES NOËL, Professor of Philosophy in the Lyceum Lakanal.

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BOOK REVIEWS AND NOTES.

DIE GOTTESOFFENBARUNG IN JESU CHRISTO NACH WESEN, INHALT UND GRENZEN, unter dem geschichtlichen, psychologischen und dogmatischen Gesichtspunkte prinzipiell untersucht von Dr. Paul Schwartzkopff, Professor in Wernigerode. Giessen: S. Ricker'sche Buchhandlung. 1896.

This booklet, *God's Revelation in Jesus Christ*, is the fourth and last part of a series of pamphlets which will ultimately lead to nothing less than a reformation of Christian dogmatology upon the basis of exact philosophy. Professor Schwartzkopff is a Christian who clings with all his heart to the religion that finds its realisation in the personality of Jesus Christ, but he is at the same time a methodical thinker who can probe the problems presented to him by his sentiments, and solves them as a chemist determines the nature of an element, by discriminating the essential from the accidental and fixing the limits that separate them. This he did in a booklet of his, "Could Jesus Err?" The problem is, of course, no problem to unbelievers; but Paul Schwartzkopff is not an unbeliever. To him it is a problem, and by answering the question in the affirmative he is led to distinguish between sinlessness and errorlessness. Christ was without sin; that is essential if ever the Christian belief can be upheld that Christ is truly God revealed in the flesh. But being at the same time truly a man, he was subject to disease, to pain, to death, as well as to error, and Christians must learn to know in what respects Jesus could err, and in what other respects it was impossible for him to err. This methodical treatment of the Christian problem lays the foundation of a new Christology that will quickly recommend itself to Christian scholars.

We are glad to learn that the importance of Paul Schwartzkopff's investigations is appreciated in England. The treatise on the *Weissagungen Jesu* has been published in an English edition by T. and T. Clark of Edinburgh, but we have not as yet seen the translation.

P. C.

Many students will find in the *Concise History of Religion* of Mr. F. J. GOULD a manual which they have long been wanting. The third volume has just appeared and deals with the history of Christian origins and of Jewish and Christian literature to the end of the second century. Although issued for the Rationalist Press Committee, the author claims to have preserved due impartiality, to have suppressed his personal beliefs, and "accorded equal respect to Pagans and Christians and Jews and Gnostics." "I leave Irenaeus to rail against heresies," he says; "my only aim has been to marshal facts." (London: Watts & Co. Pages, 280. Price, 5 shillings.)

PROFESSOR CHRISTIANSEN'S *Elements of Theoretical Physics* has earned a deserved reputation in Europe. It has been translated from the original Danish into German and is extensively used as a text-book in Germany. Now an English ver-