

alternative judgments, one of which must be wholly true and its opposite wholly false." Who ever maintained such a position? The opposite of the wholly true is that which is more or less false. But, in accordance with this, Professor Hibben claims that "it is only when his [Hegel's] entire system is unfolded that we can have any basis for judging" it. Until a man's whole say is said, one will generally be unable to pronounce that it is wholly true; but he need sometimes go but very little way before betraying that it is more or less false, or even quite unscientific. "The traditional law of logic known as that of excluded middle [meaning the principle of excluded middle] is enunciated thus: 'that of two opposite predicates, one, and only one, can be assigned to one and the same subject.'" Now if a professor of logic deliberately teaches what he ought to know is false, how can we otherwise excuse him, or avoid one or another more serious accusation of him, than by saying that he is a loose thinker? The principle of excluded middle does not belong to the so-called "traditional" logic, since, although it occurs in Aristotle as a definition of the kind of opposition called contradiction, and in other passages in dissent from a statement of Plato's, yet it plays no important part in Aristotle's system, and was first made a fundamental principle by Wolf. The whole purpose of the name and of the enunciation of the principle is to render it clear that what Professor Hibben wrongly states as this principle involves two distinct principles: first, that an affirmative and its corresponding negative predicate—as "black" and "not-black"—cannot both be true of the same definite subject, in the same definite respect; and second (and this is the principle of excluded middle) that of two such predicates one or the other must be true of any single individual.

The author is equally unsuccessful in explaining the "principle of sufficient reason." He calls it "the fourth law of thought, which is associated with the name of Leibniz, and is known as the law of sufficient reason, viz.: 'Everything must have its sufficient ground,'" and he proceeds to expound it in two or three pages. This principle, for such it is usually called, not only is "associated with the name of Leibniz," but was originated by him in a more exclusive sense, perhaps, than that in which any other philosophical principle of equal renown can be attributed to any one author. Nothing bearing more than a faint resemblance to it has been found in Plato, Aristotle, the Stoics, Suarez, Descartes, Spinoza, or any other philosopher, not even in Jakob Thomassius. It is variously worded in German, but usually somewhat thus: "Alles Zufällige hat seinen zureichenden Grund." Here, the German word *Grund*, corresponding to *raison* in Leibniz's formula, should be translated "reason." Whatever Hegel meant by *Grund*, it is not the "reason" of this principle. Another inaccuracy in Prof. Hibben's statement of it, though usual enough, lies in the words "must have." Leibniz was far too nominalistic to think that existing things really have reasons. He may seem to say so, using the phrase "there is a reason"; but what he means and sometimes says is, that a "sufficient reason for the thing's being as it is can be found out by the intellect." One of the recent treatises on logic formulates the principle

very correctly, at least on one side of it, as follows: "Jedes behauptende Urtheil ist zureichend zu begründen." It is undoubtedly implied by Leibniz that a really sufficient reason must refer to some operative condition of the reality of the fact. But to assert, as Hibben and some other Hegelians have done, that Hegel's theory of reality ("Die Lehre von Wesen") is implied in the 'Monadologie,' is simply to put into a strong light the deleterious effect upon the brain of much reading of Hegel.

If we had the space to give to it, we could show that there are few, if any, statements in this book concerning the ordinary doctrines of logic or concerning the present state of logical discussion that are anything like accurate. Professor Hibben's own thought, in the few instances in which he has permitted himself anything like a free use of reason, is washy; and the maxims that he holds up for admiration—virtually, for example, that precise definitions, and precision generally, should be eschewed—are calculated to confuse discussion and to prevent its issuing in the test of experiment. Such, for instance, is the maxim "that every term which we employ in philosophical thinking should represent . . . an idea of universal and necessary significance, and that such a notion cannot have a one-sided, abstract, and rigid meaning." The proper maxim should be that ideas of universal and necessary significance and of a world of protean application may be taken one or two at a time as the subject of philosophical reflection; but that this reflection is of no use or meaning except so far as it is expressible in rules having reference to some conceivable practical upshot of all the thinking; so that it is the one-sided, abstract, and rigid conceptions that ought to be the philosopher's tools. Civilization, so far as physical science—including physiology and bacteriology—has had a hand in it, is the result of trying to find out what one-sided, abstract, and rigid formulæ express the way in which events will happen; and quite amazing is Professor Hibben's assertion that experientialists hold that "it is the function of thought to interpret experience, and not to anticipate it."

But, notwithstanding all we have said, it remains true that, if one does not care to trace and examine that movement of Hegel's thought which is supposed to be accurate, but wants only so much of his results and their relations to one another as is viewy and broad, then this book furnishes what one desires with greater success than any other we have seen. Of course, it is confined to the 'Encyclopædie,' and almost entirely to the 'Logik,' and that mostly as Hegel himself left it. It is a syllabus for lectures.

But all these Hegelians—Harris, Wallace, Hibben, Everett, etc.—who dog the steps of their master in almost textual comments, are profoundly, unfaithful to the spirit of Hegel and of his philosophy. The 'Logik' was intended to be a mirror of the whole development of mind; and Hegel, with all that romanticism that was characteristic of his epoch, was far more essentially and determinedly a man who wished to be up to date in all his mental development. Now ninety years have passed before us since the 'Logik' was written;

and the result is that it now condemns itself. In the first place, the system, not in its deeper and truer spirit, but as it is worked out, and notwithstanding a sop tossed in one of the closing sections, is anti-evolutionary, anti-progressive, because it represents thought as attaining perfect fulfilment. There is no conceivable fulfilment of any rational life except progress towards further fulfilment. The 'Logik' is supposed to mirror the history of mind; and its first step is made to correspond to Thales, who ninety years ago seemed to stand at the threshold of thought. Thales, however, lived only twenty-five centuries ago; and we now know that men read and wrote fifty centuries before him, while the development of mind began countless eons before man became man. And it is evident enough that all Hegel's categories properly belong to his third grand division, the *Begriff*. What, for example, could be more monstrous than to call such a conception as that of Being a primitive one; or, indeed, what more absurd than to say that the immediate is abstract? We might instance a dozen such self-refutations. That the Hegelians should have allowed the obviously unsuccessful development of the doctrine of *Wesen* to stand all these years uncorrected, is a striking instance of the mental fossilization that results from their method of study. A powerful and original study of what the true Hegelian doctrine of *Wesen* should be, according to our present lights, might breathe some real life into a modified Hegelianism, if anything could have that effect.

RECENT FICTION.

The Untilled Field. By George Moore. Philadelphia: J. B. Lippincott Co.

Darby O'Gill and the Good People. By Herminie Templeton. McClure, Phillips & Co.

Cap'n Simcon's Store. By George S. Wasson. Houghton, Mifflin & Co.

Middle-Aged Love Stories. By Josephine Daskam. Charles Scribner's Sons.

The Adventures of Harry Revel. By A. T. Quiller-Couch. Charles Scribner's Sons.

It is common to account altogether for the sorrows of Ireland by her wrongs, and to suppose that if you give the Irish peasant the land, you will secure for that sick nation health and wealth. There are, however, intelligent Irishmen who probe deeper into the causes of national depression in Ireland, and of these Mr. George Moore is not the least outspoken. In a dozen short stories, or rather studies, he dwells on the lack of vitality among the peasants of Catholic Ireland, the lack of all romance in their lives, the utter joylessness that is not to be explained away by economic causes. "In the country districts Irish life is one of stagnant melancholy; the only aspiration that comes into their lives is a religious one. It will be said that the Irish are too poor to pay for pleasure, but they are not too poor to spend fifteen millions a year upon religion."

Mr. Moore's contention is, that unless something is done to stop the constant drain of the population into the priesthood and the conventual life, the Catholic laity will become extinct in a generation. There are only two ideas in Catholic Ireland: emigration and the priesthood. At the opening

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mirable 'Duck-Shooting in America'; that is to say, it is essentially a sportsman's manual, which tells the story of the hunt so vividly that one almost hears the whistle of wings, smells powder, and feels the thud of the bird brought to earth close at hand. The directions for shooting ducks in rice fields, for pass shooting, and for shooting from a sink-box, as well as for various other forms of sport, will be valuable to the novice. Decoys, both artificial and living, are particularly well treated. Mr. Sanford has shot game birds in New England, on the Chesapeake, on Currituck Sound, N. C., on the prairies of the Central States, and in Mexico. The book is concluded with the discussion of the water fowl of the Pacific Coast by the well-known sportsman-author, Mr. T. S. Van Dyke.

'Irrigation Institutions,' by Elwood Mead, is the latest addition to 'The Citizen's Library of Economics, Politics, and Sociology' (Macmillan). The author, in a small volume of some 400 pages, discusses the economic and legal questions created by the growth of irrigated agriculture in the West, and throws a great deal of light on questions which have received renewed importance through the recent legislation on the subject at Washington. The author is an expert, and his twenty years' experience has given him a complete command of the subject, which he discusses in a very lucid and instructive manner. As engineer, chief of a Government bureau, lecturer and professor, he has had to deal with irrigation from every side, and his book should prove of great value, though of course it cannot be said to be for general reading. For lawyers it possesses much interest. The chapter on 'The Doctrine of Appropriation' seems to show that, in the case of irrigation rights in the West, we have a clear instance of the growth of what Blackstone would have called "title by occupation."

Mr. E. T. Whittaker's 'A Course of Modern Analysis,' while not forming a complete and rounded whole, will greatly interest the genuine student of pure mathematics; and even those who are pretty well up in the subjects with which it deals will be very glad to refresh their ideas with this compact book, especially on account of the recent results that it contains, as well as for its giving some developments that cannot be called recent, but which have as yet hardly made their way into text-books. We do not consider its standard of logicity or of accuracy of statement to be the very highest; but this is perhaps an advantage, as it keeps the reader's mind on the *qui vive*. After eight chapters concerning series, residues, and connected topics, it proceeds to give an excellent chapter each to the Gamma Function, Legendre Functions, Hypergeometric Functions, Bessel Functions, and Laplace's Equation, and three chapters to Elliptic Functions—that is, to Weierstrass's forms, to Jacobi's forms, and to General Theorems, respectively.

The memorial service in Harvard's chapel in memory of the late Mrs. Alice Freeman Palmer, one of the most remarkable educators of her generation, former President of Wellesley College, has been fittingly recorded in a thin volume issued by Houghton, Mifflin & Co. Five portraits, from childhood to middle life, afford a highly inter-

esting study of physical and spiritual development.

Various are the devices for replacing and supplementing the record pages of the obsolescent Family Bible. Such is the blank book, 'Happenings in Our Home,' published by Joseph Clark Bridgman, Boston, with some pictorial embellishment, pertinent quotations, gilt edges, and tasteful leather cover.

The new edition of James and Molé's 'Dictionary of the French and English Languages' (Macmillan) may conveniently be compared with the 1893 edition of Gasc. It is smaller in size, a plump 16mo, clearly printed, its bold-face rubrics being perhaps a little too light as those in Gascare a shade heavy for contrast and prompt legibility. The vocabulary is apparently less full, and omits geographical adjectives, *e. g.*, *Ligurien*, *Garonnais*, such as Gasc conveniently gives, yet contains words and definitions not in Gasc. A very brief comparison will show that the works usefully supplement and need not exclude each other. In neither is the English-French portion completely correlated with the French-English. Thus, the later work, which defines *lignard* 'penny-a-liner,' omits penny-a-liner from the English vocabulary. Sewing-machine, on the other hand, will be sought in vain under *machine* or under *coudre*, as type-writer under *machine* or under *écrire*. For the rest, there are the usual lexicographical differences of practice, as when Gasc places the phrase *dents longues* under *dents*, James and Molé under *long*. The latter work alone indicates the pronunciation in both languages. The former is more profuse in slang and colloquialisms. Both are welcome and handy tools.

Of the numerous histories of German literature from the earliest times to the present day written by Germans during the last sixty years and combining conciseness with comprehensiveness in the treatment of the subject, those of Vilmar and Wilhelm Scherer have probably held the most prominent place and enjoyed the greatest popularity, especially as manuals of instruction, although the former is too strongly colored by the author's theological views in the criticism of modern literature, and the latter is not wholly free from æsthetic defects. These works are evidently destined and indeed already beginning to be superseded by Adolf Bartel's volumes, 'Geschichte der deutschen Literatur' and 'Die deutsche

Dichtung der Gegenwart: Die Alten und die Jungen' (Leipzig: Eduard Avenarius), which possess all the good qualities of Vilmar and Scherer. The two volumes containing a general history of German literature are divided into eight "books" or sections, of which the first gives a condensed but careful study of old German literature from its origin to the end of the fifteenth century, and the second an account of the literary productivity of the sixteenth and seventeenth centuries; two books are devoted to the eighteenth, and four (constituting the entire second volume) to the nineteenth century. Each book begins with a general survey of the period under consideration, followed by a characterization of the individual authors belonging to it and a special criticism of their writings. The skilful application of this method of treatment results in a singularly attractive sketch of the evolution of German literature, supplemented by details of personal information usually

found only in biographical dictionaries, without detriment to the artistic unity of the work as a whole. The same system is successfully applied to the second work, on German poetry of to-day, which is the most satisfactory compendium of the history of German poetry and fiction during the latter half of the nineteenth century hitherto published. It is difficult for one who is standing in the midst of any intellectual movement to form a correct estimate of its character and compass. This is why it is quite impossible for even the most impartial and keen-sighted critic to pass a full and final judgment on contemporary literature. Many of the elements which enter into the formation of such a judgment are necessarily wanting. With this inevitable qualification, the work, of which five editions have already been issued, is an admirable supplement to the general history of German literature.

A piece of information of pathetic interest is concealed in a little footnote on page 412 of the just published sixth part of Bugge's edition of Norwegian Old-Rune Inscriptions. It reads as follows: "Sophus Bugge, who, up to the present time has been the sole editor, has hitherto read squeezes of several of the inscriptions herein-after published, but now, when the inscriptions are to be published, he can, from infirmity of sight, neither read nor write. Magnus Olsen, therefore, from now on, will be co-editor." If this disability is to be permanent, it will to a certain extent mark the end of a singularly distinguished scientific activity. At the beginning of the present year, Bugge celebrated his seventieth birthday, on which occasion his pupils and friends among Norwegian philologists presented him with a fund, for the furtherance of some scientific purpose selected by him. He decided to use it for the establishment of scholarships for Norwegian students to study at other Scandinavian universities, in order thus to promote mutual familiarity and consequent good feeling among the Scandinavian peoples. Simultaneously with the news of Bugge's affliction comes the information that his son, a worthy offspring, has been awarded, as the first recipient, the Nansen prize for a treatise dealing with the influence exerted by Western, especially Irish, civilization on the Scandinavians, and particularly the Norwegians of the Viking period.

Petermann's *Mitteilungen*, No. 3, contains some interesting facts about the inhabitants of Yap, the westernmost of the Caroline Islands. They are decreasing in number largely because of their immoderate use of bad alcohol. Not infrequently the people of a whole district will be drunk for a week at a time. They have, nevertheless, some unusually good qualities, as generosity and fine feeling, of which instances are adduced. Their food, ornaments, industries, amusements (including twelve different games), family life, and government are described at some length. A peculiar custom is that of boring a hole through the cartilage separating the nostrils after death, if it has not been done before, in order, they say, that the man "may find the right house in heaven." There is also the description of a new way by which Russia plans to enter Persia—along the trans-Caucasian frontier to Tabriz and Kazvin, eighty-six miles north of Teheran. A concession to build a road along this

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