

energy concept, it would seem, should presuppose such analysis and be based upon it. The article is very brief, and it is to be hoped that the writer will elaborate and justify his position more completely.

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JOURNALS AND NEW BOOKS

ZEITSCHRIFT FÜR PHILOSOPHIE UND PHILOSOPHISCHE KRITIK. Band 124, Heft 1. *Immanuel Kant, Ansprache an die Königsberger Studentschaft* (pp. 1-9): L. BUSSE. — Kant as 'der Lehrer im Ideal.' *Erkenntnistheorie des primitiven Denkens, Schluss* (pp. 9-24): P. BECK. — The roots of the time concept, of the sense of past and future reality lie in the distinction between the sensible und the 'übersinnlich' present. Concepts were first classed as intangible, then as oversensible, as non-sensible, and finally as subjective. Greek philosophers must be interpreted from this primitive standpoint. *Der Wert der Wahrheit, Schluss* (pp. 25-49): G. V. GLASENAPP. — The four criteria of the value of truth. The basis of this value lies outside of truth itself, in its relation to the absolute, to the religious view of the world. *Neues von den Werten* (pp. 50-58): H. SCHMIDKUNZ. — The psychology of values has been greatly furthered by Kreibig's 'Psychologische Grundlegung eines Systems der Werttheorie.' Especially, it substitutes for the false antithesis of egoism and altruism the supplementary interests for oneself as subject (hygienic), for alien subjects (ethical), and for objects as such (esthetic). *Bewusstsein und Ichheit* (pp. 58-79): G. ULRICH. — Everything is consciousness; but that is not something in one's head, nor is it the creation of an ego. Universal consciousness sets itself in a time and space order, in which the body occupies a central place, and is the organ of the efficiency of thought, joining sensible objects to my ideas. Thus is the self distinguished from the environment through will. The sensible world environs all individuals, but is itself embraced by my individual consciousness. The sensible qualities of things are their very substance, not signs of something beyond. Freedom of the will means that our actions are conditioned not only by natural laws but also by logical reflection, force of imagination, and by the law of the will of the individual which joins sensible existence with my idea of the action. *Bericht über philosophische Werke, die in englischer Sprache in den Jahren 1897 bis 1900 erschienen sind* (pp. 80-105): E. ADICKES. The following books are reviewed at some length: J. H. Bridges, *The Opus Majus of Roger Bacon*. B. Rand, *The Life, Unpublished Letters and Philosophical Regimen of Anthony, Earl of Shaftesbury*. G. S. Fullerton, *On Spinozistic Immortality*. B. Russell, *A Critical Exposition of the Philosophy of Leibnitz*. S. H. Hodgson, *The Metaphysics of Experience*. G. T. Ladd, *Philosophy of Knowledge; Outlines of Descriptive Psychology; A Theory of Reality*. W. Smith, *Methods of Knowledge*. H. Münsterberg, *Psychology and Life*. W. M. Bowack, *Observations on Method in Moral Science*. A. H. Lloyd, *Philosophy of History: Ein bisher noch ungedruckter Brief Kants V. J.*

1790: *Recensionen*. M. de Wulf, *Histoire de la philosophie médiévale, précédée d'un aperçu sur la philosophie ancienne*: T. ZIEHEN. B. Otto, *Lehrgang der Zukunfts-Schule*: T. ELSENHANS. R. Stölzle, *Av. Kollikers Stellung zur Descendenzlehre*: E. KÖNIG. C. Groos, *Der ästhetische Genuss*: J. WALTER. W. Schacht, *Nietzsche*: O. SIEBERT. H. Schell, *Religion und Offenbarung*: O. SIEBERT.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE. April, 1904, Band X., Heft 3. *Hobbes-Analekten* (pp. 291-318): Letters not easily accessible hitherto, throwing light on Hobbes' life and character, are here printed and explained. *Ein bisher fälschlich Locke zugeschriebener Aufsatz Shaftesburys* (pp. 318-320): P. ZIERTMANN. *Über die Spuren einer doppelten Redaktion des Platonischen Theatets* (pp. 320-333): A. CHIAPPELLI. - Part of the work was composed in Plato's youth; much was added by him some thirty years after. This line of investigation should be followed in other dialogues, especially the Republic. *Sur une erreur mathématique de Descartes* (pp. 334-340): P. TANNERY. - The third paper of a discussion on this point. *Die beiden Bacon* (pp. 341-348): A. DORING. - Francis Bacon received the decisive impulse to his characteristic thought from Roger Bacon. *Locke, eine kritische Untersuchung der Ideen des Liberalismus und des Ursprungs nationalökonomischer Anschauungsformen. Fortsetzung, Schluss folgt* (pp. 349-370): G. JAEGER. - Locke affirms the right of the individual to personal property to be absolute, in contrast with Hobbes. The state merely assures the natural rights of man. Absolute power is transferred from the state to society with its privileged classes. The result was the downfall of clerical influence. *Die Lehre von der Bildung des Universums bei Descartes in ihrer geschichtlichen Bedeutung. Schluss* (pp. 371-412): A. HOFFMANN. - The extension of Descartes' cosmic theory of rotation to cover animal life. Leibnitz's criticism. Newton rejected the possibility of a mechanical interpretation of the universe, but it is revived by Buffon, Kant and Laplace. To modern ears it is a mere fairy tale as an attempt to explain the inconceivable wealth of nature.

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