

a more important place in this movement to Berkeley than can fairly be granted to him. The entire novelty of Berkeley's question cannot, we are inclined to think, be altogether admitted. He did, undoubtedly, effect a great and important change in the mode of viewing certain philosophic problems, but it was through insistence on the necessity of applying the new analysis to all philosophic notions rather than through radical change in the method of analysis. In all fairness, too, it must be said, that the first statement of Berkeley's new principle, that by which he has taken a place in the historic sequence of modern thinkers, was by no means adequate to the problems left unsolved by Cartesianism, and was so modified in the course of Berkeley's own development as to assume an altogether new aspect. For our part we should be inclined to say that Berkeley is interesting, both in the history of philosophy and for the student, because he contains in an imperfect, half-developed manner, the germs of two important lines of later thinking. On the one hand his early empiricism, that by which he is historically known (*e.g.*, to Reid and Kant), is but an incomplete anticipation of Hume: while, on the other hand, the deeper, more spiritual side of his thinking, never in him worked out to its logical issues, but becoming in him always more prominent, is an imperfect, crude foreshadowing of the Kantian thought. Containing, thus, fundamental ideas which point in two directions, Berkeley is peculiarly well fitted as the subject of first studies on the history of modern philosophy. As above said, the notes in this second edition seem to recognise very fully the half-developed character of Berkeley's speculations, and point continuously to the quarters in which they find completion or rectification. [R. A.]

*The Balance of Emotion and Intellect: an Essay introductory to the Study of Philosophy.* By CHARLES WALDSTEIN, Ph.D. London: Kegan Paul & Co., 1878.

The aim of this work is "to bring forth the feeling for philosophy, the philosophical spirit and mood, *der philosophische Sinn*, as the Germans would call it"; the growth of such a spirit being hindered by the erroneous assumption that certain antitheses and incompatibilities obtain amongst important departments of culture, as, *e.g.*, between Emotion and Intellect, Fine Art and Science, and again between Common Thought and Science, Science and Philosophy. There is a tendency among some men of science "to favour Intellect, and to disfavour, if not actually to repress, Emotion"; whereas both powers are equally necessary, that to guide, and this to impel us to action. And as for Common Thought, Science and Philosophy, so far from being truly opposed to one another, they are merely, as Mr. Spencer observes, successive stages in the development of cognition. These and similar errors obstruct the formation of the philosophical mood; and the best way to dissipate them is to encourage and foster that mood as much as possible. Accordingly, the author says, "contrary to recently expressed views" (perhaps referring to a discussion in *MIND*, No. X.), "I found that the best means of

producing this mental attitude was to give a short history of philosophy". Such a history accordingly occupies the larger and central portion of the book. In order to make it useful to beginners, Dr. Waldstein has disencumbered it of technicalities and simplified it as much perhaps as the matter would permit. He tries to show how the History of Philosophy answers the great questions about "the mighty sum of things forever speaking," as they may (by a stretch of imagination) be supposed to arise in the mind of a youthful inquirer. At the close of the historical chapters, he says: "One of the most important of the results derived from the study of the History of Philosophy is a cultivation of intellectual sympathy, the power of transplanting ourselves into the different modes of thought of different individuals in different ages and climes, of thinking with and in others: and in thinking with others we learn to feel with others". The author then adds some observations upon the characters of various classes and nations, in so far as they are remarkable for deficiency or excess of intellect or of emotion; and ends with an appendix upon the emotional endowments of Germany and England, as illustrated by a comparison of their languages. Fortunately the result is unflattering to the only nation that does not love flattery ("being then most flattered" when told so?). But perhaps language is not the surest clue to feeling: other things equal, we might expect that nation to be richest in the language of emotion which had had least opportunity of venting it in action. Is not this a better criterion of the right balance of national character: Which nation needs least government? [C. R.]

*Philosophy: Historical and Critical.* By ANDRÉ LEFÈVRE. Translated with an Introduction by A. H. Keane, B.A. London: Chapman & Hall, 1879. Pp. xxiv., 598.

This work is divided into two parts, the first of which passes in rapid review the various historical systems of philosophy from "the period of the cosmogonies" to Auguste Comte and Herbert Spencer. Its five chapters deal respectively with Primitive Times ("from the Thirtieth or Fortieth to the Seventh Century" before Christ); Antiquity; the Intermediate Period; the Renaissance; and Modern Times. The second part consists of a *résumé* of the author's own views, which resolve themselves into a crude materialism, not unlike that of Dr. Johnson, grafted on to the evolution theory. M. Lefèvre criticises the various philosophies with which he deals from his own standpoint. His account of each system is meagre in the extreme—he gives just one page to Berkeley and four to Hume—and his judgment is much more influenced by the tendency of any philosophy as regards religious belief than by its real content. Altogether the work was hardly worth writing in France, and certainly not worth translating into English. It is characterised throughout by a fierce opposition to clericalism and Christianity, often expressed in a most offensive tone, and always colouring both the critical and the positive part of the book. The polemical style of the first part is fatal to the