

## NEW PUBLICATIONS.

**THE JOURNAL OF SPECULATIVE PHILOSOPHY.** July, St. Louis. New York: Scribner, Armstrong, & Co.

The present number, which though somewhat behind the time in date, has only recently come to our hands, consists to a great degree of translations from important German monographs, including "The Method of University Study," translated from Schelling, by Eliza S. Morgan; "The True and the False in Darwinism," translated from E. von Hartmann, by H. G. Drury; "Application of Mathematics in Psychology," translated from Herbart, by Hugo Hamann; "Transcendental Aesthetics," translated from Kant, by David Warde Phillips, and "Anthropology," translated from Kant, by E. A. Kroeger. In the paper on "Darwinism," Hartmann refers to the use made of Darwin's theory in his "Philosophy of the Unconscious," in which the doctrine of descent is represented as undeniably correct, and the part of Darwin's system best suited to be the rallying point in the struggle. He even incorporated the doctrine as a part of his system, while he showed that the theories of natural and sexual selection were overrated principles, and limited in their application. The most important objection to the theory which was brought forward by Nagel and urgently pressed by Hartmann, that natural selection could not effect morphological relations of structure, has been acknowledged by Darwin as valid, who admits that he had ascribed too much to the influence of natural selection, as this can extend only to what may have a bearing on physiology, and not to the countless morphological features which are irrespective of physiological functions. The principles and theories which have been collected under the name of Darwinism, accordingly, it is maintained by Hartmann, stand in need of a thorough examination and analysis, in order to present them in a clear and consistent light before the educated public. It is time, says Hartmann, that men should cease to regard Darwinism as a complete whole. They should no longer make use of the conclusive evidence for the law of natural descent in behalf of a cluster of theories which have nothing in common, except the tendency to put the sum of external and mechanical tendencies in the place of an internal and organic development. The theory of descent, as such, is perfectly consistent with either a mechanical or an organic development of the world, with either a materialistic, pantheistic, or theistic view. This fact would recommend it to unprejudiced consideration, if it did not present itself as wrapped up in Darwinism with the principle of selection. It is only against the mechanical way of looking at the world involved in the principle of natural selection, regarded as a sufficient explanation by itself, that the attacks upon Darwinism are directed. But these can only affect the theory of descent, so brilliantly illustrated by Darwin, because the opponents of his system take for granted, without criticism, the indissoluble union of both theories. On the other hand, many are tempted, by the evident truth of the theory of descent, to adopt also the theory of selection and its mechanical views, because they cannot separate these different elements of Darwinism. The defenders of Darwinism struggle against the separation, because they regard as the most valuable feature of the system, its character as a perfect whole, which leaves no openings to be filled up. Hence they contend that the theory of selection, in connection with certain mechanical principles, is sufficient to explain the process of development throughout the vast domain of organic nature. But, argues Hartmann, the questions involved belong not to science, but to philosophy. The result of the dispute is of the highest practical importance, deciding the problem of the development of the organic kingdoms on earth in a mechanical and materialistic way, or in an organic and ideal one, that is, on the principle of materialism or idealism. The triumph of either would lead modern civilization in a direction entirely different from that in which it would be led by the triumph of the other. In continuing the discussion in future chapters, Hartmann purposes to exhibit the data on the subject, in a manner which shall enable intelligent readers to form their own opinion on the significance of Darwinism—and especially to separate the group of theories and principles contained in Darwinism—and to indicate by philosophical arguments the correct point of view for the comprehension of the subject. The discussion will be one of extreme interest both to the student of philosophy and of science. The criticism of an observer like Darwin, so fully armed with facts from organic life, so thorough and acute in his reasoning, so consistent in his love of truth and candor of judgment, by so keen and positive an intellect as that of Hartmann, so decisive in action and prompt in conclusion, with such a union of philosophical breadth and scientific precision, must present an intellectual exercise of a character not often found in speculative discussions.—The original articles in this number on the "Life and Teachings of Spinoza," by George S. Morris, and on Michael Angelo's "Fates," by W. T. Harris, the editor of the Journal, are able and instructive. Professor Morris evidently holds Spinoza in lower esteem than he has gained from numerous modern thinkers, but he has presented a lucid analysis of his philosophical system, which he describes as "containing, in infinite union, large measures of fundamental truth, mixed with error," the study of which he recommends as "the best tribute that any can pay to the memory of one whose life was blameless, and who was undoubtedly the earnest and intrepid seeker after truth." Mr. Harris's paper is a profound and suggestive discussion of the doctrine of Fate, illustrated by a description of the celebrated picture of "The Fates," supposed to have been painted by Michael Angelo.—This number of the Journal is one of unusual interest to the student of "Speculative Philosophy."

**THE JEWS AND THEIR PERSECUTORS.** By PHILIP LAWRENCE (Warren's Half-Hour Series.) 18mo pp. \$1. Harper & Brothers.

Within the brief compass of these pages, Mr. Lawrence has made no attempt to present a consecutive history of the Jewish people, or even to dwell on the leading events of their marvellous and mournful career. He has rather aimed at a graphic delineation of their place in Christian civilization, their peculiar social and domestic life, and the wrongs they have endured at the hands of tyrannous and cruel oppressors. The tragic story of the Mortara family in Italy is related with dramatic effect, as an instance of poetic justice for the experience of modern society. At first, the abduction of young Mortara, the Pope and the Jesuits, safe in the protection of France, mocked at the impotent rage of the Jews. The fatal result upon a sensitive race seemed never to be avenged. But the hour of retribution at last arrived. The papacy fell into ruin, while asserting its own infallibility, and the Pope was buried forever from his temporal throne. Of all his Italian foes, the most active have been the Jews. The Italian press, the most active of its brilliancy to the gifted offspring of the Rabbinical schools, who with keen sarcasm and unsparing ridicule have never ceased to assail the Jesuits and the priests. With the liberation of Italy, Mr. Lawrence affirms, a new period is opening upon the children of Abraham. They have forgotten the crimes of their misguided persecutors. Wherever they have gone they have added to the wealth of nations, and increased the sum of human felicity. The most remarkable trait in their story is their devotion to mental culture, and the benefits they have reaped from their care of education. This has been the potent spring of their wonderful preservation and indestructible energy. The schoolmaster has saved them from the fate of Babylon and of Tyre. Mr. Lawrence draws a striking parallel, in that respect, between the Jews and the Roman Catholics, in which the former appear to signal advantage. Papal Rome, he maintains, left all the world in ignorance, and has always opposed the progress of knowledge in every land, while the Jews have ever set the example of general education. While in Europe and America the Papal Church everywhere denounces the cause of popular education, the Jews have always been the foremost of its defenders. In our own country the common school system has no more strenuous supporters than the disciples of the Talmud. "The lesson of the Jewish story is that education alone can preserve the permanence of races; that the schoolhouse is more potent than fleets and armies; and that the schoolmaster is the modern king."

**HARVARD AND OTHER UNIVERSITIES.** Class of Mr. NEWELL, 110 West 26th-st., refers to parents of pupils, Ruth E. Livingston, Esq., Richard O'Gorman, Esq., Henry Van Wart, esq., etc.

**HARVARD, YALE and other Colleges.** The ANTHONY COLLEGE, 100 West 18th-st., Oct. 15.

**HOLLIAD COLLEGE INSTITUTE.** 132 West 15th-st., refers to parents of pupils, Ruth E. Livingston, Esq., Richard O'Gorman, Esq., Henry Van Wart, esq., etc.

**JOHN MACMILLAN'S SCHOOL.** No. 1214 Broadway, will reopen September 24, thorough preparation having been made for the new term. Classes reopen on the 17th. ALFRED M. COTTER, President.

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