

Basing upon his former results he now endeavours "to show that Will, containing in itself kinetic initiation and form of end, is metaphysically free and supersensible: that, while the aim of all science is the filling of the *a priori* categories, thereby to get for self-consciousness the idea of each thing as a *harmonia rei*, and ultimately as part of a *harmonia rerum*; so, in the ethical sphere, the aim is such a *harmonia morum* as shall complete the self-realisation of man".

Of Philosophy in the Poets. By JAMES HUTCHISON STIRLING, LL.D.
Edinburgh: Oliver & Boyd, 1885. Pp. 46.

The Community of Property: Nationalisation of Land. By the Same. Same Publishers. Pp. 40.

The first of these pieces was delivered as opening lecture to the Edinburgh University Philosophical Society in its present session, and is published by request. The author, assuming the alliance between poetry and philosophy, confines his remarks to English poets, and, dividing them into three periods, again limits himself to the first two, ending respectively with Milton and Cowper. Starting from Cowper he glances lightly at Beattie, Gray, Collins, Goldsmith, Armstrong, Akenside, Thomson, Young, Pope and Dryden in retrogression, and then in the first period, after a word on Chaucer and Spenser, enlarges upon Milton and Shakespeare. Milton (whom he regards as of all poets the most musical) gives him occasion for a very striking digression on the question of free-will (pp. 26-34). Shakespeare he declares, and after specimens given of "philosophical pregnancies" re-declares, "the vastest subject that ever took into himself the whole huge object".

The other piece, before passing into an economic argument against Mr. George, includes some pages of interesting reference to the philosophical conceptions of property, chiefly those of Aristotle and of Hegel, whom Dr. Stirling sets together above all other writers on politics or practical philosophy.

The Veil of Isis: A Series of Essays on Idealism. By THOS. E. WEBB, LL.D., sometime Fellow of Trinity College and Professor of Moral Philosophy, now Regius Professor of Laws and Public Orator, in the University of Dublin. Dublin: Hodges, Figgis; London: Longmans, 1885. Pp. xiii., 365.

In this sketch of the history of modern speculation with reference to the external world, the author develops further the idea of his book on *The Intellectualism of Locke*. Locke's "intellectualism" was found especially in the distinction of external and internal sense, in the "ideas of relation" called by Locke "the creatures and inventions of the understanding," and in his view of necessary and demonstrative truth. Dr. Webb now goes on to show that there is an element of intellectualism also in Hume, in Berkeley and in Bacon. Bacon's "anticipation of the mind" and the "common principles" and "common notions" of his "first philosophy" are a foreshadowing of the Kantian doctrine; the "transcendents" or "common principles" are "the categories in an embryo state". The "notions" of Berkeley are an intellectual element that has not been sufficiently recognised in his empirical idealism. Hume's *Treatise* is an anticipation at least in outline of everything in Kant's *Kritik*. The chief difference between Kant and Hume was that Hume "employed the simple language of ordinary men" while Kant "invented an artificial language for the schools". Kant misunderstood Hume as Leibniz misrepresented Locke; for, although Hume rejected Locke's theory of the origin of ideas (in laying it down that "reason can never give rise to any original idea" such as