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lived to read the present work he would have changed his mind. Indeed, there is no way of characterizing it but by saying that it is a cesspool into which the academic author has collected all the filthy and malodorous stories about Voltaire, his family and friends, that he could find anywhere, far or near. How any man, and especially how any man of reputed scholarship and culture, could—and in his old age, too—spend years of time in scenting out such ordure, it is impossible to conceive. Certain it is that he has made a loathsome spectacle of himself to the world, without in the least injuring the object of his spleen. To be sure, Voltaire was, in very many ways, far enough from being a saint or a hero. All the world knows that. But Voltaire did great, yea, inimitable work, in helping to dispel the thick clouds of cruel, degrading superstition that overhung Europe for centuries; and for this no one who is not in love with superstition and spiritual slavery—as our author, who apparently writes in the interest of Catholicism, seems to be—will fail to be duly grateful to him. *Auf einen groben Klotz gehört ein grober Keil.* Luther and Voltaire are the special *bêtes-noires* of fanatical Catholics, and have their memories kept green by periodical attacks from them. But these do no harm, and so need not be refuted. Indeed, no one who respects his own stomach would dream of burrowing in this pool of filth in order to find out how much of it can fairly be referred to Voltaire and his friends. There is only one encouraging thing about this book. It bears testimony to the impotent rage of superstition in the presence of ever-advancing free thought.

THOMAS DAVIDSON.

NEW YORK.

ON HUMAN NATURE: Essays (partly posthumous) in Ethics and Politics. By Arthur Schopenhauer. Selected and translated by T. Bailey Saunders, M.A. London: Swan Sonnenschien & Co. Pp. 132.

This is the seventh of the small volumes of Schopenhauer essays selected and translated by Mr. Saunders, and philosophically the most interesting. It constitutes a brief and popular exposition of the ethical doctrines originally set out in the fourth book of "The World as Will and Idea" and in the two essays on the Fundamental Problems of Ethics. The selections are drawn from the chapters on Ethics and Politics which are to be found in the *Parerga* and in posthumous writings. Mr. Saunders has divided the chap-

ters there found into sections of his own, and has omitted a few unimportant passages. The topics which thus come to succeed one another in the translation are as follows: Human Nature, Government, Free-will and Fatalism, Character, Instinct, and some Ethical Reflections. Of these, Human Nature and Free-Will and Fatalism have already been presented to the English reader by Mr. Belfort Bax in a volume of Schopenhauer's selections contributed to Bohn's Library. Both translations read well, but Mr. Saunders, by interpolating the chapter on Politics and adding the three later sections, has furnished a completer scheme of doctrine so far as merely ethics is concerned. Readers will now be able to see how our main ethical conceptions look in the light of Schopenhauer's distinctive ontological principle. The first section gives his formula for virtue, that it begins with sympathy, or a man's recognition of his own true being in another individual objectively presented to him; the second section defines legal right as a mere limit adventitiously set to wrong; the third expels free-will from the empirical world and gives it only a transcendental meaning; the fourth assigns, as the sole function of experience towards human character, its unmasking, not its making or unmaking; the fifth distinguishes moral impulse both from non-moral impulse and from reason. But Schopenhauer himself seems to have sometimes felt the incompleteness of his system of ethical conceptions, and students must not expect clear and consecutive deductions of them. The puzzle how to account for the diversity of human characters, secluded as they are from the play of empirical influences, and springing all from the free act of the same timeless will, is here solved by him in a strangely easy fashion. "Perhaps," he says, "some one will come after me who will throw light into this dark abyss."

J. BROUGH.

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BOOKS RECEIVED.

ETHICS: an Investigation of the Facts and Laws of the Moral Life. By Professor W. Wundt. Translated from the second German edition (1892) by Professors E. B. Titchener, Julia H. Gulliver, and Margaret F. Washburn. Vol. I. Introduction: *The Facts of the Moral Life*. Vol. II., *Ethical Systems*. London: Swan Sonnenschein & Co.; New York: The Macmillan Company, 1897.