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assumption is made that a specifically characterized feeling can result only from a special endowment. But it is not shown why a special feeling may not arise from a special group of mental factors. If, however, the author does not fully succeed in establishing his special thesis, the work does show most clearly that the merely indefinite can never be the adequate explanation of a definite development, that there must be something of specific character to be evolved as well as an appropriate environment for the evolution.

F. C. FRENCH.

*Die polnische Literatur zur Geschichte der Philosophie.* Von Dr. HEINRICH VON STRUVE. Separatabdruck aus dem *Archiv für Geschichte der Philosophie*. Berlin, 1895. — pp. 80.

The most competent among Polish philosophers, Struve, Professor of the University at Warsaw, has undertaken to give to German readers a full account of all Polish contributions to the history of philosophy. He has done it first in a series of articles in Nos. 1-3 of Vol. VIII of the *Archiv für Geschichte der Philosophie*. These essays now appear in the form of a small volume of 80 pages. It is the first attempt to give a full critical bibliography of books and articles written in Polish on the subject of the history of philosophy. The result of Professor Struve's investigations has been astonishing for the Poles themselves, for nobody expected that this special bibliography would contain as many as 200 titles.

Struve begins with the earliest contributions to the history of philosophy in Poland, discussing the relative merits of the various authors from the sixteenth century down to the present time. In the fifteenth century Cracow University had many philosophical teachers not yet sufficiently known to German historians of philosophy, though some of them were named in Prantl's history of logic. Later, in the seventeenth and eighteenth centuries, the Jesuits monopolized the teaching of philosophy, and taught Scholastic philosophy chiefly. The most important amongst them was Martin Smiglecius (1619), whose logic was used not only in Poland, but also in other countries of Europe, as can be seen from the fact that it was given for interpretation to Swift in an examination at the University of Dublin in 1685. Only in the second half of the eighteenth century began in Poland with Konarski (1773) a reaction against Scholasticism, under the influence of Condillac and the Scotch philosophy. The most eminent representative of this phase was John Sniadecki

(1830), Professor at the University of Wilna. His younger brother, Andreas Sniadecki (1838), a precursor of Darwin, made his readers acquainted with Kant. Then began a Kantian era which lasted from 1810 to 1850, and was succeeded by a period in which Hegel had much influence, but which also produced such independent thinkers as Kremer (1875), Trentowski (1869), Libelt (1875), Cieszkowski (born 1814).

The first book about history of philosophy published in Poland was an epitome of Walter Burleigh's work, *De vita ac moribus philosophorum ac poetarum veterum*, published at Cracow in 1535 under the title *Biographies of Philosophers* by Martin Bielski (1495-1575), without any mention of the original from which it was translated. In more recent times Tyszynski gave a general history of philosophy in the first two volumes of his *First Principles of General Criticism* (Warsaw, 1870). This author regarded Greek philosophy as a mere display of childish imagination, and was no more satisfied with the writings of Descartes, Leibnitz, Kant, and Hegel. In his eyes true philosophy began only with Hoene Wronski, because this Polish philosopher tried to find a solution of the problem of the future of mankind, which had been neglected by his predecessors. This strange view of the history of philosophy is that of a Polish School of Mysticism proceeding from Hoene Wronski. A more modern undertaking is the history of philosophy of M. Straszewski, Professor at the University of Cracow, who, in opposition to Tyszynski, complains that the oldest oriental philosophers have not yet been sufficiently recognized, and writes a whole volume of his general history of philosophy on the philosophy of India, China, and Egypt.

Struve enumerates and criticises a great number of monographs relating to different epochs of the history of philosophy and to single philosophers. He comes to the conclusion that many Polish works on this subject deserve the most serious attention from everybody occupied with the problems of the history of philosophy. The difficulty of reading Polish is not a reason for ignoring the works containing the results of Polish investigations, since these are for the most part translated into German, French, or English, or epitomized in these languages. Our author has been careful to mention all such translations and reviews, and the systematic order of his work makes it very easy for everybody to find out at once what has been written in Poland on each single problem of the history of philosophy. In most cases it will be sufficient to look through this book to find a full account of the work of Polish historians of philosophy, or

to learn where such an account will be found. An English translation of this valuable work would be a very useful supplement to the English translation of Ueberweg's History of Philosophy. To-day it becomes more and more difficult to read everything, but it ought to be always possible to know what has been written in every language about a particular subject.

W. LUTOSLAWSKI.

*Ethic: demonstrated in Geometrical Order, and divided into Five Parts, which treat (1) of God; (2) of the Nature and Origin of the Mind; (3) of the Nature and Origin of the Affects; (4) of Human Bondage, or of the Strength of the Affects; (5) of the Power of the Intellect, or of Human Liberty.* Translated from the Latin of Benedict de Spinoza by W. HALE WHITE; translation revised by AMELIA HUTCHINSON STIRLING, M.A. (Edin.). Second edition, revised and corrected, with new preface. New York, Macmillan & Co., 1894. — pp. cv, 297.

*Tractatus de intellectus emendatione et de via, qua optime in veram rerum cognitionem dirigitur.* Translated from the Latin of Benedict de Spinoza by W. HALE WHITE. Translation revised by AMELIA HUTCHINSON STIRLING, M.A. (Edin.) New York, Macmillan & Co., 1895. — pp. xxx, 62.

It is hard to realize that less than ten years ago there was no adequate English translation of any of Spinoza's more important works, — none whatever of the *Ethic* or of the *Tractatus de intellectus emendatione*. As so often happens in cases of the kind, the obvious need was met almost simultaneously by independent workers. The first contribution, not usually mentioned, was a translation of the *Ethic* by Dr. Henry Smith, published in 1886. This was followed in 1887 by two other translations of the same work, one by R. H. M. Elwes, the other by W. H. White, revised by Miss A. H. Stirling. To Mr. Elwes we also owe translations of the *Tractatus theologico-politicus*, the *Tractatus politicus*, the *Tractatus de intellectus emendatione*, and the *Epistolae* (in part). All the translations just mentioned were first published in 1887. That they were appreciated and widely used hardly need be said. The Elwes translations (in two volumes) have passed through at least three editions, and the White translation of the *Ethic* appeared in a second edition last year. Now we have a translation of the *Tractatus de intellectus emendatione* by Mr. White, also revised by Miss Stirling. It is certainly fortunate that we thus have two reputable translations of the