

necessity for a broader, more general view of the factors of operation, in which world-wide areas and cosmical influences are substituted for limited districts and local circumstances. This more philosophic view the author has not discussed with the fulness its importance deserves. Perhaps, it hardly comes within the scheme, but the omission indicates the position the book occupies among treatises on meteorology. It deals with the mechanical processes employed in observation and the discussion of the results obtained, rather than with the problems of general circulation affecting the atmosphere as a whole. It is an admirable treatise on the methods of observation, it demonstrates very satisfactorily what can be accomplished by instrumental means, and what are the objects and advantages to be gained by the systematic collection of details. The principles underlying this aspect of practical meteorology are well illustrated by the description of the official weather service at home, in the United States, and in Canada. This information is thoroughly modern, trustworthy, and interesting. One section is devoted to the consideration of climate as deduced from the records supplied by instrumental means and one to the influence of season and of weather on disease. Perhaps the last is a larger subject than can be discussed adequately in the space allotted to it, but it is a subject on which the writer is an authority, and constitutes an important branch of meteorological science.

ABSTRACT AND OTHER PHILOSOPHY.

- (1) *Gustav Freytags Kultur- und Geschichtspsychologie: Ein Beitrag zur Geschichte der Geschichtsphilosophie.* By Dr. Georg Schridde. Pp. ix+95. (Leipzig: Verlag der Dürr'schen Buchhandlung, 1910.) Price 3 marks.
- (2) *Lessings Briefwechsel mit Mendelssohn und Nicolai über das Trauerspiel.* By Prof. Dr. Robert Petsch. Pp. iv+144. (Leipzig: Verlag der Dürr'schen Buchhandlung, 1910.) Price 3 marks.
- (3) *Hegels Ästhetik im Verhältnis zu Schiller.* By A. Lewkowitz. Pp. 76. (Leipzig: Verlag der Dürr'schen Buchhandlung, 1910.) Price 1.80 marks.
- (4) *Über Christian Wolff's Ontologie.* By Hans Pichler. Pp. 91. (Leipzig: Verlag der Dürr'schen Buchhandlung, 1910.) Price 2 marks.
- (5) *Zwei Vorträge zur Naturphilosophie.* By Hans Driesch. Pp. iv+38. (Leipzig: Wilhelm Engelmann.) Price 80 pfennigs.

(1) **G**USTAV FREYTAG is best known in England as a novelist, and chiefly as the writer of that charming story of German commercial life, "Soll und Haben," which has been translated and published in English as "Debit and Credit." But Freytag was more than novelist. He was also poet, dramatist, and thinker. Born in 1819, and living until 1895, his life—as Dr. Schridde remarks—shows us the very heart-beat of the century, a century of tremendous importance in the history of his country. Politically he was strongly for Bismarckian unification, with Prussian supremacy; philosophically he may roughly be classed as Hegelian, though less abstract, and thus

he is also religious, for his "metaphysic transfigures the desiderated calmness, the white light of Reason, into religious faith." Dr. Schridde gives a good account of the influence upon Freytag of Kant, Fichte, Humboldt, Schelling, and Hegel, and is thoroughly in sympathy with his subject, though not refraining from criticism of weak places.

(2) This is a collection of letters exchanged by Lessing, Moses Mendelssohn, and Nicolai, on the subject of the correct principles of tragedy. The proper mixture of sympathy and fear—the two chief emotions to be aroused—is discussed, and the distribution of sorrows among the characters. The hero must be the most severely handled by Fate; as to whether the end shall see virtue rewarded or not, this may be left to the dramatist's discretion. There is much discussion of Corneille, Cibber, and the Greek playwrights, but very little mention of Shakespeare, who was discovered for Germany by Schlegel and Goethe.

(3) This is supposed to be a comparison of the æsthetic of Hegel and Schiller, but as a matter of fact it is mainly concerned with the former. The scheme of the booklet may be guessed by the section titles:—"Idea of the Absolute Spirit," "Idea of the Beautiful," "the Beautiful and the Development of the World Spirit," "Art and Metaphysic," &c. Hegel is good for the metaphysically inclined reader who wants "something craggy to break his mind upon," but to many readers the time spent in wrestling with him seems wasted.

(4) Another typically German pamphlet. Our Teutonic cousins still retain their interest in abstract thought and—in spite of Kant—in the "ontological proof" which, since Comte and Spencer, has become almost extinct in France and England. Herr Pichler gives an amusing parody of the ontological axiom (that as every something must be grounded in either something or nothing, and as nothing can come out of nothing, every something must be grounded in something real) by suggesting that every man has stolen either something or nothing. To take away from nothing is no theft, therefore every man has stolen something. The reader may be left to worry out the fallacy for himself, with a hint to remember "ambiguous middle term."

(5) These two lectures, as we are informed in the foreword, are connected by the chronology of their delivery rather than by their contents. But Dr. Driesch—who, by the way, was Gifford lecturer at Aberdeen two years ago—always has something to say, and no reader will complain of discontinuity in this pamphlet, even if it exists.

Dr. Driesch is a biologist; and, in opposition to the school which has for some time been dominant, he is a vitalist. He holds that life has its own laws; that biology is not merely applied chemistry-physics, but is a thing for itself; that the materialistic or mechanical view of living substance is false. His philosophic position approximates to that of Sir Oliver Lodge in England, and his arguments in support of his opinions are most weighty and—the present reviewer ventures to say—convincing.