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AN OUTLINE OF

PHILOSOPHY IN AMERICA

—BY—

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AN OUTLINE OF PHILOSOPHY IN AMERICA.

I. It was not until the beginning of the Eighteenth Century that a settled condition of society could be said to exist in America. Before this time the struggle for existence, with soil and climate and native populations, demanded the energy of the colonists. Their practical creed was "Work and Pray." Although introspection and reflection were not discouraged, their familiar exhortation was: "Look outward not inward, backward not forward, and keep at work." Having the Bible, the Church and the School on the one hand and the problem of material self-preservation on the other, they had little leisure or disposition for philosophic culture. Yet the colonial period was by no means barren of intellectual power and originality, nor in attention to higher education. Toward its close there arose three world-famed masters: Jonathan Edwards in Metaphysics, Benjamin Franklin in Science, and Benjamin West in Art. During this period Harvard College was founded in 1636, Yale in 1701, Princeton in 1746, and King's, now Columbia College, in 1754.

The conditions of the National period have been, in the main, unfavorable to the development of reflective thought. The Revolutionary Struggle followed by civil and foreign wars; the unprecedented influx of foreign peoples resulting in a heterogeneous citizenship; the vastness of the territory to be conquered; the range of the climate; the richness of the country for agriculture, grazing and mining; the strenuous efforts for the establishment of industries; the extension of commerce and the accumulation of wealth—have all combined against conditions favorable to philosophic and scientific thought and have tended to generate a spirit of impatience of anything that is not immediately practical. Yet we must not allow this Utilitarian bent in American life to be applied without qualifications to American thought and character. The struggle for existence has been accompanied with a growing speculative interest in the truth of God, of Man, and of the World. The influence of American institutions upon American life and thought is ably discussed, from somewhat different points of view, by De Tocqueville in "Democracy in America," Vol. II, chapters I, IX, X; by John Fiske, in "American Political Ideas," third edition, 1891; and by James Bryce in "The American Commonwealth," Vol. II, pp. 239-367, 497-719. See also Moses Coit Tyler, History of American Literature, Vol. I, and Charles F. Richardson, American Literature, Vol. I.

There are those who speak of an American philosophy, of what it ought to be, of what it will be; but there has been and is no American philosophy. There is at present no outline that promises to be filled in as an American philosophy. At the same time it must be remembered that originality is a highly relative term in speculative philosophy and that there is no modern system that has not its roots and antecedents in the past. All modern systems find their prototypes in Greece, and here again we find that her philosophers were under similar obligations. Strictly speaking, national nomenclature has no place in philosophy and science. Philosophy *in* America furnishes an interesting chapter, although it has always been dependent upon European systems, ancient and modern. Whenever independence has been attempted an incoherent eclecticism has been the result. In view of the unfavorable conditions it is not surprising that broad liberties have been taken with philosophy and great interest manifested occasionally in pathological novelties. Within the last twenty years a better promise has arisen. University life has been broadened

and deepened by new interests in science and philosophy. Many have studied in foreign Universities and returned with new spirit and method in teaching. Until recently philosophy was usually in the hands of the President of the College or University, who frequently confined his instruction to Apologetics, Christian Ethics, and a brief course on Mental and Moral Philosophy. Yet the history of our older institutions shows that since the time of Berkeley the important phases of European thought have not been without influence in educational centers. The larger Universities are at present well equipped, in the different departments of philosophy, with trained specialists, having full freedom of teaching. The conditions of philosophic culture are just beginning to be realized both without and within the Universities. It is the purpose of this sketch to notice some of the more salient tendencies that have shown themselves in the course of American thought to the present time. No attempt will be made in exposition of systems, but only to indicate those elements which have been and are the more characteristic and influential in the intellectual life of the American people.

II. *Jonathan Edwards and New England Puritanism.* Philosophy had its early home in New England. Its antecedents were the theology of John Calvin and the writings of John Locke. The Reformation inaugurated by Henry the Eighth of England gathered up many fugitive theological tendencies and sent the whole movement along Calvinistic lines towards the establishment of the Anglican Church. A vigorous minority regarded the doctrinal reconstruction as incomplete while they looked upon the reform of polity and ritual as altogether reprehensible. This party sought to clarify doctrine and to purify the Church from all Romish ritualism and sacerdotalism. This effort gave them the name, *Puritans.* Their zeal aroused persecution. In 1608, a small company of Puritans left the North of England, on account of persecutions, and for twelve years sojourned in Holland. In 1620 a part of the company sailed for the New World and landed at Plymouth on the twentieth of December the same year. These are called the "Pilgrim Fathers." In 1628 an active Puritan emigration from England began and it is estimated that during the next twelve years more than twenty-one thousand persons found a home in America. Many fanciful efforts have been made to distinguish between the Puritan and the Pilgrim character. They were however the same in race, language, religion and political ideas. In his "The Puritan in Holland, England and America," Mr. Douglas Campbell puts forward the theory, upon quite inadequate grounds, that America owes her principles of civil and religious liberty to the Netherlands and not to England, and that whatever is most valuable in her institutions had a Continental *origin.*

This exodus freed the Puritans from ecclesiastical conflict and enabled them to develop their doctrine and polity unhindered. Calvinistic theology and Congregational polity at once came to the front. Calvinism in New England was both a religious and a political creed. Notwithstanding its purism and unyielding temper, Calvinism worked directly to lay the foundations and stimulate the spirit of religious and political liberty. It gave birth to the Public School System, to the higher institutions of learning, to the principles of the American Constitution and to "a free Church in a free State."

The most illustrious as well as the most extreme exponent of New England Calvinism is *Jonathan Edwards.* He was born in 1703 in Windsor, Connecticut, and died as President of Princeton College, New Jersey, 1758. His life and works are ably edited by Dr. S. E. Dwight in ten volumes, New York, 1829, the first volume containing the life; also in four volumes 1852. Besides this most valuable edition are the Worcester edition of 1809 in eight volumes; William's edition, London, 1817, eight volumes; the Ogle edition, Edinburg, 1847, in ten volumes and the Bohn edition, London, in two volumes. The philosophic views of Edwards

are briefly presented by A. V. G. Allen, "Jonathan Edwards," Boston, 1889; Mackintosh's Works, Vol. I, page 108; Noah Porter in the North American Review, Vol. 128, pages 184-203, and appendix to the English translation of Ueberweg's History of Philosophy, Vol. II, page 443; B. F. Sanborn in Journal of Speculative Philosophy, Vol. 17, pages 401-421; Leslie Stephen, Hours in a Library, Vol. II, pages 44-106; *Philosophische Monatshefte*, Band XI. According to Dugald Stewart and Sir James Mackintosh, Edwards was, in metaphysical acumen, unsurpassed among men. He was remarkably precocious. At an early age he showed great talent in natural history, by a brief paper on the habits of the wood spider. At the age of thirteen he was enthusiastic in his study and praise of Locke's Essay Concerning Human Understanding and was questioning some of the main tenets of Calvinism. But soon after he was graduated from Yale College at the age of seventeen, we find him a thoroughgoing Calvinist in the spirit of Malebranche and of Berkeley. Edwards may have become acquainted with the *Recherche de la Vérité* in the English translation of 1694 or indirectly through Norris' Theory of an Ideal World, 1704, or Locke's An Examination of Father Malebranche's Opinion of Seeing all Things in God, 1706. In his admirable Discussions in History and Theology Professor George P. Fisher doubts that Edwards had any knowledge of Berkeley. Others have reiterated the doubt. That Edwards does not mention Berkeley is insignificant. Locke does not mention Hobbes in his "Essay," nor does Hobbes mention Bacon in his works. The argument from silence is worthless. At the same time it is not improbable that Edwards, by his study of Locke's Essay and Locke's defense of his Essay against the strictures of the Bishop of Worcester, arrived at certain metaphysical views not unlike those of Berkeley. It was about the year 1723 that Berkeley's influence was noticeable in America. Samuel Johnson, 1696-1772, (Life by Dr. E. E. Beardsley), afterwards first President of King's College, New York, was a strong Berkeleyan. He was a tutor in Yale College while Edwards was a student. In 1746 Johnson published "A System of Morality" which was greatly enlarged and republished by Benjamin Franklin, Philadelphia, 1752, under the title of *Elementa Philosophica*. This treatise contains two parts, *Noetica* and *Ethica*. It represents the spirit of Malebranche, Berkeley and Hutcheson. The influence of Johnson upon the thought of his day appears to have been considerable. The work of Johnson, in connection with the fact that Berkeley resided in Newport, Rhode Island, from 1728 to 1732, throws light not only upon the philosophic drift of Edwards, but helps to explain the prominence of idealistic tendencies in early American thought. The reputation of Edwards rests chiefly on his theories of Sin, Virtue, and the Will. In 1754 Edwards published "A Careful and Strict Enquiry into the Modern Notion of That Freedom of the Will Which is Supposed to be Essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame." He follows the general lines of Locke. There are also points of contact with Collins' "Philosophic Inquiry Concerning Human Liberty," but no satisfactory evidence that Edwards had read the work. He seeks to prove the psychological and metaphysical absurdity of the notion of a self-determining power in man and that the postulate of freedom is a denial of foreknowledge to God and of the principle of natural causation. The Ethical theory of Edwards is indicated in his "Treatise on the Religious Affections," 1746, and the two posthumous works, "God the Chief End in Creation," and "Treatise on the Nature of True Virtue," 1788. Edwards was acquainted with Hutcheson and was influenced by his ethical theory. Virtue is defined to be universal benevolence, and the object of its existence is God or "Universal Being." The Mysticism of Edwards clouds his exposition. It is clear that he gives to Virtue a theological content and makes the love of "Being in

General" include the well-being of all. In this he bears a close resemblance to Malebranche. Without the spirit of God no Virtue is possible to man. But Edwards is not clear whether the spirit of God gives a new principle or only acts upon natural principles. "The great Doctrine of Original Sin Defended," 1758, asserts the identity of Adam and his posterity to be established in the constitution of things. All men were actually present and took a part in the apostacy. God is not the author of Sin, but so ordered things that Sin must ensue. The Metaphysical acuteness of Edwards lies in his efforts to adjust the apparently contradictory elements in his system. Porter truly remarks: "Edwards was at once a Scholastic and a Mystic: a Scholastic in the subtlety of his analysis and the sustained vigor of his reasonings, and a Mystic in the sensitive delicacy of his emotive tenderness and the idealistic elevation of his imaginative creations, which at times almost transfigured his Christian faith into the beatific vision." The historical significance of Edwards lies not so much in his contributions to speculative science as in his powerful objectification of Calvinism and the great activity he stimulated in metaphysical and ethical discussion. Edwards aroused the intellectual life in America, and the controversies which he raised have continued to our day. It is also to be recognized that interest in philosophy has until recently taken its rise from theological activity. The Edwardian philosophy became at once an object of attack and defense. Among the disciples and interpreters of Edwards we note: Samuel Hopkins, 1721-1783; Nathaniel Emmons, 1745-1840; Jonathan Edwards, Jr., 1745-1801; Joseph Bellamy, 1719-1790; Timothy Dwight, 1752-1817; N. W. Taylor, 1786-1858. Among the ablest critics of Edwards' theory of the Will are Dr. James Dana, 1735-1812; "An Examination of Edwards' Enquiry," 1770-1773; D. D. Whedon, 1808-1885; "Freedom of the Will," 1864; and the very acute thinker Rowland G. Hazard, born 1801; "Freedom of the Mind in Willing," New York, 1864, and, "Two Letters to J. S. Mill on Causation and Freedom," Boston, 1869; German translation, Leipzig, 1875.

III. *Benjamin Franklin and "Natural Philosophy."* Before the time of Franklin we find names of international reputation in the sphere of physical science. Among these are John Winthrop, of Connecticut, founder of the city of New London, an eminent physicist and member of the association that became the Royal Society. Increase Mather, 1639-1723, organized in Boston a society for the study of natural history. John Bartram, 1699-1777, established at Philadelphia the first botanical garden in America, and by his works won from Linnaeus the praise of "being the greatest natural botanist in the world." John Winthrop, 1714-1779, Professor of Mathematics and Natural History in Harvard College aroused enthusiasm in the study of nature and made substantial contributions to science. "It is beyond question, true", says Moses Coit Tyler, in his History of American Literature, Vol. II, page 316, "that the union of the American colonies was first laid in the friendly correspondence and intellectual sympathies of students of physical science."

It was in *Franklin*, 1706-1790, that the spirit of scientific enquiry became incarnate and powerful. The works of Franklin are edited by Jared Sparkes in ten volumes, Boston, 1836-1840, and by John Bigelow in ten volumes, New York, 1887; "The Life and Times of Benjamin Franklin," by James Parton, New York, 1864, in two volumes. Born in Boston, Franklin was forced at the age of seventeen, on account of his proclaimed liberalism, to remove to Philadelphia. He is an exponent of the recoil from Calvinism which was greatly stimulated by the Deistic Controversy in England, the works of the French *Illuminatti* and the writings of Hume. He was also the leader of the new movement in its ethical, political, and scientific aspects. He recognized Locke as his master and expressed great admiration for the works of Shaftesbury

and Collins. In the school of Edwards, philosophy was identical with theology; in the school of Franklin, philosophy, after the manner of Bacon, was identified with natural science. The enthusiasm of Franklin was for humanity, for self-mastery and the mastery of nature. His writings are brief, fragmentary, practical, and do not furnish a coherent system. In religion he was a Deist of the type of Lord Herbert of Cherbury. Not long before his death, he wrote: "Here is my creed: I believe in one God, the Creator of the Universe; that He governs by His providence; that He ought to be worshipped; that the most acceptable worship we can render Him is doing good to His other children; that the soul of man is immortal and will be treated with justice in another life respecting its conduct in this." * * * "As to Jesus of Nazareth, I think His system of morals and His religion, as He left them to us, the best the world ever saw or is like to see." In 1727 he had published "A Dissertation on Liberty and Necessity, Pleasure and Pain," in which he follows Mandeville, holding "that nothing can possibly be wrong in the world and that vice and virtue are empty distinctions." Yet in 1730 he writes: "The Foundation of all virtue and happiness is thinking rightly; he who sees an action that is naturally tending to good and does it because of that tendency, he only is a moral man." Later we find him regarding his early treatise as "youthful nonsense." His ethical fragments are numerous and somewhat incoherent, and are for the most part in the spirit of Locke, Shaftesbury and Hutcheson. In politics Franklin accepted the doctrine laid down by Locke in his second essay on Government. The influence of Locke's second essay upon political theory in America during the Eighteenth Century was very marked and furnishes an excellent field for original study. Franklin's political activity was remarkable. From 1726 he was proprietor and editor of the Pennsylvania Gazette. In 1731 he founded the Philadelphia Library and in 1732 began the publication of "Poor Richard's Almanac," which became an ethico political power in colonial life. As deputy post-master Franklin projected the postal system of the Colonies and became the originator of the post-office system of America. In 1741 he established the first magazine in America. In 1757 and again in 1764 he represented the colonies in England, where he became intimate with Burke, Hartley, Priestly and Price. Here he became acquainted with Thomas Paine and sent him to America with his patronage. In 1775 he founded the first American Anti-Slavery Society. In 1776 he was made embassador to France. By raising loans to the amount of twenty-six millions of francs and by the treaty of February 6, 1778, he practically secured the independence of the colonies. Bancroft calls him "the greatest diplomatist of his century." In 1787 he was a member of the convention that framed the Constitution. His last public act, February 12, 1790, was an appeal for the abolition of the slave trade and the emancipation of the slaves. His political writings are composed of letters and fragments on American politics from 1742 to 1790. In the department of physical science Franklin is also the center of a new development. In 1728 he organized a philosophic club which in 1783 developed into the "American Philosophical Society." Its aim is declared to be to carry on "investigations in botany and medicine, in mineralogy and mining, in chemistry, in mechanics, in arts, trades and manufactures, in geography, in topography, in agriculture and to give its attention to all philosophical experiments that let light into the nature of things, tend to increase the power of man over matter and multiply the conveniences or pleasures of life." As in England, so in America, this Baconian view of philosophy has, until recently, been current. In 1743 Franklin founded the Academy which rapidly grew into the University of Pennsylvania. See Professor F. N. Thorpe's Benjamin Franklin and the University of Pennsylvania, Washington, 1893. As a pioneer in the modern science of elec-

tricity, Franklin is probably second only to Volta, while he was the first to demonstrate that lightning and electricity are one. In meteorology he was the first to show the general course of storms in North America and to furnish a chart and explanation of the gulf stream. Franklin's scientific work received broad recognition. In 1753 he was awarded the Copley Medal by the Royal Society of London and the M. A. degree by Yale and Harvard. In 1762 he was honored with the LL. D. degree by the Universities of Oxford and Aberdeen. In Franklin we find important characteristics of intellectual life in America, and with Lord Jeffrey we must recognize in him one "who has extended the bounds of human knowledge on a variety of subjects, which scholars and men of science had previously investigated without success."

IV. *The Scottish Philosophy.* Locke's works had been the philosophic classic throughout the Eighteenth Century. Berkeley had gained some recognition, Hume was not without influence, and towards the close of the century French scepticism was widely felt. After the revolutionary period, the conclusions which Hume was supposed to draw from the works of Locke and Berkeley began to excite attention and many turned to review their first principles or to seek new foundations. The principal offer of escape from Hume's scepticism seemed to come through the Scottish Philosophy. As early as 1768, *John Witherspoon*, 1722–1794, was called from Scotland to the Presidency of Princeton College, New Jersey. He brought with him an outline of that Realism which Reid opposed to the conclusions of Berkeley and Hume. With this he succeeded in driving Berkeleyism out of Princeton. At the close of the Eighteenth Century the works of Reid began to be eagerly studied and when Dugald Stewart and Thomas Brown came into the field their works were republished in America and widely used as text-books. By 1825 the Scottish Philosophy, which was generally regarded as a modification of Locke's teachings, had taken strong hold and has remained, until very recently, a salient type of thought in educational centers. Even at the present time the Scottish Philosophy, as modified by Sir William Hamilton has many disciples, especially in the smaller denominational colleges.

One of the most prominent of the advocates of the school of Reid and Hamilton was *James McCosh*, 1811–1894, called from Scotland to the Presidency of Princeton College, New Jersey, 1868 to 1888. Among the works of Dr. McCosh are: Essay on the Stoic Philosophy, 1834; the Method of the Divine Government, 1850; Typical Forms and Special Ends in Creation, in Co-laboration with Dr. George Dickie, 1856; The Intuitions of the Mind, Belfast, 1860; the Supernatural in Relation to the Natural, Belfast, 1862; An Examination of Mill's Philosophy, New York, 1866; The Laws of Discursive Thought, 1869; Christianity and Positivism, 1871; The Scottish Philosophy, 1874; The Development Hypothesis, 1876; The Emotions, 1880; Psychology, two volumes, 1886; The Realistic Philosophy, 1887, An Effort to Formulate an American Philosophy; New Princeton Review, Volume I, pages 15–32, on What an American Philosophy Should Be; Our Moral Nature, 1892; First and Fundamental Truths, Being a Treatise on Metaphysics, 1894. Philosophy, according to Dr. McCosh, begins with observing the facts of consciousness in self and others. In this way principles are discovered which are universal and eternal, self-evident and necessary. The employment of the "*a posteriori*" method in discovering and determining "*a priori*" truth is characteristic of the school. Its field for observation is consciousness and it seeks to co-ordinate the facts here with the facts of sense. This it claims to do by making the mind perceive things immediately as they really are. Dr. McCosh developes this *naïve* realism in strong opposition to idealism and agnosticism.

Noah Porter, 1811–1892, President of Yale College from 1871 to 1887, has given to Scottish philosophy a re-statement in the light of

Trendelenburg and Sir William Hamilton. He was at first greatly influenced by Coleridge and became acquainted with German speculation at Berlin. But he gradually drew away from Idealism to the position of the Scottish School and sought here to find a basis from which to combat positivism, materialism and agnosticism. He argues with much power against phenomenalism and relativism in epistemology, and accompanies his expositions with valuable historical material. He holds, against the Scottish School, a sharp distinction between the *ego* and its states, and that we have an immediate knowledge of the *ego* in and with its phenomena. The radical error of Hume and Mill is, he holds, that they confounded the *ego* with its states and make the latter stand for the former. Dr. Porter holds the principle of Teleology to be *a priori* and the ground of the scientific explanation of the facts and the phenomena of the universe. The Absolute is known because every act of faith includes an element of knowledge and every attempt to explain the finite involves an assumption respecting the existence and attributes of the Infinite. Among the writings of Dr. Porter are: The Human Intellect, New York, 1868, the first work on psychology to introduce freely modern German learning and experimental data; Science and Sentiment, New York, 1882; The Elements of Moral Science, New York, 1885; Kant's Ethics, Chicago, 1886.

Of those more or less closely related to the Scottish School are Thomas C. Upham, 1799–1867; Elements of Mental Philosophy, two volumes, Boston, 1831. Professor Henry N. Day, born 1808, was formerly of Western Reserve University. Among his numerous works are: Psychology and Ethics, two volumes, New York, 1876, and again 1886, Outlines of Ontological Science, New York, 1878. President Francis Wayland of Brown University, 1796–1865, published Elements of Moral Science, 1835; Elements of Intellectual Philosophy, 1854, works written in the spirit of Reid and widely used as text-books. Mark Hopkins, 1802–1887, President of Williams College, Lectures on Moral Science, Boston, 1862; The Law of Love, New York, 1869; An Outline Study of Man, or the Body and Mind in one System, New York, 1873. Noah K. Davis, Professor of Philosophy in the University of Virginia, The Theory of Thought, New York, 1880; Psychology, Boston, 1892. Professor J. Clarke Murray, of McGill College, Montreal, Psychology, 1890; Ethics, 1891, Boston. Dr. Carroll Cutler, 1829–1894, formerly President of Western Reserve University, The Beginnings of Ethics, or Ethical Origins, New York, 1889, second edition 1891. Dr. James H. Hyslop of Columbia College, The Elements of Logic, 1892; The Elements of Ethics, New York, 1895. Eclectic and in sympathy with Cousin was Professor Francis Bowen, 1811-1890, of Harvard University, Treatise on Logic, 1864; Modern Philosophy, sixth edition, New York, 1891. More under the influence of Kant was *Laurens P. Hickok*, 1798–1888, Professor of Philosophy in Western Reserve University, and later President of Union College, New York. Dr. Hickok was one of the most original of American thinkers and was among the first to introduce the American student to the spirit of Kant. Rational Psychology, 1848; Empirical Psychology, 1854; Moral Science, 1853; Rational Cosmology, 1858; Collected Works, Boston, 1875. A. Bierbower, Principles of a System of Philosophy, New York, 1870. Charles W. Shields, The Final Philosophy, second edition, New York, 1879, seeks to reconcile religion and science. D. H. Hamilton, Autology, An Inductive System of Mental Science, Boston, 1874. John Bascom, born 1827, President of the University of Wisconsin, puts forth what he calls "Constructive Realism," resting on experience, taking intelligible form under the primitive notions of reason. "It allows the rational process to sink downward to the first incipient activities of mind and to arise with them and above them at every stage of development into the growing light. It lays aside the dogmatism of natural

realism. It accepts the enlarging constructions of thought both in physical and spiritual being. It affirms reality, on either hand, but under reason and for the ends of reason and stands by the powers of the mind in sensation, insight, reflection." See "An Historical Interpretation of Philosophy," New York, 1893, and other works on Aesthetics, Ethics, Psychology, Problems in Philosophy, Natural Philosophy and Philosophy of Religion. An able thinker is *Borden P. Bowne*, born 1847, Professor of Philosophy in Boston University. He makes an eclectic use of the Scottish Philosophy and of Kant but his main metaphysical positions are similar to those of Lotze. Metaphysics, Boston, 1882; Introduction to Psychological Theory, New York, 1886; Herbert Spencer's Philosophy, New York, 1874; Philosophy of Theism, 1887; Principles of Ethics, New York, 1893. Francis H. Johnson's "What is Reality," Boston, 1891, is still more in the spirit of Lotze. "It is the object of this book to show that the premises of religion are as real as any part of man's knowledge and that the methods by which its vital truths are deduced from these premises are no less legitimate than those employed by science." Professor A. T. Ormond of Princeton University, has published, Basal Concepts in Philosophy, An Inquiry into Being, Non-Being and Becoming, New York, 1894.

V. *Emerson and Transcendentalism.* During the second quarter of the present century *French Eclecticism* appeared as a vigorous protest against Locke and against the realism of the Scottish School. The movement ran along the lines of Cousin, Jouffroy and Constant. In 1834 Professor C. S. Henry, 1804–1884, translated Cousin's brilliant but unsympathetic lectures on Locke under the title, "Elements of Psychology," fourth edition, New York, 1856. Professor H. P. Tappan, 1805–1881, and George Ripley, 1802–1880, also labored in this direction. In 1851, O. W. Wight, 1824–1888, translated and edited Cousin's History of Modern Philosophy, two volumes, New York, 1851. The large edition was exhausted in a few weeks and in 1854 a second edition was published. The greater part of the second volume is devoted to Locke. Dr. Wight was also the author of "The Philosophy of Sir William Hamilton," New York, 1853, and "Lectures on the True, the Beautiful and the Good," New York, 1854.

German Philosophy found its way into America both indirectly through England and directly through American students returning from residence in Germany. Kant's philosophy excited attention in England as early as 1796, when Dr. F. A. Nitszch published a general and introductory view of Kant's Philosophy. In 1798 Dr. Willich published, "Elements of the Critical Philosophy." But it was S. T. Coleridge, 1772–1834, who gave currency to the critical and idealistic schools of Kant and Schelling, in his "Biographia Literaria," 1817, and "Aids to Reflection," 1825. Coleridge was well acquainted with the history of philosophy and had studied it long in Germany. His favorites were Plato, Kant, and Jacobi, but his real master was Kant. With Kant he insisted upon the fundamental distinction between Understanding and Reason, and again between the Speculative and Practical reason with the supremacy of the latter. He also subscribed to Kant's exposition of the fundamental ideas, God, Freedom and Immortality. But since Coleridge was influenced by Plato and Jacobi, the resultant was a phase of thought peculiar to Coleridge. He held that as man has a sense for the Supernatural, he therefore has sensuous evidence of the reality of spiritual things,—a direct intuition of them. The views of Coleridge, with his antagonism to the Anglo-Scottish Philosophy, were eagerly taken up in America and as early as 1830 we find men like Noah Porter enthusiastic in the study of the works of Coleridge. In 1829 James Marsh, 1794–1842, President of the University of Vermont, published an edition of "The Aids to Reflection" with an introductory essay in which he assails Locke and calls attention to

"the new spiritual philosophy." In 1833 Dr. F. H. Hedge published an essay in the "Christian Examiner" on Coleridge and the German Philosophy. About this time the works of Thomas Carlyle and William Wordsworth began to be diligently studied. There was *direct* contact with German ideas in some of the leading scholars of New England. Moses Stuart, F. H. Hedge, Edward Everett, George Bancroft, Theodore Parker, and George Ripley were all well acquainted with German speculation from Kant to Hegel and Schleiermacher. Beginning in 1839, Ripley edited a series of fourteen volumes of "Specimens of Foreign Standard Literature." The Mysticism of Jonathan Edwards and of Quakerism as well as the Idealism of Berkeley and Johnson had partly prepared the way for this new development. The study of Plato, Neo-Platonism, Cambridge Platonism and Swedenborgianism was revived. The crude realism of "Common Sense" began to fall into disfavor. The supposed materializing influences of the physical sciences was deplored. The supremacy of mind with its furniture of a priori forms and intuitions was asserted. New England Transcendentalism arose, a phase of thought spontaneous, inspired but not borrowed from abroad. "The Transcendental Club" met for the first time on the nineteenth of September, 1836. Among its members were some of the most influential names in American Literature: Ralph Waldo Emerson, 1803–1882. Theodore Parker, 1810–1860. George Ripley, 1802–1880. W. E. Channing, 1780–1842. Henry D. Thoreau, 1817–1862. Margaret Fuller, 1810–1850. A. Bronson Alcott, 1799–1888. F. H. Hedge, 1805–1890. George Bancroft, 1800–1889. James Freeman Clarke, 1810–1892. Dr. Clarke remarked "we called ourselves the club of the like-minded, I suppose because no two of us thought alike." See the excellent "History of Transcendentalism in New England," by O. B. Frothingham, 1822–1895, New York, 1876. and "Life and Philosophy of A. Bronson Alcott," by F. B. Sanborn and W. T. Harris, two volumes, London, 1893. In July 1840, "The Dial," a quarterly, appeared and during the four years of its existence was edited by Emerson and Margaret Fuller. A new organ of the movement, "The Massachusetts Quarterly Review," edited by Theodore Parker appeared at Boston in 1847. The Brook Farm experiment was taken up in 1841 and abandoned in 1847. It was an attempt to reform society on a communistic basis and at the same time to provide for the highest culture. George Ripley and Nathaniel Hawthorne were members of this community which never numbered more than seventy-five persons, nearly half of whom were young students. The society was a moral success but a financial failure. In 1879 "The Concord School of Philosophy" was opened by A. Bronson Alcott, the mystic and veritable disciple of Plotinus. The school was closed in 1882, the year of Emerson's death, and with it this phase of Transcendentalism passed into history.

The center and strength of the Transcendental movement was *Ralph Waldo Emerson*, 1803-1882. His works were published in eleven volumes, Boston, 1883. An excellent edition of his works, with an introduction by John Morley, was published in London, 1887, six volumes. Emerson, his Life and Philosophy, by G. W. Cooke, Boston, 1881. F. B. Sanborn, Genius and Character of Emerson, Boston, 1885. Memoirs by J. E. Cabot, two volumes, Boston, 1887. Descended from eight generations of New England Clergymen Emerson abandoned the ministry after two years of service. His modern intellectual antecedents were Montaigne, Berkeley, Coleridge and Wordsworth; his lionized contemporary was Carlyle. A quotation from his essay "The Transcendentalist," 1842, will sufficiently indicate the spirit of Emerson and the movement with which he was identified. "Idealism," he says, "is founded on consciousness, insists upon the power of thought and of the will, on inspiration, on miracle, on individual culture. The Idealist when speaking of events, sees them as

spirits and reckons the world as appearance. Mind is the only reality of which man and other natures are better or worse reflectors. Nature, literature, history are only subjective phenomena. From this transfer of the world into consciousness, this beholding of all things in the mind, follows easily his whole ethics. It is simply to be self-dependent. The height, the deity of man, is to be self-sustained, to need no gift, no foreign force. The Transcendentalist wishes that the spiritual principle should be suffered to demonstrate itself to the end, in all possible applications to the state of man, without the admission of anything unspiritual, that is, anything positive, dogmatic, personal; he resists all attempt to palm other rules and measures on the spirit than its own. This way of thinking, falling upon Unitarian and Commercial times, makes the peculiar shades of Idealism which we know." But Emerson is a Transcendentalist on quite other grounds than those of Kant. Emerson asserts: "Our intellections are mainly prospective. The immortality of man is as legitimately preached from the intellect as from the moral volitions. Every intellection is mainly prospective: its present value is its least." (Essay on Intellect). With Emerson all things are in the Intellect. Individualism, mysticism, pantheism are prominent features in the thought of Emerson. He was not a philosopher beyond being an intuitionalist and realist of Platonic tone; his writings are the gospel of realism rather than any form of its philosophy; he had no creed; he despised system and shuddered before syllogism, he furnishes no comprehensive grasp of speculative or practical principles; he delights in contradictions; he equally emphasizes self-reliance and God-reliance; but these are the same thing, since "our reason is not to be distinguished from the Divine Essence." "When I think of God, I prefer to say, It—It." He had Socratic insight and inspiration in full measure. He was always seeing and knowing what the vulgar declared to be invisible and unknowable. He has many points in common with Edwards and Calvinism. "I delight in telling what I think," says Emerson, "but if you ask me how I dare say so, or why it is so, I am the most helpless of mortal men." The secret of Emerson's power is indicated by Hermann Grimm: "Emerson fills me with courage and confidence. He has read and observed but he betrays no sign of toil. He presents familiar facts but he places them in new lights and combinations. From every object the lines run straight out, connecting it with the central point of life." But John Morley comes closer to the spring of power when he says: "Emerson is one of the few moral reformers whose mission lay rather in calming men than rousing them, and in the inculcation of serenity rather than in the spread of excitement."

VI. *Recent Idealism.* Within the last twenty-five years systematic and critical idealism has been greatly stimulated by the direct influence of the German Universities on American students. The works of British authors, chiefly those of A. Campbell Fraser, J. Hutcheson Stirling, Edward Caird and perhaps above all Thomas H. Green, have been widely read. The influence of Kant, Hegel and especially Lotze has been and is active. T. H. Green and Lotze are undoubtedly the more prominent influences among American thinkers at the present time. The former has the more influence in ethical speculation, the latter in metaphysics. The elements of mechanism and pantheism in Lotze's work are generally so construed as to bring them into essential harmony with Hegel and Green; and the method of Lotze in making reconciliations in metaphysics and epistemology, accompanied with his pronounced ethical and religious spirit, have brought his system into growing favor. But the most important step toward arousing interest in Idealistic Philosophy was made by *William T. Harris*, born 1835, now United States Commissioner of Education. In 1867 he founded at St. Louis the "Journal of Speculative Philosophy" which, though

primarily devoted to Idealism, made its influence felt in every department of philosophy. Among its American contributors were Alcott, Brinton, Hall, James, Mead, Morris, Royce and Watson. Many works of German authors have received translation and exposition in its pages. For the first three years more than half of its articles were from the pen of Dr. Harris. He has also written an introduction to Kroeger's translation of Fichte's "Science of Knowledge", London, 1889; an Exposition of Hegel's Logic, Chicago, 1890; Introduction to Philosophy, New York, 1890; and "Philosophy" in Johnson's Encyclopaedia. Leibniz, Kant, Fichte, Schelling and Hegel have had special exposition in Grigg's Philosophic Classics, edited by Professor George S. Morris, 1840-1889, who has also published British Thought and Thinkers, Chicago, 1880. Professor Charles C. Everett, of Harvard University, follows Hegel in "Science of Thought", Boston, 1869. Professor John Watson, of Queen's College, Kingston, Canada, holds an intellectual Idealism by which he means, "the doctrine that man is capable of knowing reality as it actually is, and that reality when so known is absolutely rational." Kant and his English Critics, 1881; Comte, Mill and Spencer; an Outline of Philosophy, 1895; Hedonistic Theories, from Aristippus to Spencer, 1895, New York.

Professor *Josiah Royce*, of Harvard University is perhaps the most prominent exponent of current Idealism in America. He has published "Religious Aspect of Philosophy, a Critique of the Bases of Conduct and of Faith", Boston, 1885, "The Spirit of Modern Philosophy", Boston, 1892, and "The Conception of God," Berkeley, 1895. Professor Royce argues with much force and originality that the existence of finite experience necessarily involves or pre-supposes the existence of an absolute experience which in its unity is one self-conscious, personal self. This Absolute is organically inclusive of all finite experience. As Knower and Thinker, the Absolute embodies in its life an absolute free will of which finite moral freedom is an element. The world is a moral order. Evil is a real fact of the Divine order, but its presence is justified in that every consciousness of moral good involves a consciousness of some conquered evil. The apparent triumph of evil is an illusion of our finite point of view. All real evils in the universe are, from an absolute point of view, conquered elements in the moral order. Professor John Dewey of Chicago University; Psychology 1886, and Outlines of Ethics 1891, is of the school of T. H. Green, as is also Professor James Seth, of Brown University; A Study of Ethical Principles, New York, 1894. It is noteworthy that from the time of Edwards to the present, Idealism in its various forms has been the most conspicuous phase of thought in America, and notwithstanding the influence of an apparently unfavorable environment and mode of life as well as of the works of the Scottish Realists and the Transfigured Realism of Herbert Spencer, it still remains the ruling mode of American thinkers.

VII. *The Evolutional Philosophy.* The works of Charles Darwin, A. R. Wallace, Charles Lyell, Herbert Spencer, G. H. Lewes, St. George Mivart, George Romanes, Haeckel, and Weismann have exerted a powerful influence upon American thought. But foremost of all in influence is the work of Spencer, especially his First Principles, Principles of Sociology and Principles of Ethics. His remarkable synthetic power, his restatement of the doctrine of the Unknowable in the light of Kant, Mansel and Hamilton; his cosmological exposition of the laws of the Knowable, the apparent comprehensiveness of his system, and the sequence of his reasoning, with the wealth of illustration and metaphor found in all his writings, have taken strong hold upon the attention of lay readers of philosophy. More than three times as many copies of Spencer's works have been sold by his American publishers as by his English publishers. It would be an error to suppose that this difference indi-

cates the proportional influence of Spencer in the two countries. So far as the philosophy of the Chair is concerned it is probable that Spencer's influence in the American Universities is as inconsiderable as in the educational centers of Great Britain. Among the earliest disciples of Darwin and Spencer was John W. Draper, 1811-1882, The Intellectual Development of Europe, two volumes, London, 1864; and The Conflict Between Religion and Science, New York, 1875. Edward L. Youmans, 1821-1887, "The Culture Demanded by Modern Life," New York, 1868, founded the Popular Science Monthly, 1872. Under his able guidance this monthly became the leading exponent of evolutional thought in America.

John Fiske, born 1842, is among the ablest writers who have popularized the philosophy of Spencer. Outlines of Cosmic Philosophy, Based on the Doctrine of Evolution, with Criticisms on the Positive Philosophy, two volumes, London, 1874; The Excursions of an Evolutionist, Boston, 1884; Darwinism and other Essays, Boston, 1879; The Destiny of Man,—in which his contributions to the theory of Evolution are most succinctly set forth, Boston, 1884; The Idea of God as Affected by Modern Knowledge, 1885. Fiske takes with Spencer the Cosmological point of view and finds in the Cosmic process the root of man's intellectual, aesthetic, moral and religious nature. In his late expositions he leans more toward the view of Weismann than that of Spencer, giving prominence to natural selection and preformation rather than to environment and epigenesis. He is strongly Teleological, finding design in nature and an ultimate ethical end in the cosmic process as regards man. Fiske is not an Agnostic. Spencer's unknown and unknowable he is willing to call God. Thus the principle of continuity is never violated in the cosmic process, although "the Creation of man was a vast and complicated result, due to the unlocking of various series of casual agencies; and it was the beginning of a deeper and mightier difference in kind than any that slowly evolving nature had yet witnessed." Fiske was the first modern philosopher to take up the suggestion of Anaximander that the fundamental factor in the development of human sympathy and philanthropy is the prolongation of the period of human infancy. Professor N. S. Shaler, of Harvard University, has published Nature and Man in America, New York, 1891; The Interpretation of Nature, Boston, 1893. The last named work is significant in its effort to modify the conception of the uniformity of nature and the continuity of law by showing that there are elements of unexpectedness, critical points, sudden and cataclysmic changes in the operation of natural causes. "We cannot properly extend the conception of uniformity which we gain from our limited knowledge of the permanence of matter and the persistence of force, very far."

"The American School of Biology" is led by Professor *Edward D. Cope*, born 1840, of Philadelphia. The Energy of Life, 1885; Origin of Man, 1885; Origin of the Fittest, 1886; Factors of Organic Evolution, Chicago, 1896, and numerous other writings. This School builds on Lamarck and Spencer, holding the law of natural selection of Darwin and Wallace to be merely conservative or destructive of something already created. It attempts to explain all modifications of form in the animal kingdom by fundamental laws of growth and the inherited effects of use and effort; the important factor in this theory is a special growth force, which acts by means of retardation and acceleration. It is not controlled by fitness but is the controller of fitness; it determines, through transmission of use and effort, the line of development. There are in this school points of contact with the views of Schopenhauer, Fechner and Wundt, that regard the *desire to live* as the most fundamental factor in organic evolution. Within the evolutional philosophy there are many interpretations of the central hypothesis of transmutation. The mechanico-materialistic views of Darwin and Haeckel have found little favor, while

teleological views preponderate with various phrasings. In regard to the factors of evolution still greater differences of opinion prevail. The Lamarckian factors, heredity and environment, have disputed the field with the Darwinian factors, natural and sexual selection, in the fruitless controversy between Spencer and Weismann concerning the nature of the evolutionary process,—epigenesis or preformation. During this controversy there has been born from the semi-physical factors of natural and sexual selection an ultimate factor not yet clearly recognized which may be regarded as purely psychical, the desire or effort to live. Thus we find in recent literature a recognition of the priority of the psychical in the process of evolution and a partial return to the pan-psychism of the early Greek evolutionists. Professor *Joseph Le Conte,* born 1823, of the University of California, has written Religion and Science, New York, 1873; A Treatise on Sight; an exposition of the principles of monocular and binocular vision, New York, 1880; Evolution in Relation to Religious Thought, New York, 1887; Professor Henry F. Osborn, of Columbia College, A History of Evolution from the Greeks to Darwin, New York, 1894; Miss C. M. Williams, A Review of Systems of Ethics, founded on the Theory of Evolution, New York, 1893; Dr. Hiram M. Stanley, Studies in the Evolutionary Psychology of Feeling, New York, 1895. Among the abler critics of the Evolutionary philosophy may be noticed Louis Agassiz, 1808-1873; George T. Curtis, 1812-1894, Creation or Evolution, third edition, New York, 1889; Sir John William Dawson, Principal of McGill College, Montreal, born 1820, The Earth and Man, ninth edition, New York, 1886; Modern Ideas of Evolution as related to Religion and Science, fourth edition, London, 1890; Borden P. Bowne, The Philosophy of Herbert Spencer, New York, 1874; J. Gould Schurman, President of Cornell University, Kantian Ethics and the Ethics of Evolution, London, 1882; The Ethical Import of Darwinism, New York, 1887.

The Evolutional Philosophy has aroused much interest in Anthropology and Sociology. The United States Government has taken the lead in Anthropological and Ethnological researches and has published valuable contributions from the Bureau of Ethnology and the Smithsonian Institution. This work is under the able management of J. W. Powell, S. P. Langley and O. T. Mason. Mention may be made of the following works: Lewis H. Morgan, 1818-1881, Ancient Society, Researches in the Lines of Human Progress, from Savagery through Barbarism to Civilization, New York, 1878; translated into German, *Die Urgesellschaft*, Stuttgart, 1889. This work first appeared in 1873 as a contribution to science under the Smithsonian Institution. Morgan discovers an identity of the primitive institutions of kinship among the American Indians and the great Turanian race. His work is the most comprehensive study of the *gens* ever made and one of the most important contributions to the evolutional theory. The trend of thought has many points in common with that of Karl Marx, and upon Morgan's work Fried. Engels bases his "Der Ursprung der Familie, des Privat-eigenthums und des Staats;" Daniel G. Brinton, The American Race, New York, 1891; Races and Peoples, New York, 1890; The Religious Sentiment, Essays of an Americanist, and many other works; C. Staniland Wake, Chapters on Man, with the Outlines of a Science of Comparative Psychology, London, 1868; The Evolution of Morality, A History of the Development of Moral Culture, two volumes, London, 1878; Lester F. Ward, Dynamic Sociology or Applied Social Science, two volumes, New York, 1883 and 1895; The Psychic Factors of Civilization, Boston, 1893; F. H. Giddings, The Theory of Sociology, New York, 1896; Dr. A. F. Chamberlain, of Clarke University, The Child and Childhood in Folk Thought, or The Child in Primitive Culture, New York, 1896. Mention may be made of the American Journal of Sociology, published by the University of Chicago, and

the American Anthropologist, published by the Anthropological Society of Washington.

VIII. *Psychology.* Nowhere else has the revulsion from the older metaphysical psychology been so pronounced as in America. But here as in other departments of philosophy the earlier influences came from abroad. On the one hand the works of Locke, Mill, Darwin, Spencer and Bain turned attention to an Empirical psychology, while Fechner, Weber, Lotze and Wundt opened the way by their psychometry, psychophysics and physiological psychology. Among the leaders in this movement is *George Trumbull Ladd*, born 1842, an Alumnus of Western Reserve University, Professor of Philosophy in Bowdoin College 1879 and since 1881 Professor of Philosophy in Yale University. In 1879 Professor Ladd was led to begin his independent investigations into physiological and experimental psychology by the conviction that the whole fabric of philosophic and theological opinion must be revised in the light of modern psychological, critical and historical science. His were the first lectures on experimental and physiological psychology given in America. Professor Ladd's point of view is that every problem whether speculative, historical or theological has its root and the possible clue to its explanation in the science of mental life. From this standpoint he has written, The Doctrine of Sacred Scripture, An Enquiry into the Origin and Nature of the Old and New Testaments, two volumes, New York and Edinburgh, 1883; Elements of Physiological Psychology, a treatise on the nature and activities of the mind from a physical and experimental point of view. New York and London, 1887. Both in England and America this work has undoubtedly been the most important factor in the wide and rapid development of the so-called "New Psychology;" Translation of the Outlines of the Philosophy of Hermann Lotze, six volumes, Boston, 1885-1892; Outlines of Physiological Psychology, New York and London, 1890; Introduction to Philosophy, An Enquiry after a Rational System of Scientific Principles in their Relation to Ultimate Reality, New York and London, 1890; Psychology, Descriptive and Explanatory, A Treatise of the phenomena, laws and development of the human mental life, New York and London, 1894; The Philosophy of Mind, An Essay on the Metaphysics of Psychology, New York and London, 1895, one of the most notable contributions to Philosophy that has yet appeared in America. The most distinctive feature in Professor Ladd's system of thinking is that he holds a psychological dualism as the necessary postulate and the valid conclusion of all scientific knowledge, while a metaphysical monism is the only satisfactory speculative tenet which will harmonize contradictions and explain the sum-total of experience. Not only is there no contradiction between a psychological dualism and a metaphysical monism, but they are the only views compatible on the one hand with the spiritual and free nature of man, and on the other with the conception of the Absolute as a Self-conscious Spirit, the ontological and the ethical ground of the world. Professor Ladd controverts the Neo-Spinozism of Höffding and Paulsen, endeavoring to show that it is not only psychologically but physiologically untenable. His application of psychology to the problems of epistemology also furnishes evidence that the "New Psychology" forces upon philosophy a reconsideration of the two great questions of the nature and origin of knowledge. In 1887 Dr. G. S. Hall, President of Clark University began the publication of "The American Journal of Psychology," which is devoted to the results of experimental study; in 1892 the American Psychological Association was organized and in 1893 the "Psychological Review," a bi-monthly magazine, was established in New York under the editorship of Professors Cattell and Baldwin. In 1890 Professor William James, born 1842, of Harvard University, published his brilliant but fragmentary "Principles of Psychology", two volumes, Boston; abridged in one volume, New York, 1892. Professor

James M. Baldwin, of Princeton College, published the first volume of a "Handbook of Psychology" in 1890; the second volume, 1891, Boston; "Mental Development in the Child and the Race," New York, 1895. Professor George Stuart Fullerton, of the University of Pennsylvania, is an active contributor to current psychological literature, and has written, from a *quasi*-idealistic point of view, "The Conception of the Infinite and the Solution of the Mathematical Autonomies," in which Kant's difficulties are regarded as gratuitous, Philadelphia, 1887; A Plain Argument for God, Philadelphia, 1889; On Sameness and Identity, Philadelphia, 1890; The Philosophy of Spinoza, second edition, New York, 1894. Dr. Henry R. Marshall in his work, Pain, Pleasure and Aesthetics, New York, 1894, attempts a new definition of beauty and a new psychology of pleasure and pain.

The first professorship of psychology with laboratory was established in 1888 in the University of Pennsylvania. At the present time there are twenty-two laboratories of experimental psychology in America, some of which issue pamphlets containing the results of psychological investigation. Dr. Scripture, of Yale, "Thinking, Feeling, Doing," Meadville, 1895; Professors Sanford of Clark; Krohn of Illinois; Cattell of Columbia; and Titchener of Cornell, have recently published brief manuals or courses in experimental psychology. Professors J. E. Creighton and E. B. Titchener of Cornell University have translated Wundt's Lectures on Human and Animal Psychology, New York, 1894, and Professor Titchener, Kuelpe's Outlines of Psychology, based upon the results of experimental investigation, New York, 1895.

IX. *Current interest in philosophy* is indicated in many ways; in the founding of Journals in every department of knowledge, in the translation of foreign masterpieces, in the extension of the departments of philosophy and natural science in the Universities, and in the encouragement of original investigation by instituting well equipped laboratories. Nowhere at present are the experimental methods receiving more earnest attention than in America and nowhere are they likely to be more profoundly felt. In 1890 "The Monist," a quarterly magazine, was founded in Chicago with Dr. Paul Carus as its editor. Its purpose is to aid in perfecting a monistic system in which the problems and difficulties of religion and philosophy shall be adjusted. Dr. Carus is the author of "Fundamental Problems," second edition, 1891: "The Soul of Man, an Investigation of the Facts of Physiological and Experimental Psychology," 1893. "The Philosophical Review," a bimonthly edited by President Schurman and Professor Creighton of Cornell University, was established in 1892. The scope of the review extends to philosophy as a whole and is open to all schools of thought. Renewed Ethical interests are represented by the "International Journal of Ethics," a quarterly devoted to the advancement of ethical knowledge and practice, founded at Philadelphia in 1891 under an international editorial committee, with S. Burns Weston as managing editor. Ethical organizations have been founded in the larger cities among which the Brooklyn Ethical Association has published several volumes in the sphere of practical ethics. W. M. Salter is prominent in the ethical movement; "Ethical Religion" appeared first in Germany, *Die Religion der Moral*, Berlin, 1885, "First Steps in Philosophy," London and New York, 1892.

Interest in Philosophy of Religion is represented by several works, among which are James Freeman Clarke, Ten Great Religions, two volumes, nineteenth edition, Boston, 1883; J. Lewis Diman, The Theistic Argument, Boston, 1882; C. L. E. Hicks, A Critique of Design Arguments, New York, 1883; D. B. Purinton, Christian Theism, two volumes, New York, 1889; A. V. G. Allen, The Continuity of Christian Thought, A Study of Modern Theology in the Light of its History, Boston, 1884; Professor B. F. Bowne, Philosophy of Theism, New York, 1887; Professor J. Royce, The

Religious Aspect of Philosophy, Boston, 1885; Professor George P. Fisher, The Grounds of Theistic and Christian Belief, New York, 1895; Professor L. H. Kellogg, The Genesis and Growth of Religion, New York, 1892; Professor Samuel Harris, The Philosophical Basis of Theism, New York, 1883 and 1894; President J. G. Schurman puts forth an anthropocosmic theism in "Belief in God, Its Original Nature and Basis," New York, 1890. The sentimentalism and volitionalism of Schleiermacher, Ritschl and Harnack, as a device for freeing religion and theology from any connection with philosophy and science, has a somewhat vague place in discussion but makes little headway against prevailing intellectualism in theology and philosophy. At the same time the influence of Kant and Schleiermacher descending through so many channels has had considerable effect upon the various moods found in the Theological Seminaries, so that one frequently hears "*Die Lehre von der zweifachen Wahrheit*" proclaimed.

In 1867 the Government created a Department of Education which was afterwards made a Bureau in the Department of the Interior. The first Commissioner of Education was Henry Barnard, LL.D., the able editor of "Barnard's American Journal of Education," thirty-one volumes, 1855-1881. The present Commissioner of Education, William T. Harris, is the editor of the "International Educational Series," at present numbering twenty-four volumes embodying the chief educational classics and some of the recent history and philosophy of education. In this series Boone's "Education in the United States" gives a history from the earliest American Schools to the present time. "Education," edited by F. H. Kasson, founded at Boston, 1880, is devoted to the science, art, literature and philosophy of education. In 1891 Professor Butler of Columbia College established a monthly, "The Educational Review," and in the same year President Hall of Clark University began to issue "The Pedagogical Seminary." Professor Butler is also the editor of a valuable educational series under the title, "The Great Educators," the first volume, "Aristotle and the Ancient Educational Ideals," 1892, is from the pen of Thomas Davidson. The annual reports of President C. W. Eliot of Harvard University are of great value. Among recent writers on education, President Charles F. Thwing of Western Reserve University is to be mentioned. American Colleges: Their Students and Work, 1878, second edition 1883; Within College Walls, 1893; The American College in American Life, 1896.

Interest has also been shown by bringing into the English Language some of the important treatises of German writers. Thus in the department of the History of Philosophy the following works have been translated by American scholars: *Schwegler*, 1856, by Julius H. Seelye, formerly President of Amherst College; *Ueberweg*, 1874, by Professor George S. Morris; *Erdmann*, 1890, by Professor Williston S. Hough, of the University of Minnesota: Kuno Fischer's *Descartes and his School*, 1887, by Professor J. P. Gordy, of Ohio University; *Falckenberg*, 1893, by Professor A. C. Armstrong, Jr., of Wesleyan University, and *Windelband*, 1893, by Professor James H. Tufts, of Chicago University. Paulsen's *Einleitung in die Philosophie* has been done into English by Professor Frank Thilly, of the University of Missouri, 1895. Mention may be made of "A History of Modern Philosophy," by B. C. Burt, two volumes, Chicago, 1892, and of a series of extracts from Modern Philosophers and from Ethical Writers, edited by Dr. E. Hershey Sneath, of Yale University. The tendencies in American life at the present time are such as to stimulate new interest in the study of philosophy. This is seen not only in the disposition to secure a deeper grasp of the principles which underlie religious, moral and political beliefs, but also in the earnestness of attention given to the assumptions of the economic and the experimental sciences. Thus within religion, morals, politics, economics and physics we find fresh philosophic interest—a growing recognition that the foundations of all the sciences lie within the sphere of philosophy. Our progressive universities, without exception, are responding to this conviction.

MATTOON M. CURTIS.