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## Hegel's Logic, An Essay in Interpretation. — [Source link](#)

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science. It is too short, however, to inform us whether the author thinks the significance of Kant is exhausted in this result. There is a point of view, which the author has stated clearly from which pure phenomenism or positivism could be considered a logical outcome of Kantism. But if the claim were made exclusive so as to shut out other points of view as mistaken, then Hegel might put in a demurrer. Those who believe that Kant may be reconstructed from the point of view of things in themselves might also be impelled to file an objection. Nevertheless, we have reason to thank the author for the Cartesian clearness and distinctness which make his own work delightful reading, as well as for the masterly character of his discussion as a whole. A feature of the book is its beautifully clear typography, especially that of the footnotes which the eye can take in at a glance.

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*Hegel's Logic, An Essay in Interpretation.* JOHN GRIER HIBBEN.

New York, Scribners. 1902. Pp. x + 373.

We are glad of this addition to the books, already become a row on the library shelf, which are entitled Hegel's Logic. Although coming last it will serve for many as a key to its predecessors. To say the least it is intelligible and easy to read, two factors which will not lay Professor Hibben as open to the charge of infidelity toward Hegel as some might think.

In bringing Hegel up to date there is of course a tendency to substitute phrases which shall make us less prone to disagreement and make him more in line with the emphasis of to-day. For instance, on page 18 Professor Hibben asserts as Hegel's position that 'Reason has two sides — a thought side and a force side, a rational and a dynamic essence — and these two are one.' And again on page 4: 'The creative and sustaining source of the universe is thought force.' To us the phrase 'thought force' speaks of Fouillée's *Idées Forces*, of Ravaisson's realistic spiritualism, of modern panpsychism and of the whole American emphasis on will; an emphasis perhaps not inconsistent with, yet certainly not to be gathered from Hegel's own statement of his position. Professor Hibben has on his side the possibility that had Hegel foreseen the direction which criticism would take, his emphasis would have met it in about this way.

The book is and perhaps purports to be a summary with explanatory notes woven in, in readable form, of Hegel's shorter Logic as found in Part I. of the 'Encyclopedia of Sciences,' which was published

in 1817. This part I. in turn is an abbreviated and annotated edition of the two-volume work entitled the 'Science of Logic,' 1812-1816. This larger Logic is the one which Professor W. T. Harris took as the basis for his Hegel's Logic in Grigg's Philosophical Classics.

Of Professor Wallace's two volumes entitled Hegel's Logic, the first is a translation with notes of the shorter Logic of the 'Encyclopedia of Sciences.' In the second volume are prolegomena to the whole of Hegel's philosophy as much as to the Logic.

Dr. Baillie's recent book on Hegel's Logic is a general introduction to Hegel's system not at all adapted however to give one a first insight into Hegel.

For this Professor Hibben's book is specially adapted and the glossary of philosophical terms in the appendix would indicate that he intended the book to be used as an accompaniment to the reading of Hegel in the original. Lucidity has apparently been his chief desire and therefore he is to be pardoned for his boldness in always trying to make Hegel say something intelligible. It is a greater injustice to Hegel to expound him so delicately that he remains unread than to run the risk of misinterpretation or underinterpretation while making clear his importance to us. Professor Hibben's book will do good service not only as an introduction but also as a stimulus to the reading of Hegel.

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*Heredity and Social Progress.* SIMON N. PATTEN. New York, Macmillans. 1903. Pp. vii + 214.

Readers of Professor Patten's former works will be prepared for audacious generalizations, but this book seems to offer a maximum of hypotheses with a minimum of supporting evidence. The fundamental thesis presented is that progress starts from a surplus rather than from a deficit, as is assumed by 'current biology and classical economics.' The problem as stated in the terms of economics is: How can the social surplus, wrung from nature by conscious effort in the face of diminishing natural returns, be transformed into mental traits that abide and become the basis of subsequent progress? Stated in biological terms, the problem is: How can acquired characters become natural?

The method is an attempted parallel between biological and psychical processes which will be likely to impress the psychologist