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Dictionaries), and the reader will find that the verb used by Meiklejohn (in the translation of Kant's *Kritik*) for it is *contemplate*, and the same rendering is given by Smith in his excellent translation of Fichte's Popular Works (London, 1849).

Perhaps the following passage from Fichte himself (Sämmtliche Werke, vol. 1, p. 342) will enable the reader to decide for himself this question: "Such an act is called *contem-*

plation (or *intuition—Anschauung*). The Ego contemplates (intuites) a non-ego. In the contemplation (intuition) the Ego posits itself as absolutely independent of the non-Ego—contemplates (intuites) it *because it does so*—without outward force. It posits by its own activity, and with the consciousness of its activity, each of the characteristics of the non-ego (*ein Merkmal nach dem andern*).

BOOK NOTICE.

TABLETS: By A. Bronson Alcott. Published by Roberts Brothers, Boston, 1868.

This book, which has been looked for a long time, takes its readers somewhat by surprise. They find in it what they had not expected: not a mere collection of fragmentary paragraphs and sentences mostly embodying audacious paradoxes, but a connected series of delightful, serene, contemplative, sunshiny essays, perfumed with choice quotations from the best writers and with poetic gems from his own muse. This at least so far as "Part I, Practical," goes. "Part II, Speculative," however, will doubtless afford material to justify in some degree the first expectation. A careful reading will, we think, remove all difficulty on this score also. It is next to impossible for one who has thought the "solvent word" of the universe to think or write otherwise than systematically. If he be a poet, the unity will appear as a kind of "organic unity" and give to his productions an art form. If he be a philosopher, he will, in each sentence, expressly or by implication, show the relation of his theme to the Whole. For it is the study of philosophy that continually disciplines the mind in the habit of viewing a subject comprehensively and exhaustively. This will explain how it is that a book with very few threads of relation visible super-

cially, may become the deepest and most vital unity. And such has been our experience with this book of Mr. Alcott's, that, starting out with a prejudice against its method—and this prejudice partly created and fostered by Mr. Alcott's own confessions—we have come to think it one of the most systematic and exhaustive. We found at first a few obvious suggestions in the chapter on *Genesis*, and following these out we were astonished to find a certain consequence in the arrangement of the topics of the several sections that could not possibly have originated through accident. And this in turn gave a more profound meaning to the contents of those sections, and we saw that the whole chapter had a presupposition in the chapter on *Mind*. The latter chapter was an enigma to us for a long time. But finally we discovered in it a link to the system of Mr. Alcott which we had all along supposed to be entirely missing in it, and had criticised it as thus defective.

We recommend this book to those who wish to see the problem of the "lapse" and the "return" treated far more satisfactorily than by Plotinus; in brief, where personality is restored to its supremacy as the first principle, and Pantheism replaced by Theism.