

pendulum makes no corrective movements, there is persistent stimulation of the one portion of the retina throughout the eye movement. The kinesthetic data are present, but change in retinal stimulation is wanting; the result is that motion is not perceived, and there is the illusion of the object standing still.

A new observation, and one which he believes is conclusive, was made with the counterbalanced pendulum. If the eye pursue a point of light carried by the pendulum below the axis, that point will appear to rest an appreciable length of time at the end of each swing, while a point carried above the axis will appear to make an additional movement in what he terms a 'whiplash excursion.' The pursued point and the eye, in the last quarter of each swing, are moving at the same rate; the kinesthetic factors are not sufficient to produce the perception of motion in that point. The point at the other end of the pendulum is moving across the retina, and, in this case, retinal change produces the perception of motion.

His data are of the greatest interest and importance. The material gathered by those who held that the kinesthetic factors are the determining factors in visual perception of motion, can not be ignored. We are impressed with the fact that the process is a very complex one. The final solution of the problem will be had when some means of harmonizing the results obtained by the adherents of the opposing theories shall have been found.

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JOURNALS AND NEW BOOKS

INTERNATIONAL JOURNAL OF ETHICS. January, 1904. Vol. XIV., No. 2. *The True Democratic Ideal* (pp. 137-150): W. JETHRO BROWN. - "The democratic ideal once stood for liberty or equality, it now stands for what may be described as brotherhood. . . . When belief as a whole has seemed to wither and life has become in many ways more materialized there has developed a new and very exalted social ideal. . . . Has democracy undertaken too great a task? Have we tried too early in the world's history to realize the political institution based on mutual forbearance and cooperation? . . . The future alone can decide. *Rationality and Finality in Ethics* (pp. 150-161): THOMAS C. HALL. - As long as the interests of the group are at variance with the interests of the individual the sense of oughtness is a necessity, but it tells us not *what is our duty*, but only that our duty *must* be done. We must guard carefully against letting our increasing insight into the relativity of ethical authorities and formulæ diminish our faith in the finality of duty itself. *The Toleration of Error* (pp. 161-171): E. RITCHIE. - The broad tolerance of the present day does not result from materialism or indifference to truth. All views are not equally adequate, but reality is infinite and so many-sided that I can well afford to let others remain in possession of their religious beliefs and regard them as true from their point of view, even when mine contradict them. We

should bear in mind the great lesson taught by Hegel in such matters. *Proverbial Morality* (pp. 172-179): ROBERT A. DUFF. — Popular maxims and sayings are negative rather than positive, particular rather than universal, prudent rather than generous, by no means consistent with one another. Their conservatism however is valuable and 'they achieve immortality because they are able to wed form and matter in a way which makes these appear inseparable.' *Crime in England* (pp. 180-184): SAMUEL J. BARROWS. — Recent increase of crime in England, shown in the latest statistics, is mostly in petty offences, and need not cause alarm as to social or moral decline. *The Cynics* (pp. 185-200): JOHN MACCUNN. — An interesting account of the strength and weakness of the cynical philosophers. Their special strength lay in their insistence on the self-sufficingness of the spirit and of spiritual things, their weakness in interpreting self-sufficingness negatively and egoistically rather than positively and socially. Yet there was much in Greek life to justify even the negative side of their doctrine; they are worthy of being treated more seriously than is usual in histories of philosophy. *The Individualism of Marcus Aurelius* (pp. 201-208): W. A. WATT. — "The great practical defect of the ethics of the 'Meditations,' is that . . . there is not sufficient appreciation of the fact that it is not through the retiral but through the advance of the soul that personality develops. Yet, by the stoical method peace and tranquility of the inner self can be gained; and in representing this aspect of the human soul Marcus's work has great value." *The Spring of Salvation* (pp. 209-219): H. B. ALEXANDER. — A young man's plea that beauty rather than either happiness or knowledge be taken as the ethical ideal. "Can a leaven of beauty permeate and make beautiful our world? Only time can show, but I believe it can. The crying need is for men . . . who shall be apostles of beauty, each a redeemer in his kingdom. . . . The spring of salvation is the beautiful." *Discussion* (pp. 220-229): Remarks on Professor Leuba's Criticisms: JAMES H. HYSLOP. Rejoinder to Professor Hyslop: JAMES H. LEUBA. *Book Reviews* (pp. 230-261): Robert A. Duff, *Spinoza's Political and Ethical Philosophy*: JAMES GIBSON. Alexander Bain, *Dissertations on Leading Philosophical Topics*: E. E. CONSTANCE JONES. Charles Carroll Everett, *The Psychological Elements of Religious Faith*: WILLIAM M. SALTER. Giovanni Cesca, *La Religione Morale dell' Umanita*: E. RITCHIE. Zino Zini, *Il Pentimento e la Morale Ascetica*: E. RITCHIE. Andrew Lang and J. J. Atkinson, *Social Origins and Primal Law*: W. D. MORRISON. Charles Booth, *Life and Labor of the People in London*: C. P. SANGER. R. B. Haldane, *The Pathway to Reality*: F. MELIAN STAWELL. Henry Maudsley, *Life in Mind and Conduct*: A. R. AINSWORTH. Horatio W. Dresser, *Man and the Divine Order*: JAMES H. HYSLOP.

April, 1904. Vol. XIV., No. 3. *The Problem of Teleology* (pp. 265-280): FELIX ADLER. — The object of the paper is 'to define the notion [of finality] in such a way as to satisfy the requirements of moral science and practice without affronting the causal conception of the physical scientist.' After effectively criticizing Paley, the Darwinians and Paul-

sen, the author states his own conclusions: (1) "An end may be defined as a term in a causal series, the existence of which, as end, depends not at all on its reference to the series of antecedents leading up to it, but on its 'cross-reference' to simultaneous corresponding terms in other causal series." (2) "The notion of end . . . exists in idea only and not in fact . . . and can not serve us in . . . explaining nature, but only in evaluating it." *The Ethics of Passive Resistance* (pp. 280-291): J. G. JAMES. - "There is no personal or individual right in a matter of political obligation, on the ground of morality, to stand against or to resist the collective will or conscience of the majority when once the proposals have passed from the legislative to the administrative stage. . . . 'Passive Resistance,' though having no support on ethical or on ethico-political lines, may yet possess such moral value as will always attach to movements that are carried out with moral seriousness and sense of moral responsibility." *The Development of a People* (pp. 292-311): W. E. BURGHARDT DUBOIS. - The apparent inferiority of the negro to-day is a natural result of nearly five hundred years of slavery. For "not only did slavery overthrow the negro family and teach few lessons of thrift and foresight; it also totally broke a nation from all its traditions of the past in every realm of life. The chief aid to the negro race is and must be given through its group leaders, the highly trained men who can inculcate by example and by social intercourse high ideals of life and a love for sane and sanitary methods of living. To the elementary and to the industrial schools, must be added the college and university for the adequate training of the group leaders." *Is Vivisection Justifiable?* (pp. 312-322): C. S. MYERS. - (1) Vivisection is not immoral, because, on the one hand, it does not cause much pain to the animals, and, on the other hand, even though it necessarily deprives the men who practice it of any sympathy for animal suffering, it does not therefore degrade or brutalize them. (2) It is of incalculable utility, as being the basis of all progress in bacteriology. (3) It increases our knowledge of truth. Therefore vivisection is justifiable. *Professor William James' Interpretation of Religious Experience* (pp. 322-339): JAMES H. LEUBA. - James is criticized for restricting his study of the religious consciousness to its abnormal types, and also for his general conclusion, which, in spite of several disclaimers, is to the effect that mystical states imply the action upon us of objective powers. Our knowledge of abnormal psychology enables us to explain the mystic state as due to purely subjective causes; and the quasi-polytheism which James would introduce is as unlovely and uninspiring as it is unscientific. *Wordsworth's Ideal of Early Education* (pp. 339-352): JOHN H. MUIRHEAD. - A sympathetic exposition of Wordsworth's protest against utilitarian ideals in early education, and his plea for a culture of the heart rather than the mere intellect. The simple, strong and tender sentiments natural to the child should be allowed to develop themselves quite spontaneously, through contact with nature and without interference or artificial stimulus of any kind. In the later years of childhood we should use 'fairy tales, romances, the best biographies and histories and such parts of natural history . . .

as belong to it, not as an art or science, but as a magazine of form and feeling.' *What should be the Attitude of Teachers of Philosophy Towards Religion?* (pp. 353-362): J. CLARK MURRAY.—The writer takes issue with Royce, holding that the judicial and critical attitude admitted to be proper to the philosopher would be helped rather than hindered by active membership in a church. *Byron Versus Spencer* (pp. 362-377): J. KINDON.—In this twofold appreciation, the writer's general conclusion (which is well supported by appropriate excerpts from the two poets) is that "Byron's power of abstraction, his earnestness of will rather than feeling, and his forcible diction, all fail to raise his subjects to the level of Spencer's; they are seen to be intellectual and individual rather than human compositions. Spencer's feeling is rich, grandly simple, varied, continuous; there is no apparent effort, no personal will put forth." *Book Reviews* (pp. 377-399): G. E. MOORE, *Principia Ethica*: J. S. MACKENZIE. E. L. Godkin, *Unforeseen Tendencies of Democracy*: SYDNEY BALL. Josef Redlich, *Local Government in England*: S. J. CHAPMAN. W. R. Benedict, *World Views and their Ethical Interpretations*: JOHN DEWEY. Henry Laurie, *Scottish Philosophy in its National Development*: JAMES LINDSAY. Robert Adamson, *The Development of Modern Philosophy*: J. E. McTAGGART. W. G. Miller, *The Data of Jurisprudence*: W. F. TROTTER. B. L. Hutchins and A. Harrison, *A History of Factory Legislation*: D. H. MACGREGOR. W. M. Bowack, *Another View of Industrialism*: S. J. CHAPMAN.

REVUE PHILOSOPHIQUE. No. 4, April, 1904. *La Testament Philosophique de Renouvier* (pp. 337-358): L. DAURIAC.—A study of Renouvier's *Le Personnalisme suivi d'une étude sur la perception, etc.* This work contains a new monadism, with a cosmogony which is theological perhaps more than philosophical. Renouvier's doctrine of the creation, fall and restoration of man. *Science et Conscience: à propos d'un livre récent* (pp. 359-367): F. RAUH.—The work of M. Lévy-Bruhl is incomplete. Conscience is not a fact to be deduced, but a fact to be discovered empirically. We should study ideals and their types, and the conditions under which they arise. *La Science Positive de la Morale (suite et fin)* (pp. 368-392): G. CANTECOR.—Positivistic ethics seeks to exclude underlying *a priori* postulates, but they are necessary both to thought and action. Kant's position was in the main correct, though not fully worked out. The practical postulates do not give the details of ethics, but are none the less important and true. *Revue Critique: Les Principes Philosophiques de la Chimie Physique* (pp. 393-409): A. REY.—A summary and criticism of *Traité de Chimie Physique: Les Principes*, by J. Perrin. The work is an attempt to give precise definitions of fundamental scientific concepts such as force, action, energy, entropy, etc. It defends the reality of atoms, ether, etc. It is admirably done. *Analyses et Comptes Rendus*: G. Gaillard, *De l'Étude des Phénomènes au Point de Vue de leur Problème Particulier*: L. ARRÉAT. G. Delamare, *Recherches Expérimentales sur l'Hérédité Morbide*: C. BLONDEL. Macrès, *Essai sur la Philosophie Mécanique*: A. REY. R. Schweitzer, *Die Energie und Entropie der Naturkräfte*: A. REY. J. Hundhausen, *Zur Atom-*

- bewegung: Kritik und Neues*: A. REY. C. Rădulescu-Motru, *Science et Energie*: N. VASCHIDE. A. Brachet, *Pathologie Mentale des Rois de France*: P. CHASLIN. J. Rogues de Fursac, *Manuel de Psychiatrie*: P. C. J. M. Bramwell, *Hypnotism, its History, Practice and Theory*: S. JANKELEVITCH. J. G. Hibben, *Hegel's Logic, an Essay in Interpretation*: L. WEBER. *Revue des Périodiques Étrangers. Correspondence. Livres Déposés.*
- Braunschwig, Marcel. *Le sentiment du beau et le sentiment poétique.* Paris: F. Alcan. 1904. 240 pp. 3.75 fr.
- Dugas, L. *L'absolu, forme pathologique et normale des sentiments.* Paris: F. Alcan. 1904. 181 pp. 2.50 fr.
- Egger, Victor. *La parole intérieure.* Paris: F. Alcan. 1904. vii + 326 pp.
- Erdmann, Benno. *Historische Untersuchungen über Kants Prolegomena.* Halle: M. Niemeyer. 1904. vii + 144 pp. 3.60 m.
- Eucken, Rudolf. *Geistige Strömungen der Gegenwart.* Leipzig: Veit & Comp. 1904. 8 m.
- Favre, Louis. *Notes sur l'histoire générale des sciences.* Paris: Schleicher, Freres et Cie. 1904. 131 pp. 2 fr.
- Güttler, C. *Wissen und Glauben.* München: C. H. Beck. 1904. vii + 210 pp. 3 m.
- Hinton, C. H. *The Fourth Dimension.* London: Sonnenschein & Co. 1904. 10 s. 6 d.
- Hollitscher, J. J. *Friedrich Nietzsche: Darstellung und Kritik.* Wien und Leipzig: W. Braumüller. 1904. 270 pp. 5 m.
- Ingram, J. K. *Practical Morals: a Treatise on Universal Education.* New York: The Macmillan Co. 1904. 8vo. 167 pp. \$1.40 net.
- Metschnikoff, Elias. *Studien über die Natur des Menschen.* Leipzig: Veit & Comp. 1904. 5 m.
- Silberstein, A. *Leibnizens Apriorismus im Verhältnis zu seiner Metaphysik.* Berlin: Mayer und Müller. 1904. 74 pp. 1.60 m.
- Spencer, Herbert. *Autobiography.* New York: D. Appleton & Co. 1904. 8vo. 2 vols. \$5.50 net.
- Stoll, Oswald. *The Grand Survival: a Theory of Immortality by Natural Law.* London: Simpkin, Marshall, Hamilton, Kent & Co. 1904. 202 pp. 3 s.
- Stoll, Otto. *Suggestion und Hypnotismus in der Völkerpsychologie.* Leipzig: Veit & Comp. 1904. 16 m.

NOTES AND NEWS

THE programme for the season of 1904 of the Glenmore Summer School of the Culture Sciences, founded in 1889 by Thomas Davidson, has been issued. The session will begin on July 11 and extend to September 3. Lectures are announced for Mondays, Tuesdays, Thursdays and Fridays at 11 a. m., and for Sundays at 11:30 a. m. There will be in-