

sound principles, as emphasized by the author: (1) In invention and creative imagination there is no general faculty. Only specific genius is possible as shown in stated instances. (2) Special conditions determine to a great extent the progress possible, and the validity of imaginative creations. (3) Imagination is not a power *in abstracto*, but is simply the interplay of material peripherally acquired, because of emotional impulsion.

As I have said above, it is impossible in this review to do more than suggest the method of treatment pursued by the author. The full explanation is to be found in the book itself, which is now accessible to all through the translation of Mr. Baron.

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### JOURNALS AND NEW BOOKS

THE AMERICAN JOURNAL OF PSYCHOLOGY. July, 1906, Vol. XVII, No. 3. *The Psychology of Organic Movements* (pp. 293-305): I. MADISON BENTLEY. - A critical survey of the recent tendencies in psychology to emphasize the motor side of consciousness, and a warning against the danger of making some aspect of it, *e. g.*, attention, the vague all-explaining entity that the conception of soul formerly was. *The Habits, Instincts and Mental Power of Spiders, Genera Argiope and Epeira* (pp. 306-357): JAMES P. PORTER. - The main point brought out by this study is the variability of the instincts of spiders. This is probably the basis for the development of new species, and possibly the starting-point for the development of intelligent action. *A Study of the Affective Qualities. I. The Tridimensional Theory of Feeling* (pp. 358-393): SAMUEL PERKINS HAYES. - The experiments made give no evidence for the tridimensional theory of feeling advanced by Wundt, but support the dual theory in its traditional form. *Accuracy in Handwriting as Related to School Intelligence and Sex* (pp. 394-405): ARNOLD L. GESELL. - Accuracy in handwriting is found to vary directly as school intelligence, and hence forms a very convenient test in the elementary schools. *The Effect of Music on Thoracic Breathing* (pp. 406-414): EUGENIA FOSTER and E. A. McC. GAMBLE. - Music (1) tends to make breathing faster and shallower; (2) has no effect on the regularity of breathing; (3) no pronounced differences shown between the effects of loud and soft and major and minor music. *Psychological Literature. Book Notes.*

Davidson, Thomas. *The Philosophy of Goethe's Faust*. Six lectures delivered in the winter of 1896 at Cambridge, Mass. Edited by Charles M. Bakewell. Boston: Ginn & Co. 1906. Pp. iv + 158. \$0.60 net.

Fournier, E. E. *The Electron Theory*. London: Longmans, Green & Co. 1906. 5s.

Hobhouse, L. T. *Morals in Evolution*. Two volumes. London: Chapman & Hall. 1906. 21s.

- MacColl, Hugh. *Symbolic Logic*. London: Longmans, Green & Co. 1906. Pp. xi + 141. 4s. 6d.
- Maclean, Douglas. *Reason, Thought and Language; or the Many and the One*. London: Oxford University Press. 1906. 15s.
- Morgan, C. Lloyd. *The Interpretation of Nature*. New York: G. P. Putnam's Sons. 1906. \$1.25.

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### NOTES AND NEWS

At the meeting of the Aristotelian Society on November 8, the president, Dr. Hastings Rashdall, delivered the inaugural address, on 'Nicholas de Ultricuria, a Medieval Hume,' of which the following summary is taken from the *Athenæum*: "Dr. Rashdall began by suggesting that current impressions of medieval philosophy did scant justice to the originality and independence of the speculation which prevailed in the medieval schools, partly because the most famous doctors were the accepted theologians of the regular orders. These had exceptional facilities for getting their works diffused, read and taught throughout Europe, and eventually printed in massive folios, while the secular teachers were forgotten. In the case of the more unorthodox, successful persecution had so completely doomed their ideas to oblivion that their very names are hardly mentioned by historians of philosophy. A remarkable instance of this process is supplied by the fate of Nicholas de Ultricuria (of Autricourt, now Avricourt), of whose works nothing remains but two letters and the propositions which in 1346 he was compelled to retract. Yet the leading opinions of Berkeley and Hume were all anticipated by this fourteenth-century schoolman. Among the condemned theses (now published in Denifle and Chatelain's magnificent 'Chartularium Universitatis Parisiensis') the following were some of the most notable: 'Of the existence of material substance other than our own soul we have no evident certainty'; 'we do not know for certain that things other than God can be the cause of any effect'; 'we do not know evidently that any cause but God can exercise efficient causality.' He doubted, in short, the existence of matter, the existence of the self except as an effect of divine causality, the existence of any self-evident or *a priori* truth, the necessity of the causal nexus and the validity of any inferences based thereupon. In some ways his scepticism went beyond that of Hume himself: it reached its climax in the assertion that the only thing we can be certain of is, 'If something is, something is.' Nicholas represented, Dr. Rashdall thought, an extreme development of the empiricism of Occam, though his determinism was no doubt due to the influence of Bradwardine. In spite of all his scepticism, there was no reason to doubt that he was quite sincere in his Theism and his Christianity. What his speculation probably meant was that faith must be substituted for knowl-