

- 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.

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-

edge as the basis of religious belief; yet he was not a mere spinner of ingenious metaphysical cobwebs, but a real thinker who had fairly entered upon the line of speculation ending in the doubts which, in the form given to them by Berkeley and Hume, all modern philosophy has been engaged either in meeting or confirming."

HENRY C. BROCKMEYER, who died in St. Louis on July 26 last, at the age of nearly eighty, was a noteworthy figure in the intellectual history of America as the first of the American Hegelians and the founder, in this country, of the systematic study of German philosophy. A native of Prussia, he came to America at sixteen, studied for a time in Georgetown College and in Brown University, settled in St. Louis, and, while employed as a moulder in an iron foundry there, in 1858, gathered about him a group of young men who began with him a careful study of the systems of Kant and Hegel. From this group, of whom William T. Harris was one, sprang the whole Hegelian movement of which St. Louis was the center. Mr. Brockmeyer was the first president of the St. Louis Philosophical Society (1866), which in 1867 began the publication, under Dr. Harris's editorship, of the first philosophical periodical on this side of the Atlantic—the *Journal of Speculative Philosophy*. To this Mr. Brockmeyer contributed two series of 'Letters on Faust' and (with Dr. Harris) a translation of Hegel's 'Phenomenology.' Combining in an exceptional manner practical force with speculative interests, Mr. Brockmeyer played an historic part in maintaining public order in an out-of-the-way section of Missouri during the Civil War, and after 1870 was active in political affairs. He had the principal part in the framing of the Missouri constitution of 1875; and in 1876 was elected lieutenant governor of the state. Dr. Harris once wrote of him: "Mr. Brockmeyer was a thinker of the same order of mind as Hegel, and even before reading Hegel, except a few pages in Hedges's 'German Prose Writers,' had divined Hegel's chief ideas and the position of his system." Mr. Brockmeyer left in manuscript at his death a complete English translation of Hegel's 'Greater Logic'; it is hoped that means may be found for its publication.

THE Philosophical Union of the University of California has been carrying on for the past year a series of studies introductory to the philosophy of religion, the success of which in awakening interest has been such as to determine the union to continue its work in this field during the present year. Professor McTaggart's 'Some Dogmas of Religion' has been chosen as the basis of discussion. At each meeting a paper will be presented, to be followed immediately by discussion which shall be opened by an appointed leader. Attendance at these meetings is not limited to members. The following program is announced: November 23, 'The Necessity and Ground of Dogma,' Professor C. H. Rieber; December 14, 'Free Will,' Rev. R. P. Shepard; January 27, 'Human Immortality,' Dr. F. L. Wrinch; February 15, 'Human Preexistence,' Professor G. H. Howison; March 29, 'God as Omnipotent,' Dr. M. E. Blanchard; April 26, 'God as Non-Omnipotent,' Professor J. W. Buck-

ham; May 10, 'Theism and Happiness,' Dr. W. E. Hocking. Professor McTaggart will make the annual public address on August 23.

THE anthropological and psychological sections of the New York Academy of Sciences met on November 26. The afternoon session was in the psychological laboratory of Columbia University, and the program was as follows: 'Linguistic Ability and Intellectual Efficiency,' Dr. F. Lyman Wells; 'Esthetics of Simple Color-arrangements,' Dr. Kate Gordon; 'Gustatory Audition,' Professor A. H. Pierce; 'The Pendular Whiplash Illusion of Motion,' Dr. Harvey Carr. At the evening session, held at the American Museum of Natural History, the following papers were read: 'Imaginative Thought as Adaptive Response,' Professor Robert MacDougall; 'Psychology and Spelling,' Brother Chrysostom; 'Knowledge and Judgment,' John Dewey.

Cænobium, *Revue internationale de libres études* is the name of a new journal for the promotion of liberal and speculative interests, to be published at Lugano, under the direction of Signore Giuseppe Rensi. The managers find their opportunity in the present shifting of metaphysical attitudes, and hope to contribute to the coming readjustments in philosophy. It is not intended that *Cænobium* shall favor one philosophical position more than another.

ANOTHER new periodical in the field of philosophy is the *Rivista Rosminiana*, of which the first number appeared in July. Unlike *Cænobium*, the *Rivista Rosminiana* will champion a particular line of philosophy, namely 'spiritualismo cristiano,' of which Rosmini was one of the most distinguished representatives. The first article, 'La Filosofia dell' azione e l'apologetica moderna,' is a study of pragmatism, with special reference to the theories of James. The *Rivista* is published at Lodi, and edited by Professor Giuseppe Morando.

THE American Philosophical Association, Professor William James, president, Professor John Grier Hibben, secretary, and the American Psychological Association, Professor James R. Angell, president, Professor William Harper Davis, secretary, will meet December 27-28, in connection with the meeting of the American Association for the Advancement of Science, in New York City.

THE second meeting of the Southern Society for Philosophy and Psychology will be held in Montgomery, Alabama, in connection with the Southern Educational Association, December 27-29.