

Raab, Friedrich. Die Philosophie von Richard Avenarius. Leipzig: Verlag von Felix Meiner. 1912. Pp. 14 + 163. M. 5.

Renouvier, Ch. Traité de Psychologie Rationnelle d'après les Principes du Criticisme. 2 vols. Paris: Armand Colin. Pp. 398 and 386. 16 fr.

NOTES AND NEWS

On the occasion of conferring the degree of Doctor of Sciences on Professor Josiah Royce at Oxford University on February 25, the public orator, Mr. A. D. Godley, spoke as follows:

Credunt nonnulli populum cottidianis negotiis strenue occupatum non vacare philosophiæ; verum ita natura comparatum est, ut, quemadmodum hominibus, ita civitatibus adulescentia quaedam sit, et nova rerum experientia semper novos profectus faciat: nec mirum est si talis gens hominum, quam stirpe nostra oriundam jactamus, industria, inventione, vigore animi insignis, veritatis cognitionem acriter appetat. Porro, sicut prima gens mortalium ex Oriente lucem expectabat, nos eandem ex Occidente expectare didicimus; ut poetæ nostri Arthuri Clough versus pulcherrimos Latine reddam

“Sol licet in cælum tardo pede surgat Eoum,
Tractus Hesperios respice: lucet ager.”

Hac gente ortus est philosophus ille, vir gravitate et facundia insignis, quem titulo honorifico ornare Academiæ nostræ placet. Non enim inter eos philosophos numerandus est qui umbratiles scholasticorum notiones secum decantant, sed potius is est qui rem in aciem deduci oportere censeat, ut homines summa voluntate, summo studio, summa religione, contra malos mores in contentionem Virtutis, et, ut ita dicam, in militiam quandam tanquam sacramento adacti, omnes vires animi libere ac fideliter impendant.

Quippe jejunam et infructuosam eam ratus esse cognitionem quæ sit solivaga et humanitatis expers neque societatem generis humani et communitatem respiciat, tanquam e vivo fonte rivulos doctrinæ deducit, quibus aritudinem temporum reficiat, et semina virtutum bonarumque artium auctet atque elat. Hoc enim opus esse philosophiæ plurimis libris et prælectionibus confirmavit, ut desidia et veterno—pessimis illecebris—torpentes excitet, ut vinculis cottidianæ vitæ constrictos liberet, ut ægritudine sollicitos cohortetur.

Ferunt philosophum quemdam Americanum, cum consenesceret, juvenibus nonnullis de reo vitæ itinere consulentibus ita respondisse:

Astro subjungite plaustrum.

Qua sententia, Delphico oraculo digna, significere voluit, non oportere contemplatione et somniis pallescere, sed quomodo ille Heroules contra res adversas

Enisus arces attigit igneas,

totis viribus ad alta animo esse contendendum.

Igitur cum tali sit ingenio præditus, præsentō vobis Josiam Royce, Historiæ Philosophiæ Professorem in Academia Harvardensi, ut admittatur ad gradum Doctoris in Scientia, Honoris Causa.

At the meeting of the Aristotelian Society on February 17, Professor R. F. A. Hoernlé read a paper on "The Analysis of Volition: Treated as a Study of Psychological Principles and Methods." The chief cause of the disagreement among current psychological theories of volition is to be found in differences of principle, *i. e.*, in the conflicting assumptions made by different psychologists about the nature and aim of psychological analysis, the methodical standpoint to be taken up, and the fundamental conceptions to be employed. Most current psychology, in the endeavor to be "scientific," begins with a standpoint so abstract that it is constantly forced, by the pressure of facts, to pass on to more concrete conceptions of mental life. This advance is made uncritically, with the result not only that important problems are left untouched, but also that different parts of the same theory rest often on contradictory assumptions. There are four problems with which every psychological theory of volition must deal: (1) Is volition complex or single? Is its character derivative or unique? (2) Does "realization" or "action" belong to the essence of volition? (3) What are the limits of a single volition within the stream of consciousness? (4) What is the relation of "volitions" to the "standing will," and of the will of the individual to the will of the state? The paper was followed by a discussion.

PROFESSOR WILLIAM P. MONTAGUE, of Columbia University, has delivered the first four of his series of eight Hewitt lectures at Cooper Union. The general subject of the course is "The Great Systems of Philosophy" and the individual lectures already given have occurred as follows: March 3, "Democritus and the Philosophy of Matter"; March 10, "Plato and the Philosophy of Spirit"; March 17, "Stoic and Epicurean: The Philosophy of Conduct"; March 24, "Medieval Christianity and the Philosophy of Nature." The four remaining lectures will be given on March 31, "Descartes and the Philosophy of Nature"; April 7, "Locke and the Philosophy of Experience"; April 14, "Kant and the Philosophy of the Transcendental"; April 21, "Spencer and the Philosophy of Evolution."

THE course of eight lectures given at Columbia University by Professor John B. Watson, of Johns Hopkins University, on "Animal Psychology," was completed on March 18. The topics of the individual lectures were as follows: "Psychology as the Behaviorist Views It," "The Problems of Behavior," "Methods and Apparatus in Behavior," "Sensory Responses in Vertebrates," "The Experimental Study of Instincts and Habits," "The Limits of Training in Animals."

PROFESSOR RUDOLF EUCKEN, of the University of Jena, has completed his course of six lectures at New York University, on "The Fundamental Principles of Ethics with Especial Consideration of the Religious Problem." On March 3 and 4, Professor Eucken lectured at Columbia University.