

of Parad. VII., 133-138, and Parad. XXIX., 34, in regard to the separate creation and existence of formless matter, particularly as the author himself admits that this special feature of Dante's teaching stands apart from the organic and constructive movements of the poet's mind (p. 150).

It is true, the doctrine of St. Thomas and of the scholastics generally in regard to formless matter is so subtly technical that even a profound student of the text of the "Summa" may be pardoned if he fails to distinguish, as the school did: (1) *Pure Actuality*, meaning absolute perfection, the infinite, and *Pure Actuality*, meaning relatively perfect immaterial beings, the angels, and (2) *Formless Matter* created so as to coexist with the first created substantial forms, and *Formless Matter* created to exist without any form and pre-existing (*quoad tempus*) before the forms to which it was united. These, as has been said, are subtle points of doctrine. The same excuse, however, can not be adduced in the case of the account which the author gives (p. 73) of the Church's attitude toward the introduction of Aristotelian philosophy in the first half of the thirteenth century. It is now an oft-told tale. And yet, it seems, it must be told again, with emphasis on the fact that there were two Aristotles under consideration, the Arabian and the Greek. Again, the "relation of reason to revelation" is admirably described (as taught by St. Thomas), up to a certain point (pp. 96 ff.), the point, namely, at which the author apparently confounds the task of the Christian philosopher with that of the Christian theologian (p. 103). Finally, it is less than justice to that much-misrepresented genius, John the Scot, to say that his assertion that authority must rest on reason "amounts to a tacit exclusion of a really authoritative revelation" (p. 43).

Notwithstanding the exception taken to these few points of detail, the volume on "Dante and Aquinas" is heartily recommended to all students of medieval philosophy as well as to those who are striving to get a clear understanding of the "Divina Commedia." It was written with this twofold purpose in view, and it will, unquestionably, accomplish both. Especially successful is the attempt (p. 112 ff.) to describe "the characteristic qualities of Thomas's mind."

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## JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. November, 1913. *Les Fondements Objectifs de la Notion d'Electron* (pp. 449-478): A. REY.—A discussion of the hypothesis of the invariability of the elementary electric charge, with particular reference, in this first article of the series, to electrolysis, cathode rays, etc. *Le Monde comme Volonté de Représentation* (pp. 479-510): JULES DE GAULTIER.—An account of a phenomenalist (illusionistic) metaphysics, which, "instead of a moral purpose that has shown itself to be self-contradictory," attributes to existence, "according to a

- new hypothesis, an esthetic and spectacular purpose, a will to representation." *Remarques sur la Théorie Logique du Jugement* (pp. 511-525): EDMOND GOBLOT. — With reference to quality, the admission of a third kind of judgment, besides the affirmative and the negative judgments, would involve the destruction of the principle of contradiction; "the affirmative judgment is always an affirmation, the negative judgment is the negation of an attribute that is always positive." *Analyses et Compétes Rendus*.
- Leslie J. Walker, *Theories of Knowledge, Absolutism, Pragmatism, Realism*: A. BENJON. Montes, *Precursores de la Ciencia Penal en Espana*: GASTON RICHARD. Garcia Lopez, *Questions Pénales*: GASTON RICHARD. Picece, *Monismo e Scienza Giuridico-sociale*: GASTON RICHARD. Alimena, *Note Filosofiche d'un Criminalista*: GASTON RICHARD. Vincenzo Miceli, *Lezioni di Filosofia del Diritto*: GASTON RICHARD. Del Vecchio, *Il Concetto del Diritto*: GASTON RICHARD. Pagano, *L'individuo nell'Etica e nel Diritto*: GASTON RICHARD. G. A. Colozza, *Il Metodo Attivo nell'Emilio*: J. PÉRÈS. P. Hachet-Souplet, *De l'Animal à l'Enfant*: J. M. LAHY. Marius Latour, *Premiers Principes d'une Théorie Générale des Émotions*: L. DUGAS. Dr. Georges Génil-Perrin, *Histoire des Origines et de l'Évolution de l'Idée de Dégénérescence en Médecine Mentale*: PH. CHASLIN. Gudmundur Finnbogason, *Den Sympatiske Forstaelse*: ALFRED BLANET. *Notices Bibliographiques. Revue des Périodiques*.
- Lee, Vernon. *The Beautiful*. Cambridge: University Press. New York: G. P. Putnam's Sons. 1913. Pp. viii + 155.
- Mayo, Marion J. *The Mental Capacity of the American Negro*. *Archives of Psychology*, No. 28. New York: The Science Press. 1913. Pp. 70.

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#### NOTES AND NEWS

THE Section of Anthropology and Psychology of the New York Academy of Sciences met in conjunction with the New York branch of the American Psychological Association at Columbia University, on April 27. The following papers were read: "A Study of Appetite," Garry C. Myers; "Equivalence of Repetitions for Recall and Recognition," Edith F. Mulhall; "Studies in Recognition," W. S. Monroe; "A Study of Bagobo Ceremonials, Magic, and Myth," Laura Watson Benedict; "Is There Such a Thing as General Judicial Capacity?," Mary Ross; "Individual Differences in Judicial Capacity," Lillian Walton; "Some Etiological Factors of Mental Deficiency," Max G. Schlapp; "Sex Differences in the Solution of Mechanical Puzzles," H. A. Ruger.

THE First Congress of Mathematical Philosophy met in Paris at the Sorbonne, April 6 to 8, inclusive. The conference was given under the auspices of the editors of the *Mathematical Encyclopedia* and the French Society of Philosophy. The opening address was delivered by Emile Boutroux, President of the Congress.

PROFESSOR NORMAN WILDE, head of the department of philosophy and psychology at the University of Minnesota, has been granted a year's leave of absence. Professor David Swenson will act as chairman of the department during Professor Wilde's absence.