

of text-book writers have followed the example of Schuster's "Optics" and refrain from mentioning such a misfit as the aberration of light.

It is not surprising that a philosopher should experience difficulties in grasping the ideas of thinkers in another field; the difficulties of the theory of relativity are not insurmountable, however, as Dr. Carus and his readers will find if they give the subject further attention.

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*Outline of a Study of the Self.* ROBERT M. YERKES and DANIEL W. LARUE.  
Harvard University Press: 1913.

The authors of this Outline Study have found that a study of ancestry, development, and present constitution is an extremely profitable task for most students, and they present this guide as an aid to systematic and thorough study of this kind. The purpose of such study is threefold: (1) To help the student understand himself or herself; (2) To help the student understand and sympathize with others; (3) To arouse interest in the study of heredity, environmental influence, eugenics, and eugenics. Many of the questions propounded, it is stated, can not be answered fully, but are given by way of suggestion.

The book is put together on the loose-leaf system, with blank pages for records and replies. Under the heading "Ancestral History of the Self" are given the "Record of Family Traits" of the Eugenics Record Office, and many supplementary questions concerning physical, mental, moral, and social traits of near relatives, with suggestions as to their classification and evaluation. Under "Development or Growth of the Self" and "The Self of To-day" the periods prenatal, infancy, childhood, adolescence, and the present time are each provided with questions concerning characteristics, influences, growth, temperament and inclination, habits, capacities, and social relations. Under "The Significance of the Characteristics of the Self" are given questions concerning vocational demands, equipment, and ambitions; marital propensities and fitness; responsibilities and preparation for parenthood; and the "Index to the Germ Plasm" of the Eugenics Record Office. A final section invites reflection on "The Duties of the Self as a Member of Social Groups" in the light of physical and mental constitution, moral and religious tendencies, vocational abilities, and marital and parental relations and duties.

This attempt to present a suggestive outline for intensive study of the individual should be recognized as both commendable and timely. That it is but a step in the right direction its authors will no doubt cheerfully agree. The Outline raises many questions which neither "the self" nor anybody else can answer,—as "Has heredity anything to do with your vocational leaning?" "Are you an improvement on the family type?" "What is your chief desire in life?" "Should you marry a 'similar' or a 'dissimilar' individual?" "Do you inspire confidence?" "Make clear your philosophy of life," etc. Observant students can hardly fail to note the suggestive humor of such memoranda as "Habits of Father (alcohol, tobacco, coffee, drugs). Habits of Mother (work, rest, recreation)." It

should be said, however, that these questions are not at all representative of the Outline as a whole.

If the student takes the matter seriously he will probably conclude that the answers to most of the questions are immaterial, since nobody can show that one state of affairs is either more or less desirable than another. As to the actual profit derived by the student from the very laborious task of completing the Outline, the reviewer can not express himself until he has had more experience with the Outline. He is temperamentally inclined to believe that such a student will hardly be happier or more successful than the one who forgets his grandparents and uncles and forges ahead as opportunities present themselves. It would be indeed unfortunate if the painstaking student should be led to believe that, having delivered opinions on these various questions, he has really and thereby acquired any new information about himself, or should be frightened by the formidable aspects of the Family Tree, the Index to the Germ Plasm, or the paragraphs on prenatal influences. Additional good might be achieved if the student were requested to record his observations of others on the basis of the Outline. Indeed it is quite probable that a careful study of some other individual would be even more profitable than the analysis of the self.

It is to be hoped that the time will soon come when the student can be provided with norms, correlations, and other facts and generalizations which may enable him really to interpret his autobiographical details. Meanwhile Yerkes and LaRue have done us genuine preliminary service in formulating this Outline. It should result in giving greater definiteness and direction to the development of individual psychology and the analysis of personality,—the study of the active self,—which is, after all, the only real psychology.

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## JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. January, 1914. *Les Nouveaux Courants d'Idées dans la Sociologie Contemporaine* (pp. 1-31): E. DE ROBERTY. A review of the "new conceptions which have been formed in contemporary sociology under the direct action of neo-positivistic theories," with particular reference to the school of Durkheim, in France, to the work of Simmel and Ostwald, in Germany, and to the work of Baldwin, in the United States. *L'Attention Indirecte* (pp. 32-54): DR. REVAULT D'ALLONNES. — "Attention, in its superior forms and perhaps even in all its forms, is a *perspective act*: that is, it implies one or several intercalations, physiological, mental, unconscious or conscious, through which the datum is envisaged; to attend is to perceive, to apperceive, or to conceive a thing indirectly, through one or several mechanisms or interposed auxiliary objects." *La Science et le Surnatural* (pp. 55-72): ALPHONSE CHIDE. — An examination of the scientific value of the adduced evidence for the genuineness of the alleged miracles of Lourdes. *Le Premier Congrès*