

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*

d'Esthétique (pp. 72-88): CHARLES LALO. — Report of the activities of the first Congress of Esthetics held at the University of Berlin, Oct. 6-9, 1913. *Notes et Documents. Commémoration de Roger Bacon*: FRANCOIS PICALET. *Analyses et Comptes rendus. Félix le Dantec, La Science de la Vie*: CH. PIEDALLU PHILOCHE. Ph. Chaslin, *Éléments de Sémiologie et Clinique Mentales*: EUGÈNE BERNARD LEROY. Fr. Paulhan, *L'Esthétique du Paysage*: L. ARRÉAT. Leslie Morton Turner, *Le Conflit Tragique chez les Grecs et dans Shakspear*: L. ARRÉAT. K. Jungmann, *René Descartes*: A. PENJON. *Revue des Périodiques*.

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NOTES AND NEWS

At the meeting of the Aristotelian Society on May 15, Miss F. Rosamond Shield read a paper on "The Notion of a Common Good." That the good is common is an analytic proposition accepted by those who hold that there are fundamental ethical concepts of an irreducible nature; the objectivity of the good involves this common character and transcendence of private opinion. Two reasons why this truism sometimes fails to find acceptance are: (1) Belief that the good of different individuals is conflicting; (2) Confusion of two distinct positions: (a) the good is common; (b) whatever is, is right. The source of the first error seems to lie in confusion between "good" and "interest" on the part of the individual, and in unwillingness to admit that anything may be good which offers little or no hedonistic advantage. Again, conflict of claims between individual and society does not necessarily destroy the validity of common good; neither claim may be fully justified. Nor is it affected by the fact that all good has to be realized under conditions which impose limitations, as well as afford opportunities. The principle of the common good is not necessarily equivalent to optimism, nor to belief in the value of any particular *status*