

- Bechterew et la Psychologie de Demain* (pp. 147-169): N. KOSTYLEFF. - A discussion of the significance of Bechterew's rejection of "consciousness" and the introspective method, and of Bechterew's principle "that every psycho-neural act can be reduced to the schema of a reflex or excitation, reaching the cerebral cortex, awakening traces of anterior reactions, and finding in the latter the factors which determine the process of discharge."
- L'Humeur* (pp. 170-188): L. DUGAS. - Humor (disposition, mood, temperament) is an "organic fatality," whose distinctive trait is instability, and is the "irreducible element that every character encloses."
- Variétés. Un Philosophe Russe: V. Soloviov: OSSIP-LOURIÉ. Analyses et Comptes Rendus.* John Elof Boodin, *Truth and Reality*: A. LALANDE. Shearman, *The Scope of Formal Logic*: HENRI DUFUMIER. Luigi Suali, *Introduzione allo Studio della Filosofia Indiana*: J. BARUZI. E. Martin, *Psychologie de la Volonté*: FR. PAULHAN. Wincenty Lutoslawski, *Volonté et Liberté*: P. BERROD. Georges Sidney Brett, *A History of Psychology Ancient and Patristic*: FRANÇOIS PICAUVET. Notices bibliographiques.
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- Coit, Stanton. *The Soul of America.* New York: The Macmillan Company. 1914. Pp. xi + 405. \$2.00.
- Croce, Benedetto. *Historical Materialism and the Economics of Karl Marx.* Tr. by C. M. Meredith. New York: The Macmillan Company. 1914. Pp. xxiii + 188. \$1.25.
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NOTES AND NEWS

PROFESSOR RALPH BARTON PERRY contributes to the July issue of the *Harvard Theological Quarterly* an article on "Contemporary Philosophies of Religion," which closes as follows: "If sober and vigorous thought does not justify hope, then man may well fall back upon his imagination, and nourish illusions that shall be flattering in proportion to their unreality. But this will take care of itself. The optimistic bias of the imagination is the one religious source that will never fail. It should be the part of a philosophy of religion to scan the cosmic horizon for signs that shall be as hopeful as possible but that shall first of all be trustworthy; so that if there be any chance of *really reaching the haven originally desired*, it shall not be lost from a too hasty resignation or abandonment to soothing distraction. A philosophy of religion, in short, should devote itself to the construction, not of the most hopeful belief, but of the most credible hope."