

guidance (except for low-grade feeble-minded) must take full account of the aptitudes of individuals, with especial reference to their *environment*, work being one of the most important elements of the environment to which the individual must be happily and permanently adjusted.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. March-April, 1920. *Quelques particularités de la langue et de la pensée chinoises (suite)* (pp. 161–195): M. GRANET. — Reaches the conclusion that the problem for the Chinese is that of transforming the spoken language so as to render it capable of phonetic transcription, and the development of a language evading monosyllabic structure and installing the use of derivations and grammatical forms. *Les idées de temps, de durée et d'éternité dans Descartes* (pp. 196–233): J. VIGIER. — This, the first article, is concerned with the question of time in the physics of Descartes and with psychological duration, in connection with the doctrine of continuous creation. *L'idéalisme et les conceptions réalistes du Droit* (pp. 234–276; first article): G. DAVY. — Realism breaks on the following dilemma: "either it remains strictly faithful to the rigorous logic of its too narrow method . . . and then it is powerless to take account of the ideal value of right, or it seeks to take account of this value, but, through the failure to comprehend the true meaning and bearing of the sociology which it invokes . . . it succeeds only by an appeal more or less unconscious and contradictory to the metaphysical idealism that it combats." *Revue générale. Education and démocratie*: ANDRÉ LALANDE. — A comparison and contrast of Dewey's *Democracy and Education* and Ludovic Zoretti's *Education. Analyses et Comptes rendus*. Paul Oltramare, *Essai de biosophie théorique et pratique*: P. MASSON-OURSEL. J. Durantel, *Le retour à Dieu par l'intelligence et la volonté dans la philosophie de Saint Thomas*; J. Durantel, *Saint Thomas et le Pseudo-Denis*: ETIENNE GILSON. Gustave Geley, *De l'inconscient au conscient*: G. L. DUPRAT. Albert Kaploun, *Psychologie générale tirée de l'étude du Rêve*: G. L. DUPRAT. *Revue des Périodiques*.

Aristotelian Society. Proceedings, 1919–1920. London: Williams and Norgate. Pp. 314. 25 s.

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NOTES AND NEWS

A MEETING of the Aristotelian Society was held on November 8, 1920, Rev. W. R. Inge, Dean of St. Paul's, President, in the chair. The President delivered the inaugural address on "Is the Time Series Reversible?" The cinematograph has illustrated the possibility of observing events in a reversed time order; is it possible that we might actually move through time in a reversed order so that effects would be thought of as causes? If the positions of earlier and later, and of past and future, belong to appearance and not to reality, the real order will be a series, but a series without change and without time. The psychological theory of the "specious present" was criticized and also the scientific concept of cause. In regard to the first it was suggested that our consciousness of the present is our point of contact with supra-temporal existence, and that our tendency to identify this experience with the moving line which divides past from future is an error. Immediacy belongs only to a supra-temporal mode of intuition. With regard to the conception of causation it had been almost driven out of natural science and it would be a good thing if it were driven out of philosophy too. After alluding to the theory of Plato and of Plotinus, he concluded with the view that Time-Succession seems to belong to a half-real world and to share its self-contradictions. We are partly in this half-real world and partly out of it. We are enough out of it to know that we are blind on one side, which we should never know if time were real, and we inside it.