

REVUE PHILOSOPHIQUE. August, 1913. *La dysbiose* (112-157): A. MARRO. - Three factors determine homicide, "psychic hyperesthesia," "impulsive automatism," and the anti-social sentiment (la dysbiose). The present article traces the growth of the anti-social sentiment and expounds its connection with the instincts of self-preservation, sex, and social sympathy. *Le problème moral: Idées et Instincts* (158-182): C. BAUCHAL. - A study of the evolutionary nature of moral instincts and moral ideas. "Morality adapts itself to the structure of society in such a way as to secure the equilibrium of the forces which constitute that structure." To the principle: "No society without morality" it is necessary to add: "No morality without a society." *La psychiatrie et l'éducation morale des Normaux (fin)* (183-201): A. LECLÈRE. - Considers the value of psychiatry in practical pedagogy, particularly in connection with the education and moralization of the defective, morbid, etc., mind. *Notes et documents. De Descartes à James: A. D. H. Analyses et comptes rendus.* Georges Dumesnil, *La sophistique contemporaine*: HUBERT. Pierre Delbet, *La science et la réalité*: FELIX LE DANTEC. Lloyd-Morgan, *Instinct and Experience*: HENRI PIÉRON. Theodor Lipps, *Psychologische Untersuchungen: Zur Einführung*: G. L. DUPRAT. *Notices bibliographiques.*

Brown, Warner. *The Judgment of very Weak Sensory Stimuli.* University of California Publications in Psychology. Berkeley University of California Press. Pp. 70.

Samter, Ernst. *Die Religion der Griechen.* Leipzig und Berlin: Verlag von B. G. Teubner. 1914. Pp. vi + 16.

Schiele Friedrich Michael, and Mulert, Hermann. *Friedrich Schleiermacher Monologen nebst den Vorarbeiten.* Leipzig: Verlag von Felix Meiner. 1914. Pp. xlviii + 199. 3 M.

This book forms Volume 84 of Meiners *Der Philosophischen Bibliothek.* It is a critical edition and contains an introduction, bibliography, index, and notes.

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#### NOTES AND NEWS

AT the meeting of the Aristotelian Society on June 8, Mr. David Morrison read a paper on "The Treatment of History by Philosophers." "Can historical process be adequately explained by principles which have sufficed for the explanation of the processes of inanimate nature? or, if it can not, are we compelled to question whether, after all, mechanical principles suffice, even for the explanation of the world of nature? In any consideration of final cause in history we are compelled to face the question of the nature of time and its relation to ultimate reality, and we are forced back to the source and primary meaning of causality as we find it in ourselves as active or efficient. A use of the principle of causality, applicable to most scientific investigations, seems not strictly acceptable when we deal with human causes, unless it can admit spontaneity or individual activity as a fact. The question of the freedom of the human will

is thus a quite real question for any one writing a philosophy of history, and so also is the question of the reality of time. If time is unreal, then what we see in history may, indeed, be the fragmentary presentation of something eternally perfect; but it may give us only glimpses of an ultimate chaos. If time is real, the end is not yet attained, and seems, indeed, never completely attainable, and that to some people appears an insuperable objection. But the thing must be one way or the other. The relation of these two views of the nature of time to the philosophy of history, was illustrated at length by comparison of the theories of Dr. Bosanquet, M. Bergson, and Professor Varisco. It was shown that for all these writers, history presents philosophy with problems which can not simply be ignored, problems connected with such concepts as efficient and final cause, finite personality and value, and with questions as to the reality of time, the nature of real possibilities, the relation of mind and body, and the relation of mechanism and teleology. The contest is ultimately between spontaneity or individual activity, and the scientific concept of inert matter as a constant quantity. We can not decide the ultimate essence of value without deciding the significance we are to give to feeling. The distinction of selves is not overcome, even in our highest emotional experience, although that may give rise to osmotic processes among selves, and it is doubtful if even the most rapt mystic would be satisfied, if the value he realizes in his love of God were preserved as another's, and not as his experience. In history we lay our count with nothing short of the whole world, and this world has produced those highest emotional experiences which alone have rendered tolerable for us much else that it has produced. Without the existence of that great scale passing from simple human happiness to supreme exaltation of soul, should we ever have spoken of value as something actually existing in the world? The president, in opening the discussion, said that he considered that much injustice had been done to the school of writers who follow Mr. Bradley and Mr. Bosanquet in representing their doctrine as one of the unreality of time. They did not declare that time is unreal, but that it is not ultimate in the sense that it contains reality; reality contains it, it is one of the features contained in the absolute. He illustrated this in calling attention to the importance attributed by them to historical development, and more particularly, to the contention of Mr. Bosanquet, that real value resides in what is universal, and that there is no value in psychological states as such, but only in so far as they are mental states, cognizant of what is of universal significance. This view had been even more strikingly illustrated recently in the works of the Indian mystic, Tagore. Dr. Wolf held that the philosophical historian approached his problem in a more proper spirit when he tried to determine the kind of value history has, rather than what he would like it to have. Mr. Mead said that if we take history in block, it is impossible to find meaning in it. If a philosopher is going to consider any scientific matter, he will surely have to dissociate fact from allegation and unproved theory. Looking at history in this way, we see it as a mixture of fact and unproved theory, and we can hardly imagine meaning to run through both. This is the distinction that modern historians

are seeking to establish between *Geschichte* and *Storicismus*. Mr. Carr emphasizes the tendency in each of the three philosophers discussed in the paper to insist on the impossibility of cutting universals, values, spiritual reality of every kind, free from their attachment to scientific reality. However important the value we give to conscious experience, however vastly the spiritual overflows the material and temporal, it is in indissoluble relation with it, and we can give no meaning to life or mind entirely detached from the materialism or mechanism of nature. Mr. Tudor Jones, Mr. Worsley, and Mr. Shelton also spoke, and Mr. Morrison replied."—*Athenæum*.

THE following letter has been sent out by the Comité International de la Médaille et de la Fondation Henri Poincaré:

*Messieurs:*

Pour rendre hommage à la mémoire de Henri Poincaré et pour attacher son nom à une Fondation scientifique, les Membres soussignés du Comité international, d'accord avec la famille du grand savant, ont l'honneur de proposer à ses amis, à ses confrères, à ses collègues, à ses admirateurs de tous les pays, de vouloir bien participer à une Souscription internationale destinée:

1° A frapper une Médaille à l'effigie de Henri Poincaré;

2° A constituer un Fonds dont les arrrages seraient employés par l'Académie des Sciences à encourager ou à récompenser de jeunes savants qui s'occupent des parties de la Science dont le génie de Henri Poincaré a assuré le progrès: l'Analyse mathématique, la Mécanique céleste, la Physique mathématique, la Philosophie scientifique.

Une Médaille de bronze sera envoyée aux personnes dont la Souscription sera égale ou supérieure à 25 francs et inférieure à 50 francs; une Médaille d'argent sera envoyée aux personnes dont la Souscription sera égale ou supérieure à 50 francs.

The letter is signed by leading European philosophers, psychologists, scientists, statesmen, and men of letters. Contributions to the fund should be sent to M. Ernst Lebon, Secrétaire-Trésorier, rue des Ecoles, No. 44<sup>bis</sup>, Paris, 5<sup>e</sup>, France.

THE completion of the third edition of "The Golden Bough" has suggested to the many friends and admirers of Dr. J. G. Frazer that the present is a suitable time to offer him some token in recognition of his great services to learning. It is proposed that a Frazer Fund for Social Anthropology be established to make grants to traveling students of either sex, whether connected with a university or not, with a view of their investigating problems in the culture and social organization of primitive peoples, a department of anthropology which Dr. Frazer has always been eager to promote. Contributions to the fund may be sent either direct to the secretary and treasurer, Mr. F. M. Cornford, Trinity College, Cambridge, or to the "Frazer Fund Account," Messrs. Barclay and Company, Mortlock's Bank, Cambridge.—*Nature*.

THE following new psychological journals have recently been launched: *Archiv für Religionspsychologie*; edited by W. Stählin; published by J. C. B. Mohr (Paul Siebeck), Tübingen. Subscription, 12 Marks. *Münchener Studien zur Psychologie und Philosophie*; edited by Oswald Külpe and Karl Bühler; published by W. Spemann, Stuttgart. Each number sold singly.

THE editors of the *Psychological Bulletin* have announced that owing to the large amount of experimental material submitted to the *Psychological Review*, for which that journal has no available space, an effort will be made to establish a *Journal of Experimental Psychology* next fall, under the editorship of Professor John B. Watson.

THE University of Paris has approved the nomination of Professor James Rowland Angell, head of the department of psychology, and dean of the faculties of arts, literature, and science in the University of Chicago, as lecturer at the Sorbonne in 1915.

DR. ALOIS RIEHL, professor of philosophy at Berlin, has given the seventeen thousand marks presented to him on his seventieth birthday for the establishment of Dozentenhaus, intended to be a hall of residence for lecturers at the university.

THE Macmillan Company is about to publish "Greek Philosophy—Part I. Thales to Plato" by Professor John Burnet. The work will be one of the series of "Schools of Philosophy," edited by Sir Henry Jones.

DURING the third and fourth weeks of June Professor C. J. Keyser, of Columbia University, delivered a series of three lectures on science and religion at the University of Montana.

THE Hon. Bertrand A. W. Russell, F.R.S., late fellow of Trinity College, Cambridge, has been elected Herbert Spencer lecturer at Oxford University for the year 1914–15.

THE works of Professor Henri Bergson have put upon the Index, on the ground, it is said, that their plausibility is not less dangerous than frank materialism.

PROFESSOR A. K. ROGERS, of the University of Missouri, has been appointed professor of philosophy at Yale University.