

and language are in large part unintelligible to us." The normal consciousness, we are told, is fragmentary and distributed and is only an abstraction of the (suppositious) continuum upon which it depends (p. 271). Both the normal and the morbid have the same intensity, value, and activity, but the practical results of the two kinds of consciousness differ in that the normal consciousness "is capable of that conceptual distribution and organization, which collectivity, intelligence, and language . . . have adapted to the objective conditions of our existence among men and things." The case histories are worthy of study.

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JOURNALS AND NEW BOOKS.

REVUE PHILOSOPHIQUE. July, 1914. *Antour du Sens Musculaire* (pp. 1-39): J. PHILIPPE. — A suggestive study based on the introspective accounts of athletes, who are obliged to keep their motile sensations free from other sensuous admixture, while the accuracy of their sensations may be objectively controlled. Its conclusions bear on the formation and education of motile sensations, their various types, and their relation to types of motion. An essential factor in the translation of the idea of motion into action is the precision of the motile sensations, which must be adapted to the end in view. These sensations seem to "vanish in the measure in which the realized movement approaches its perfect form." There is some evidence for the existence of *sui generis* motile images. *Programme d'une Esthétique Sociologique* (pp. 40-51): CH. LALO. — "The normative science of art," esthetics, presupposes certain social conditions, of both esthetic and non-esthetic order, which alone render artistic judgment concrete. "Esthetic value . . . is a social fact. . . . A work is considered ideal when we suppose that it corresponds to the normal condition of a future technique." All art has a social function, namely, "the discipline of *luxé*," which, left to itself, is anti-social. *Grâce et Foie* (pp. 52-70): G. TRUC. — The Catholic definition of belief implies a dispensation of divine grace, which quickens the dogma by inducing a state of assentive feeling in the believer. From the psychological point of view this emotive and intuitional state may be characterized as a spontaneous organization and synthetic harmony of feelings previously latent or subconscious. *Revue Critique: La Psychologie des Phénomènes Religieux d'après Leuba* (pp. 71-79): G. BELOT. — A favorable review which in certain points completes Leuba's ideas. The reviewer takes exception to Leuba's conclusions as to the future of religion, which do not agree with the author's own definition of religious activity, and points out the necessity of a sociological inquiry to supplement the psychological. *Analyses et Comptes Rendus*. Ingenieros, *Principes de Psychologie Biologique*: TH. RIBOT. Hans Vaihinger, *Die Philosophie des Als Ob*: M. SOLOVINE. Ch. Fiessinger, *La Formation des Caractères*: FR. PAULHAN. H. Le Savoureux, *Le Spleen*:

L. DUGAS. Arnold Pick, *Die Agrammatischen Sprachstörungen*: PH. CHASLIN. Maurice Halbwachs, *Quetelet et la Statistique Morale*: JANKÉLÉVITCH. Eugène Lévy, *L'Évangile de la Raison. Le Problème Biologique*: JANKÉLÉVITCH. George Chatterton-Hill, *The Sociological Value of Christianity*: G. RICHARD. *Fausto Squillace. La Moda*: J. PÉRÈS. *Revue des Périodiques Étrangers*.

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- Ladd, George Trumbull. *What Can I Know?* New York: Longmans, Green and Company. 1914. Pp. viii + 311. \$1.50.
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NOTES AND NEWS

HENRI LICHTENBERGER, now French Exchange Professor at Harvard from the Sorbonne, is an Alsatian, having been born in Strasbourg in 1864. His native tongue, therefore, is French, though he learned German very early while attending the German *Gymnasium*. His family, as so many of that region, soon after the war decided to leave that unfortunate province, and went to Paris in 1876 where, shortly afterwards, Henri Lichtenberger took the regular courses at the Lycée, and was from that admitted to the Sorbonne. Having at this time chosen as his special field the study of Germanic thought and literature, he returned to Alsace and studied at the University of Strasbourg from 1884 to 1887. As soon as he had completed his studies Mr. Lichtenberger was appointed professor at Nancy. Here he remained until 1905, when his writings and renown secured him a professorship at the greatest of French universities, the Sorbonne, where he has taught ever since. Mr. Lichtenberger's name is probably more closely associated with the modern philosophy than with the literature of Germany. In fact he found himself at an early age very much attracted by the teachings of Nietzsche, whom he has since made his special subject. Indeed it can be said that he was actually the first scholar to discover Nietzsche, and to realize the importance of this new thinker, whom he has explained and interpreted, according to the judgment of Nietzsche's closest friends and disciples, better than any one else. The writings of Professor Lichtenberger are many and their variety shows a remarkable breadth of learning, ranging from studies of medieval legendary lore to modern philology, from the appreciation of romantic