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synthetic *a priori* judgments. Or again, he must either adopt a streak view of causation or presuppose an "ideally perfect experience" as given. With his failure to prove the absolutely necessary character of the laws of nature, his attack on freedom must also be rejected. And in any case his proof of the causal axiom leaves the inner experience untouched.

The titles of the last two essays are "Pragmatism as an Epistemological Method in its Relation to Criticism" and "General Comment on Criticism and Pragmatism." They are well written, and thoughtful as far as they go, but rather lacking in substance. The author's suggestion that criticism is responsible for pragmatism is not made nearly so strong as it might be. He makes one point, however, which is well worth noting, namely, that a pragmatic epistemology may be adopted in conjunction with almost any brand of metaphysics.

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## JOURNALS AND NEW BOOKS

REVUE DE PHILOSOPHIE. March, 1910. *Amour spirituel et synthèse aperceptive* (pp. 225-240): P. ROUSSELOT. — *Amour* (desire or appetite in general) plays a double rôle in the intellectual processes: (1) in the form of the desire for God and for the complete self it is the motive power, the dynamic, active element, of the intelligence; (2) in the form of the desire for the God who is truth, a desire which causes us to see our good in every truth, it effects in us the synthesis of apperception. *La défense de la vie* (pp. 241-261): DR. GRASSET. — A description of the physiological processes of defence against the attacks of extraneous matter and a plea for a similar concerted defence against the enemies of the social life. *L'Absolu. Étude historique* (pp. 262-281): C. HUIT. — An inquiry into the place of the concept of the absolute in the philosophies of Israel, India, Egypt and pre-Socratic Greece. *Chronique pédagogique* (pp. 282-293): G. JEANJEAN. — Short critical reviews of Cramanssel's *Le premier éveil intellectuel de l'enfant*; Dugas's *Le problème de l'Éducation*; A. Binet's *Les Idées modernes sur les enfants*; Foerster's *L'école et le caractère*; Ferrière's *Projet d'école nouvelle*; Gerini's *Gli scrittori Pedagogici Italiani del secolo decimonono*; Vowinckel's *Pädagogische Deutungen*; and of the latest volumes of *Archives de psychologie*, *Zeitschrift für Experimentelle Pädagogik*, *Zeitschrift für Kinderforschung*, and *Eos*. *Étude sur les théories de la connaissance. III. Le Kantisme* (pp. 294-305): P. CHARLES. — The Critique of Pure Reason, summarized in the first portion of the article, may be criticized on the grounds, (1) that the concept of space is acquired through the exercise of the senses—hence is *à posteriori*; (2) that the categories may be explained without resort to innate forms *à priori*; (3) that these subjective forms applied to the world of experience lead inevitably to scepticism. *Analyses et comptes rendus*. L. Prat, *Contes pour les métaphysiciens*: G. BRUNEL. A. Bros, *La survivance de l'âme chez les peuples non-civilisés*. A. Leclère, *Pragmatisme*,

*modernisme, protestantisme*: F. CHOVET. F. le Dantec, *La crise du transformisme*: J. MARATAIN. G. Kertz, *Die Religionsphilosophie Joh. Heinr. Tieftrunk*. K. Krienenke, *J. H. Lomberts philosophie der Mathematik*: H. OLLION. L. Garriguet, *La valeur sociale de l'Évangile*. K. Oesterreich, *Kant und die metaphysik*: H. LÉARD. *Notes bibliographiques. Recension des Revues et Chronique.*

REVUE DE PHILOSOPHIE. April, 1910. *La vertu et le juste milieu* (pp. 337-346): P. D'HÉRONVILLE. — The Aristotelian conception of virtue as a mean is essentially derived from Plato's theory of the harmonious life, and is the forerunner of the scholastic and christian doctrines. It describes virtue in a common-sense way as habitual action in accordance with reason. *L'Absolu. Étude historique (2<sup>e</sup> Article)* (pp. 347-376): C. HUIT. — An inquiry into the concept of the absolute in the Socratic and subsequent Greek philosophies, in the scholastic systems, and in continental philosophies up to and including that of Leibniz. *Revue critique de cosmologie. Théories et hypothèses scientifiques* (pp. 377-392): J. M. DARIO. — Recent studies in cosmology, such as A. Rey's *La théorie de la physique chez les physiciens contemporains*, P. Duhem's *La théorie physique, son objet, sa structure*, and Poincaré's *La Science et l'hypothèse* and *La valeur de la Science* point to the following conclusions: (1) none of the physical sciences is purely experimental; each involves logical processes; (2) hypothesis plays an essential rôle in physical science; (3) the principles of the physical sciences are hypotheses; (4) physical theories teach us something of an ultimate objective reality. *Étude sur les théories de la connaissance. IV. Le pragmatisme de l'école française* (pp. 393-422): P. CHARLES. — In the first place an amplification and application, taken largely from *L'évolution créatrice* and *Les données immédiates de la conscience*, of Bergson's statement that our thought is essentially practical; secondly, a criticism of this position in that it involves an unjustifiable separation of the true and the useful or practical: "the useful and the true are not opposed the one to the other. As a general rule, we reach the useful through the true." *Analyses et comptes rendus*: G. Rodrigues, *Le problème de l'action*: E. BARON. W. James, *The Meaning of Truth*: E. BARON. J. Zaragueta, *Introduccion general a la Filosofia*: F. CHOVET. H. Schloess, *Introduction à l'étude des maladies mentales*: R. VAN DER ELST-GAUME. E. Picard, *Le droit pur*: C. BOUCARD. Y. Delage et Goldsmith, *Les théories de l'évolution*: F. CHOVET. N. Moeller, *De Leibniz à Hegel*: T. DE VISAN. *Recension des revues et chroniques.*

REVUE DE PHILOSOPHIE. May, 1910. *Quelques problèmes de Logique et d'Histoire de la logique. I. Kant* (pp. 449-466): A. MÜLLER. — In the Kantian philosophy experience is a synthesis of subjective and objective factors. This statement is substantiated by a study of Kant's theory of the *a priori* and his theory of the categories. *L'Absolu, Étude historique (3<sup>e</sup> Article)* (pp. 467-495): CH. HUIT. — Discussion of the idea of the absolute as found in the various philosophies, from that of Bacon to that of Paul Janet and E. Caro. *Revue critique de morale* (pp. 496-

523): G. MICHELET. — Critical reviews of six or eight recent French works dealing with ethical problems. *Le Devoir est-il une superstition?* (pp. 524–535): X. MOISANT. — Contemporary philosophic thought, contemporary customary thought, and logic itself conspire to answer this question in the negative. *Analyses et comptes rendus*: F. Leenhardt, *L'évolution, doctrine de liberté*: F. CHOVEL. Dr. P. Carus, *Philosophy as a science*: F. CHOVEL. J. Huré, *Les Assises sociales universelles*: T. DE VISAN. G. Frommel, *La Vérité humaine*. W. Ostwald, *L'Energie*. J. Charmont, *La Renaissance de droit naturel*: C. BOUCAUD. J. M. Geonach, *La théorie des idées dans la philosophie de Malebranche*: J. BRUNEL. J. Kremer, *Das Problem der Theodicee in der Philosophie und Literatur des xviii Jahrhunderts*. F. Tocco, *Studi Kantiani. Notes bibliographiques. Recension des Revues*.

Archambault, P. Emile Boutroux (Les grands philosophes français et étrangers). Paris: Louis Michaud. 1910. Pp. 220. 2 fr.

Cohen, H. Kants Begründung der Ethik nebst ihren Anwendungen auf Recht, Religion und Geschichte. Berlin: B. Cassirer. 1910. Pp. xx + 557.

Del Vecchio, Giorgio. Il concetto della natura e il principio del diritto. Milano, Torino, Roma: Fratelli Bocca. 1908. Pp. 174.

Eisler, R. Geschichte des Monismus. Leipzig: A. Kroner. 1910. Pp. viii + 204. 3 M.

Endres, J. A. Petrus Damiani und die weltliche Wissenschaft. (Beiträge zur Geschichte der Philosophie der Mittelalters hrsg. von C. Bäumker, G. Freih von Hertling, M. Baumgartner.) Munster: Aschendorff. Pp. 36. 1 M.

Geyer, B. Die Sententia divinitatis, ein Sentenzenbuch der gilbertschen Schule. Aus den Handschriften zum ersten Male hrsg. und historisch untersucht. (Same collection.) Pp. xii + 208. 8 M. 75.

Gillouin, R. Henri Bergson. (Les grands philosophes français et étranger.) Paris: Louis Michaud. 1910.

Guthrie, K. S. The Philosophy of Plotinos. His Life, Times and Philosophy. London: Luzac & Co. 1910. Pp. iii + 64 + 32. 3 sh.

Gründfeld, A. Die Lehre von Göttlichen Willen bei den jüdischen Religionsphilosophen des Mittelalters von Saadja bis Maimüni. (Beiträge zur Geschichte der Philosophie der Mittelalters hrsg. von C. Bäumker, G. Freih von Hertling, M. Baumgartner.) Munster: Aschendorff. Pp. viii + 80. 2 M. 75.

Keicher, O. O. F. M. Raymundus Lullus und seine Stellung zur arabischen Philosophie. Mit einem Anhang, enthaltend die zum ersten Male veröffentlichte "Declaratio Raymundi per modum Dialogi edita." (Same collection.) Pp. viii + 224. 7 M. 25.

Lebreton, J. Les Origines du dogme de la Trinité. 1910. Pp. xxvi + 569. 8 fr.

- Lutz, Ed. *Die Psychologie Bonaventuras*. (Beiträge zur Geschichte der Philosophie der Mittelalters hrsg. von C. Bäumker, G. Freih von Hertling, M. Baumgartner.) Munster: Aschendorff. Pp. viii + 218. 7 M.
- McTaggart, J. and Ellis. *A Commentary on Hegel's Logic*. Cambridge: University Press. 1910. Pp. xvi + 311. 8 sh.
- Melin, G. *L'organisation de la Vie Privée. L'Orientalisation particulariste*. (Etude de Morale et de Sociologie.) Paris: Bloud. 1910. Pp. viii + 160. 2 fr. 50.
- Peillaube, E. *Les Images. Essai sur la mémoire et l'imagination*. (Bibliothèque Philosophie expérimentale, 9.) Paris: M. Rivière. 1910. Pp. vii + 514. 9 fr.
- Poyer, G. G. Cabanis. (Les grands philosophes français et étranger.) Paris: Louis Michaud. 1910. Pp. 224. 2 fr.

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#### NOTES AND NEWS

WILLIAM JAMES died at his summer home at Chocorua, New Hampshire, on August 26. He had returned from Europe only a week before and his death was quite unexpected. He was born January 11, 1842, and his early studies were scientific in character. His experience with the Agassiz expedition to Brazil in 1865 and his subsequent work at the Harvard Medical School, from which he graduated in 1870, had, no doubt, much to do with the fine breadth of interest and great human sympathy with which he approached all philosophical questions. Professor James lectured on Comparative Anatomy and Physiology from 1872-1880; from 1880 until the close of his university career he occupied himself with psychology and philosophy. His "Principles of Psychology" appeared in 1890. This together with "The Varieties of Religious Experience" (1902) and "Pragmatism" (1907) are the chief landmarks of his influence.

It is announced that the seventh international congress for criminal anthropology will be held at Cologne in October, 1911.

At the meeting of the Association of German Scientific Men and Physicians, to be held at Königsberg beginning on September 18, the addresses at the general sessions are as follows: "Epistemology and Science," Professor Külpe, of Bonn; "Puberty and the School," Professor Craemer, of Göttingen; "The Localization of Brain Function," Professor von Monakow, of Zürich; "The Attitude of the Newer Physics to the Mechanical View of Nature," Professor Planck, of Berlin. In connection with the meeting there will be an excursion, starting from Swinemünde on September 5, going on to Wisby, Stockholm, Helsingfors, Wyborg, St. Petersburg and Riga, and ending at Pillau on September 18.

THE Rev. Robert Harley, F.R.S., a congregational clergyman, well known for his important contributions to mathematics and symbolic logic, died on July 26, in his eighty-third year.