VIII.—PHILOSOPHICAL PERIODICALS.

THE AMERICAN JOURNAL OF SOCIOLOGY. Vol. I. Bi-monthly: July 1895—May 1896. Chicago: The Chicago University Press, 1896. The University of Chicago is to be congratulated on the production of the first volume of the *American Journal of Sociology*. Hitherto no American magazine has exclusively devoted itself to the scientific treatment of the subjects properly belonging to sociology or the science of human society as a whole. The University of Chicago has undertaken the task of supplying this want and has assumed the financial responsibility for the undertaking. It was considered that a Journal of Sociology was needed as a means of co-relating investigation in the specific social sciences. The new Journal will not be the organ of any school of sociological opinion. It will serve as a clearing house for the best sociological thought of all schools. The editorial responsibility will rest with the department of Sociology of the University of Chicago. Advising editors and contributors will be drawn from the ranks of the most eminent social thinkers in Europe and the United States. The editors from time to time will express their own views, but the pages of the Journal will be open to the exposition of contradictory views whenever the latter have sufficient justification to deserve the attention of competent thinkers. "The cardinal principle of editorial policy," says the prospectus, "will be insistence that the relation of details to the whole plexus of societary activities past, present and future shall be the fundamental consideration. The sociological point of view will thus be maintained in distinction from the standpoint of the specialist."

In an introductory article the Editor, Mr Albion Small, further enlarges on the scope of the Journal. It will be devoted, he says, to the organisation of knowledge pertaining to the relations of men in society into a sociology that shall represent the best American scholarship. But the Journal will not be a merely technical publication. It will attempt to translate sociological ideas into the language of ordinary life. As Mr Small very truly observes, "if sociology is to be of any practical influence it must be able to put its wisdom about things that interest ordinary men in a form which men of affairs will see to be true to life." In treating of specific proposals for social amelioration the object of the Journal will be to explain these proposals not merely in their relation to immediate ends but in their relation to the most remote results which may be expected to flow from them. These proposals will be estimated not by their value as palliatives but with reference to the nature of the modifications which they are calculated to produce on the type and tendencies of society. The present volume contains discussions on sociological method, on the relations between sociology and kindred sciences, on sociological tendencies, and on social conditions and processes of a significant character. We cannot notice in detail the various articles of which the first volume is composed.

But we may mention that Mr Lester F. Ward's series of papers on the place of Sociology among the sciences are particularly well done. Mr Ward expresses himself in vigorous and pellucid English, he is at home in his subject, and whether the reader agrees with him or not he always feels that he is being addressed by a man of penetrating grasp. Mr Henderson's article on the Place and Function of Voluntary Associations deserves notice. The reviewing is on the whole carefully done. We commend the Journal to readers desirous of keeping in touch with social ideas and movements in the United States.

W. D. MORRISON.

REVUE PHILOSOPHIQUE. Vingt et unième année, No. 4. (Avril, 1896.) G. FONSEGRIVE. 'Généralisation et induction.' (1^{er} article.) H. BERGSON. 'Mémoire et reconnaissance.' (Fin.) CH. FÉRÉ. 'Civilisation et Névropathie.' Revue Générale &c. No. 5. (Mai, 1896.) A. FOUILLE. 'Nécessité d'une interprétation psychologique et sociologique du monde.' F. le DANTEC. 'L'évolution chimique de l'espèce.' G. FONSEGRIVE. 'Généralisation et induction.' (Fin.) Observations et Documents &c. No. 6. (Juin, 1896.) G. DUMAS. 'Recherches expérimentales sur la joie et la tristesse.—I. La joie.' B. de la GRASSERIE. 'De l'involution et de l'ordre respectif des idées révélés par le langage.' CH. FÉRÉ. 'La main, la prehension et le toucher.' Revue Critique &c. No. 7. (Juillet, 1896.) L. DAURIAC. 'Études sur la psychologie du Musicien.—VI. Le plaisir et l'émotion musicale.' G. DUMAS. 'Recherches expérimentales sur la joie et la tristesse.—II. La tristesse.' B. MÜNZ. 'La Logique de l'enfant.' Revue Générale &c.

REVUE DE MÉTAPHYSIQUE ET DE MORALE. 4^e année, No. 3. Mai, 1896. H. BERGSON. 'Perception et matière.' [Extracts from a work soon to appear in the Alcan Series, the *momenta* of which are contained in the four following propositions: (1) All movement considered as a passage from one state of rest to another is absolutely indivisible. (2) There are real movements. (3) Every division of matter in independent determinate bodies is an artificial division. (4) Real movement is rather the transference of a state than of a thing. In the development of these propositions we find given an interesting disquisition on the problems of matter, motion and perception.] G. MILHAUD. 'La science rationnelle.' [Absolute truth is nowhere to be found in science. The disappearance of this contrary notion is a pure benefit to science itself.] A. BEAUNIER. 'Sur un jugement esthétique de Schopenhauer.' A. SPIR. 'Essai sur les fondements de la religion et de la morale.' [Examines the ontological proof of the existence of God. Kant had easy work in overthrowing the scholastic form of this proof. But he only vanquished a shadow—not the real proof in its sound form. 'The fundamental fact is, that we have the idea of an absolute, or perfect, Being; or to speak more exactly, the idea of an existence or nature which is absolute or perfect; and that this idea cannot have been drawn from experience. This fact acquires its full significance only when we shew that an idea of an absolute and perfect nature of things is the fundamental law of thought—a law without which it would be impossible to form a moral judgment. The initial fact was well brought out by Descartes, viz. that we find ourselves imperfect, &c.' In its second part this Essay treats of the relation between the Absolute and the Conditioned in the physical world.] Études Critique, &c.

REVUE NÉO-SCOLASTIQUE. The first article of the May number, *Le Beau et Le Bien*, forms the second part of Professor de Wulf's *Études historiques sur l'esthétique de Saint Thomas d'Aquin*, which we notice

elsewhere. In *Premiers principes de la métagométrie*, P. Mansion discusses the geometries of Lobatchefsky and Riemann which have been formulated during the present century as results of a critical examination of the first principles of the science of space. These two younger presentments of geometry form with the geometry of Euclid, Metageometry or General Geometry, and their existence is important from a philosophical point of view as implying the destruction of one of the foundations of Kant's *Kritik der reinen Vernunft*, inasmuch as it proves the uselessness of what we may term his 'geometric imperative.' But the philosophical consequences are promised for a future number. An article by G. Le Grand on *W. Roscher et l'Historisme économique* opens with a glance at Roscher's personal history and his sphere of personal influence, enumerates the advantages and the disadvantages of the inductive and deductive methods respectively as applied to political economy, presents in some detail Roscher's inductive theory of historical evolution, and makes clear his hearty acceptance of the principles which form the foundations of society. *La Psychologie de Descartes*, a particularly able paper by D. Mercier, brings before us the French philosopher, on the eve of his tercentenary, as before all things a geometrician in philosophy, in physical science, but above all in psychology. The writer well shews that the famous formula, 'I doubt, I think, therefore I am,' lies at the root of Descartes' psychology. From this it follows that the object of psychology is not man composed of body and soul with his triple life, vegetative, sensitive, and intellectual, but mind and its thought between which there is no real distinction, but only a *distinctio rationis*. How this purely spiritualist view of psychology fares when brought into relation with corporal activity, D. Mercier promises to tell us in a future number.

PHILOSOPHISCHE STUDIEN. Bd. XII., Heft 2. R. Meumann. 'Beiträge zur Psychologie des Zeitbewusstseins.' (*Dritte Abhandlung*.) [The writer departs from the proposed sequence of his publications upon the time consciousness to discuss time-illusions occurring in the estimation and comparison of differently filled times. An illusory judgment of duration is one which is not due to differences in the duration of the sensations limiting the estimated intervals. The experiments deal with the comparison of stimulus-filled and empty (stimulus-limited) times. The author's two-page summary of results cannot, unfortunately, be further summarised.] F. Kiesow. 'Beiträge zur physiologischen Psychologie des Geschmackssinnes' (*Fortsetzung*.) [Phenomena of compensation and mixture. After-tastes.] K. Marbe. 'Theorie des Talbot'schen Gesetzes.' [Duration of stimuli; difference of stimulus durations; difference of stimulus intensities; average intensity of the two stimuli; movement of contours.] J. Cohn. 'Die Gefühlswirkung der Begriffe: ein Beitrag zur psychologischen Erfassung der Geschichte der Philosophie.' [A suggestive paper, emphasising the non-logical, affective factors in the development of the concepts employed by philosophy. The writer promises an extended historical study of the problem of the infinite.]

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE. XX. Jahrgang, Heft 2. M. Guggenheim. 'Zum Leben Spinozas und den Schicksalen des tractatus theologico-politicus.' F. Carstanjen. 'Entwicklungsfaktoren der niederländischen Frührenaissance.' (II. *Schluss*.) R. Wulff. 'Der Empiriekritizismus als einzig wissenschaftlicher Standpunkt.' (II.) Anzeigen &c.

PHILOSOPHISCHES JAHRBUCH. Bd. IX., Heft 1. V. Cathrein, S. J. 'Worin besteht das Wesen des sittlich Guten und des sittlich Bösen?'

[The essence of moral good or evil consists in the tendency of any action to further or to thwart the ultimate end of man's being.] **L. Schütz.** 'Der Hypnotismus.' (*Fortsetzung.*) [The writer continues to expound at length the phenomena of hypnotism, as to their effects on the organic forces, the motor powers and the sensitive faculties.] **C. Gutberlet.** 'Ist die Seele Thätigkeit oder Substanz?' (*Schluss.*) [The conclusion reached, against Wundt and others, is that to deny the substantiality of the soul, whilst admitting its activity, is self-contradictory.] **B. Paqué.** 'Zur Lehre vom Gefühl.' (*Fortsetzung.*) [The multitude of mental phenomena is unified by the pervading character of self-consciousness, and divided into sensitive, intellectual, and moral workings of the mind.]

Bd. ix., Heft 3. Prof. v. Schmid. 'Das Causalitätsproblem.' [Every effect implies a cause; but does every phenomenon that begins in time imply a cause too? The *Realized* means the same as *Effect*; whatever has a beginning is realized, and implies that which realizes it: these two propositions are thus identical.] **Dr Adlhoeh.** 'Der Gottesbeweis des hl. Anselm.' (*Fortsetzung.*) [The author continues to prove that St Anselm's demonstration of God's existence is neither *a priori* nor a *simultaneo*, nor ontological (implying an immediate vision of God); but psychological, and, as such, valid.] **Dr Bernh. Paqué.** 'Zur Lehre vom Gefühl.' [After noticing the conditions which influence sensation, and briefly touching upon moral and religious emotions, the writer concludes that a 'Philosophy of Feeling' must arise, born of that of the Will, as the latter was born of the Philosophy of Consciousness.] **Mathias Kohlhöfer.** 'Zur Controverse über bewusste und unbewusste psychische Acte.' [In this, the first of two papers, the writer lays down certain general principles, carefully distinguishing, for instance, sensitive from intellectual consciousness. 'Sensation and *Ego* are like water and wet sponge; both are felt together; but press the sponge, and you will feel both separately.']

ARCHIV FÜR SYSTEMATISCHE PHILOSOPHIE. Band II., Heft 3. **J. Bergmann.** 'Das Begriff des Daseins u. das Ich-Bewusstsein' (I). **P. Natortp.** 'Grundlinien einer Theorie der Willensbildung' (III). **B. Erdmann.** 'Die psychologischen Grundlagen der Beziehungen zwischen Sprechen und Denken' (I). **JAHRESBERICHT** über die Erscheinungen auf dem Gebiete der systematischen Philosophie: (IV). **F. Tönnies.** 'Jahresbericht über Erscheinungen der Sociologie aus den Jahren 1893-1894, nebst Vorbericht.'

VAPORI PHILOSOPHII I PSYCHOLOGII. March—April, 1896. **W. Gervé.** 'Herder's Philosophy of History.' [This first paper points out that the philosophy of history had its rise in the eighteenth century; Herder was the first to inquire into the progress and destiny of mankind.] **L. E. Obolenski.** 'The autonomy of man and its progressive phases.' [Having, in a foregoing paper, defined autonomy as the power of self-transformation, the writer follows it from inorganic substances to man, and affirms that we constantly tend towards a better state.] **S. N. Trubetski.** 'The Basis of Idealism.' [Hegel's conception of Being is attacked in this paper. The idea of Being has no scientific meaning, beyond the limits of thought and feeling.] **L. Lopatin.** 'The phenomena of conscious life.' [The unity of consciousness, the consciousness of the reality of time and that of our own activity, are not the results of experience but its condition and its very soul.] **Nicholas Grote.** 'Souvenirs of M. M. Strachoff.' [He was an idealist and a decided Hegelian, yet independent in his views.] **M. M. Misluyeff.** 'The Christian harmonies of the soul.' [The confession of a man penetrated with the idea of Christianity according to the Bible.]

A. M. Bernstein. 'The world of sounds, as an object of sensation.' [No sound can become an object of sensation, unless it simultaneously excites the hearing organ and the nerves of its muscular apparatus.]

RIVISTA ITALIANA DI FILOSOFIA. March—April. **A. Andreo.** 'L'origine della Vita.' [Life is not eternal and the date of its beginning can be determined from geological and biological data. The question of how life began is next discussed—(a) a creation and (b) spontaneous generation are declared illegitimate hypotheses, and life is finally deduced according to evolutionary methods by six inorganic and four organic stages.] **G. Marchesini.** 'Idealismo, Materialismo, e Positivismo.' [Idealism and Materialism are both characterized as sterile, while Positivism is progressive, a severe counsellor of prudence and hope. In this article Idealism is understood as Empirical Idealism, chiefly in connection with the work of Mill and M. Brisac, and there is little mention of the "Constructive Idealism" between Kant and Hegel.] **N. B. D'Alfonso.** 'La Follia di Ophelia.' [An endeavour to interpret the mental states of Hamlet and Ophelia psychologically, in which the primary datum is a morbid over-excited condition of mind in Hamlet which he cannot communicate to others. Though Ophelia endeavours to enter into Hamlet's inner life she can only reach the fringe of it, which appears to her to be a general state of gloom. While she is in this condition she hears of her father's death and this leads to madness. A comparison and contrast of Macbeth and Lady Macbeth with Hamlet and Ophelia is of interest.] **B. Labanca.** 'Il Congresso delle Religioni a Chicago nel 1893.' **A. Val-Darnini.** 'Due Riforme necessarie nella Istruzione secondaria.' Bibliografia Bollettino &c.