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part of a universal life, to become a part of universal wisdom, to become free. Each of these views is an attempt to make death less fearful. A greater love for the present life in a way partially counteracts thoughts of death. *Book Reviews:* (pp. 614-618); Anna M. Petersen and E. A. Doll, *Sensory Discrimination in Normal and Feeble-minded Children:* SAMUEL W. FERNBERGER. Lewis M. Terman. I. *Suggestions for Revising, Extending, and Supplementing the Binet Intelligence Tests.* II. *Psychological Principles Underlying the Binet-Simon Scale and Some Practical Considerations for Its Correct Use.* III. *The Significance of Intelligence Tests for Mental Hygiene:* FLORENCE MATEER. Lewis M. Terman, *The Effects of School Life upon the Nutritive Processes, Health, and the Composition of the Blood:* FLORENCE MATEER. Lewis M. Terman, *Recent Literature on Juvenile Suicides:* FLORENCE MATEER. John F. Shepard, *The Circulation and Sleep:* SAMUEL W. FERNBERGER.

The American College: A Series of Papers Setting Forth the Programme, Achievements, Present Status, and Probable Future of the American College. Introduction by William H. Crawford. New York: Henry Holt and Company. 1915. Pp. xi + 194. \$1.25.

Richards, Herbert. *Aristotelica.* London: Grant Richards, Ltd. 1915. Pp. viii + 167.

Smith, E. M. *The Investigation of Mind in Animals.* Cambridge: University Press. 1915. Pp. ix + 194.

Stewart, H. F. *The Holiness of Pascal.* Cambridge: University Press. 1915. Pp. lx + 145. \$1.20.

NOTES AND NEWS

At a meeting of the Aristotelian Society on December 20, 1915, a paper was read by Mr. J. W. Scott, entitled "On the Common-Sense Distinction of Appearance and Reality." Common-sense, he maintained, never goes through the world taking things at their face value. On the contrary, it selects one from the many appearances of an entity, and signalizes it as the reality, of which the rest are the seeming, and from a knowledge of which the rest in certain circumstances can be expected. The thesis which the author endeavored to defend was that the "real" appearance possesses the characteristic of being the container, of which the other appearances are the content. He illustrated this thesis first of all by reference to the familiar class of varying appearances consisting in the varying sizes and shapes which a visual object assumes when placed in varying perspectives. As regards the essence of the relationship of containing, it seemed to him that the containing appearance was to the contents that which gave us power over them. The container, as distinct from the contents, was that vantage-ground, which, once seized, cleared a path for thought, as it were, to the contents, and made the transition to them rapid, certain, and easy, and so put them in our power. This power-conferring nature of the former

might be spoken of as its focal character, its centrality. A containing limit *contains* in virtue of the fact that the thought of it is focal to the thought of all its contents. The real appearance is, then, the containing appearance; not the container alone, but the container together with all that it contains. Every "real" is enriched with what it may appear to be. In view of its initial effort to make itself at home in the world, common-sense dare not be satisfied with what it calls the reality and nothing else, rejecting all appearances, for the various appearances which a thing can wear are part of its behavior and are what common-sense comes to learn to anticipate. Common-sense, in learning what to anticipate, has in it a tendency to lose its concreteness. Science encourages that tendency to a much further extent, and, in doing so, it at once brings common-sense nearer to reality, and hides reality more effectively from it. Keeping our eye on the larger facts with which science deals, we are given an infinitely wider range of expectation, which, in consequence, we can not hold all before our minds at once, except by proxy, in the form of abstract conceptions. When, for example, science turns its attention from the ringing bell to the universal fact of sound, it uses this particular noise to introduce us to a whole tract of the universe. But then we are only introduced to it as a child might be introduced to the Atlantic Ocean if it be taken to wet its feet on the coast of Galway. We emerge with the conclusion, the writer argued, that the real is not a few selected appearances only, but that everything that appears at all is real. The real means all that is, and "what is" includes all that it seems to be, except, indeed, what is indiscernible from and so identical with another.

THE following officers were elected at the recent meeting of the Southern Society for Philosophy and Psychology: president, Professor D. S. Hill, of Tulane University; vice-president, Professor E. K. Strong, Jr., of George Peabody College; members of the Council, Professors P. Wardlaw, of the University of South Carolina, J. C. Barnes, of Maryville College, and E. E. Rall, of the University of Tennessee.

THE Section of Anthropology and Psychology of the New York Academy of Sciences met on January 24. The following papers were read: "General Ethnological Notes from Porto Rico," Professor Franz Boas; "Porto Rican Burial Caves," Mr. Robert G. Aitken; "Archeological Work in Porto Rico," Dr. H. K. Haeberlin.

DR. KATE GORDON, head of the department of education, Bryn Mawr College, goes next September to the Carnegie Institute of Technology, Pittsburgh, where she will have charge of the Bureau of Mental Tests and give instruction in psychology in the woman's department of the School of Applied Design.

DR. OSWALD KULPE, professor of philosophy and psychology at Munich, has died at the age of fifty-three years.