

precisely the things which scientific psychology had to explain. Doubtless the author was inclined to lay too much stress on the view that the different "faculties" all resulted from the combination of the same elementary processes, and that each differed from the others by emphasising, so to speak, one principal kind of these processes, whereas the more fruitful procedure has been that of seeking to exhibit such "faculties" rather as differentiations of one common process. Nevertheless, his treatment of the growth and development of mental life, and especially of the higher forms of cognition, is illuminating and suggestive. In regard to feeling, he argues, but scarcely in a convincing way, against the view that pleasure and pain stand out as the only distinguishable qualitative differences characterising the primary experience we designate feeling.

In 1895 Prof. Ladd published a work entitled "Philosophy of Mind: An Essay in the Metaphysics of Psychology," in which were handled the problems which psychological science passes on to philosophy for a more thorough examination—problems started, for the most part, by that mode of human experience which is described as the consciousness of self. He maintained that a mind is a real being which is known as a self-active subject of states and as standing in manifold relations to other beings. The theory of psychophysical parallelism is vigorously criticised by him, and the theory of interaction defended.

In the volume of *Mind* for 1892 Prof. Ladd gave an interesting account of some researches of his concerning the influence of the *Eigenlicht* of the retina upon visual dreams—a subject that deserves more attention than it has hitherto received. He was one of the first to introduce the study of experimental psychology into America, and the Yale psychological laboratory was founded by him.

As a philosophical thinker Prof. Ladd was greatly influenced by Lotze, whose "Dictate" he translated into English. Perhaps his most distinctively metaphysical work is that entitled "A Theory of Reality," published in 1899. It presents a continuation of the line of thought he had pursued in an earlier book called "Philosophy of Knowledge," published in 1897, in which he had found that the categories of the understanding are forms of reality as well as of truth; that the knower has, in individual self-knowledge, an intuitive insight into reality; and that other real existents are known by analogy of the self. In the metaphysical treatise he tries to show that the universe consists of real beings of various grades, each grade being distinguished by the amount of self-hood possessed by its members. What we name "things" are, in truth, imperfect and inferior selves. Neither "things" nor self-conscious lives are mere manifestations of an absolute mind, for all have self-activity and relative independence, yet they exist together as a unitary system which is related to the absolute mind as object to subject. The activities of finite entities are, in fact, twofold;

they are at once acts of the finite entity and acts of the absolute being which is their ground. In this last contention, it is true, he cuts rather than unties the Gordian knot; the conclusion is one which human thought throughout the ages has been striving to reach, but has never succeeded in rendering logically tenable.

Two other books of extensive scope followed—the "Philosophy of Conduct" in 1902 and the "Philosophy of Religion" (two volumes) in 1905. The latter is an exhaustive treatment of the subject from both the historical and the speculative points of view, and has scarcely received the consideration that is its due. Prof. Ladd's literary activity was maintained to the end. In the last few years there emanated from his pen a series of popular manuals bearing the titles "What can I know?", "What ought I to do?", "What should I believe?", "What may I hope?", and "The Secret of Personality," all of them thoughtful and replete with the wisdom of experience.

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THE death is announced, in *Science* of August 12, of MR. LOUIS ALBERT FISCHER, physicist and chief of the Division of Weights and Measures of the United States Bureau of Standards. Mr. Fischer died on July 25 last at the early age of fifty-seven years, only a few weeks after his distinguished colleague, Dr. E. B. Rosa. Early in life he joined the old Weights and Measures Office of the U.S. Coast and Geodetic Survey, and during his eleven years' service with the survey he carried out numerous tests for the standardisation of weights and measures, particularly of the length standards. This work led to the formation in 1901 of the National Bureau of Standards, in which Mr. Fischer took an important part. He was immediately appointed chief of the Division of Weights and Measures, and continued to hold the post until his death. During this time he conducted numerous investigations of scientific and technical value, which covered such subjects as the standardisation of chemical glassware, screw-threads and gauges, the thermal properties of various metals and alloys, the densities of water-alcohol solutions, the testing of watches and clinical thermometers, model laws for State weights and measures services, etc.

In 1905 Mr. Fischer organised the annual Conference of Weights and Measures of the United States, and afterwards acted as secretary to the organisation, which consists of national, State, and other officials interested in the promotion of uniform legislation regarding weights and measures. Mr. Fischer was regarded as the leading spirit of the last decade in America in all matters concerning weights and measures, yet in spite of the immense amount of administrative and technical work he accomplished, he also contrived to find time to carry out researches which have earned for him a reputation as one of America's leading metrologists.