

which is necessary in order that we can make inferences about the logical sums is ordinarily information that has been collected by statistical means, and is probable. Our inferences, therefore, about the logical sums of *different* collections are ordinarily probably probable.

The statistical probability which is the consequence of the principle of induction should, in the future, be correlated and compared with the various other theories of probability. In particular its connection with the "probability" which involves the *calculation of chances* should be determined.

The principle of induction is a consequence of certain properties of collections. As a consequence of these properties there are also certain rules which must be followed in applying the principle. As another, it appears that the only meaning which can be attached intelligently to the word *probable* is this—that the probable is that which would be true if we knew that our will to choose fairly among all possible samples was successful. The principle of induction derives its validity from the metaphysical assumption that there exists a collection of potential experiences each member of which is what it is absolutely. From this assumption the propriety of many of the methods of reasoning of the natural sciences may be demonstrated.

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A CLUE TO HOLT'S TREATMENT OF THE FREUDIAN WISH

I FIND myself in close agreement with Professor Watson's recent estimate¹ of Edwin Holt's brilliant little book on *The Freudian Wish*. "That Holt's wish is not Freud's" (p. 86²) and that there is—from my point of view, very fortunately—more of Holt than of Freud in the book (p. 90³); that we none the less are indebted to Holt for his emphasis on Freud's genuine contribution to general psychology; that Holt is justified in his effort to replace the sensation as unit of psychology (p. 86¹); that his effort is not wholly successful and that, in particular, he does not present us with a satisfactory substitute for "Meynert's justly criticized scheme"—to all these conclusions I subscribe very cordially. I also agree with Mr. Watson that the book has a thoroughly "behavioristic tendency" (p. 90⁴), while yet "in many places" it has not rid itself from "subjectivism." But Watson, I think, has not found the clue to Holt's apparent seesaw between "behaviorism" and "subjectivism." Yet it lies ready

¹ This JOURNAL, Vol. XIV., pp. 85-92.

to hand: Holt rightly rejects the abstractions of the ordinary sensationalistic and ideistic psychology. When, however—in this study of moral behavior—he is discussing a social situation, then, though he neither acknowledges nor even realizes the fact, he is taking as primary unit of his psychology neither the reflex arc nor the wish, but rather the morally behaving, wishing, willing, self—the “mother” or “father” or “boy” of his masterly illustrations. Thus, to take almost random examples, when Holt says² that “the child is frustrated, but not instructed,” or when he insists³ “that *one* untruthful word of father or mother will often undermine the child’s confidence forever,” his teaching gains its force from the implicit reference to frustrated or confiding child and to truthful or untruthful parents, not as higher organisms of integrated reflexes, but as purposing selves in social relation.

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REVIEWS AND ABSTRACTS OF LITERATURE

Intercourse Between India and the Western World from the Earliest Times to the Fall of Rome. H. G. RAWLINSON. Cambridge, England: University Press; New York: G. P. Putnam’s Sons. 1916. Pp. viii + 196.

However much “the meeting of East and West” has become a cant phrase, it retains a depth of fascinating mystery. For the student many great problems attend the contact of the two worlds in ancient times, especially if he seek to determine what religious and philosophical ideas in each were borrowed from the other. To our existing bibliography of Greek references to India, we can not, of course, look for important additions. Indian literature also has been pretty well ransacked for its meager allusions to the Mediterranean countries. But in excavation of old Helleno-Asiatic sites, the surface of the earth—metaphorically as literally—has hardly yet been scratched. The Greco-Buddhist sculptures of Gandhāra are indeed well known and many interesting proofs of Western influence have been found in Chinese Turkestan by Stein, Von Lecoq, and Grünwedel, but except on coins there is a deplorable lack of inscriptions or other writings that might afford us intimate knowledge of Alexander’s border colonies. Every archeologist should pray his stone gods to soften the heart of the Amir of Afghanistan to permit exploration at Balkh, where the edifices of Bactria lie concealed.

² *The Freudian Wish*, p. 103.

³ *Ibid.*, p. 113.