

Leibnitz. He taught the distinction between the contingent and the necessary, the relative and absolute, but his fame rests not so much upon his metaphysical as upon his logical system. It was by his didactical speculations that he so powerfully influenced the mind of man. Under his teaching the chief merit was considered to be ability to wrangle and dispute according to the rules of his subtle dialectics. The thralldom of the Stagyrte was a hindrance to the progress of knowledge, and was probably not ended until the Reformation, when Descartes, Lord Bacon, and others renounced all subjection of human thought to this idol of the age. Vain subtleties, useless questions, and ridiculous distinctions were then ended, and the mind of man was emancipated for that spirit of independent inquiry in the discovery and defence of truth, which characterises the modern time.

Since Bekker, in 1831, published the works of Aristotle, and since Friedrich Ueberweg, of the University of Königsberg, wrote his *History of Philosophy*, no more colossal work than Dr. Zeller's has been presented to the public, and we are grateful to the translators for this eminently readable reproduction for English scholars.

---

*A Manual of Psychology.* By G. F. STOUT, M.A., late Fellow of St. John's College, Cambridge, Lecturer on Comparative Psychology in the University of Aberdeen, Lecturer in the Moral Sciences, Cambridge (University Tutorial Series). London: W. B. Clive. 1898. 8s. 6d.; or two vols. 4s. 6d. each.

This is a most admirable manual of psychology, and one we can thoroughly recommend. It is essentially a student's book, and one suitable for the higher examinations. The author was most anxious to avoid sketchiness, and in this he has been most successful. But at the same time the "cut and dry statements" are clothed in "living flesh and blood," making a book which will form interesting reading for the general reader; and the happy light in which he puts the most difficult problems of psychology will cause its perusal to be a source of pleasure to his more critical brother psychologists. The subject is treated from a genetic point of view, *i. e.* the various processes in mentalisation are taken up in order as they were evolved. Three chapters form an introduction, indicating the scope of psychology, its data and methods, and the relationship of body and mind. Although his teachings are on the whole orthodox, yet he treats with fairness, even with indulgence, the more advanced views, which to certain psychologists are nothing less than heresies. His sympathies incline to the Introspectionist school. He draws a hard line of demarcation between psychology and all the physical sciences. "Psychology does not directly and primarily aim at increasing our knowledge of the material world or any part of it." He is equally clear in his distinctions between psychology and logic, the theory of knowledge, ethics, and æsthetics. Logic is pre-occupied with the distinction between truth and error. The theory of knowledge

takes the question further and inquires how truth and falsehood are possible at all, and how the finite individual can be aware of the universe to which he belongs. Ethics inquires how we ought to will, not how we actually do will. Aesthetics distinguishes between beauty and ugliness. Psychology differs from them all in that it deals only with the laws that govern these cognitive processes. With regard to the theory of knowledge, the possibility of thought is assumed by the psychologist, and the relationship of subject and object is presupposed by him as a datum. Psychology differs from ethics in that it deals with the process of volition as it actually occurs, without reference to its rightness or wrongness ; and, as regards aesthetics, it only inquires as to how things come to appear beautiful or ugly.

The chapter on "Body and Mind" is a most excellent one. He discusses three theories of the immediate connection between conscious and nervous processes. He rejects what he describes as materialism completely. Of the other two he inclines to parallelism rather than to interaction, although he recommends students to avoid hastily deciding between them. The question is one of the most difficult humanity ever tried to answer. Materialism, although it is a view which in the present state of our knowledge cannot even be promulgated, is one which ought not to be lost sight of, and may be capable of great possibilities. Psychologists have from time immemorial drawn a hard and fast line between brain and mind and have never yet emerged from the realms of nebular hypotheses, and can therefore ill afford to lose any line of investigation. Mr. Stout assumes throughout his book the validity of the doctrine of psycho-physical parallelism on the grounds that it covers the known facts and forms the most convenient working hypothesis.

The book is written in a terse and lucid manner ; the similes which are used frequently are clever and well chosen ; and reference is made, for purposes of illustration, to the mental life of animals and the lower races of mankind.

---

*A Primer of Psychology.* By EDWARD BRADFORD TITCHENER. New York : The Macmillan Company. Pp. 314.

In the preface to this book the author confesses that the writing of an elementary treatise on psychology is, in the present state of our knowledge, no easy matter. A perusal of the work before us will amply confirm this view, and although sufficient praise cannot be given to the manner in which the author has skilfully overcome the difficulties, we question very much whether the means employed, at evidently great personal labour, have successfully accomplished the aim in view. He further states in the preface that he has endeavoured to introduce the subject to his readers "by the way of a general account of scientific method" rather than "by the way of brain anatomy and brain physiology." The result of this presentation of the subject is to confirm the view held by many of the impossibility of a divorce between physiology and psychology. This standpoint necessitates