

subjective and has a conscious process in time as well as a trans subjective or an objective cognition. In an inquiry into the nature extent, and validity of knowledge, the concepts of ethics and the philosophy of religion must of necessity be touched upon; for knowledge cannot be divorced from faith nor from the life of action as it bears upon conduct. But Prof. Ladd very rightly avoids contested problems in these departments, and, although we think he has an undue tendency to scoff at the experimental psychologists, he endeavours successfully to bring the unity of man's total life into one with the reality of the universe. His history of opinion upon this subject will well repay careful reading; for he commences with Socrates and Plato as the first to treat of the "pretensions of reason to transcendent insights." He points out the impossibility of giving a wholly empirical account of the origin of cognition; and the necessity of recognising elements that for their explanation demand an appeal to the reality and external existence of the ideal are shown to be tenets in the Platonic doctrine of knowledge. Throughout does Plato emphasise the dependence of knowledge on desire, aspiration, virtue, and character, whereas Aristotle, unlike Plato's ethical origin of knowledge, derived it from dialectical induction and logical demonstration that knowledge was an end in itself evolved from individual observation to perception, and from perception, by means of memory, to experience. The influence of Origen, Augustine, Abelard, Descartes, John Locke, and Leibnitz, ending with Fichte, Hegel, and Schopenhauer, are interesting to read, and the chapter upon the psychological basis of knowledge particularly so. Identity and difference in opposition to the old association theory of knowledge find a place, and the volume concludes with chapters on idealism and realism, dualism and monism, the real and the absolute. To the student of psychology, this, one of Prof. Ladd's last works, well repays earnest study and thought, and we have derived much real pleasure in its investigation.

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*Aristotle and the Earlier Peripatetics*, being a translation, in two volumes, by Dr. D. F. C. COSTELLOE, M.A., and J. H. MUIRHEAD, M.A., from Zeller's *Philosophy of the Greeks*. Longmans, Green, and Co., London. Price 24s.

These volumes, each of over 500 pages, give a complete record of the Aristotelian philosophy, a system of speculation which took a strong hold, not only of the mind of Greece but also of Western Europe. Aristotle pursued a middle course between the idealism of Plato and the sensationalism of Epicurus. He was the scholar of Plato and the preceptor of Alexander the Great. Born at Stagira, in Macedonia, four centuries before Christ, he studied medicine in his youth, but the influence of Plato probably caused him to investigate the origin of knowledge and his maxim, towards which our latter-day experimental psychologist has distinct leanings, that "there is nothing in the intelligence which was not first in sensation" held sway until the time of

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.

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*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