

VII.—NEW BOOKS.

Elements of Psychology. By SYDNEY HERBERT MELLONE, M.A., D.Sc.,
and MARGARET DRUMMOND, M.A. Edinburgh and London : William
Blackwood & Sons, 1907. Pp. xv, 483.

THIS book is described in its preface as primarily "a contribution to the teaching of psychology," and it seems on the whole admirably fitted to its purpose. Its style is clear and simple, especially in the earlier introductory chapters where the difficulties of the bewildered beginner appear to have been kept especially in view, while further on, where the mind of the student may be supposed to have grown suppler to its task, problems are opened up with less caution and restraint. One point in the authors' work which particularly suggests intimate acquaintance with the efforts of beginners is the exceedingly careful way in which terms are explained; the ambiguous usages in common speech of those words which psychology has appropriated to special purposes are analysed in a simple and illuminating fashion. The authors are particularly happy in the use of quotations. In the teaching of psychology it seems especially necessary to seek wherever it may be found the strong illuminating phrase that may act as a revelation, and not to say in weaker words what by a happy inspiration has once been thoroughly well said. The book gives a good illustration of what may be done in this way. Besides the frequent quotations from the work of other psychologists, there is an extensive system of references. The authors speak of having had in view "the treatment of the subject usually required by the course of instruction for the Ordinary Degree in British Universities and Colleges," but they have wished at the same time to show the 'open door' to any further line of study that may appeal especially to the student. A feature that would make the book particularly helpful to one studying without a tutor is the plan adopted of giving at the end of a section, in addition to the references, notes upon the discussions referred to. These notes may occasionally strike the reader as unpleasantly dogmatic; as for instance that on page 243, where the treatment of sympathy by Ribot and by Mr. Shand seems to be rather harshly dismissed because their usage of terms differs considerably from that approved by the authors. Often, however, the comments are suggestive, and, regarded merely as supplying the sort of temporary guidance that a tutor might give, they should undoubtedly prove of value. The book is provided with an index, and in a special note the student is reminded that it should be freely used.

While its many quotations, references and brief reviews of special arguments and lines of work give to the book a somewhat encyclopædic character, some of the later chapters becoming even a little unwieldy through their inclusiveness, yet there is a pervading unity of standpoint from which different results are discussed. The authors' interest would seem to lie on the philosophic side of psychology; or perhaps one might

better say to attach to the mind itself in its higher manifestations, rather than to those outworks of the mind that can be carried more easily by the attacks of physical science. "It is no more possible," the authors remark, "to write a book on psychology as a whole than to write one on mathematics as a whole" (p. 24). It is the main elements of analytic and genetic psychology that they undertake to expound. It is noticeable that while numerous references are made to experimental work in psychology, yet the authors do not seem to place quite the emphasis upon such work that is found in many modern text-books. In the chapter upon the different branches of psychology, experimental psychology is considered in the last section together with physiological psychology. The reader is warned against identifying the two, but in terms that suggest that the authors feel there may be some excuse for such identification. "Finally the student should bear in mind that experiment is not limited to the physiological accompaniments of mental states. It is possible, though very difficult, to devise experiments which throw light on the laws of association and revival of ideas, and even on those of the higher mental processes" (p. 33).

The special standpoint of the authors makes itself felt in departure from the arrangement customary in older text-books, according to which the discussion of sensation and the intellectual processes precedes that of emotion and volition. In the plan here adopted mental activity is discussed in two chapters immediately following those devoted to introductory and general considerations; while chapters on the sense feelings, the emotions, and the general conditions of pleasure and pain follow the treatment of activity and precede the discussions of sensation, memory and the different forms of intellectual construction. This arrangement is described in the preface as partly a device for the assistance of the student, who can assume more naturally the introspective attitude towards his activities and feelings than towards the facts of perception, while it is also the outcome of the view of knowledge as essentially a creation of the mind interacting with its environment. The logical difficulties of the arrangement cannot but be felt at certain points, especially perhaps where the sense feelings are discussed prior to any methodical setting forth of the characteristics of sensation. Still, as the authors remark, whatever order is adopted the difficulty must be experienced of treating separately of processes so intimately connected. The arrangement certainly helps to give emphasis to the authors' view of the strictly mutual relations of dependence between feeling, conation and cognition, and to counteract the tendency which has so often appeared in psychological exposition for the intellectual function to assume a distinctly dominant place in the interpretation of consciousness.

Throughout the book constant reference is made to physiological conditions, and a short physiological glossary is appended. In considering the physiological accompaniments of imagination and memory, the hierarchical conception of the nervous centres is emphasised as particularly suggestive (p. 416). The authors are, however, as might be expected from the general trend of their intellectual sympathies, keenly alive to the danger of representing a statement in physiological terms as in any ultimate sense an explanation of a mental process. Their attitude in regard to this point appears most clearly in the discussion of those 'dispositions' to which psychologists are compelled to refer in describing the influence of past upon present mental process. It is declared at the outset that these dispositions are mental (p. 47), and in subsequent references the authors refrain from presenting them, after the fashion of some writers, in almost exclusively physiological terms. In the chapter upon Mind and Brain the nearest approach is made to the

metaphysical considerations that must determine our view of the actual nature of these dispositions. Consciousness or purposive activity is said to be the fundamental reality. "The activity of the brain cells—in the last resort the molecular motion in the brain—" might be regarded as "simply the mode in which consciousness manifests itself to our senses, or would manifest itself were it possible for us to see or touch a brain in action" (p. 88). But the real difficulty arises from the scientific contention that all mental changes can be represented under a mechanical aspect. "If it be possible for any series to present itself continuously under a mechanical aspect, then it must itself be in its nature mechanical and in no sense self-determinative" (p. 89). The answer given is that man's life is not ruled by mechanical laws throughout. At certain "initial points the course of mental change is not mechanical, determined from behind; it is purposive, determined by ends or ideals". This cannot be proved, but "any other view is so unintelligible that we should decline to accept it in the face of almost any so-called proof" (p. 91). This has obviously an important outcome for the treatment of the special problems of conation; the authors do not, however, in their chapters on mental activity, bring out any sharp distinction of kind between ideo-motor or habitual action and acts into which voluntary attention enters. In the very simplest form of life, it is said, there is an element of self-activity. We experience such activity in its lowest form in our own life as "felt tendency". The point which seems to be insisted on is that wherever the marks of inward unity and purposiveness appear there we pass beyond the domain of which natural or mechanical laws could give complete account. We must "image the nervous current as caught up in the life of the cells, as transformed and transfigured by that life, and then sent forth to fulfil the purposes of that life. The life here referred to is the life of the cells as a whole—that is, it is the life of the mind; so only in the mind is the unity of the brain to be found" (p. 183). Thus throughout the exposition of the different forms of mental process, wherever reference is necessary to psychological dispositions as determining emotional response, action, perception, recollection, the student is led to think of these dispositions as parts of the self, of a spiritual being, not a 'single substance,' but a thing "of infinite complexity" (p. 468). It is significant that the last chapter deals with the self, summing up many of the results of earlier sections, explaining the reality of the self as "found in what we have called psychological dispositions, the bodies of knowledge, the habits of thought, feeling and action in their sum total" (p. 448), and again "consciousness may be called the doorway of the mind or self"; an inlet and outlet, but palpably "inadequate to the self as a whole" (p. 465).

The student who had followed up closely the various problems to which the authors offer guidance, and grasped the conception which they present of the developing self, should certainly have attained an attitude both disciplined and eager toward further reflexion, observation and study. The book closes on the note of progress. "The essential nature of mind consists in its creative functions, which are inexhaustible."

A. M. BODKIN.

American Philosophy: the Early Schools. By I. WOODBRIDGE RILEY, Ph.D., Johnston Research Scholar in Johns Hopkins University, sometime Professor in the University of New Brunswick. New York: Dodd, Mead & Co., 1907. 8vo, pp. x, 595.

The history of American philosophy has recently been the subject of a considerable number of partial monographs, but the only comprehensive