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Review

Reviewed Work(s): Education and the Philosophical Ideal by Horatio W. Dresser

Source: *The American Journal of Psychology*, Jan., 1901, Vol. 12, No. 2 (Jan., 1901), pp. 277-278

Published by: University of Illinois Press

Stable URL: <https://www.jstor.org/stable/1412554>

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Die Transszendentale und die psychologische Methode, von MAX F. SCHLEIER. Dürr, Leipzig, 1900. pp. 181.

This interesting and timely work is a criticism of the transcendental method of considering space, time, personality, and cause, and the latter part is a statement by contrast of what he calls the psychological method. The former, he urges, can never solve the problems of philosophy. The noological method, which the author proposes, is based upon the fundamental ideas of work and consciousness. He declares that the latter cannot be considered as a product of development.

Interpretation of Poetry and Religion, by GEORGE SANTAYANA. Charles Scribner's Sons, New York, 1900. pp. 290.

The understanding, imagination and mysticism, Homeric hymns, the dissolution of paganism, the poetry of Christian dogma, platonic love and some Italian poets, the absence of religion in Shakespeare, the poetry of barbarism, Emerson, a religion of disillusionments, the elements and functions of poetry are here treated. To this super-æsthetic and hyper-subtle mind, which is itself an exquisite illustration of the emasculating effects of an habitual atmosphere of epistemology. Browning and Whitman illustrate the poetry of barbarism; love is far more platonic than physical; belief at its best is a kind of poetry; and everything is false and unreal. It would be difficult to find a better illustration of the devirilized effects of transcendental and idealistic habits of thought than in these pages, which are so chastened and refined that all vitality seems to have gone out of them. His is a world without color, where feeling, impulse and emotion merely cadence the forms of thought, and where the grasp on reality is so feeble that the whole has a charm that is supernal and afar. So bloodless a writer, whose mentality is so far removed from all storms of passion, and whose very beliefs lack fervor, from which all trace of spontaneity has long since vanished, seems to us a good illustration of decadence, but if so, degeneration never had a greater charm.

Education and the Philosophical Ideal, by HORATIO W. DRESSER. G. P. Putnam's Sons, New York, 1900. pp. 255.

This, we understand, is the tenth book of this prolific young mystic. We notice in this no telepathy, theosophy, or mind cure in their familiar forms, but there is a subdominant tone throughout that suggests that the author has long frequented the adyta of adepts in these lines. He believes in his new point of view in educational ideas in equanimity, the subconscious mind, the spiritual ideal, the expression of the spirit, its ministry and that of pain and evil, in organic perfection, philosophical ideals and in immortality, and tells us also with earnestness and with quotations from Emerson, Amiel, Lowell, Froebel, John Fiske, Mr. Salter, Browning, and even Henry Wood, from which points the experienced reader can calculate his orbit although he may not have time to drift with him through all the rather pleasant meanderings of his pages, but a strenuous reader will wish they were better, or if that could not be, that they were worse.

Studies from the Yale Psychological Laboratory. Edited by Edward W. Scripture, 1899. Vol. VII, pp. 108. Yale University, New Haven, Conn., 1900.

This volume contains a major article entitled "Researches in experimental phonetics," and a minor one on "Observations on rhythmic action," both by Dr. Scripture.

Proceedings of the Society for Psychical Research. Oct., 1900. Vol. XV, Part 38.

This number is devoted to the divining rod, with many illustrations and candid presentation of evidence both ways.

Essai sur l'Imagination Créatrice, par TH. RIBOT. F. Alcan, Paris, 1900. pp. 304.

This study is worked out with the author's usual intelligence, lucidity, and sense. The intellectual, emotional, and subconscious faculties of imagination are distinguished from each other as well as from its organic conditions. The development of the imagination in animals, children, primitive man and myths, up to the higher forms of invention, with certain general laws of its development are next described. The following are its principal types—plastic, diffuent, mystic, scientific, practical, mechanical, commercial, and Utopian.

Variétés Philosophiques, par J. P. DURAND (DE GROS). F. Alcan, Paris, 1900. pp. 333.

The traces of metaphysics in natural medical sciences interest this author first. He then discusses the two species of cells in the nervous centers, Taine's ontology, Fourier's psychology, polyzoism, free will, the unconscious, pantheism, creation, finality, and miracles.

L'Imagination et les Mathématiques selon Descartes, par PIERRE BOUTROUX. F. Alcan, Paris, 1900. pp. 45.

We have here a collection of quotations and paraphrases of mathematical authors since Descartes to enforce the precept that the imagination is an essential part of the outfit of a mathematician, both for knowing and for demonstrating in his field.

The Conception of Immortality, by JOSIAH ROYCE. The Ingersoll Lecture, 1899. Houghton, Mifflin and Co., Boston, 1900. pp. 91.

The author sums up his case by conceiving the world as a rational whole, a life in which the divine will is uniquely expressed. Every aspect of this life must, therefore, be unique and mean something that can only get an individual expression. But while we want to love and know there are in our present form of consciousness no true individuals to be found, yet because we are one with God, our lives must in the end attain individual significance, so that we are only hints of individuality not yet revealed. Hence the real individuality, which we mean to express, must have its final conscious utterance in a life that is conscious, and though independent of space and time, is continuous with our present fragmentary, flickering being.

Nietzsche's Ästhetik, von JULIUS ZEITLER. H. Seeman Nachfolger, Leipzig, 1900. pp. 308.

At last we have a good digest of Nietzsche's views in clear language, which ought to be translated, treated under the metaphysics of æsthetics, art psychology or criticism, and physiological æsthetics. The author is intent mainly upon digest and characterization, and both quotation and criticism take a secondary position.

The Individual. A Study of Life and Death, by NATHANIEL S. SHALER. D. Appleton and Co., New York, 1901. pp. 351.

The chapters are—the individual's place in the universe, organic individuals, duration and nature of individuality, place of organic life, growth of sympathy, expression of individuality, appreciation of others, fear and valor, attitude of man and society to death, relation of parent to child, old age and its utilization.