

hedonist 'chooses as his type of human activity that which is relatively automatic' (p. 231). The idealist's view is that of the 'apperceptionists' (p. 231); he 'chooses the process of deliberation and voluntary decision as his type of mental fact' (p. 230). In biology hedonism holds to 'the Lamarckian side' (p. 104), while idealism accounts for evolution as a result of 'the constitution of the germ plasm,' the school of Weismann (p. 235). In cosmology hedonism in its more extreme aspects 'affirms that consciousness as such has no real existence' (p. 108). "The idealist, to the extent that he is similarly rigorous, goes equally far in the opposite direction" (p. 239), and holds consciousness to be 'finally the one principle determining the activities of the world as a whole' (p. 240).

The first thirty pages of the book, where the introductory material is frequently thrown into the form of questions, serves well the double purpose of indicating the later treatment and of stimulating interest.

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*Kants Lehre vom Glauben. Eine Preisschrift der Krugstiftung der Universität Halle-Wittenberg.* Von ERNST SÄNGER, Ph.D. Mit einem Geleitwort von Professor Dr. HANS VAHINGER. Leipzig: Verlag der Dürr'schen Buchhandlung, 1903. Pp. xii + 170.

This monograph is a painstaking and thorough study of the Kantian doctrine of faith from the sources in Kant's own writings, which are exhaustively investigated in their whole extent, beginning with the pre-critical treatises and ending with the letters. The aim of the author is purely expository. Hence he confines himself to the historical method of treatment, offering here and there only so much of interpretation as may serve to bring out the development and the meaning of the Kantian positions, and by way of criticism admitting none but criticism of that 'immanent' sort which springs from the accurate statement of the various formulations of the original doctrine. Dr. Sängers work, therefore, is rather a compilation than a substantive discussion of Kant's moral philosophy, but a compilation of a very exact and valuable kind. If he has not endeavored to contribute to the movements of vital importance which have followed from the effort of Kant to furnish morals and religion with a new and impregnable foundation, he has successfully accomplished his more modest purpose of completely and precisely exhibiting the classical passages in which the Kantian theory found its original expression. So that his results constitute an invaluable aid to the many who still are seeking, now to estimate the doctrine of practical reason at its real worth, now to utilize the views which Kant defended as the basis of their own conclusions. The importance of inquiries of this type is further indicated by the very suggestive 'Geleitwort' of Professor Vaihinger, to whom also Dr. Sängers is indebted for the idea of his own work.

The account of Kant's doctrine falls naturally into three sections, of which the second, 'The Doctrine in the Critical Writings,' is by far the most important. In comparison with this, the first section, 'The Doctrine in the Pre-Critical Writings,' called for no more than a brief dis-

cussion; while the third, 'Die Lehre in Kants Nachlass,' is wrought out with greater detail than most readers will consider indicated, unless to prove the relative unimportance of the citations in question. The middle section, on the contrary, contains the substance of the treatise. Here the fidelity of the author in the execution of his task comes into full view, as well as his scholarly equipment for the work which he had in hand. With diligent care he has gone through the entire cycle of the critical treatises, both small and great, and has faithfully set down the references bearing on the principal subject, with brief expositions and summations added which facilitate the understanding of Kant's meaning and the comprehension of his theory in its connections with his philosophy as a whole. Such a discussion, of course, leads into the heart of Kantianism, and raises many of the principal problems of Kantian interpretation. Concerning these, agreement with Dr. Sanger's views was not always to be expected; perhaps it would not in every case be desirable. But it is not for such results that students of Kant will value his work the most. Its significance consists rather in its usefulness as a guide- and source-book for the study of the classical originals, and employed for this purpose it will be found to possess great merit.

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*Notes on a Case of Successful Operation for Congenital Cataract in an Adult.* R. LATTA. *British Journal of Psychology*, June, 1904, Vol. I., Part 2, pp. 135-150.

The author gives extracts from the pamphlet by Dr. A. M. Ramsay on a case of successful operation for cataract, and supplements the account with observations which he himself made on the patient some weeks after the operation. It is a case of a highly intelligent adult who had learned while still blind to walk freely about his native village, to work in the harvest field, and even acceptably to arrange bouquets of flowers for market. He seems to have relied chiefly on his sense of hearing, which was so acute that he could recognize persons by the sound of their respiration or tell when he passed an open doorway by the different sound of his own foot-fall. The flowers he identified and arranged by smell, having been told what ones would go well together. He does not think that he relied much on currents of air striking the face ('facial perception'), but mentions that in telling the number of persons in a room he had a sense of 'fulness' which seemed to come from some other sense than smell or hearing.

The patient, whose name was Carruth, had small eyes with lenses completely cataractous, irides natural, and a pronounced alternating convergent squint. He was 'unable to distinguish objects, although he could tell day from night, and could easily perceive a light and locate it accurately.' Before, and for some time after, the operation the eyes moved about constantly and uncontrollably. The two eyes were operated on a week apart, and the patient remained dazed for about ten days after the last operation. But he then began to make the visual acquaintance