

being the real categories implied in the theory; that these categories point far more definitely than the category of 'self-activity' to that law of mental activity according to which the most highly efficient minds in any department of life work; and finally, that, instead of being at variance with or contradictory of the category of self-activity, they indicate the only way in which the self can find its highest and best realization."

The author believes that Herbart will find a better interpretation through Leibniz than through Kant, and he sets forth the philosophical principles of Leibniz as the proper point of departure for an understanding of Herbart. He holds that Herbart's theory of education is implicit in Leibniz, and he identifies the 'soul' of the former with the 'monad' of the latter. It is a mistake to think that from the Herbartian point of view education is a growth wholly *ab extra*. The 'apperceiving soul' through its 'presentative activity' constitutes a 'living reality and not a lifeless presentation mechanism' and the 'presentation' does not deny or preclude force and effort. A great deal of misunderstanding has grown out of attempts to make a distinction between presentative activity and presented content. There can be no activity without content, and soul-life consists of activity; therefore, the soul-life and the content are one. Only through abstraction can a distinction be made. This point of view makes life an organic activity and brings harmony into our conceptions of individuality and character as the outcome of 'many-sided interest.'

Dr. Davidson has given us a valuable contribution to philosophy and education, and his book deserves to be widely read. In a short chapter on 'The Fallacy of Formal Education' he attempts to make a practical application of his theories. This chapter is interesting and suggestive, though I do not see that all of his applications necessarily follow from the theory presented in the rest of the book.

J. F. MESSENGER.

VIRGINIA STATE NORMAL SCHOOL.

Psychologie de l'enfant et Pédagogie expérimentale. ED. CLAPARÈDE.
Genève: H. Kündig. 1905. Pp. 76.

In an excellently written brochure M. Claparède summarizes the standpoint and methods of the more recent pedagogical tendencies taken on the individual side. That he has had nothing to say concerning the reconstruction of educational aims and processes as primarily a social need is to be regretted. The omission, consequently, leaves the impression that education is merely a process for developing and perfecting individual powers. Hence the formal and disciplinary play a larger part in M. Claparède's conception of education than is now thought to be permissible by our best instructors. These would develop the pupil's powers through their concrete use in a social medium and without immediate reference to the development of any power of itself. M. Claparède, on the contrary, runs the risk of playing into the hands of those whom he desires most to oppose by considering the individual simply as individual. Sociology should have made it clear to him that no power can be developed as merely individual.

This objection must not, however, blind us to the great merit of the essay. The author is quite clear on the point that a knowledge of psychology, and especially of child psychology, is essential to the teacher. He points out with clearness and vigor that rule-of-thumb methods are as inappropriate in education as in industry. Only adequate knowledge of the processes to be controlled permits efficient development of them, whether the processes be physical or mental. M. Claparède's introduction will serve as an excellent summary of the attitude of current pedagogy toward educational psychology. The general introduction is followed by a short but excellent chapter on the history of the psychological movement in education. This covers the most important contributions made to the subject in Europe and in America. Next in order M. Claparède presents a suggestive outline of the problems which educational psychology must face and of the methods necessary for their adequate study. The chapters upon fatigue and memory illustrate, most excellently, the author's point of view and method. Moreover, they summarize the results familiar, in more extended form, to the readers of psychological and pedagogical journals.

That M. Claparède has performed a great service to the teachers of his own country, in putting before them in simple but precise forms the view-point, problems and methods of the more recent tendencies in education, will be apparent even to a casual reader of the book. It serves, finally, to illustrate the wide-spread character of the current educational revival and the thoroughgoing exchange of intellectual commodities the world over, to the mutual advantage of all. S. F. MACLENNAN.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. May, 1906. *La sociologie abstraite et ses divisions* (pp. 457-471): A. NAVILLE. - Sociology is the science which seeks for the natural laws of the relations of men to one another; it is not normative, hence must get away from ethics and jurisprudence. The divisions of sociology are determined, not by types of individual desires, but by types of intra-individual relations; only such relations as are willed by at least one of the parties are social. Six types of such relations are found: cooperation, exchange, charity, spoliation, authority and communicative systems. *Qu'est-ce qu'une passion?* (pp. 472-497): TH. RIBOT. - Passions are, in the field of affections, what fixed ideas are in the field of cognition. There are three characteristics of passion; fixed idea, stability and intensity. As distinguished from emotions, true passions involve logical processes, such as construction of plans, justification of conduct, etc.; and while emotions represent a suddenly disturbed equilibrium, passions are prolonged, intellectualized feelings. *L'intellectualisme et la théorie physiologie des émotions* (pp. 498-519): M. MAUXION. - Intellectualism can accept the James-Lange theory, but this latter can not