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My Little Book of Prayer, by M. STRODE. Chicago: Open Court Publ. Co., 1905. pp. 77.

This is a little book not so much of prayer, in the accepted sense of that term, as of moral and religious reflections thrown into parable or aphoristic form. It shows the influence not only of the great Christian sources, but also of Marcus Aurelius and—Omar Khayyam. The writer is not quite sure of the distinction between 'shall' and 'will,' and, in general, fails at times to preserve the desired dignity of phrase. It is almost comic to read: "May God forgive you your weakness—but let him damn mine," despite the elevation of the sentiment; and the ejaculation "Dear Heaven, I am a Hercules of disseminated force" is hardly a specimen of English undefiled.

M. W. WISEMAN.

The Napoleon Myth, by H. R. EVANS. Containing a Reprint of *The Grand Erratum*, by J. B. PÉRÈS, and an Introduction by P. CARUS. Chicago: the Open Court Publishing Co., 1905. pp. 65.

"The sole excuse for republishing M. Pérès' 'Grand Erratum,'" says Dr. Carus in his introduction, "is the fact that it is out of print and forgotten." The excuse is sufficient—quite apart from the intrinsic interest of the brochure, which Dr. Carus naturally compares and contrasts with Whately's "Historic Doubts." The book is lavishly illustrated with Napoleon-pictures, and makes an attractive and acceptable volume,—except that, in his essay on "The Mythical Napoleon," Mr. Evans has written somewhat scraggily, without any serious effort to make the most of his subject.

P. E. WINTER.

Der doppelte Standpunkt in der Psychologie, von MARY WHITON CALKINS. Leipzig, Veit und Co., 1905, pp. 80. To be had in the United States from C. A. Köhler, 149 A Tremont St., Boston.

An Introduction to Psychology by MARY WHITON CALKINS. New York, The Macmillan Co., 2d Edition, 1905.

The "double standpoint," to the exposition of which Professor Calkins devotes the German pamphlet mentioned above, may be indicated by the following brief quotation from the second section of the paper where she takes up her chief problem. "The thesis which I seek to uphold," she says, "is the following: Consciousness can be considered psychologically from two standpoints: It may be conceived either as a series of connected psychical occurrences, with no reference whatever to a conscious Ego, or as a many-sided consciousness of a particular Ego in its relations. Following from these two view-points arise two sorts of psychology: A phenomenal psychology (*Vorgangspsychologie*) and an Ego-psychology (*Ichpsychologie*)" (pp. 32-33). The first of these is the professed ideal of many modern psychologists, however shiftingly they may hold to it at different points in their psychologizing. Professor Calkins contends, on the contrary, that this sort of psychology, capable though it is of perfectly self-consistent carrying out in all respects, is insufficient, because it neglects the fact that all consciousness is personal, "that every consciousness belongs to some sort of Ego." The Ego which is central to the Ego-psychology is too fundamental for exact definition, but the consciousness of it can be described in part, and shows also this important relation, to wit, that it is social; one knows himself only in relation to other selves.

Professor Calkins's argument in the remainder of the paper is directed to showing by an examination of concrete psychical experiences that the phenomenal theory is insufficient by itself for the explanation of the full richness of the mental life.

The same double standpoint was influential with Professor Calkins earlier in the preparation of her well-known text-book. A second

edition of this has now permitted a number of minor changes, and made an excellent work a little better still. E. C. S.

Schriften der Gesellschaft für Psychologische Forschung, Heft 15 (III Sammlung). Johann Ambrosius Barth, 1905. p. 583-692.

Psychologische Faktoren des Modernen Zeitgeistes, von RICHARD BAERWALD.

Die Bedeutung des Urteils für die Auffassung, von PAUL MÖLLER.

The first writer discusses the psychological factors of the spirit of modern times. Under this general theme he treats of the possibilities of a historical psychology, the dominance of rhythmic type in German painting, concrete and abstract types, and the feeling for ideas. He believes as compared to the time of Goethe the present is a concrete epoch, but that there is an alternation between these points of view. An interesting chapter is that dealing with mixed feelings which he thinks dominate to-day. These complexes are of the stimulating and not of the restful type. He thinks that the tragic element has in recent times retreated to make room for the naturalistically sad, and that our feelings are now a little dulled.

Ophthalmic Neuro-Myology, by G. C. SAVAGE. Published by the author, Nashville, Tenn., 1905. pp. 221.

This book attempts to make the ocular muscle problem easy. The hypothesis on which the author bases everything is that there are eight conjugate brain centres in the cortex by means of which the several elements of vision are effected, and one conjugate centre controlling convergence. These centres act like orthophoric and heterophoric eyes, and when there is only one eye. Each of these is connected with two muscles, and the work done by the centre and its muscles under guidance of volition is normal. These centres have no causal relation with heterophoric states and cannot correct them. Thus there are twelve basal centres which connect with only one muscle. If the eyes are emmetropic-orthophoric these centres are forever at rest, but if there is any form of heterophoria one or more centres must be forever active when we wake. Centres do not cause the heterophoria, but are ready to correct it, guided by a "fusion faculty." Each basal centre is ready to act on its muscle whenever there is a condition that would cause diplopia.

L'Année Psychologique, publiée par ALFRED BINET. Onzième Année. Masson et Cie., Paris, 1905. pp. 693.

In this number we have a rather unusual number of interesting memoirs, mostly by Binet and his pupils. Those most significant are on mental fatigue, the science of testimony, measure of intelligence, association of ideas, the tactile sensibility in organic hemiplegia, the asymmetry of the gustatory sense, metaphysics of sensation and of the mental image, the method of measuring the degree of instruction, etc. These take up the first 336 pages. Then follow general reviews, extending to the 572nd page. The remainder of the book is devoted to an analysis of the more important literature. It is greatly to be deplored that this part has now shrunk to a trifle over a hundred pages. It is no disparagement to the papers of Binet and his friends to say that it is the bibliography to which chief importance is attached, and the diminution of which is sure to be generally deplored.

Das Ich und die sittlichen Ideen im Leben der Völker, von O. FLUGEL. Vierte Auflage. Hermann Beyer & Söhne, Langensalza, 1904. pp. 270.

We here have a revision of the fourth edition of a work first published in 1889 which treats the problem of the ego in a comprehensive