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and associative (apperceptive) illusions or interpretations, with scarcely an attempt at explanation. Then come detached lectures on habit (one of the best; though, again, almost entirely descriptive), attention (confused and superficial, but containing some good illustrations), association of ideas (uncritical; principally taken from James, who—to be fair to the writer—is expressly mentioned), memory (poor), imagination (better, regarded paedagogically), reasoning (formal logic, with long quotations from Jevons, Spencer, *etc.*), the development of the will (uncoördinated paragraphs from various works upon psychogenesis), and—to make completeness more complete—the time relations of mental phenomena (better, though somewhat patchy). Anthropometric tests are suggested in a chapter on “methods of testing and measuring the mental faculties, especially memory and attention, in school children.” And a final one discusses child-study as the basis of exact paedagogical method; bringing together suggestions and recommendations from the writings of various educationalists.

Miss Cary’s appendix—on the kindergarten and child development—forms a rhapsodic peroration to the book. It is, in brief, an apotheosis of the kindergarten.

The critical reader will find excellent paedagogical doctrine in Professor Krohn’s lectures. He can supply the psychology, and discount the errors. But I cannot consider them good mental pabulum for enthusiastic and untrained teachers,—“the average teacher of our common schools.” Ten years hence I believe that the author will look on this sketchy and uncritical compilation as a *Jugendsünde*, which he would fain not have perpetrated. The sole excuse for such a work would have been that very impulse to speculation which he so strongly deprecates. One sore offense against good taste is his elaborate and often gratuitous reference to his own work. And his English, like Mr. Weller’s knowledge of London, is “extensive and peculiar.”

E. B. T.

Der psychophysische Parallelismus: eine philosophische Skizze. Von
RUDOLF EISLER. Leipzig, W. Friedrich. — pp. 32.

This discussion of the principle of parallelism, though brief and popular, is quite good. It falls into three parts. (a) *Introductory*. (b) *Historical*. Parallelism is traced from Spinoza (dogmatic parallelism: monistic) and Leibniz (dogmatic parallelism: spiritualistic) to Schelling and Hegel (dogmatic: absolutistic), and so to Fechner (critical parallelism: imaginative) and Wundt (critical: scientific). (c) *Conclusion*. This is written from the general metaphysical standpoint; but, of course, finds its most direct application in the special metaphysic of experimental psychology. Some of the incidental remarks show true psychological insight; and it is to be hoped that the author will return to the subject at greater length and in severer style.

E. B. T.