

SPECIAL REVIEWS

Wilhelm Wundt, Eine Würdigung. Im Auftrage der Deutschen Philosophischen Gesellschaft, herausgegeben von Arthur Hoffmann. Erfurt: Keyser, 1922. Pp. 124.

This "appreciation" will probably be welcomed as an interesting souvenir by those who have had personal relations to Wundt and by those who still regard him as an epoch-making figure. But little reason for its publication will be seen by those who regard Wundt as playing in the history of science only the rôle of an astonishingly industrious and mainly for this reason during his time highly respected plodder. The present writer is willing to risk his own reputation by making the confession that he counts himself among the latter. Having never met Wundt, he feels that those who have, have become somewhat hypnotized by his personality.

The first and most lengthy part of the appreciation is written by Felix Krueger under the title "Wilhelm Wundt als deutscher Denker." Wundt did not believe in international fraternizing. He believed that such fraternizing could only result in "German idealism being overpowered by Western-European individualism" and did his best to "save" German idealism and German science. This is the quintessence of Krueger's article of 44 pages.

Peter Petersen then tells us in a briefer article that the work of Plato, Leibniz and Hegel, the erection of the palace of idealism, was completed by Wundt and left by him, not to mankind, but (p. 55) "dem deutschen Volke."

Friedrich Sander tells us what Wundt meant by his "principle of creative synthesis." August Kirschmann convinces us that Wundt's doctrine of "relativity" is not only very different from that of Einstein, but also very superior to it; and that the physics of the future will have to take into account "the fundamental psychical facts of continuity and freedom." Hans Völkelt on 32 pages gives us a history of Wundt's *Völkerpsychologie* (term invented by the Herbartian philosopher Lazarus in 1851). Only Wundt succeeded in expelling from the *Völkerpsychologie* the foreign elements belonging to the metaphysics of history and of sociology and in making the

Völkerpsychologie "a pure psychological science." Otto Klemm gives us on three pages a history of the Psychological Institute of Leipzig. A photographic reproduction of the Wundt bust by Felix Pfeifer accompanies the collection. The original sculpture seems to be a valuable piece of art, but the photograph has certain unfortunate features which are apt to become suggestive of a caricature.

MAX F. MEYER

HUNTER, W. S. *General Psychology*. (Rev. Ed.) Chicago: Univ. Press, 1923. Pp. xv+368.

The revised edition even more than the first edition emphasizes that feature of this book which in the reviewer's judgment makes it especially valuable, its encyclopedic nature. There are few phases of contemporaneous psychological literature which are not at least briefly touched upon. Although the objective side of psychology is given preference over the subjective one, the "explanatory" endeavor of the book, wherever it goes to any considerable depth, tends in the direction of the subjective rather than the objective side. Maybe the author is not quite aware of that—or, if he is, he will justify his subjective terminology (in words similar to those used by Goethe's Faust: "Zwei Seelen wohnen, ach, in meiner Brust") by the following quotation from the preface: "In some places whole topics have been eliminated where they have seemed either too technical or too controversial. Some topics which are left I could see *spurlos versenkt* without regret because of their apparent sterility for the advancement of the science. They are present, however, out of deference to what seems to be the major opinion of contemporary psychologists. After all, since psychology is a social institution with a history which can only be gradually outgrown, a textbook should be conservative."

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BRIERLEY, S. S. *An Introduction to Psychology*. New York: Dodd, Mead, 1923. Pp. 152.

"This book has been written to meet the first needs of nonprofessional students of psychology, and particularly of those who take up the subject in classes organized by the Workers' Educational Association. Its structure is the outcome of several years' discussion with such students." The above words quoted from the preface say