

NOTES FROM THE LIBRARY

RUTGERS UNIVERSITY STUDIES

American Psychology before William James, By Jay W. Fay. Rutgers University Studies in Psychology: Number One.

NOT LONG after the appearance of William James' famous *Principles*, J. McKeen Cattell, freshly infected by the new scientific psychology of Germany, announced smartly that "the history of psychology in America prior to 1880 could be set forth as briefly as the alleged chapter on snakes in a certain natural history of Iceland—"There are no snakes in Iceland." The present volume by Professor Jay Wharton Fay furnishes impressive evidence that it might be possible by diligent search to find snakes even in Iceland; or at any rate, reptiles that so closely resemble snakes that only captious specialists would refuse to call them *Squamata*.

There are two reasons for the neglect of American psychology prior to 1890, one perfectly understandable and justifiable, the other wholly inexcusable. Such historians as Flugel, Troland, Boring, Hulin, or even Murphy, deal with *modern* psychology, that psychology which broke away from philosophy only about seventy years ago, and which tried quite consciously to free itself from psychological concepts based on mere armchair speculation. This psychology was not influenced at all by what went on in American thought between 1735 and 1890—hence the neglect of the period on

the part of historians of modern psychology. The other reason for the neglect of this period is less creditable. That writers like Baldwin or Brett, and especially James himself, should have left early American psychology entirely out of account can only be explained on the basis of willful ignorance.

Mr. Fay has rescued this period from undeserved oblivion. His task must have been a labor of love. At all events, the result is a fascinating document, copiously annotated, scholarly to the last detail, and unquestionably destined to gain wide and favorable recognition. The book is unique. Anyone who desires to study American psychological thought prior to 1890 without the labor of tracking down the original documents will find it necessary to read Mr. Fay.

The evidence which Mr. Fay presents in refutation of Cattell's dogmatic pronouncement is commanding, and must be read to be fully believed. There was no psychology in America prior to 1880, said Cattell. Is that so! Read the present volume and find out. Between Brattle's *Logic* in 1735 and Bascom's *Comparative Psychology* in 1878 no less than sixty-seven books were written on various phases of Moral Philosophy. In 1880 McCosh wrote his *Emotions* and in 1890 James at last sent his completed manuscript to the publishers. In the same decade eleven other volumes on psychology also appeared. Not all of these eighty-two books were important, of course; but together they con-

stitute an imposing monument to the intellectual vigor and alertness in this country during a period when the opening of new territories, and the rush and scramble for material success might have swamped any interest in things of the mind.

The significance of Mr. Fay's book is wider than the title would indicate. It belongs among those recent books, such as that of Van Wyck Brooks, which have rediscovered the glorious cultural past of this country; which have brought a sense of pride, but at the same time a feeling of nostalgia, even to Americans, in the half-conscious apprehension that the Golden Age of this country also lies somewhere in times that are gone. Emerson, Franklin, Gibbs, the Adamases, Edwards: such men were laying the foundations of an indigenous culture which gave every promise of climbing to superlative heights. And then something happened. In the decades that followed the Civil War everything became manifestly bigger, but not better. As wealth and power increased, high thinking decreased. Or so it now seems. But is this feeling of frustration an illusion caused by the inevitable lack of perspective which often gives a spurious charm to things of the past? Mr. Fay does not think so, at least with respect to American psychology. In many a wry sentence he points out that the hard-won conclusions of modern experimental psychology duplicate exactly the ideas, although not the words, which American moral philosophers were publishing one hundred years ago. If the difference in these ideas is merely one of words, then surely there must be real snakes in Iceland.

CARROLL C. PRATT

Two Bookes of Constance.
Written in Latine by Justus Lipsius. Englished by Sir John Stradling. Edited with an Introduction by Rudolf Kirk. Notes by Clayton Hall. *Rutgers University Studies in English: Number Two.*

RUSKIN DIVIDES all books into two categories—books of the hour and books of all time. The reader of the sixteenth-century philosopher and essayist, Lipsius, does not proceed far before he realizes that *Of Constance* is a book of all time. Yet today, perhaps more than at any time since the World War, it is a book of the hour.

Of Constance is essentially a dialogue between the author and Charles Langius, "a man for vertue and learning the chief of the Flemings." The setting for the First Book is the porch of Langius' home in Liege on a hot afternoon in June; and for the Second Book, Langius' garden on the following day. Lipsius, opening the conversation, expresses his desire to fly from the evils besetting his "deare countrie," Belgium. Langius, asking him what part of Europe today is free, contends that Lipsius' sorrow arises from the "smoake of opinions," and advises him to turn to "right reason" for comfort. Lipsius should learn to be constant, for "by fighting many man hath gotten the victory, but none by flying." After all, "the whole world is our country." Nations rise and fall according to the law of "necessary alteration," which decrees that all things must begin and end. And although Langius sees Europe declining, he asks, "Am I deceived? or els do I see the sunne of another new Empire arising in

the West," a "marvellous wide new world." Before they go to supper, Langius reassures Lipsius that "the liberty which now is lost may be recovered again hereafter," and that his "decayed country may flourish in another age."

The Second Book opens with a "praise of gardens" that should be in every garden-lover's commonplace book. Replying to Lipsius' eulogy of the delights of gardening, Langius explains that his garden serves him for delight and recreation of mind. "Doest thou think," he asks, "when I am there that I take any care what the Frenchmen or Spaniards are in practising? who possesse the sceptre of Belgica, or who be deprived of it? Whether the tyrant of Asia threaten us by sea or land? Or finally what the king of the cold countrie under the North Pole imagineth?" He then reminds Lipsius that the evils that now beset Belgium are "neither grievous nor new and unaccustomed," for "wars had their beginning with the World, and shall never bee at an end so long as the world lasteth." Ancient wars, indeed, were far more terrible than "the cruelties and butcherly slaughters of this age." Nevertheless, though tyrants "have indevoured to force and constrain mens judgments" even in "matters of religion," they have failed. All nations at one time or another are "Theaters . . . wherein Fortune playeth her bloody tragedies"—

Seest thou Italie? It is not yet full thirtie yeares agoe since it had rest from cruell and sharpe warres on everie side. Doest thou beholde the large countrey of Germany? There were lately in her greate sparkes of civill dissention, which doe beginne

to burne againe; and (unlesse I bee deceived) will growe to a more consuming flame. Brittain? In it there have bene continuall warres and slaughters . . . What of France? See, and pittie her. Even nowe a festered Gangraene of bloudie warre creepeth thorough everie joynt thereof. So is it in all the worlde besides.

Remembering, then, that "these things are humane, or appertaining to men," Lipsius must cleave to constancy. A study of his philosophy of constancy may help sustain the general reader in a world where crises have become commonplace and lead him, as Lipsius expresses it, to "tranquility and peace."

Dr. Kirk prefaces his introduction with the quaint note of the printer of the first edition to the "courteous reader." In the introduction proper he sketches the life of Justus Lipsius, discusses the "Englishing" of classical writings during the late sixteenth century, outlines Lipsius' argument adapting the Stoic philosophy to Christianity, and concludes with complete bibliographical data concerning the various English translations of *De Constantia*. Dr. Hall's notes, tracing to their sources the many classical allusions in the text, reveal the erudition of Lipsius, which was so remarkable that his contemporaries used the word "Lipsian" to denote great learning. And Lipsius himself assures us that in *De Constantia* he is giving "the very best and greatest" that his "Scholastical stores would at this time afford." Today after a silence of three centuries this learned man is again able to make himself understood through the relevant information brought together by his two editors.

DONALD J. MCGINN

THE
AGRICULTURAL
MAGAZINE.



A BOUND VOLUME of a rare agricultural periodical—*The New Jersey and Pennsylvania Agricultural Monthly Intelligencer and Farmers' Magazine*—was recently acquired by the Rutgers Library. The volume, which is of octavo size, contains ten issues of this magazine published in 1825 and 1826. The editorial page of each issue is headed with an antique wood-cut, symbolical of farming, and the abbreviated title *The Agricultural Magazine*.

The publisher was Samuel Ellis, schoolmaster of Camden, who in 1824 ventured into the field of journalism by becoming editor and publisher of *The American Star and Rural Record*. Apparently Ellis conceived of the agricultural journal as a sideline to his newspaper. For some reason, however—perhaps lack of suitable “copy”—he did not maintain the regular monthly schedule the title anticipates. When, two years later, he sold the newspaper, the journal expired.

The several issues are not numbered, but at least the last nine represent an unbroken series, for

their pages are numbered consecutively 1 to 400. The first issue, dated May 2, 1825, contains 32 pages. The next number in the volume bears the date, October 6, 1825, and also is designated “Vol. 1.” There is nothing to indicate whether the October issue was the second in the series, or whether others appeared in the interim.

Judging from available records, this was the first agricultural periodical to be published in New Jersey, and the first designed specifically for circulation in Pennsylvania. It was, moreover, one of the earliest in the United States. It may be regarded, indeed, as a by-product of the agricultural awakening after the War of 1812, which found expression in the agricultural society movement and the beginning of the era of farm periodicals. Only six years before *The Agricultural Magazine* appeared, John S. Skinner, of Baltimore had launched *The American Farmer*, the first American farm periodical of consequence. Within a decade four others followed: *The Ploughboy* (Albany, 1819); *The New England Farmer* (Boston, 1822); *The New York Farmer* (New York, 1828) and *The Southern Agriculturist* (Charleston, 1828). It appears, therefore, that Mr. Ellis' magazine deserves a place among these pioneers of American agricultural journalism; in fact it antedates two of them. We believe, however, that it was not so well known, and did not enjoy so large a circulation as these others.

The purpose of the journal is set forth by the publisher in the first issue. After pointing out the importance of agriculture as “the mother of the fine arts; the parent of commerce; and the primeval occupation of man,” he adds:

THE
NEW JERSEY
AND
PENNSYLVANIA
AGRICULTURAL
MONTHLY INTELLIGENCER,
AND
FARMER'S
MAGAZINE.

VOL. I.

PRINTED AND PUBLISHED

BY

SAMUEL ELLIS,
CAMDEN NEW JERSEY,

.....
1825.

“There are already several useful and well edited [*sic*] public papers dedicated to agriculture, published in the United States, but as they are distant from the states of New Jersey and Pennsylvania, their utility to the citizens of these states are [*sic*] necessarily, in some degree impaired, from a disparity of climate, soil and productions; and many of their local advantages lost, in consequence of the remoteness of their situation.”

He then announces that his publication will carry “not only the passing agricultural intelligence,” but will combine the “practical improvements of the past, with those of the present times, with occasional dissertations on husbandry,” divested as much as possible “of idle theory and useless speculation.”

A perusal of the pages shows that the editor accomplished this broad objective. Articles reprinted from other periodicals, contributed by correspondents, or written by the editor, cover as varied fields as a cure for colic in horses, the preservation of fruit trees and orchards, beer, and current prices of grain. Of more than passing interest are the addresses delivered before the Salem County Agricultural Society, a premium list of the Pennsylvania Agricultural Society, and essays published by the Philadelphia Society for Promoting Agriculture (America’s oldest agricultural society). Correspondence of Judge Richard Peters with Dr. James Mease, Secretary of the Philadelphia Society, is reprinted together with other extracts taken from the society’s early published *Memoirs*.

On the fly leaf is the autograph of Dr. William Elmer, popular and prominent physician of Bridgeton,

apparently the owner of the volume. He was also the author of an article on the curing of hay and corn fodder, reprinted from *The Bridgeton Whig*. In the issue for November, 1825, the list of premiums awarded at the Third Annual Exhibition of the Cumberland County Agricultural Society reveals that Dr. Elmer’s cattle came off with high honors. He won three prizes of \$3.00 each which he generously relinquished to the Society: for the best bull and the best calf, both “Improved Durham Shorthorns,” and also for the best heifer, “of Holstein and Short-horn Blood.”

Of special interest to the friends of Rutgers is an article “On the Manufacture of Butter and Cheese,” by Simeon DeWitt, of Albany, famous graduate of Queen’s College in the Class of 1776. In the article, DeWitt described the method he used on his own farm to establish pastures; he told of seeing, on a farm near Ithaca, a churn operated by a dog on a revolving platform; and he commented on the excellence of the butter which he had tasted at the table of Governor Morris, produced in the dairies at the family estate, Morrisania.

The Rutgers copy of *The Agricultural Magazine* is the only one known to the author. Inquiries of the Library of Congress Union Catalogue, the Union Catalogue of Philadelphia libraries, the Library of the United States Department of Agriculture, and the American Antiquarian Society, disclosed no other copy extant. To the student of agricultural journalism and of agricultural history and especially to those interested in the agricultural history of New Jersey, this magazine is a choice item.

C. R. W.

RALPH VOORHEES IN 1860

AT THE DINNER given by the Associated Friends last May, Dr. Oscar M. Voorhees, the nephew of Ralph Voorhees, the donor of the Rutgers Library building, presented to the Library the pocket diary kept by Ralph Voorhees during the year 1860. From this little notebook we catch a glimpse of the life of this busy New Jersey farm youth in the years before his blindness.

The year begins Sunday, January 1st, 1860. Ralph attended church at Bedminster and carefully noted down the minister's text, John III, 3. Then on Monday he set to work and put in a hard day. "Cleaned and measured 80 bush. Oats" and "Drew and sawed 3 loads of stove wood." He also "Presented Mrs. Brush [the minister's wife] with half a cord hickory wood." The next two days he spent at Morristown attending a musical convention. After this he put in five work-days which may well remind us of what farm work was like in the days before modern machinery, for he notes that he was "Threshing rye with flail." But he seems not to have used the flail entirely; on the fourth day he used the flail only until noon, "in the afternoon threshing with machine." After completing his threshing, he paused to spend a social afternoon; then the next two days were spent in "Breaking Colts to halter," and cleaning his thirty-four bushels of rye. As the winter continued, he is found killing "one hog one beef nine turkeys fifty-one fowls," weighing a "streaked backed steer," going "to Newark with a load of produce," "threshing Oats," "Sawing and splitting kiln wood," "Dressing posts," staying "with Mr. Ludlow who died 20 minutes to four

O'clock P. M." By St. Patrick's Day we find him at work "Sowing clover seed till noon," and in the afternoon going "to the school house frolic."

As the seasons changed, Ralph sowed clover seed, burned brush, and planted corn. On May 22 he went to Raritan "with 445 ft maple for Dunham & Staats bringing back 768 ft floor boards for Mine Brook School house," and on the 24th, after plowing in the afternoon, he again assisted with work on the school house by hawling a load of lime. Later on he is plowing corn and repairing fences, and by the end of June, he is "raking & cocking hay." The old method of harvesting wheat with a cradle was still in use at the same time that the new machines were coming in. We find Ralph noting on July 9, "Cutting wheat with cradle till noon in the afternoon cutting for John [his brother] with machine." In the autumn Ralph is found picking apples and cutting corn. He also hauls and spreads lime, husks corn, threshes clover, and helps with a barn raising. On October 17 he went to New Brunswick to visit several friends who were studying at Rutgers, and on November 6 he took the afternoon off to go "to election."

After November 19 his work-a-day diary stops short. For the year 1860, we know nothing more of his activities, except his attendance at church, which he always noted down, together with the text on which Mr. Brush preached. The picture we get from these matter-of-fact notes is of an active young farmer, devoted in his attendance at church, conscientious about his work, fond of sociability, occupied with the affairs of his community. R. K.