

**ANTHROPOMORPHISM AND
SCIENCE: A STUDY OF THE
DEVELOPMENT OF EJECTIVE
COGNITION IN THE INDIVIDUAL
AND THE RACE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649118953

Anthropomorphism and science: a study of the development of ejective cognition in the individual and the race by Olive A. Wheeler

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OLIVE A. WHEELER

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ANTHROPOMORPHISM AND SCIENCE

A STUDY OF THE DEVELOPMENT
OF EJECTIVE COGNITION IN THE
INDIVIDUAL AND THE RACE

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*[Thesis approved for the Degree of Doctor
of Science in the University of London]*

149034
11/3/19

LONDON: GEORGE ALLEN & UNWIN LTD.
RUSKIN HOUSE 40 MUSEUM STREET, W.C.

First published in 1916

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PREFACE

THIS study of ejective cognition embodies some of the results of my work as a Research Fellow of the University of Wales, and is printed in substantially the same form in which it was approved for the degree of Doctor of Science in Psychology in the University of London. It is pre-eminently an attempt to solve a problem, which is greatly exercising the modern mind, namely, that of the relation which exists between theological and scientific interpretations of the world. The treatment is divided into three parts. The first, which is mainly historical, is a consideration of the *philosophical* doctrine of ejection. The second traces the development of the *psychological* process of ejection in the history both of the individual and of the race. And the third uses the generalizations discovered in the psychological investigation to throw light on the problem, which it is the main objective of the essay to solve. Parts II and III, with the Introduction, therefore form a complete whole, so far as the main problem is concerned; but Part I has been included for the sake of those readers who would desire to orientate the doctrine of ejection with other philosophical systems.

I have to express my sincere acknowledgment to

Dr. J. Brough for his interest and valuable advice throughout the whole period of the research, and, in addition, for his aid in proof-correcting. Professor Stout, Professor Mackenzie, and Dr. Edgell have also read this work in manuscript form, and I have to thank them for many helpful suggestions. I am also indebted to Dr. Wildon Carr and Dr. H. J. Fleure for some minor criticisms.

I should like also to avail myself of this opportunity to express my gratitude to Professor Bergson for his kindness and for the inspiration received from him during my residence in Paris. And, in conclusion, my thanks are due to the University of Wales for electing me to a Fellowship, and thus enabling me to pursue my research work at the Universities of London and Paris.

O. A. W.

CHELTENHAM LADIES' COLLEGE,
January 1916.

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ANTHROPOMORPHISM AND SCIENCE

INTRODUCTION

THE PROBLEM

No sane man has ever been at heart a solipsist. Occasionally there has arisen a man who has maintained for the sake of argument that he alone existed and that all else—his fellows, animate and inanimate objects—were but the product of his own creative activity. Possibly, too, there have been times in the lives of most men when all things have appeared as phantasmagoria, having the ground of their existence in that pulsing conscious life of self in comparison with which they seem so unreal. The very men who have it in their power to thwart or aid us in the attainment of our ends, to narrow or enlarge our fields of action, appear at times to be far away and to be figures created by our own restless fancies. And yet the normal man acts as though he were as certain of the existence of other men as he is of his own. He does not regard himself as the only experient and other men as