

nervous systems, including the latest views of Cajal and of Golgi, we have the first part covering the *physiology of conscious phenomena*. It includes sensations and movements, but scarcely anything else, being merely a repetition of what may be found in general treatises on physiology. The second part on the *psychology of conscious phenomena* contains definitions of ideas, judgment, reason and will, including a defense of the doctrine of the immateriality of the mind and of free will. The third part on the *psychophysiology of conscious phenomena* includes imagination, memory, motor expression, character, personality and measurement of reaction-time. In speaking of memory the author develops interesting though somewhat theoretical ideas on the mechanism of recognition and on localization.

In spite of some drawbacks the book is certainly the best elementary treatise on psychology in the French language.

*Psychologie des Foules.* G. Le. BON. Paris, Alcan. 1895. Pp. 200.

We have here a book that treats a subject with which the psychological laboratories scarcely concern themselves. The reading of such a work cannot but be salutary for the professional psychologist, if only to teach him that there is more in mental life than reaction-times. The author studies the 'crowd,' understanding by this word, which he uses in a wide sense, a number of individuals who think and feel in the same way, but who are not necessarily collected together in one place. Thus he introduces into his book a study of the curious popular movement produced in France by General Boulanger a few years ago. Two principal conclusions are drawn: 1st. That the importance of 'crowds' is growing daily and will continue to be a factor of increasing importance in the future. 2d. That the 'crowd' is of low intelligence, without reflection, reasoning or moderation, a prey to all extreme emotions, good or bad, incapable of self-guidance and without the power to construct or to originate. How in the face of these results an optimistic conclusion and a faith auguring well for the political future can be drawn we do not understand.

A. B.