

The synthetic study, on the other hand, seeks to reconstruct the various emotions in their fulness by combining the various movements thus analyzed out into total expressions. The author discloses no laws governing these combinations. In fact, his method is wholly empirical. He gives us some 115 varieties of emotion in alphabetical order with their corresponding synthetic expression. It is certain, he tells us, that the number of combinations is practically infinite as the variety of nuances of emotion is indeterminable. The only general principle which he notes as governing these syntheses of elementary movements and attitudes is the distinction between normal and abnormal combinations. Following Professor Pierret, he finds the synthesis of expressive movements in the normal individual rapid, concordant, adequate, homogeneous and persistent. In the abnormal individual they are slow, discordant, excessive or insufficient, disassociated and fugitive.

Some of the psychological assumptions upon which M. Cuyer has based these analyses and syntheses are open to criticism. This is notably the case when he supposes that involuntary and voluntary, or mimetic, expression of emotion may be taken without distinction as the basis for his studies. In mimetic expression, however, there are certain processes of abstraction and conventionalizing of movements the psychology of which the writer has ignored entirely. With all these psychological defects, and they are in some ways serious for the psychologist, although perhaps unimportant for the scientifically minded artist for whom the work is primarily intended, it remains true that this study contains material of value and is, in a way, an extension of the work of Darwin, Bell and Duchénne. A historical résumé of the contributions of these writers to the subject adds to the worth of the monograph.

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On Active Attention. F. H. BRADLEY. *Mind*, XI., No. 41, Jan., 1902, pp. 1-30.

The purpose of this article is 'to fix the meaning of active attention in accordance with the ordinary usage of language, and next to deal with a certain number of questions concerning it.' The word attention is to be used in the sense of active attending, and the reader is asked not to forget that volition is assumed to consist in 'the self-realization of an idea.'

"The mere having of an object or objects is by itself not attention."
"To attend in the proper sense I must by my action support and main-

tain an object in myself, but we have attention only so far as I maintain it theoretically or at least perceptively." Moving one's hand or eye to gain knowledge about an object need not involve attention. "My end in attention is to maintain an object before me with a view to gain knowledge about it." Attention is thus negative of any mere psychical interference with the object and its knowledge.

But attention implies also a volition on my part. When listless or absorbed, I may notice a bird fly across the field of vision without attention. An idea may develop itself theoretically before me without attention. Not that attention is the same thing as will, and not that all attention is directly willed. It may be directly willed but need not be so. Wherever an end of any kind involves in and for its realization the maintenance and support of an ideal object before me and in me—that is attention (p. 8). "The ideal development of the object in me is thus, directly or indirectly, the realization of my will" (p. 10).

So-called passive attention 'may be called the mere occupancy of myself,' and this is not essential to attention. Immediate action upon a sensation or a perception need not involve attention; and apperception, the modification of a sensation by a disposition, is not an attending. And yet, this activity of apperception 'may be said, if you please, to cause in a certain sense attention to the object' (p. 11), but we have first been impressed and laid hold of by an idea (=any suggestion even when coming straight from a perception) (p. 29). "Our will to realize this idea in external action and in inward knowledge is but the self-realization of the idea which so has possessed us. And you cannot, if you keep to facts, maintain even that the suggestion holds us in all cases because it arouses desire or even pleasure." We cannot get rid of ideo-motor action, and it is idle to deny that at least some ideo-motor actions are volitions. Sometimes an idea whose psychical origin is apparently casual or undiscoverable is simply 'there' and remains 'there'; it 'goes on to realize itself and in this way unfeeling forces, we may say, our will and our active attention' (p. 30).

On Mental Conflict and Imputation. F. H. BRADLEY, *Mind*, XI., No. 43, July, 1902, pp. 289-315.

Divided will, conflict of ideas in desire and impulse, alleged action contrary to will, and the principles on which we impute actions to ourselves, or again disown them, are the topics of this paper. "Volition I take to be the realization of itself by an idea, an idea (it is better to add) with which the self here and now is identified" (p. 290).