

*dicta* on various sentiments and conceptions current in the political, educational, social and religious field, enliven the pages. Such themes as 'Missions,' 'Democracy,' 'The People,' 'Pensions,' call out vigorous expressions. Every reader will hope that the author will soon be able to carry out the further plan announced in the preface of publishing another volume or volumes of similar material upon other topics.

J. H. T.

*La Physionomie Humaine, son mécanisme et son rôle social.* DR. I. WAYNBAUM. Paris, Alcan, 1907. Pp. 320.

The first part of this book, comprising one hundred pages, is devoted to the statement of a vascular theory of the facial expression of emotion. The face must be considered as part of a whole organism, and as intimately connected with the brain. The intra-cranial and the extra-cranial blood supply form a closely related system, the common carotid dividing into the internal and external carotids, etc. Every emotional state modifies to some degree the cerebral circulation. But it is important to keep this intra-cranial circulation as uniform as possible, and the blood-vessels of the face and scalp act as safety-valve and reservoir for the cerebral blood supply. In blushing the face relieves the brain of what would be too great a supply. Every facial movement produces some change also in the external circulation and this reacts upon the intra-cranial circulation. The muscular contractions of the face are to some extent under voluntary control and hence have been greatly modified among civilized men but in their fundamental form they serve a physiological purpose, *i. e.*, they modify favorably the cerebral circulation. The movements of smiling and laughing stimulate the flow of blood to the cerebrum, and help to maintain there a pleasurable hyperemia. The facial contractions in grief tend to stimulate the secretion of tears and to give a temporary anesthesia. The secretion of tears drains off substances from the blood and so affords a relief to the cerebral circulation. In short, vascular changes, glandular secretion and muscular contraction all have as their end a favorable effect upon the intra-cranial circulation.

The second part of the book, two hundred and twenty pages, discusses the social significance of the human physiognomy. It contains very little which is new or important to be said. The author supports the thesis that the face is a valuable social asset both for the child and the adult. Parents would not love their children if the latter had no faces and did not smile. The orator, the judge, the physician all make use of their faces. Indeed one is reminded of the student's

comment on the nervous system: "The nervous system, what should we do without it!" Many digressions of doubtful value are made in this part of the book; in one of these the writer asserts that he has known a man blind from birth who had a perfect notion of all the colors!

The style of the book is clear and direct, but the latter and larger part of its substance is trivial and disappointing.

KATE GORDON.

WINNEBAGO, WIS.

*Anarchisme et Individualisme: essai de psychologie sociale.* G. PALANTE. *Revue Philosophique*, April, 1907.

Anarchism and individualism, which are often used as synonymous, should be distinguished. Anarchism is a particular economic doctrine; individualism a mental attitude. Individualism is absolutely anti-social; anarchism may hurl anathemas at the state, but it exalts society -- the society which is a spontaneous growth. Individualism, as a mental attitude, passes through two stages, that of hopeful revolt against social determinism, and that of despairing recognition of the futility of one's revolt. Anarchism knows only the first of these stages; hence it is, in a real sense, optimistic. To this demand for the freest development of the individual, it attempts to add an altruistic principle which, in political economy, runs into communism. These two principles are in reality contradictories; hence anarchism is self-destructive, turning either into a rigid socialism on the one side, or into an individualism which is solely an attitude of mind, and as such quite compatible with the acceptance of political and social institutions very far removed from the anarchistic ideal. Individualism, however, is a permanent form of human feeling and may be expected to remain as long as society lasts.

"*Social Consciousness.*" CHAS. H. COOLEY. *Amer. Jour. of Sociology*, March, 1907.

The social mind is an organic whole, not in the sense of uniformity, but in the sense of interaction and mutual influence. The view that the individual is never really separate flows naturally from knowledge of heredity and suggestion. In the social mind are conscious and unconscious relations, — language, institutions and such influences coming under the latter head. Social consciousness arises along with self-consciousness; it may be in a particular mind or in the coöperative activity of many minds, *i. e.*, in public opinion. There is also such