

though the problems of æsthetics have not here been placed on a new level, or even been enriched by a really novel contribution of importance, Lange's firm grip of the psycho-physiological basis of art renders this little book very suggestive and illuminative to the large number of people who are interested in these questions. Dr. Kurella has been well inspired in bringing it before a wider audience than it could possibly reach in its original Danish form.

HAVELOCK ELLIS.

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*La Volonté.* By F. PAULHAN. Paris: Doin, 1903. Pp. 323, 8vo. Price 4 frs.

The author of this new volume in Dr. Toulouse's International Library of Experimental Psychology is well known as an able representative of that typically French group of psychologists of whom Professor Ribot is the best known and probably the most accomplished member, if, indeed, he may not be regarded as the master of the school. This group stands equally aloof from the old metaphysical schools of psychology, which sought to force abstract systematic explanations on the complexity of psychic events, and from the very modern schools, which apply the strict methods of physical science to psychology. While in sympathy with the methods of science, and comprehensive in their collection of data, they rely mainly on description, introspection, and analysis. In many fields, not yet ripe for more precise investigation, such a method yields the best results we can hope for, and it is a method in which the special qualities of the French mind—its lucidity and critical discrimination—appear to good advantage.

Such a subject as the will easily lends itself to this treatment, and the author of this book, who has published previous books on closely allied subjects, more especially on mental invention and on character and its varieties, here finds himself at home. He discusses the various stages in the evolution of the will from automatic acts, writes suggestively on caprice as a preliminary unformed stage of will, studies its relationship to other psychic conditions, and its physiological and social connections. "It is essentially," he concludes, "a new and active synthesis. But it is always mixed with automatism, and also with suggested activity, just as invention is always mixed with routine and with imitation. Its part in mental life seems at once much larger and much smaller than has generally been believed." The function of the will is to remedy the insufficiency and the conflicting tendencies of automatism, and at the same time to prepare a higher automatism.

It is characteristic of the author's treatment, and also of the tendency of psychological thought, that nothing is said in the body of the book concerning the question of free-will. A brief appendix is, however, devoted to this subject. The author here observes that this question had not appeared to present itself at any point in the course of his study of the will. He has certainly postulated determinism, but a partisan of indeterminism may easily accommodate himself to all that he has said. Everyone is responsible, he argues, up to a certain point; no one is

responsible in any absolute sense. "Freedom is a relationship between the different elements of the self," and the difference between an act that is free and one that is not free is not the difference between an act that is indetermined and an act that is determined, but the difference between an act that is the result of an unsystematised determinism and one that is the result of systematised determinism. The theory of indeterminism, he concludes, has little bearing on the theory of the will, the connection being merely due to an ancient confusion between indeterminism and freedom, so that in psychological as in physical science it is reasonable to accept determinism.

The subject of the will no longer possesses the acute importance which it had for all in the days when psychology was ruled by metaphysico-theological conceptions. But it still has its interest, and not least to the alienist, who from time to time finds the ancient metaphysico-theological conceptions flaunted before his eyes. The present volume will be found helpful and suggestive by those who wish to attain a clear view of the present attitude of thinkers towards the subject—all the more so, perhaps, because it is written without thought of medico-legal applications. The style is throughout simple and pleasant.

HAVELOCK ELLIS.

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*Manuel de Psychiatrie.* By J. ROGUES DE FURSAC. Paris: Alcan, 1903. Pp. 314, 8vo.

To write a handbook of psychiatry nowadays is a very much more serious task than it was thirty years ago. The wide extension of the outlying provinces of morbid psychology, the need of taking into account the methods of normal psychology, and the growing tendency to regard abnormal mental conditions as the outcome of general somatic conditions, alone combine to render a brief magisterial discussion of the vast field so complex a task that even the youngest and most omniscient alienist may well feel appalled. There are, however, still two ways in which even a man who is not endowed with a special genius for this task may yet hope to accomplish it with fairly interesting results. That is, he may either after long experience summarise the results of his own personal observation and knowledge in such shape as may seem best to him; or else, at an earlier stage in his career, he may seek out the best that is known and thought in his time, and rely on the masters he has chosen to follow rather than on his own experience. The first method has the disadvantage that it may tell us nothing about the general tendency of contemporary psychiatry, but on the other hand it cannot fail to contribute instructive and useful observations; the second method has the disadvantage that it may yield nothing of original value, but on the other hand it may furnish a valuable indication of the contemporary trend of psychiatry.

The present volume evidently belongs to the second class mentioned. The name of Dr. Rogues de Fursac seems unfamiliar, but he easily allows us to place him. He is a pupil of Joffroy (to whom the book is

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