

must still be taken into consideration, and pushes his argument too far,—as when he remarks that so great is the force of early impressions that modern inventions like the telephone and the phonograph as yet play no part in the hallucinations of the insane.

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*L'Année Sociologique.* Publiée sous la Direction d'Émile Durkheim. Paris: Alcan, 1898. Pp. 563. Price 10 fr.

With this volume Prof. Durkheim of Bordeaux, whose important study of suicide we recently noticed, has inaugurated a series in which it is proposed to do for sociological studies what *L'Année Psychologique* is doing for psychological studies. As sociology in the modern sense is concerned with many matters which are of interest to psychologists, and as Prof. Durkheim is one of the few sociologists whose methods are truly scientific, it seems worth while to call attention here to this new and valuable undertaking.

Like M. Binet's year-book, which it resembles in appearance, the volume consists of memoirs and analyses, although at present there is no full bibliography. The memoirs are wisely limited to two, but one of these at least—Prof. Durkheim's study of the origins of the prohibition of incest—is of great interest and value. The author here traces the prohibition of incest back to totemism, to the primitive custom of exogamy and the condemnation of marriage within the clan. He shows how this custom led to a profound antagonism between sexual passion and the duties of kinship, which antagonism has survived long after the decay of exogamy. Incidentally also he shows how totemism led to blood being regarded as a sacred thing, and hence, in consequence of the phenomena of menstruation, to the view of women as possessing magic virtues of good or bad influence. Thus the almost instinctive separation of the sexes that prevails to-day, and the reverence of women enshrined in our literature and art, may be traced back, link by link, to the primitive phenomena of social organisation and the conception of taboo.

The analyses of current literature are arranged in sections which include a very thorough account of recent work regarding various aspects of religion (primitive beliefs, domestic cults, beliefs regarding the dead, folk-lore, ritual, myths, monachism, &c.), the family, marriage, law and morals, punishment, social organisation, demography, &c. A large

section is devoted to criminal anthropology and allied aspects of criminality.

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*Memory and its Cultivation.* By F. W. EDRIDGE GREEN, M.D., F.R.C.S. London: Kegan Paul, Trench, Trübner, and Co. (International Scientific Series), pp. 310. Price 5s.

The greater part of this book is occupied by a psychological description and explanation of memory. Less than sixty pages are devoted to the subject of the cultivation of memory. The book must, therefore, be judged almost entirely from a psychological standpoint; and on that ground it must be admitted that it falls lamentably short of modern standards. So far as the author is concerned, physiological psychology might never have existed; not only so, but he proclaims, without any apology, his adhesion to the phrenological classification, which he declares to be "the best system extant, so far as the discovery and definition of the ultimate mental faculties is concerned." The usual well-known list of phrenological mental qualities follows, and they are seriously, though briefly, discussed *seriatim*. No definition of the term "mental quality" is attempted; but we are informed that "there is not sufficient evidence at present to admit of the various faculties of the mind being localised in definite portions of the cerebrum" (p. 246); although in another part of the book the probability of such a localisation is, on the analogy of Ferrier's motor areas of the cortex, not regarded as utopian. Nor is there any explanation given of the relation which the author conceives to exist between the so-called mental qualities and the process of memory. We are only informed that there is a motor and a sensory memory; that the former has its seat in the corpora striata, and the latter in the optic thalami; and that when any of the mental qualities are specially developed the corresponding memory is increased in a similar degree. The theory bears a fantastic resemblance to Wundt's apperception theory, but is entirely unsupported by any argument or evidence beyond the author's assertion.

The peculiar psychology of the book may be illustrated by the following quotations, taken at random from among many others that might be selected:—"The difference in function" (between the ultimate faculties of the mind) "is so great that we should as soon think of the liver taking on the function of the stomach as the portion of the brain devoted to the senti-