



***GUSTAVE
LE BON***

***THE MOB
MENTALITY***

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The Mob Mentality

The Crowd & The Psychology of Revolution

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Contact: DigiCat@okpublishing.info



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The Crowd: A Study of the Popular Mind
The Psychology of Revolution

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Preface

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The following work is devoted to an account of the characteristics of crowds.

The whole of the common characteristics with which heredity endows the individuals of a race constitute the genius of the race. When, however, a certain number of these individuals are gathered together in a crowd for purposes of action, observation proves that, from the mere fact of their being assembled, there result certain new psychological characteristics, which are added to the racial characteristics and differ from them at times to a very considerable degree.

Organised crowds have always played an important part in the life of peoples, but this part has never been of such moment as at present. The substitution of the unconscious action of crowds for the conscious activity of individuals is one of the principal characteristics of the present age.

I have endeavoured to examine the difficult problem presented by crowds in a purely scientific manner—that is, by making an effort to proceed with method, and without being influenced by opinions, theories, and doctrines. This, I believe, is the only mode of arriving at the discovery of some few particles of truth, especially when dealing, as is the case here, with a question that is the subject of impassioned controversy. A man of science bent on verifying a phenomenon is not called upon to concern himself with the interests his verifications may hurt. In a recent publication an eminent thinker, M. Goblet d'Alviela, made the remark that, belonging to none of the contemporary schools, I am occasionally found in opposition of sundry of the conclusions of all of them. I hope this new work will merit a similar observation. To belong to a school is

necessarily to espouse its prejudices and preconceived opinions.

Still I should explain to the reader why he will find me draw conclusions from my investigations which it might be thought at first sight they do not bear; why, for instance, after noting the extreme mental inferiority of crowds, picked assemblies included, I yet affirm it would be dangerous to meddle with their organisation, notwithstanding this inferiority.

The reason is, that the most attentive observation of the facts of history has invariably demonstrated to me that social organisms being every whit as complicated as those of all beings, it is in no wise in our power to force them to undergo on a sudden far-reaching transformations. Nature has recourse at times to radical measures, but never after our fashion, which explains how it is that nothing is more fatal to a people than the mania for great reforms, however excellent these reforms may appear theoretically. They would only be useful were it possible to change instantaneously the genius of nations. This power, however, is only possessed by time. Men are ruled by ideas, sentiments, and customs—matters which are of the essence of ourselves. Institutions and laws are the outward manifestation of our character, the expression of its needs. Being its outcome, institutions and laws cannot change this character.

The study of social phenomena cannot be separated from that of the peoples among whom they have come into existence. From the philosophic point of view these phenomena may have an absolute value; in practice they have only a relative value.

It is necessary, in consequence, when studying a social phenomenon, to consider it successively under two very different aspects. It will then be seen that the teachings of pure reason are very often contrary to those of practical reason. There are scarcely any data, even physical, to which

this distinction is not applicable. From the point of view of absolute truth a cube or a circle are invariable geometrical figures, rigorously defined by certain formulas. From the point of view of the impression they make on our eye these geometrical figures may assume very varied shapes. By perspective the cube may be transformed into a pyramid or a square, the circle into an ellipse or a straight line. Moreover, the consideration of these fictitious shapes is far more important than that of the real shapes, for it is they and they alone that we see and that can be reproduced by photography or in pictures. In certain cases there is more truth in the unreal than in the real. To present objects with their exact geometrical forms would be to distort nature and render it unrecognisable. If we imagine a world whose inhabitants could only copy or photograph objects, but were unable to touch them, it would be very difficult for such persons to attain to an exact idea of their form. Moreover, the knowledge of this form, accessible only to a small number of learned men, would present but a very minor interest.

The philosopher who studies social phenomena should bear in mind that side by side with their theoretical value they possess a practical value, and that this latter, so far as the evolution of civilisation is concerned, is alone of importance. The recognition of this fact should render him very circumspect with regard to the conclusions that logic would seem at first to enforce upon him.

There are other motives that dictate to him a like reserve. The complexity of social facts is such, that it is impossible to grasp them as a whole and to foresee the effects of their reciprocal influence. It seems, too, that behind the visible facts are hidden at times thousands of invisible causes. Visible social phenomena appear to be the result of an immense, unconscious working, that as a rule is beyond the reach of our analysis. Perceptible phenomena may be compared to the waves, which are the expression

on the surface of the ocean of deep-lying disturbances of which we know nothing. So far as the majority of their acts are considered, crowds display a singularly inferior mentality; yet there are other acts in which they appear to be guided by those mysterious forces which the ancients denominated destiny, nature, or providence, which we call the voices of the dead, and whose power it is impossible to overlook, although we ignore their essence. It would seem, at times, as if there were latent forces in the inner being of nations which serve to guide them. What, for instance, can be more complicated, more logical, more marvellous than a language? Yet whence can this admirably organised production have arisen, except it be the outcome of the unconscious genius of crowds? The most learned academics, the most esteemed grammarians can do no more than note down the laws that govern languages; they would be utterly incapable of creating them. Even with respect to the ideas of great men are we certain that they are exclusively the offspring of their brains? No doubt such ideas are always created by solitary minds, but is it not the genius of crowds that has furnished the thousands of grains of dust forming the soil in which they have sprung up?

Crowds, doubtless, are always unconscious, but this very unconsciousness is perhaps one of the secrets of their strength. In the natural world beings exclusively governed by instinct accomplish acts whose marvellous complexity astounds us. Reason is an attribute of humanity of too recent date and still too imperfect to reveal to us the laws of the unconscious, and still more to take its place. The part played by the unconscious in all our acts is immense, and that played by reason very small. The unconscious acts like a force still unknown.

If we wish, then, to remain within the narrow but safe limits within which science can attain to knowledge, and not to wander in the domain of vague conjecture and vain hypothesis, all we must do is simply to take note of such

phenomena as are accessible to us, and confine ourselves to their consideration. Every conclusion drawn from our observation is, as a rule, premature, for behind the phenomena which we see clearly are other phenomena that we see indistinctly, and perhaps behind these latter, yet others which we do not see at all.

Introduction.

The Era of Crowds

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The evolution of the present age—The great changes in civilisation are the consequence of changes in National thought—Modern belief in the power of crowds—It transforms the traditional policy of the European states—How the rise of the popular classes comes about, and the manner in which they exercise their power—The necessary consequences of the power of the crowd—Crowds unable to play a part other than destructive—The dissolution of worn-out civilisations is the work of the crowd—General ignorance of the psychology of crowds—Importance of the study of crowds for legislators and statesmen.

The great upheavals which precede changes of civilisations such as the fall of the Roman Empire and the foundation of the Arabian Empire, seem at first sight determined more especially by political transformations, foreign invasion, or the overthrow of dynasties. But a more attentive study of these events shows that behind their apparent causes the real cause is generally seen to be a profound modification in the ideas of the peoples. The true historical upheavals are not those which astonish us by their grandeur and violence. The only important changes whence the renewal of civilisations results, affect ideas, conceptions, and beliefs. The memorable events of history are the visible effects of the invisible changes of human thought. The reason these

great events are so rare is that there is nothing so stable in a race as the inherited groundwork of its thoughts.

The present epoch is one of these critical moments in which the thought of mankind is undergoing a process of transformation.

Two fundamental factors are at the base of this transformation. The first is the destruction of those religious, political, and social beliefs in which all the elements of our civilisation are rooted. The second is the creation of entirely new conditions of existence and thought as the result of modern scientific and industrial discoveries.

The ideas of the past, although half destroyed, being still very powerful, and the ideas which are to replace them being still in process of formation, the modern age represents a period of transition and anarchy.

It is not easy to say as yet what will one day be evolved from this necessarily somewhat chaotic period. What will be the fundamental ideas on which the societies that are to succeed our own will be built up? We do not at present know. Still it is already clear that on whatever lines the societies of the future are organised, they will have to count with a new power, with the last surviving sovereign force of modern times, the power of crowds. On the ruins of so many ideas formerly considered beyond discussion, and to-day decayed or decaying, of so many sources of authority that successive revolutions have destroyed, this power, which alone has arisen in their stead, seems soon destined to absorb the others. While all our ancient beliefs are tottering and disappearing, while the old pillars of society are giving way one by one, the power of the crowd is the only force that nothing menaces, and of which the prestige is continually on the increase. The age we are about to enter will in truth be the *Era of crowds*.

Scarcely a century ago the traditional policy of European states and the rivalries of sovereigns were the principal factors that shaped events. The opinion of the masses

scarcely counted, and most frequently indeed did not count at all. To-day it is the traditions which used to obtain in politics, and the individual tendencies and rivalries of rulers which do not count; while, on the contrary, the voice of the masses has become preponderant. It is this voice that dictates their conduct to kings, whose endeavour is to take note of its utterances. The destinies of nations are elaborated at present in the heart of the masses, and no longer in the councils of princes.

The entry of the popular classes into political life—that is to say, in reality, their progressive transformation into governing classes—is one of the most striking characteristics of our epoch of transition. The introduction of universal suffrage, which exercised for a long time but little influence, is not, as might be thought, the distinguishing feature of this transference of political power. The progressive growth of the power of the masses took place at first by the propagation of certain ideas, which have slowly implanted themselves in men's minds, and afterwards by the gradual association of individuals bent on bringing about the realisation of theoretical conceptions. It is by association that crowds have come to procure ideas with respect to their interests which are very clearly defined if not particularly just, and have arrived at a consciousness of their strength. The masses are founding syndicates before which the authorities capitulate one after the other; they are also founding labour unions, which in spite of all economic laws tend to regulate the conditions of labour and wages. They return to assemblies in which the Government is vested, representatives utterly lacking initiative and independence, and reduced most often to nothing else than the spokesmen of the committees that have chosen them.

To-day the claims of the masses are becoming more and more sharply defined, and amount to nothing less than a determination to utterly destroy society as it now exists, with a view to making it hark back to that primitive

communism which was the normal condition of all human groups before the dawn of civilisation. Limitations of the hours of labour, the nationalisation of mines, railways, factories, and the soil, the equal distribution of all products, the elimination of all the upper classes for the benefit of the popular classes, &c., such are these claims.

Little adapted to reasoning, crowds, on the contrary, are quick to act. As the result of their present organisation their strength has become immense. The dogmas whose birth we are witnessing will soon have the force of the old dogmas; that is to say, the tyrannical and sovereign force of being above discussion. The divine right of the masses is about to replace the divine right of kings.

The writers who enjoy the favour of our middle classes, those who best represent their rather narrow ideas, their somewhat prescribed views, their rather superficial scepticism, and their at times somewhat excessive egoism, display profound alarm at this new power which they see growing; and to combat the disorder in men's minds they are addressing despairing appeals to those moral forces of the Church for which they formerly professed so much disdain. They talk to us of the bankruptcy of science, go back in penitence to Rome, and remind us of the teachings of revealed truth. These new converts forget that it is too late. Had they been really touched by grace, a like operation could not have the same influence on minds less concerned with the preoccupations which beset these recent adherents to religion. The masses repudiate to-day the gods which their admonishers repudiated yesterday and helped to destroy. There is no power, Divine or human, that can oblige a stream to flow back to its source.

There has been no bankruptcy of science, and science has had no share in the present intellectual anarchy, nor in the making of the new power which is springing up in the midst of this anarchy. Science promised us truth, or at least a knowledge of such relations as our intelligence can seize:

it never promised us peace or happiness. Sovereignly indifferent to our feelings, it is deaf to our lamentations. It is for us to endeavour to live with science, since nothing can bring back the illusions it has destroyed.

Universal symptoms, visible in all nations, show us the rapid growth of the power of crowds, and do not admit of our supposing that it is destined to cease growing at an early date. Whatever fate it may reserve for us, we shall have to submit to it. All reasoning against it is a mere vain war of words. Certainly it is possible that the advent to power of the masses marks one of the last stages of Western civilisation, a complete return to those periods of confused anarchy which seem always destined to precede the birth of every new society. But may this result be prevented?

Up to now these thoroughgoing destructions of a worn-out civilisation have constituted the most obvious task of the masses. It is not indeed to-day merely that this can be traced. History tells us, that from the moment when the moral forces on which a civilisation rested have lost their strength, its final dissolution is brought about by those unconscious and brutal crowds known, justifiably enough, as barbarians. Civilisations as yet have only been created and directed by a small intellectual aristocracy, never by crowds. Crowds are only powerful for destruction. Their rule is always tantamount to a barbarian phase. A civilisation involves fixed rules, discipline, a passing from the instinctive to the rational state, forethought for the future, an elevated degree of culture—all of them conditions that crowds, left to themselves, have invariably shown themselves incapable of realising. In consequence of the purely destructive nature of their power crowds act like those microbes which hasten the dissolution of enfeebled or dead bodies. When the structure of a civilisation is rotten, it is always the masses that bring about its downfall. It is at such a juncture that their chief

mission is plainly visible, and that for a while the philosophy of number seems the only philosophy of history.

Is the same fate in store for our civilisation? There is ground to fear that this is the case, but we are not as yet in a position to be certain of it.

However this may be, we are bound to resign ourselves to the reign of the masses, since want of foresight has in succession overthrown all the barriers that might have kept the crowd in check.

We have a very slight knowledge of these crowds which are beginning to be the object of so much discussion. Professional students of psychology, having lived far from them, have always ignored them, and when, as of late, they have turned their attention in this direction it has only been to consider the crimes crowds are capable of committing. Without a doubt criminal crowds exist, but virtuous and heroic crowds, and crowds of many other kinds, are also to be met with. The crimes of crowds only constitute a particular phase of their psychology. The mental constitution of crowds is not to be learnt merely by a study of their crimes, any more than that of an individual by a mere description of his vices.

However, in point of fact, all the world's masters, all the founders of religions or empires, the apostles of all beliefs, eminent statesmen, and, in a more modest sphere, the mere chiefs of small groups of men have always been unconscious psychologists, possessed of an instinctive and often very sure knowledge of the character of crowds, and it is their accurate knowledge of this character that has enabled them to so easily establish their mastery. Napoleon had a marvellous insight into the psychology of the masses of the country over which he reigned, but he, at times, completely misunderstood the psychology of crowds belonging to other races;¹ and it is because he thus misunderstood it that he engaged in Spain, and notably in

Russia, in conflicts in which his power received blows which were destined within a brief space of time to ruin it. A knowledge of the psychology of crowds is to-day the last resource of the statesman who wishes not to govern them—that is becoming a very difficult matter—but at any rate not to be too much governed by them.

It is only by obtaining some sort of insight into the psychology of crowds that it can be understood how slight is the action upon them of laws and institutions, how powerless they are to hold any opinions other than those which are imposed upon them, and that it is not with rules based on theories of pure equity that they are to be led, but by seeking what produces an impression on them and what seduces them. For instance, should a legislator, wishing to impose a new tax, choose that which would be theoretically the most just? By no means. In practice the most unjust may be the best for the masses. Should it at the same time be the least obvious, and apparently the least burdensome, it will be the most easily tolerated. It is for this reason that an indirect tax, however exorbitant it be, will always be accepted by the crowd, because, being paid daily in fractions of a farthing on objects of consumption, it will not interfere with the habits of the crowd, and will pass unperceived. Replace it by a proportional tax on wages or income of any other kind, to be paid in a lump sum, and were this new imposition theoretically ten times less burdensome than the other, it would give rise to unanimous protest. This arises from the fact that a sum relatively high, which will appear immense, and will in consequence strike the imagination, has been substituted for the unperceived fractions of a farthing. The new tax would only appear light had it been saved farthing by farthing, but this economic proceeding involves an amount of foresight of which the masses are incapable.

The example which precedes is of the simplest. Its appositeness will be easily perceived. It did not escape the

attention of such a psychologist as Napoleon, but our modern legislators, ignorant as they are of the characteristics of a crowd, are unable to appreciate it. Experience has not taught them as yet to a sufficient degree that men never shape their conduct upon the teaching of pure reason.

Many other practical applications might be made of the psychology of crowds. A knowledge of this science throws the most vivid light on a great number of historical and economic phenomena totally incomprehensible without it. I shall have occasion to show that the reason why the most remarkable of modern historians, Taine, has at times so imperfectly understood the events of the great French Revolution is, that it never occurred to him to study the genius of crowds. He took as his guide in the study of this complicated period the descriptive method resorted to by naturalists; but the moral forces are almost absent in the case of the phenomena which naturalists have to study. Yet it is precisely these forces that constitute the true mainsprings of history.

In consequence, merely looked at from its practical side, the study of the psychology of crowds deserved to be attempted. Were its interest that resulting from pure curiosity only, it would still merit attention. It is as interesting to decipher the motives of the actions of men as to determine the characteristics of a mineral or a plant. Our study of the genius of crowds can merely be a brief synthesis, a simple summary of our investigations. Nothing more must be demanded of it than a few suggestive views. Others will work the ground more thoroughly. To-day we only touch the surface of a still almost virgin soil.

1. His most subtle advisers, moreover, did not understand this psychology any better. Talleyrand wrote him that "Spain would receive his soldiers as

liberators." It received them as beasts of prey. A psychologist acquainted with the hereditary instincts of the Spanish race would have easily foreseen this reception.

Book I.
The Mind of Crowds
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Chapter I.

General Characteristics of Crowds.— Psychological Law of Their Mental Unity.

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In its ordinary sense the word "crowd" means a gathering of individuals of whatever nationality, profession, or sex, and whatever be the chances that have brought them together. From the psychological point of view the expression "crowd" assumes quite a different signification. Under certain given circumstances, and only under those circumstances, an agglomeration of men presents new characteristics very different from those of the individuals composing it. The

sentiments and ideas of all the persons in the gathering take one and the same direction, and their conscious personality vanishes. A collective mind is formed, doubtless transitory, but presenting very clearly defined characteristics. The gathering has thus become what, in the absence of a better expression, I will call an organised crowd, or, if the term is considered preferable, a psychological crowd. It forms a single being, and is subjected to the *Law of the mental unity of crowds*.

It is evident that it is not by the mere fact of a number of individuals finding themselves accidentally side by side that they acquire the character of an organised crowd. A thousand individuals accidentally gathered in a public place without any determined object in no way constitute a crowd from the psychological point of view. To acquire the special characteristics of such a crowd, the influence is necessary of certain predisposing causes of which we shall have to determine the nature.

The disappearance of conscious personality and the turning of feelings and thoughts in a definite direction, which are the primary characteristics of a crowd about to become organised, do not always involve the simultaneous presence of a number of individuals on one spot. Thousands of isolated individuals may acquire at certain moments, and under the influence of certain violent emotions—such, for example, as a great national event—the characteristics of a psychological crowd. It will be sufficient in that case that a mere chance should bring them together for their acts to at once assume the characteristics peculiar to the acts of a crowd. At certain moments half a dozen men might constitute a psychological crowd, which may not happen in the case of hundreds of men gathered together by accident. On the other hand, an entire nation, though there may be no visible agglomeration, may become a crowd under the action of certain influences.

A psychological crowd once constituted, it acquires certain provisional but determinable general characteristics. To these general characteristics there are adjoined particular characteristics which vary according to the elements of which the crowd is composed, and may modify its mental constitution. Psychological crowds, then, are susceptible of classification; and when we come to occupy ourselves with this matter, we shall see that a heterogeneous crowd—that is, a crowd composed of dissimilar elements—presents certain characteristics in common with homogeneous crowds—that is, with crowds composed of elements more or less akin (sects, castes, and classes)—and side by side with these common characteristics particularities which permit of the two kinds of crowds being differentiated.

But before occupying ourselves with the different categories of crowds, we must first of all examine the characteristics common to them all. We shall set to work like the naturalist, who begins by describing the general characteristics common to all the members of a family before concerning himself with the particular characteristics which allow the differentiation of the genera and species that the family includes.

It is not easy to describe the mind of crowds with exactness, because its organisation varies not only according to race and composition, but also according to the nature and intensity of the exciting causes to which crowds are subjected. The same difficulty, however, presents itself in the psychological study of an individual. It is only in novels that individuals are found to traverse their whole life with an unvarying character. It is only the uniformity of the environment that creates the apparent uniformity of characters. I have shown elsewhere that all mental constitutions contain possibilities of character which may be manifested in consequence of a sudden change of environment. This explains how it was that among the most

savage members of the French Convention were to be found inoffensive citizens who, under ordinary circumstances, would have been peaceable notaries or virtuous magistrates. The storm past, they resumed their normal character of quiet, law-abiding citizens. Napoleon found amongst them his most docile servants.

It being impossible to study here all the successive degrees of organisation of crowds, we shall concern ourselves more especially with such crowds as have attained to the phase of complete organisation. In this way we shall see what crowds may become, but not what they invariably are. It is only in this advanced phase of organisation that certain new and special characteristics are superposed on the unvarying and dominant character of the race; then takes place that turning already alluded to of all the feelings and thoughts of the collectivity in an identical direction. It is only under such circumstances, too, that what I have called above the *Psychological law of the mental unity of crowds* comes into play.

Among the psychological characteristics of crowds there are some that they may present in common with isolated individuals, and others, on the contrary, which are absolutely peculiar to them and are only to be met with in collectivities. It is these special characteristics that we shall study, first of all, in order to show their importance.

The most striking peculiarity presented by a psychological crowd is the following: Whoever be the individuals that compose it, however like or unlike be their mode of life, their occupations, their character, or their intelligence, the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think, and act were he in a state of isolation. There are certain ideas and feelings which do not come into being, or do not transform themselves into acts except in the case of

individuals forming a crowd. The psychological crowd is a provisional being formed of heterogeneous elements, which for a moment are combined, exactly as the cells which constitute a living body form by their reunion a new being which displays characteristics very different from those possessed by each of the cells singly.

Contrary to an opinion which one is astonished to find coming from the pen of so acute a philosopher as Herbert Spencer, in the aggregate which constitutes a crowd there is in no sort a summing-up of or an average struck between its elements. What really takes place is a combination followed by the creation of new characteristics, just as in chemistry certain elements, when brought into contact—bases and acids, for example—combine to form a new body possessing properties quite different from those of the bodies that have served to form it.

It is easy to prove how much the individual forming part of a crowd differs from the isolated individual, but it is less easy to discover the causes of this difference.

To obtain at any rate a glimpse of them it is necessary in the first place to call to mind the truth established by modern psychology, that unconscious phenomena play an altogether preponderating part not only in organic life, but also in the operations of the intelligence. The conscious life of the mind is of small importance in comparison with its unconscious life. The most subtle analyst, the most acute observer, is scarcely successful in discovering more than a very small number of the unconscious motives that determine his conduct. Our conscious acts are the outcome of an unconscious substratum created in the mind in the main by hereditary influences. This substratum consists of the innumerable common characteristics handed down from generation to generation, which constitute the genius of a race. Behind the avowed causes of our acts there undoubtedly lie secret causes that we do not avow, but behind these secret causes there are many others more

secret still which we ourselves ignore. The greater part of our daily actions are the result of hidden motives which escape our observation.

It is more especially with respect to those unconscious elements which constitute the genius of a race that all the individuals belonging to it resemble each other, while it is principally in respect to the conscious elements of their character—the fruit of education, and yet more of exceptional hereditary conditions—that they differ from each other. Men the most unlike in the matter of their intelligence possess instincts, passions, and feelings that are very similar. In the case of every thing that belongs to the realm of sentiment—religion, politics, morality, the affections and antipathies, &c.—the most eminent men seldom surpass the standard of the most ordinary individuals. From the intellectual point of view an abyss may exist between a great mathematician and his boot maker, but from the point of view of character the difference is most often slight or non-existent.

It is precisely these general qualities of character, governed by forces of which we are unconscious, and possessed by the majority of the normal individuals of a race in much the same degree—it is precisely these qualities, I say, that in crowds become common property. In the collective mind the intellectual aptitudes of the individuals, and in consequence their individuality, are weakened. The heterogeneous is swamped by the homogeneous, and the unconscious qualities obtain the upper hand.

This very fact that crowds possess in common ordinary qualities explains why they can never accomplish acts demanding a high degree of intelligence. The decisions affecting matters of general interest come to by an assembly of men of distinction, but specialists in different walks of life, are not sensibly superior to the decisions that would be adopted by a gathering of imbeciles. The truth is,

they can only bring to bear in common on the work in hand those mediocre qualities which are the birthright of every average individual. In crowds it is stupidity and not mother-wit that is accumulated. It is not all the world, as is so often repeated, that has more wit than Voltaire, but assuredly Voltaire that has more wit than all the world, if by "all the world" crowds are to be understood.

If the individuals of a crowd confined themselves to putting in common the ordinary qualities of which each of them has his share, there would merely result the striking of an average, and not, as we have said is actually the case, the creation of new characteristics. How is it that these new characteristics are created? This is what we are now to investigate.

Different causes determine the appearance of these characteristics peculiar to crowds, and not possessed by isolated individuals. The first is that the individual forming part of a crowd acquires, solely from numerical considerations, a sentiment of invincible power which allows him to yield to instincts which, had he been alone, he would perforce have kept under restraint. He will be the less disposed to check himself from the consideration that, a crowd being anonymous, and in consequence irresponsible, the sentiment of responsibility which always controls individuals disappears entirely.

The second cause, which is contagion, also intervenes to determine the manifestation in crowds of their special characteristics, and at the same time the trend they are to take. Contagion is a phenomenon of which it is easy to establish the presence, but that it is not easy to explain. It must be classed among those phenomena of a hypnotic order, which we shall shortly study. In a crowd every sentiment and act is contagious, and contagious to such a degree that an individual readily sacrifices his personal interest to the collective interest. This is an aptitude very

contrary to his nature, and of which a man is scarcely capable, except when he makes part of a crowd.

A third cause, and by far the most important, determines in the individuals of a crowd special characteristics which are quite contrary at times to those presented by the isolated individual. I allude to that suggestibility of which, moreover, the contagion mentioned above is neither more nor less than an effect.

To understand this phenomenon it is necessary to bear in mind certain recent physiological discoveries. We know to-day that by various processes an individual may be brought into such a condition that, having entirely lost his conscious personality, he obeys all the suggestions of the operator who has deprived him of it, and commits acts in utter contradiction with his character and habits. The most careful observations seem to prove that an individual immersed for some length of time in a crowd in action soon finds himself—either in consequence of the magnetic influence given out by the crowd, or from some other cause of which we are ignorant—in a special state, which much resembles the state of fascination in which the hypnotised individual finds himself in the hands of the hypnotiser. The activity of the brain being paralysed in the case of the hypnotised subject, the latter becomes the slave of all the unconscious activities of his spinal cord, which the hypnotiser directs at will. The conscious personality has entirely vanished; will and discernment are lost. All feelings and thoughts are bent in the direction determined by the hypnotiser.

Such also is approximately the state of the individual forming part of a psychological crowd. He is no longer conscious of his acts. In his case, as in the case of the hypnotised subject, at the same time that certain faculties are destroyed, others may be brought to a high degree of exaltation. Under the influence of a suggestion, he will undertake the accomplishment of certain acts with

irresistible impetuosity. This impetuosity is the more irresistible in the case of crowds than in that of the hypnotised subject, from the fact that, the suggestion being the same for all the individuals of the crowd, it gains in strength by reciprocity. The individualities in the crowd who might possess a personality sufficiently strong to resist the suggestion are too few in number to struggle against the current. At the utmost, they may be able to attempt a diversion by means of different suggestions. It is in this way, for instance, that a happy expression, an image opportunely evoked, have occasionally deterred crowds from the most bloodthirsty acts.

We see, then, that the disappearance of the conscious personality, the predominance of the unconscious personality, the turning by means of suggestion and contagion of feelings and ideas in an identical direction, the tendency to immediately transform the suggested ideas into acts; these, we see, are the principal characteristics of the individual forming part of a crowd. He is no longer himself, but has become an automaton who has ceased to be guided by his will.

Moreover, by the mere fact that he forms part of an organised crowd, a man descends several rungs in the ladder of civilisation. Isolated, he may be a cultivated individual; in a crowd, he is a barbarian—that is, a creature acting by instinct. He possesses the spontaneity, the violence, the ferocity, and also the enthusiasm and heroism of primitive beings, whom he further tends to resemble by the facility with which he allows himself to be impressed by words and images—which would be entirely without action on each of the isolated individuals composing the crowd—and to be induced to commit acts contrary to his most obvious interests and his best-known habits. An individual in a crowd is a grain of sand amid other grains of sand, which the wind stirs up at will.