

have exactly the same code of morality. In England we use the decalogue, more or less, as a standard, and, with our usual insular presumption, expect everyone else to do the same. We think it wrong to steal, or to work on the Sabbath day. We set aside certain square inches of our bodies to be covered as shameful, certain square yards of our land to be considered sacred, and certain square hours (so to speak) of our time to be passed in atoning for the evil done during the time not so apportioned.

A few degrees of east longitude completely alter the aspect of affairs as regards Sunday and Sanctity, and we find the Parisian world so latitudinarian as to take pleasure in horse-racing on the Sabbath.

"When the promptings of conscience are habitually yielded to, the individual's condition is one of moral health," says Dr. Giles. "Conscience," says Burton, "does not exist in Eastern Africa," and "repentance" expresses regret for missed opportunities of moral crime. Robbery constitutes an honourable man; murder—the more atrocious the midnight crime the better—makes the hero; and so on.

From the foregoing, it is manifest that Dr. Giles must re-name his book, and call it the Pathology of *English Morality*, or otherwise limit its title geographically. Meanwhile it would be profitless to review the work more in detail.

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*Hypnotism, Mesmerism, and the New Witchcraft.* By ERNEST HART. New edition enlarged. 24 illustrations. London: Smith, Elder & Co., 1896. Sm. 8vo, pp. 212. Price 5s.

Mr. Hart's little book having been out of print for some time, it became necessary to republish it to satisfy the public demand. The substance of the work was originally reprinted from articles in the *Nineteenth Century* and the *British Medical Journal*, and the present edition is unchanged except that a chapter has been added embodying the confessions of a professional medium, and some new matter has been placed in the appendix. Mr. Hart's strong opinions are well known to those interested in hypnotism, and he does not abate his unqualified condemnation in his last pronouncement. His conviction is that when hypnotism is not a pernicious fraud it is a mere futility, and in arriving at that conclusion his style is as lively and incisive as ever.

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*Album d'Aliénés.* By Professor P. I. KOVALEVSKY. Varsovie, 1896. 16mo, pp. 63.

This little collection of photographs of insane patients is presented without comment by Professor Kovalevsky. In a prefatory note he claims that the utility of such portraits is incontestable, and states his intention of issuing further instalments of his collection from time to time. The photographs have been taken by his colleagues, and are reproduced in a poor style. We note that the effect

is heightened in many cases by eccentric clothing and untrimmed hair, just as the theatre insists on straws as the recognised head-gear for Ophelia. These photographic representations are of comparatively little use, while no standard of size is fixed. It is important, too, that there should be a full-face and profile representation for each case.

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*La Cause Première d'Après les Données Expérimentales.* Par EMILE FERRIÈRE. Paris: Alcan, 1897. Pp. 462. Price 3fr. 50.

This volume is mainly a somewhat dry and bald account of the "plan of creation" in the vegetable and animal kingdoms, set in a metaphysical frame. The author has mostly gone for his facts to evolutionary authors of authority, and has sought inspiration in Claude Bernard's *Introduction à la Médecine Expérimentale*, "the real gospel of contemporary science." The parade of metaphysical phraseology in the early and concluding chapters of the book is probably due to the fact that the book is largely intended for the instruction of "professional philosophers" who, it appears, are helpless and intimidated by the authority of science, and are seeking for light, which, the author seems to assume, they will gladly recognise in this second-hand summary. The exact value and usefulness of the book may thus be left to the "professional philosophers" themselves to determine.

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### PART III.—PSYCHOLOGICAL RETROSPECT.

#### THERAPEUTIC RETROSPECT.

*By Harrington Sainsbury, M.D.*

Naturally the animal extracts are at the present moment very prominent in the domain of therapeutics, and as naturally the thyroid extract, the powers of which have been so amply demonstrated in myxœdema and cretinism, comes in for special consideration. To the readers of this Journal the subject must have considerable interest, not only because the affections just mentioned have an interesting psychological aspect, but also because the thyroid extract has been employed in various mental affections, with, it is claimed, encouraging results.

Admitting the activity of thyroid préparations, the next step has been to determine if possible the nature of the active principles contained in the gland, and upon this subject several investigators are at the present moment at work.

E. Baumann, in 1895, discovered the presence of iodine in the thyroid gland (see Merck's Annual Report, 1897). The iodine is in organic combination, and Baumann has been able to separate an organic iodine compound, to which he has given the name of