

case and so often erroneous in the other? The explanation given is that "the data from which the axioms are formed being of a simple character, we can readily provide that the facts of which the axioms are a concentered expression shall have a real uniformity . . . but the data which go to the mental construction of Morality, and the facts colligated under that head, have neither simplicity nor the uniformity of the mathematical facts. Hence, when such a uniformity is assumed (and it is assumed in morality) the result is one which does not tally with facts. . . . We are dealing with the word of men, women, and children in all their concreteness and difference, but we are treating them *as if they were mere ideas*" (p. 187). The general tendency of this treatise is to bring ethics into harmony with biological science.

Observations on Mental Derangement. By ANDREW COMBE, M.D. Edited and abridged by Arthur Mitchell, C.B., M.D., LL.D., Commissioner in Lunacy for Scotland, &c. Edinburgh, Maclachlan and Stewart. London, Simpkin, Marshall, and Co., 1887.

We are glad to see an abridged edition of Dr. Combe's "Observations." They could not have been edited by a more sympathetic editor than Sir Arthur Mitchell, who has prefixed a preface, the only fault of which is its brevity. A short sketch of his life and a portrait, if one exists, would have added to the value and interest of this little book. The force and value of Dr. Combe's writings illustrate in a remarkable manner the advantage of a few fundamental principles, and their applications to human welfare in spite of these principles being associated with a number of minor errors. Phrenology bore good fruit, because the kernel was sound, although covered with husks which have now been stripped off by more careful and discriminating observation. Having grasped the truth that the brain is the organ of mind, it followed that mental derangement was always associated with disorder of the brain. The doctrine of the plurality of organs led also to a much more intelligible understanding of the existence of partial insanity. When Combe wrote, the recognition of the dependence of the healthy mental operations upon the normal action of a material organ was very imperfect, and its enforcement by Combe in all his writings exercised a very wide and wholesome influence upon the

public. The editor has used a wise discretion in omitting phrenological nomenclature, while the essential principles of the doctrines of Gall are retained. It is observed that "in no part of the work is Dr. Combe's wisdom better disclosed than in that which refers to treatment." The soundness and practical nature of his advice will be appreciated by those who will read the book. It is interesting to find him pointing out the importance of providing the inmates of asylums with occupation in connection with the Dundee Asylum, of which Dr Mackintosh was at that time the superintendent, fifty-four years ago. The editor takes pleasure in recording that he is still living and enjoying his repose after a long and distinguished career.

Insanity: Its Classification, Diagnosis, and Treatment; a Manual for Students and Practitioners of Medicine. By E. C. SPITZKA, M.D. New York: E. B. Treat, 1887.

The author states in his preface to this, the second edition of his work after a lapse of four years, that he has in preparation a larger treatise upon a kindred subject in which he will incorporate various suggestions which he has received and for which sufficient room is not permitted within the limits of a manual. Some changes have, however, been made, and among these may be mentioned the adoption of the term *paranoia* in preference to that of *monomania*. As this name has been adopted by Mendel for the favourite German term *verrücktheit*, it is probable that it will come into general use. It cannot be said to have taken root in British soil, and certainly there is nothing in the etymology of the word which makes it distinctive as applied to the classic cases for which it is now used. Dr. Spitzka observes: "If we cast a glance at the earlier literature with reference to the category of patients who are classed as *monomaniacs*, we shall find that the popular mind appreciated in a crude way the distinctiveness of the morbid ideas of such subjects from the ideas of those suffering from other forms of insanity. The English word 'cracked' happily expresses that there is but a flaw and a relative shifting of the elements of the understanding, not a general confusion and an annihilation of them. Where language has been used accurately such patients have neither been termed foolish nor crazy. From distant times the Germans have