

Dr. Sollier would expect; and one may well be excused for asking for more proof of the existence of stomach, bowel, heart, etc., anæsthesia in these cases—more proof of the existence of those cerebral centres which are supposed to preside over the various viscera to which the author draws marked attention. A patient is hypnotised, for example, and asked whether she feels her heart. “No,” is the answer, “I have none.” The observation is then made that over the precordial area there is a large zone of anæsthesia and analgesia. “Feel your heart and chest,” she is then told. Thereupon a number of subjective symptoms are described by the patient; she says she feels her heart beat, etc., and lo and behold! the anæsthesia and analgesia have disappeared; *ergo* they were related to anæsthesia of the heart. When on page 119, vol. ii, we are told concerning ‘Yvonne’ that, “although her pulse is regular, she feels her heart beat irregularly,” it is obvious that the hysterical patient’s account of her sensations is not an unerring guide to the condition of her organs, and we fear that Dr. Sollier has attached too much importance to these subjective phenomena. Not only the heart, but the brain, it appears, has its sensation proper; “it can perceive what takes place within it as well as without it, . . . and . . . can act on itself.” *Mirabile dictu!* And anæsthesia of the brain has also its hyperæsthetic painful spot on the top of the head, above the frontal lobe. It is the site of the famous hysterical clavus which appears at the onset of the disease, and persists when other signs have disappeared.

We have said enough to show the general drift and argument of the book. While one may differ from the author’s conclusions, it is nevertheless worth reading on account of the novelty and originality of his views, and because there is a collection of material of the greatest interest to the psychologist. While the greatest part of the book deals with the relation of anæsthesia to hysteria, and the author looks upon the presence of anæsthesia as of capital importance, he does not consider it the sole basis of the condition; his *definition* of hysteria is: “*a physical, functional disorder of the brain, consisting in a numbness (or torpor) or localised or generalised sleep, temporary or permanent, of the cerebral centres, manifesting itself in consequence, according to the centres affected, by vaso-motor, and trophic, visceral, sensorial and sensori-motor, and finally psychological phenomena, and according to its variations, its degree, and its duration, by transitory symptoms, permanent stigmata, or paroxysmal attacks. Confirmed hysterics are but ‘vigilambulists,’ whose state of sleep is more or less deep, more or less extensive.*”

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*Introduction à la Médecine de l’Esprit.* Par le Dr. MAURICE DE FLEURY.  
Paris: Ancienne Librairie Germer, Baillière et Cie.; Félix Alcan,  
éditeur, 1897. Pp. 477. Price 7 fr. 50 c.

In some respects this book, especially addressed to the general public, may be said to have been written in vindication of the medical profession. At a time when, especially in France, the novelist, the journalist,

and dramatic author are at pains to magnify the abuses and foibles of the doctors, Dr. de Fleury reminds one and all of the work which is being silently accomplished by them. In the first part of his work he dwells on the share which medical science has taken in expanding and emancipating human thought, and in the second he shows that medical studies in physiological psychology lead to a moral—to the truly efficacious therapeutics of the soul. The knowledge of the human brain is instrumental in diminishing suffering and in furthering the culture of the *ego*.

In Chapter I is a summary of the teaching of *la Salpêtrière*, in which full appreciation is given to the work of Charcot and his school in elucidating the complex problems of hysteria, hypnotism, etc. Dr. de Fleury, at the same time that he lays stress on the defined results of their numerous experiments, and on the sound knowledge arising therefrom (the light thrown on history, etc.), is careful to eliminate the chaff. Of clairvoyancy, telepathy, transmission of thought, *envoûtement*, etc., we cannot be said to possess any real scientific knowledge.

Chapter II—"Doctors and Justice"—deals with important medico-legal questions. Medical men may be called upon to decide whether hypnotism is concerned in certain crimes, but the author deprecates hypnotising accused persons in order to obtain information. He recognises the rarity of crimes committed under hypnotic influence. The interesting question of criminal responsibility is touched upon, and he incidentally urges the advisability of magistrates possessing some knowledge of psychology. Until the day—which he appears to hope will not be far distant—when there will be a "formal negation of the doctrine of free will," he is in favour of verdicts of partial responsibility, and favours Magnan's ideas of the institution of hospital-prisons.

Dr. de Fleury bemoans the absence of the religious feeling in France, and the suppression of religious instruction in schools. "The fear of eternal punishment is a curb of great power," and although the notion is perhaps false, says he, it is of great practical utility. Perhaps, after the experience of Messrs. Voulet and Chanoine, he would reconsider his suggestion that a colonial army might usefully be compounded with such ingredients as "graine de meurtriers, de voleurs, d'anarchistes."

In the chapter on "Doctors and Literature" we find a useful contribution to the question of "tobacco smoking," with the opinions of quite a number of celebrated French literary men concerning their reaction to the "noxious weed." The author looks forward to the time when medical science will pursue its researches into the domain of art, and learn much from the exaggeration and pessimism associated with certain schools of literature. Incidentally there is some valuable criticism of some aspects of modern French writings, and interesting remarks on the creative and critical faculties in art.

Chapter IV is devoted to an attempt to convey to the uninitiated some knowledge of the physiology of the brain, including recent researches into the structure and functions of neurons.

In Chapter V, on "Fatigue and Energy," are discussed the factors which facilitate the recuperation of the nervous system—rest, training, and methodical stimulation. Dr. de Fleury is evidently much impressed

with Dr. J. Chéron's work on hypodermic medication, and refers on several occasions throughout this book to the great benefits to be derived from the hypodermic injection of artificial serum or salt solution in nerve exhaustion—"the most powerful, the most manageable, and the most useful of stimulants to the nervous system," as he calls it on p. 397. He is sceptical of the view that physical exercise, except in great moderation, is beneficial after mental overwork, considering that the brain only undergoes one form of fatigue. That some brains apparently seldom experience this fatigue he illustrates by references to the labours of men like Dumas, Balzac, and Michelet.

In the second part of the work we are shown how modern observations and experiments lead to a rational treatment of the mind. Indolence, sadness, morbid love, and anger being especially found in neuropaths, successive chapters are devoted to these conditions, and hints given concerning their treatment. It is here that the doctor must lead and watch his patient. While such men as Darwin and Zola can overcome unaided such tendencies to indolence, most subjects of this weakness require rules of hygiene and the treatment which is generally efficacious in neurasthenia. The substitution in the mind of some beautiful fixed idea for an absurd obsession, with patience, may be accomplished, and forcing the patient into good habits is urged,—a habit, the author reminding us, being merely the substitution of an automatic act, practically unaccompanied with distress or fatigue, for a voluntary act which induces brain weariness.

Dr. de Fleury recommends that intellectual work should be undertaken daily, should be regulated, begun at a fixed time, and matutinal. Pessimism, which is so rampant in the modern literature of his own country, is found in proportion as passive meditation is practised, and in inverse ratio to the outward activity of the mind—"Bonum est diffusum sui."

Sadness is a symptom of brain fatigue and nervous exhaustion, and may be frequently cured by attention to details. A regulated dose of serum is here most efficacious. Sadness and anger are especially analysed with a view of showing that they can be reduced to problems of cerebral mechanics; and the author, in support of this view, draws deductions almost *à outrance* from Lange and James's work on the emotions, etc. Hence treatment is to be carried out with mechanical stimulants, such as the douche, salt baths, massage, static electricity, the air cure, and lastly (but certainly not least in his estimation), hypodermic injections, which act on the sensory nerves. "Methodical progressive stimulation in emotional disorders causes the nerve-cells to assume their 'normal tonus.'"

Chapter VII, dealing with love and jealousy, is curious and suggestive. Sentimental love is an emotional intoxication. Its course, symptoms, treatment, etc., are those observed in intoxications by morphia, drink, tobacco. Its usual accompaniment, jealousy, with its characteristic attacks, is so markedly influenced, the author shows, by purely physical conditions, that the mechanical theory receives additional support or proof.

Anger is found especially in two classes of patients: on the one hand

it is closely associated with brain fatigue and profound nervous exhaustion—the asthenic form; and on the other hand it is found in the “hypersthenic.” “Hypersthenic” anger manifests itself in attacks—true psychical convulsions—which are often the mental equivalent of epileptic attacks, and are observed in cases with bad heredity (alcoholism, *petit mal*, etc.). Bromides do good.

In the last chapter Dr. de Fleury endeavours to formulate some modern system of ethics. Anglo-Saxon ideals appeal to him more than the Latin, and incidentally he speaks in high praise of the sweet and comforting influence of Sir John Lubbock's writings. After a judicious course of nerve tonics, and the adoption of measures calculated to improve the nutrition of the brain and the temper of the will in neuropaths, the perusal of *The Use of Life*, or some such like book, should prove a practical and wholesome means of completing the cure.

While one may well feel some doubt as to the simple mechanical view of the author concerning the varying phases of emotions, and as to the potency of the means at our command for favourably influencing them, it is impossible not to conclude that he has written a most interesting and suggestive work. It is evidently the result of painstaking labour—six years of observations and experiments, the author tells us,—breathes a scientific spirit, and is permeated with a pleasurable aroma of culture.

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*L'Année psychologique.* Par A. BINET. Paris: Schleicher, 1899.  
Pp. 902, large 8vo. Price 15 fr.

This fifth issue of Dr. Binet's year-book shows an interesting change of method. We have more than once pointed out that the plan of including a number of very special and detailed investigations in a year-book, which should appeal to all interested in psychology, is a serious error. The memoirs are still here—indeed, they now occupy two thirds of the volume,—but they have wholly changed in character; instead of detailing minute investigations carried out in the Sorbonne laboratory, they present us with broad and comprehensive summaries of the present state of various generally interesting questions. Some of them are by the best living authorities on their subjects, and in several cases extremely useful bibliographies are appended. On the whole, Dr. Binet has thus greatly increased the value of his work, and it is not now possible to bring forward any serious criticism.

The first memoir, a general review of the investigations on muscular fatigue, is by Mlle. Joteyko, who is known as a diligent investigator into this subject. It begins with a reference to the Greeks, and ends with a summary of the just published results of Maggiora; to it is appended a chronological bibliography from 1846 onwards. This is followed by a discussion and account of experiments concerning the question why objects seem to diminish in rising above the horizon, written by Professor Bourdon. Dr. Claparède, of Geneva, then discusses stereognostic perception; that is to say, the appreciation of