

preceded and followed by references to cases of diseases, often looked upon as new, with obscure nervous and mental symptoms. In the earlier years sweats are associated with brain fevers, comatose fevers and lethargies. It is also clear that there was an increase in deaths ascribed to typhus or relapsing fever at the times of the prevalence of disease of the influenzal type. He compares the recent events with those described by Sydenham and shows how closely they resemble one another. This leads to the suggestion that there may be an underlying cause, one common disease which shows itself in different forms at different stages of an epidemic. From this the lesson is to be drawn that in investigating a disease, or group of associated diseases, it is necessary not only to study each supposed entity, but the whole association to find the common factors which may lead to the changes, whether in the seed or the soil. The factors and association are described as settings in modern reports, but are the same as Sydenham's concept of "epidemic constitutions" of various years. Apparently disease types can change from the manifestations in the trough between pandemics to those at the peak, in such a way as to suggest that they are quite different ailments, but when studied in historic perspective the associations are such as to indicate a common factor, a factor that can be studied in the field more readily than in the laboratory. The association of conduct disturbances with influenza, and with the epidemic diseases of the nervous system linked with it, makes the subject of special interest to psychiatrists.

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*Health, Disease and Integration. An Essay Based on Certain Aspects of Encephalitis Lethargica.* By H. P. NEWSHOLME, M.D., F.R.C.P., B.Sc., D.P.H.Lond. London: G. Allen Unwin, Ltd., 1929. Demy 8vo. Pp. 327. Price 12s. 6d. net.

No one who has watched the change in opinion which is following the decline of the materialistic philosophy will be surprised that a book of this kind should appear. It is the first time, however, that materialism has been flouted in the house of its friends, for whatever the opinions of individuals might be, the medical profession has been for long one of its strongholds.

It is not for a moment suggested that the book was written with any such purpose, but there was a time, within the memory of many of us, when its publication would have been inconceivable. Further, it is in several respects at variance with the methods of the previous century. Two examples will suffice to explain what is meant. (1) Anything savouring of mysticism or religion in medical literature was abhorrent to nineteenth century standards; in this book the influence of religion, spirit and mind on health and on disease are freely discussed. (2) In the past century cause and effect were regarded as separate and independent phenomena, connected certainly, but neither co-terminous nor synonymous; in the book

before us they are treated as a complex of varied and often contemporaneous events.

The essay is admittedly speculative, but its speculations are not irrelevant; many of them are based on bacteriology, cytology, immunity and metabolism, subjects with all of which comparatively few readers can claim to be familiar.

The arguments which sustain the essay are discursive and scattered broadcast up and down its pages; it appears preferable, therefore, even at the risk of wrenching them from their context, to present them in series as follows:

There exists, normally, a state of balance between the katabolic action of the nervous system on the one hand and the anabolic action of the somatic tissues on the other. To and fro across the mean position of this balance there is a constant sway. When the sway is towards the katabolic side there is a tendency to leanness and wasting; when towards the anabolic side to fatness and grossness. When the balance itself shifts more or less permanently to one side or the other the individual becomes abnormal, with a small margin between him and ill-health and with a reduction in the elasticity of his reaction towards disease. In certain diseases a pathological, periodic swing of the balance may be observed.

This neuro-somatic balance depends ultimately upon the psychical mechanism, proximately upon the nervous system. It may be upset by extrinsic agencies such as infection or by intrinsic causes. Thus the occurrence of mental traumata, such as shock, fear or suppressed emotion, diverts mind from the control of abstract thought and of the nervous mechanisms of the body. This is followed by disturbance not only of the neuro-somatic balance, but also of the relations between spirit, mind and body.

The nerve-cells form katabolic enzymes and the somatic-cells anabolic enzymes. Pathogenic bacteria are classified into two corresponding groups, each group forming its own enzymes which are either katabolic (toxic) or anabolic (suppurative). These two bacterial enzymes have affinities for nervous and for somatic tissues, respectively. It is these enzymes (ultra-microscopic viruses), not the bacteria themselves, which are the extrinsic agencies in disease.

Psychical influences affect the production of the cellular enzymes of the body, and suppressed emotion can transform certain of the harmless saprophytic organisms of the body into virulent bacteria which are transmissible in the ordinary way to other people. The body enzymes can modify or arrest the specific virulence of bacterial enzymes, and in this way may produce immunity.

"Our present views on the ætiology of disease, and particularly of infectious disease, are largely dominated by the conception of physical action on the body by an invading organism; and although we pay lip service to the importance both of soil and of seed we have concentrated chiefly on the seed and on a partial (physical) aspect of the soil . . . it has been to a considerable extent forgotten that the individual . . . is body, mind and spirit, and that the robustness of his personality depends on a steady balance between these several aspects of his life" (p. 125).

" It appears to me that much, if not all, disease, regarded from the aspect of its psychic constituent, may be found to be fundamentally a swing to the somatic or corporeal side, arising at its root from a refusal of the highest faculties ; a drop, that is to say, towards the fleshly or material and away from the intellectual or spiritual side " (p. 180).

After referring to the theological view of sin as a rebellion or the assertion of self-will, the author proceeds—" The factor of a rebellion of the will, of assertion of self-will, underlying the particular cases of disease here under review, may have its reverberations on a number of planes of individuality. It may be a factor of sin, in the broader sense, on the spiritual plane reflecting itself in deviations from the normal on the intellectual, emotional and mental planes and then, in turn, in dislocations on the plane of bodily activities and health " (p. 231).

No definition is vouchsafed of the terms " spiritual " and " psychical " which occur so often in the text. They are used in one place in the Bergsonian sense of the spirit of creative evolution ; in another as the indwelling spirit of man which touches nature on one side and the unseen spiritual power of the universe on the other ; and in yet another place in the theological sense of the soul which may or may not be in communion with God. That the last is the meaning the author attaches to them is probable from the context as well as from the following quotation :

" Medicine is usually regarded as being concerned primarily with the health of the body and the mind. But if the health of both depends ultimately on the health of the spirit then medicine to be effective in its proper domain must be ultimately interwoven with the art and science of religion " (conclusion).

The essay opens with a dissertation on 12 cases of encephalitis lethargica. Two or three of the cases were anomalous in respect that there was, probably, no specific infection. Specific infection in other cases is not denied, but it is denied that every manifestation of the syndrome is due to specific infection or that all the cases which present the syndrome have had a specific infection.

From encephalitis lethargica the author goes on to apply the same type of reasoning to anterior poliomyelitis and from that to various other diseases including tuberculosis, rheumatism, acute infections, cancer, leukæmia, epilepsy and insanity. The arguments used have been set forth at some length already and need not be repeated ; nor is it necessary to follow them through the long list of diseases dealt with.

With regard to epilepsy and insanity it is a pity that Dr. News-holme's acquaintance with psychiatry is merely literary, for some of his theories bear upon problems which have exercised us for a long time, and, to some extent, illumine them. As it is his imperfect knowledge does not enable him to seize what—to us—are obvious opportunities.

The responsibilities of the reviewer of a book of this description are unusually onerous. It marks a complete breach with a past in which most of us have had our spiritual home and it introduces a

subject into medical discussion which, from a sense of propriety, we have been accustomed to exclude.

This novel attitude cannot be brushed aside as an isolated eccentricity. We must remember that we are passing through a crisis which is revolutionizing science and that medicine cannot much longer remain unaffected—indeed this book may be the writing on the wall. It is also probable that we are rebounding from materialism, back to a form of idealism not unlike that of our forefathers; in that case the introduction of religious ideas into medical literature will excite no more comment than does the present adoption of Kantian idealism by some physicists.

The construction of the book is somewhat involved, which does less than justice to its undoubted merits and throws an unnecessary strain upon the attention. The essay is, however, courageously conceived and ably sustained; it ought to be widely read even by those who may be unable to agree with its conclusions.

JOHN MACPHERSON.

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*Methods and Uses of Hypnosis and Self-Hypnosis.* By BERNARD HOLLANDER, M.D., M.R.C.S., L.R.C.P. London: George Allen & Unwin, Ltd., 1928. Cr. 8vo. Pp. 191. Price 6s.

In his new book *Hypnosis and Self-Hypnosis*, Dr. Hollander puts forward a strong plea for the extended use of this form of psychiatric treatment. Thirty years study and practical experience of this subject entitles the author to a fair hearing, and the reader cannot fail to be convinced of his sincere belief in this form of therapy for physical and moral ills.

The book begins with an explanation of universal suggestibility and the subconscious mind, suitable for the lay reader. The author maintains throughout that the task of the physician is to train the latent forces and talents of the subject in the desired channels, freeing the trends for good and towards health which are fettered by subconscious inhibitions. By these methods Dr. Hollander states that he has enabled many patients to fill responsible positions, who otherwise would have remained useless, inhibited individuals.

Dr. Hollander believes that "what mind can cause, mind can cure," and he considers that hypnosis is one of the best means of getting in touch with the contents of the subconscious mind and of teaching the subject to use this store to its greatest effect and thereby to accomplish what the conscious mind has failed to achieve.

The method advocated is to induce, not sleep, but merely a state of unawareness. Conscious cortical control being in abeyance, the subconscious content is set free and becomes available for analysis and subsequent suggestion. Dr. Hollander stresses the importance of creating the right emotional background and the imperative need for re-education. He considers that suggestion acts through the vegetative nervous system, the higher control being temporarily suspended. He emphasizes the need for other therapeutic measures whenever indicated.