

great feature of each number, will be found very useful. We heartily wish the new Journal a career of vigour and usefulness.

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*Nouveau Traité Élémentaire et Pratique des Maladies Mentales suivi de Considérations pratiques sur l'Administration des Asiles d'Aliénés.* Par H. DAGONET. Paris: Baillière et Fils.

M. Dagonet published, several years ago, a treatise on Mental Diseases. It was reviewed in this journal at the time, and in a manner which was, perhaps, more critical than necessary. However, M. Dagonet is himself quite sensible now of the imperfections of the book, and admits the justice of the strictures which his critics passed upon it. He has borne these criticisms in mind, he says, and has so remodelled his treatise that, as it appears now, it is almost a new work. No labour has been spared to make it a useful work; and many authors, French and foreign, are largely laid under contribution. There are eight plates, which contain thirty-three excellent photographs, representing the different types of insanity.

In the first part of the book M. Dagonet treats generally of the pathology, the symptomatology, the prognosis, and the morbid anatomy of insanity; in the second part, after glancing at the different classifications of mental diseases which have been proposed, he deals succinctly with the histories of the principal forms, and with the most commonly observed varieties; and the third part is devoted to a study of the general and particular causes of insanity, and of the relations of special forms to particular causes. There is a summary also of the principles of asylum administration.

We are afraid that we cannot give the book the praise we would gladly give it, or acquit M. Dagonet of hardly excusable omissions. We have looked at the short chapter on Classification, and what do we find? No mention whatever of Skae's practical system of classification, while the briefest possible summary, occupying less than half a page, disposes of Morel's important attempt at an etiological classification. Indeed, this summary, as it stands, is so meagre as to be quite valueless, and looks very much as if it had been taken, not directly from Morel, but at second-hand from some book or journal in which it had appeared. Then again, under the head of treatment, we learn nothing of the virtues or of the

bad qualities of chloral. Altogether, as we look through the pages of M. Dagonet's treatise, we feel a suspicion steal upon us, and become stronger and stronger, that he is running too much upon the old lines, taking too little account of the most recent developments of knowledge, and repeating the faults which we felt it our duty to point out in the first edition. As the first edition is not at hand, we are unable to compare it with this treatise, and to point out what alterations have been made, but if we might venture to trust to our memory of what we read ten years ago, we should be inclined to say that the changes are not so many and thorough as to justly entitle this edition to appear as a new work; that it is our old acquaintance with his appearance a little disguised.

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*Behind the Veil: An Outline of Bible Metaphysics compared with Ancient and Modern Thought.* By THOMAS GRIFFITH, A.M., Prebendary of St. Paul's. London: Longmans & Co. 1876.

The second part of the title of this book very well expresses its character. It is a comparison of Bible metaphysics, or, at any rate, of what the author conceives as such, with the achievements and impotencies of ancient and modern thought in the metaphysical direction. One can't help thinking sometimes, perhaps, that the author has read into Biblical doctrine a good deal of modern thought, and has so discovered there what he himself introduced into it; but no fault whatever can be found with the calm, temperate, and direct manner in which he has done his work. The great object of his book "is to remind its readers of the old but never antiquated truth, that the world of sense, by the very nature of its presentiments as merely phenomenal, requires the admission of supersensuous Realities as the indispensable complement and base of these phenomena. And further, that since the action of such Realities is shown by their phenomena to be limited and conditioned, they must be regarded as subordinate to a Supreme Reality, from whom they spring, in whom they subsist, and by whom they are organised towards a pre-conceived end." He discovers in ancient and modern thought the unconscious echoes of the secret voice of God—"the variables of Truths for ever constant."

It is gratifying to see a prebendary of the Church place