

pared to follow the same reasoning in regard to the vegetable kingdom. The plant assimilates the manure which is suited to its growth and development, and rejects that which is not so. Is this choice a proof of psychic life? Many would hesitate to reply in the affirmative. For such M. Binet's argument would prove too much, namely, the psychology of plants as well as animals.

Our space will not allow of a complete analysis of this book, but we may conclude by M. Binet's *résumé*, that simple cellular psychology has no foundation and is a mere conception of the mind, and that everyone has so far failed to demonstrate that "the movements of the living being, in moving towards a distant object, can be explained merely by a chemical affinity acting between that being and that object. It is certainly not chemical affinity that is acting, but much rather a physiological need" (p. 115).

Whatever may be the ultimate verdict of scientific men upon these views, there can be no doubt of the great ability with which the author has supported his thesis, and we recommend our readers to obtain this treatise for themselves.

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*Les Frontières de la Folie.* Par le Dr. A. CULLERRE. Paris : J. B. Baillière et Fils, 1888.

*Traité Pratique des Maladies Mentales.* Par le Dr. A. CULLERRE. Paris : J. B. Baillière et Fils, 1890.

M. Cullerre has displayed great literary merit and a wide range of knowledge in these two works, the former of which is to be regarded as to some extent an introduction to the latter. At the same time, there is a certain amount of overlapping. The author comments upon the contrast between the credulity of the public in regard to medical matters, and their incredulity whenever mental maladies are discussed. The visitor to an asylum can scarcely believe that he sees a company of lunatics, for he has been led by books to expect to see a number of chattering maniacs. M. Cullerre quotes an academician who wrote: "Joan of Arc has by some been burnt, and has been explained by others. The English have made a martyr of her, the philosophers have called her hysterical. I prefer the English." Another academician regards her as having possessed

the lowest order of mind, as if, exclaims our author, to discover a natural explanation of their genius, was only to lower great minds. It is pointed out that a slight touch of mental disorder is not altogether a disadvantage in the world, so that, if it were stamped out, civilization would be stamped out also, not in consequence of an excess of wisdom, but an excess of mediocrity.

The first work enters into the nature and origin of insanity, as well as its boundaries; the physical, intellectual, and moral signs of hereditary degeneration. A chapter is devoted to various mental obsessions, including agoraphobia; the insanity of doubt, the dread of contact (*délire du toucher*), onomatomania, arithmomania, coprolalie, and the blaspheming mania of Verga. The employment of the word "obsession" has scarcely taken so definite a position in our psychological nomenclature as in that of France. It is a useful term, however, as distinct from delusion or hallucination. The irresistible desire to pronounce words, from which the patient revolts, is well expressed by the word in question. The French employ the word *obsédés* for those who labour under this form of mental malady, and it would be well for us to introduce the corresponding substantive, the obsessed. Impulses to suicide, homicide, intemperance, theft, purchasing (*oniomanie*), to gamble, to burn, form the subject of another chapter. They are not an object of obsession in a technical sense, although the author incidentally employs this expression. Under the important heading, "The Eccentric," M. Cullerre describes the unstable, the adventurers, the extravagant, the sordid, the proud, the dissipated, the inventors, the dreamers, the Utopian. A separate work might well be devoted to eccentricity, which has hardly received the attention from alienists which it deserves. The insanity of persecution is treated of in another chapter. Truly, as the author says, if there is one form of mental disorder more clearly marked out than another, it is this. It is generally developed in regular order—first a period of restlessness, and of general defiance; distinct hallucinations and disorders of sensation occur. Next, delusions become organized, and take definite form. After months, or even years, ideas of grandeur arise, the patient becomes a megalomaniac until his mind becomes weakened, and he ends his days in dementia. He well describes the symptoms of the hereditary form of the same mental disorder. He is the fantastic, ill-balanced being in whom, from infancy, may be recognized the marks of degeneration, including facial asymmetry, various

nervous troubles, and precarious outbursts of excitement. In adolescence is an example of reasoning eccentricity; he is intolerably conceited, and begins to pose as the victim of persecution. Contrary, however, to the true type already described, he has no systematized delusions of persecution, and is free from hallucinations. Indeed, his notions, false as they are, rest upon some plausible foundation; he rarely becomes demented, and is more likely to end in apoplexy. He remains all his life on the borderland of insanity. Intermittence may mark the course of such a life, there being periods of exaltation, and intervals of calmness contrasting with the abnormal condition. It is characteristic of this hereditary form that the patient, under the pretext that he is persecuted, becomes himself a violent persecutor—unscrupulous and imperturbable. He also besieges the Courts of Justice. For several instructive examples we must refer to the work under review.

Under the same head (*persécuteurs*) we have a sketch of the subjects of the *Délire de la Chicane*. They are called *processifs*. This insanity is closely related to that of persecution, or moral mania, and is hereditary. Signs of degeneration, such as cranial anomalies, are present. The moral sense is perverted, and selfishness is a ruling passion. Lying is a besetting sin, and they will not brook any contradiction. An outburst of insanity occurs from a trivial cause, as the loss of an action, &c. He regards himself as a martyr, and the judges as deceivers. They are amongst the most dangerous members of any community. A third-class of hereditary *persécuteurs* are the jealous, who are irresistibly driven by their morbid feeling to commit crime. Then there are the mystics, fanatics, and erotomaniacs. Dr. Ireland's recent work, reviewed in this number of the *Journal*, affords ample material for the study of this class. Under the designation of the "*pervertis*," we have four great classes, the hysterical, the liars, simulators, and criminals. Sexual anomalies and perversions fill one chapter, another is devoted to legal medicine in relation to insanity. The tenth and last chapter treats of mental disorder and civilization.

This brief outline will serve to show the wide range of subjects traversed by the author, and as we have already intimated there are points in common between "*Les Frontières de la Folie*" and the "*Traité Pratique des Maladies Mentales*." The latter contains a historical sketch of the insane, a full description of the symptoms, prognosis, diagnosis, and pathology of mental disorders, ending with an account of the

legislation for the insane which has been adopted in France. The work is a manual, and can be recommended as clear in its style, methodical in arrangement, and of practical utility.

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*London (Ancient and Modern) from the Sanitary and Medical Point of View.* By G. V. POORE, M.D., F.R.C.P. Cassell and Co., 1889.

We take the earliest opportunity of drawing the attention of the readers of this Journal to Dr. Poore's little book on ancient and modern London, which is described from a sanitary and medical point of view. It contains an account of the College of Physicians, which is well told. An engraving of Linacre's house, taken from a print in the "Gold-headed Cane," is of interest, seeing that he was the founder and the first President of the College. A section on the "Severance of Medicine and Surgery" brings into clear relief this important historic point. On the other hand, the physicians were an outgrowth from the priests. If we are not mistaken, the evidence of this union—the granting of the degree of M.D. by the Archbishop of Canterbury—was illustrated by the doctorate of Willis, the clerical physician of George III. when insane. On the other hand, surgeons were originally barbers, who in the course of time drew teeth from the mouth, and blood from the arm. In 1308 the London barbers were incorporated into a guild, and in 1460 the Guild of the Barber-Surgeons was a City Livery Company. An Act passed early in the reign of Henry VIII., for appointing physicians and surgeons, contained a preamble in which the science and cunning of physic and surgery are spoken of as being exercised by a great multitude of ignorant persons, of whom the greater part have no manner of insight into the same, nor in any other kind of learning. They are represented as using sorcery and witchcraft, to the high displeasure of God, great infamy to the faculty, and the grievous hurt, damage, and destruction of many of the King's liege people. It was provided that "all practising medicine and surgery should be previously examined, approved, and admitted by the Bishop of London or the Dean of St. Paul's, London, or for the country by the Bishop of the Diocese, who shall call to his aid for this purpose four doctors of physics, and for surgery other expert persons in that faculty." This Act must have exercised a beneficial effect. Dr. Poore has given only a brief reference to Bethlem Hospital.