

The Japanese, in speaking of a white soul, mean a man not necessarily virtuous, but pleasant to do with and agreeable to those around him. By a black soul they mean a disagreeable, contumacious fellow. Milton says:—

Welcome pure-eyed faith, *white*-handed hope,
Or that crown'd matron sage, *white*-robed truth.

On the other hand, of course, white denotes fear or cowardice. Dante uses the expression, "*White* with envy." We speak of a white-livered man, and use the term, "Showing the white feather." Lady Macbeth says:—

My hands are of your colour; but I shame
To wear a heart so *white*.

And Macbeth says:—

Go, prick thy face and over-red thy fear,
Thou *lily-liver'd* boy. What, soldiers, patch!
Death of thy soul! those linen cheeks of thine
Are counsellors to fear.

And again:—

Reason and respect makes *livers pale*, and lustihood dejected?
Let *pale-fac'd* fear keep with the mean-born man
And find no harbour in a royal heart.

In connection with moral qualities black seems invariably the symbol of anger or wickedness. Pope speaks of "the morals *blackened*," and Shakespeare says, "*Black* is the badge of hell, the hue of dungeons, and the scowl of night." Red is naturally associated with war and bloodshed, and also with shame. Purple seems a type of nobility. We speak of "being born in the purple" and "blue blood" (probably synonymous with purple in this case), and we find the four cardinal virtues often represented as clothed in purple.

In conclusion, we must leave our readers to get "Soul Shapes" for themselves, as the diagrams must be seen to be appreciated. They forcibly remind one of George Herbert's lines:—

O, what a sight were man, if his attires
Did alter with his mind,
And, like a dolphin's skin, his clothes combined
With his desires!

Les Aliénés et les Asiles d'Aliénés. Par le Docteur JULES FALRET. Paris: J. B. Baillière et Fils. 1890.

A number of articles, fifteen in all, comprising contributions to the "Dictionnaire Encyclopédique des Sciences Médicales," "Archives Générales de Médecine," and

“*Annales Médico-Psychologiques*,” together with discourses delivered before the “*Société Médico-Psychologique*,” and an article, “*La Colonie d’Aliénés de Gheel*,” being a report drawn up in the name of a commission nominated by the “*Société Médico-Psychologique*,” are here collected together to form a useful volume by their author, le Docteur Jules Falret, physician to the Salpêtrière, which cannot fail to be of the deepest interest to the alienist.

These articles all appeared at one time or another between 1862 and 1876. They are, therefore, not new to the profession, nor are they the less interesting on that account. One thing that can be said is that we have here, in one volume of some 560 pp., some of the experiences and ideas of an eminent alienist physician, who has devoted many years of his life to psychological medicine.

The work opens with an account of “*La Colonie d’Aliénés de Gheel*” (1862), its organization and the regulations which govern it, its advantages and disadvantages. The little Belgian village of Gheel has been of service in making people see that a good deal more liberty can be permitted the lunatic than was formerly supposed to be possible.

The first serious attempt at internal organization dates from 1838, when the local authority issued laws to regulate the connection which should exist between the inhabitants and the lunatics; a commission of inquiry was nominated in 1841 by the Belgian Government. The law on lunatics in Belgium was promulgated in 1850, and a special regulation on the establishment of Gheel in May, 1851.

M. Falret does not see in this mode of giving aid to lunatics a system completely different from that of asylums, but that it is another application of the same principles which preside over both, at the same time pointing out two important points in which the colony of Gheel differs from other modes of treatment, namely, the great liberty of circulation and the life in the midst of families not insane.

“*Des Divers Modes de l’Assistance Publique Applicables aux Aliénés*” (1864) is the title of the next article, which M. Falret proceeds to discuss under the following heads:— Keeping lunatics in their families before placing them in special establishments, or after a more or less prolonged stay in an asylum; placing them in isolated houses, and in the families of strangers; the formation of lunatic villages after the manner of the colony of Gheel; and, lastly, the formation of agricultural farms.

M. Falret lays stress on the great difficulty of distinguish-

ing in practice whether a lunatic is dangerous or not, and if only dangerous lunatics are to be admitted into asylums it would be difficult to decide what cases come under this category. He thinks that an official inspection of private lunatics ought to be instituted in France as it is in England, but he condemns the system of placing lunatics in the houses of people far in the country "without control or sufficient security, without proper inspection, without medical or administrative centralization." He considers that the only way it can be tried is by placing them in houses near an asylum, where they may be under continual observation, and cites the experiments made by Dr. Roller, of Illenau; Dr. Bucknill, in Devonshire; and Dr. Robertson, at Haywards Heath, where such an attempt was attended with a certain amount of success. When the doctor can select his cases and the class of people amongst whom he will place them, when he can have them under his immediate supervision and can bring them back to the asylum if circumstances make it necessary to do so, then is the plan worthy still further trial. Under the formation of lunatic villages, on the plan of the colony of Gheel, he sets forth the advantages and disadvantages of the colony; the former being the greater liberty of circulation permitted to the insane, their greater moral well-being resulting from a less monotonous and a more social life, and that work is made more attractive and easier for them, the disadvantages to be taken into account being the difficulty of treatment and of supervision, the delivering of lunatics, without sufficient control, into the hands of peasants, who may, perhaps, sometimes abuse this charge, and that in case of illness they would not be able to get the same amount of treatment which a well appointed asylum would afford. Fourthly, M. Falret discusses the formation of agricultural farms as branches of lunatic asylums, and thinks that such ought to be attached to all asylums in every country. But it remains yet to be proved whether the colony system would be more economical than asylum farms. Can the expenditure be diminished by the work of the lunatics on the farms? What proportion of the lunatics in an asylum would be capable of agricultural work? And what relation would the amount of work done by them bear to that done by average farm labourers?

The article "L'Asile Médico-Agricole de Leyme pour le Traitement des Aliénés" (1863) will well repay perusal, in conjunction with the two foregoing.

"Responsabilité Legale des Aliénés" (1876) is a forcible

article which has been contributed to the "Dictionnaire Encyclopédique des Sciences Medicales," and in which M. Falret gives an historic account of the laws of England on the responsibility of the insane, and compares them with those of the United States, France, and Germany. He traces the changes which took place in the English law, remarking how changeable were the principles of legislation, and how variable and uncertain in their application. He quotes from the reply of the judges to the third of a series of questions submitted to them by the House of Lords in the case of MacNaughten for the murder of Mr. Drummond, and adds, "Such is the actual state of English law. It is not astonishing that with a criterion so arbitrary and wavering as that of discerning right from wrong, in each particular case, the judgments given were uncertain and contradictory, and often dependent on hazard rather than on a sound interpretation of the facts." In France, Article 64 of the Penal Code decides the matter of responsibility thus: "There is neither crime nor offence if the accused was in a state of insanity at the time of the act." Then follows a lengthened refutation of the medico-legal doctrines of partial responsibility.

To the "Affaire Jeanson" eighty-eight pages are devoted. It is a complete examination of the reports and documents in the case of the youth Jeanson, tried for setting fire to the seminary of Pont-à-Mousson, in which he was an ecclesiastical student, and for the homicide of one of his comrades in 1868, and sentenced to twenty years' hard labour at the Assize of Nancy (which sentence was annulled by the Court of Appeal, and the case then went before a jury at Metz), together with an analytical exposition of the facts of the case, in which M. Falret maintains that the accused was totally irresponsible for his acts.

Dr. Falret deals ably with the subject treated of in the article "La Consanguinité" (1866). He gives a concise account of the arguments adduced for and against consanguineous marriages, and points out the errors likely to occur in compiling statistics relating to this much debated question.

With the articles "L'Amnésie" (1866), "L'Aphasie" (1866), "La Fonction du Langage Articulé" (1866), and "L'Emploi du Bromure de Potassium" (1871), this valuable work concludes. It is written in M. Falret's customary forcible style, and will command the attention of alienists in England as well as on the Continent.