

About 50 pages are devoted to the nervous system. We should have expected to find the localities of the cerebral motor centres indicated. The table of the spinal nerves is very complete. As a handy book of reference it can be recommended. Dr. Young is the Assistant Demonstrator of Surgery in the University of Pennsylvania.

The Philosophy of Mysticism. By CARL DU PREL, *Dr. Phil.*
Translated from the German by C. C. Massey. 2
Vols. London: George Redway, 1889.

This is a work of original speculation, which, however far it may fall short of a rigid scientific basis, forms an interesting subject of study. It is claimed that Carl du Prel is the first to have shown that somnambulism and allied conditions are not morbid in their nature, but constitute a higher plain of normal sleep, while the remarkable phenomena developed by somnambulism are merely an exaltation of ordinary dream life. The aim of the work is to level up, not to level down—that is to say, sleep and dreams are regarded as of higher significance, not somnambulistic phenomena of lower import. It will be seen that the lines upon which this work is written are of a transcendental order, and not on those of recognized cerebral physiology. This fact, however, ought not to prevent our considering whether an original mind may not throw out some fresh ideas worth picking up among much which may be considered unscientific chat. We are not one of those “critics who are only able to explain every departure from their opinions by the insanity of the author.”

Let us hear what a Mystic has to say in regard to natural somnambulism. After some preliminary general observations, the author maintains that somnambulism produces susceptibility to *finer* influences than are received by the senses of the waking person. Hence the sense thus educed releases faculties of a superior order. Still, the writer warns us against overestimating this condition. The will is passive, and therefore the associated mental condition is to this extent beneath that of man when he is awake, although, as asserted, there is a transitory exaltation of the faculties, unknown to us when our senses are cognisant of the external world. So far the author can be followed, but then comes a speculative suggestion, which can have no practical interest for the mental physiologist. Are there, upon other planets, beings of more favour-

able constitutions in regard to sensibility, who possess normally the full development of the faculties temporarily called into operation in certain phases of somnambulism? It is claimed that it follows on the principles of evolution that the present organization of man is but rudimentary to his future development. Somnambulism anticipates man's biological successor. As to ordinary dreams, while at first sight they resemble the materials of our daily life thrown together disconnectedly—

“ Dreams are the interludes which fancy makes ;
When giant reason sleeps, the mimic wakes,
Compounds a medley of disjointed things,
A court of cobblers or a mob of kings.”

—yet further consideration shows that dreams have their positive sides. He who sleeps experiences influences which before remained below the threshold of sensibility from the interior bodily sphere. Faculties latent when we are awake become conscious of a transcendental world into which a transcendental Ego enters. It comes to this, that we all of us have a double consciousness and a double Ego, one on this side, and the other on the other side of the normal threshold of mental life and consciousness. Hence when the somnambulist awakes he loses memory of his dreams, and passes back into the mental life which was suspended when he went to sleep. The author proceeds to introduce clairvoyance, and asserts that somnambulism is the condition, without which it cannot arise, but not the cause from which it springs—just as ordinary sleep is the condition, not the cause, of the inner-waking which is manifested as dream. We are here in the realm of unaccepted facts, or rather, statements. It is easier to allow that the sleep of somnambulism may be one of the forms of the curative force of nature.

Unfortunately du Prel is not content to stop here, but advocates the curative instinct of “somnambules,” which is likely to encounter in the future, as it has done in the past, “violent attacks from physicians.”

We have given the author's mode of treating somnambulism as an illustration of the general style of the work, and we are afraid the reader will not think that the path on which he is invited to enter will satisfy his scientific instincts. A chapter follows on the faculty of memory, in connection with which some facts are prominently brought forward which afford interesting reading.

The concluding chapter of the work is entitled "The Monistic Doctrine of the Soul." Here the theory is still further insisted upon that to psychical indications in man we must look for the field of future evolution. Their abnormal functions must be studied from the Darwinian point of view. By a very different route our author thus arrives at the same point as that from which Romanes starts, another illustration of the truth that extremes meet.

Here we must leave the author of a book which is sufficiently suggestive, but is deficient in digestive power in regard to psycho-physical phenomena.

Old Age: The results of information received respecting nearly nine hundred persons who had attained the age of eighty years, including seventy-four centenarians. By GEORGE MURRAY HUMPHRY, M.D., F.R.S. Cambridge: Macmillan and Bowes, 1889.

Among the various satisfactory results of the "Collective Investigation Committee" the book now under review is second to none in interest. The amount of labour expended upon the work must have been very great indeed. Professor Humphry is to be congratulated on the completion of his labour, and the medical profession, as also the general community, are to be also congratulated on the mass of information placed at their disposal, analyzed and digested as it has been by the author. The relation of old age to psychology is a very close one. When we turn to the chapter which treats of maladies of aged persons based upon the examination of reports upon 824 persons between 80 and 100 (340 men and 382 women between 80 and 90, and 92 men and 110 women between 90 and 100), we find under "brain affections" that surprise is expressed at the frequency with which attacks of unconsciousness, even when followed by a paralytic seizure, are more or less recovered from.

Twenty-five such cases are recorded of this kind, hemiplegia being the most frequent form and convulsions being sometimes present. Complete recovery occurred in some instances. A man suffered from three attacks of paralysis, at 82, 85, and 86, and one woman, in addition to several attacks of unconsciousness, had left hemiplegia and convulsions at 78, paralysis of the left hand at 82, and severe apoplexy at 89, after which she was able to get about again,