

has had to be conceded, otherwise replacement in the asylum offered the only outlet. And it is well to have in mind also that demented and chronic lunatics often possess vigorous—nay, gluttonous—appetites, requiring, as I have been pitifully told by an applicant for an increase to her weekly dole, an egg or ham and egg to breakfast and meat to dinner for satisfaction. Thus it may well be feared we have a long and painful journey to travel, as well as a bitter experience to undergo, ere we arrive at that higher and happier civilization some of our neighbours are boastingly said to have attained to, which regards the introduction of an alien and a lunatic into the family as an advantage and a boon.”

The Blot upon the Brain. Studies in History and Psychology.
By WILLIAM W. IRELAND, M.D. Edin.

The work consists of thirteen distinct chapters, as follows:—(1) On Hallucinations. (2) The Hallucinations of Mohammed, Luther, and Swedenborg. (3) The Character and Hallucinations of Joan of Arc. (4) The Hereditary Neurosis of the Claudian-Julian family, of Mohammed Toghlaq, Sultan of India, of Ivan the Terrible of Russia, and the Romanoffs. (5) The Hereditary Neurosis of the Royal Family of Spain. (6) On St. Francis Xavier. (7) On Fixed Ideas. (8) Folie à deux. (9) On Unconscious Cerebration. (10) Thought Without Words and the Relation of Words to Thought. (11) Left-handedness and Right-headedness. (12) On Mirror-writing. (13) On the Dual Functions of the Double Brain.

Several of these papers will be already familiar to our readers, and to the readers of “Brain.” A part of the paper on Xavier was reprinted from the “Quarterly Review,”

It is always well to get the unpleasant part of a review over first. To begin, then, we cannot think that Dr. Ireland has been happy in the title he has chosen. The title conveys no particularly distinct idea in itself, and to the controversial chapters, such as the one on Unconscious Cerebration, it does not apply. To many of the others it only applies incidentally where isolated examples of mental perversion may be chosen in illustration of a particular theory. We cannot think it sufficient that he should cite the poet-laureate as an assumed authority. Again, a blot is a thing

wholly a blot, wholly black and differing from the surface which it spoils. It has no white nor dark side. But if morality be the highest test of the value of life, the blot of sense-perversion—sense-perversion which admittedly may be unaccompanied by illusions or hallucinations of belief—may in one sense have both a white and a dark side. It is scarcely open to question that much if not all of the greatness of the great men and women, such as Socrates, Joan of Arc, Pascal, Swedenborg, referred to by the author, was owing to the peculiar form of sense-perversion which led their lives into a new channel from the first. *Folie imposée*, as Dr. Ireland might perhaps choose to term the influence their lives have left behind, in defence of his title. But this is in truth the white side of the blot, just as the dark side is to be found in the lives of Caligula and Nero, and Agrippina the mother of Nero, and Ivan the Terrible. May not the benefits to humanity conferred by the former, the ethical legacy of Socrates, the heroism of Joan, the dispersion of the old-world theological fallacies to be gained from an unbiassed study of Swedenborg, be justly weighed against the horrors and atrocities perpetrated by the latter?

Again, *apropos* of Mohammed, we need not remind Dr. Ireland that the whole question of religious inspiration is closely allied to that of hallucinations—hallucinations of which the ultimate source, as Brièrre de Boismont says, “must always remain hidden”—a fact which, in our opinion, might perhaps have suggested to him, out of courtesy to his possible opponents, a little less trenchant title for his work.

“Dans l’antiquité,” writes Brièrre de Boismont, in the preface to the third edition of his learned work, “des Hallucinations” (Paris, Baillièrre, 1862), “Socrate le promoteur du dogme de la Providence, le fondateur de la morale; au moyen âge, Jeanne d’Arc l’héroïne populaire et la libératrice de la France; dans les temps modernes, Pascal le penseur sublime, l’éternel honneur *de la raison*” (the italics are our own) “déclarés fous, hallucinés au nom de la physiologie du cerveau que nous savons si bien, telle est l’origine de ce livre.”

Perhaps the Frenchman is a little grandiloquent, but he is also a little—shall we say—more considerate than Dr. Ireland, in his manner of approaching the subject.

But so far we may go with our author as to admit the inevitable *lusus naturæ* implied in insanity and all allied phenomena and if the brain be but the passive instrument of the *ego*, as we ourselves are in the habit of supposing, no one can feel

aggrieved at condemnation which is at least purely of a physiological character.

The opening sentence of the first chapter rather surprised us. In Mr. Sully's work on Illusions, which, to our mind presents the most complete and comprehensive summary of all mental errors, we do not remember to have observed any class characterized as "delusions of the senses." We do not say that the term is bad; it may well be used, *e.g.*, to express those states of mind where chronic sense-perversions are productive of, and associated with, illusions of belief, but the term should not have been introduced without an explanation of what it was meant to imply.

In the opening chapter on Hallucinations, we think that the author has adopted a too externally peripheral treatment of causes. The five causes of hallucination, as given by Griesinger, are (if we remember rightly), as follows:—

- (I.) Morbid emotional states.
- (II.) The outward calm between sleeping and waking.
- (III.) The action of drugs, such as "hachisch."
- (IV.) Profound mental depression.
- (V.) Special diseases of the organs of sense.

Of these it will be seen that only one relates to the external periphery. A number of other special causes might be quoted; all would tend to indicate the demand for psychic and psycho-sensorial, rather than purely sensorial investigation.

The types selected by our author, such as Swedenborg and Joan of Arc, seem specially to demand it. The main issue of their cases cannot at all be justly estimated without it.

We are inclined to think that the omission results from our author's modesty, or from his unwillingness to enter the wider philosophical and controversial arena implied by such investigation; certainly not from his ignorance of the points at issue, or want of psychological acumen.

That he is aware of the truth of what we have said appears from the following passage (page 30):—

In those cases where the conception in the mind precedes the hallucination, we may suppose that the wave of irritation commences in the brain and descends downwards to the sensory tracts, and even to the extremity of the sensory nerves. Having been first realised as a mental image, on passing down to the sensory region it appears as a sensory impression, in the optic tract as a spectre, in the auditory tract as a sound, and so on. . . . The exact conditions under which this takes place are not known to us. . . .

A very candid admission, but it is here that investigation is required. Instead of quoting, as the author has done in this chapter, cases from the works of Baillarger, de Boismont, and others, we think he should have given us the benefit of his opinion as to the *ultimate source*, the primordial causation of these phenomena. We notice, however, here and there, a very shrewd remark bearing on the question. Take the following from the chapter on the Dual Functions of the Double Brain (p. 317):—

Those who hold that epileptic fits have their point of departure from irritation of the grey matter of the brain, have a difficulty in showing how the excitement arising from any injury to one hemisphere is propagated to the other hemisphere, so that the spasms in regular order affect one side of the body after the other, and the disturbance passes to the uninjured hemisphere, involving total unconsciousness.

Do not these facts seem to indicate an origin for the epileptic furor, and perhaps also for the hallucinations which accompany it, nearer to the *ego and dynamically prior in controlling power* to the reflex or automatic action of either hemisphere? But where that may be it is not for us here to express our opinion.

If the author had devoted his attention to this point, he would not in all probability have had to make the candid confession of his inability to advance a plausible theory in reference to the hallucinations of poor Joan. "The great difficulty of course," he says (page 74), "is to give a rational explanation of her early delusions, which seem to be connected with hallucinations of hearing and sight. I cannot say that I have any clear explanation to give."

The fact that Dr. Maudsley has written articles upon Swedenborg should not, in our opinion, have precluded Dr. Ireland from giving us the benefit of his careful consideration of this, at least, the most remarkable case of hallucinations on record. The method pursued by Dr. Maudsley in the articles to which Dr. Ireland refers, seemed to us when we read them to be according to one of the cardinal principles of military tactics—viz., to concentrate all your forces upon the weakest point of your opponent's position. In warfare, perhaps in politics, such a course may be advisable—justifiable even. But to calm investigations in search of truth, it is wholly inapplicable, and it may be much worse. It displays preconceived judgment, formed rather from personal *animus* than from the investigations themselves. It is therefore a

sign of weakness. Now, from this weakness, at least, we will say that Dr. Ireland, throughout the whole of his faithful and laborious work, is wholly free. Never do we remember to have met with any thinker who displays a nobler and more reliable power of calm and unbiassed philosophical investigation. Let us all give him credit for this high quality. We feel sure that if he should in the future care to devote his attention to the subject of Swedenborg, whatever he may write will be read with interest and profit. But to those who, for any purpose, have been careful students of the life and writings of Swedenborg, his manner of skimming over the subject in the present volume will certainly prove anything but satisfactory.

Perhaps he will allow us to suggest that, if he will follow the method indicated by us, he will arrive at a more satisfactory conclusion than he did with regard to Joan.

And now we have done with fault-finding. To the work, as a whole, we have nothing but praise to give. The extensive and accurate research displayed in the historical papers, together with the author's judicious and highly interesting choice of facts throughout; the profound acumen and care evident throughout every page of psychological analysis, are sufficient to render this work valuable both to the general reader and the specialist in mental physiology. The later chapters abound with a most interesting, and in many cases, new collection of pathological facts. Of the historical papers, perhaps the most interesting after all is that which relates to Joan. The sad story of her life of heroism is excellently and truthfully told. How she was born at Domremy, and as a child was sent to keep sheep. How at thirteen years of age she first heard "a supernatural voice," from which time she was continually urged by her voices to proceed to the seat of war and deliver her country from the invader. She saw visions, St. Michael and others. "I saw them," she said to the judge, "with my own eyes, as plainly as I see you; and when they retired from me I wept, and much I wished that they would take me with them." Then came her triumphant entry into Orleans with her soldiers. The events that follow are known to all—how success followed success, until the Dauphin was crowned at Rheims. Joan "preserved her virginity, she tried to discourage gambling, would not suffer profane language, and had the credit of getting la Hire to give up swearing." Then the scene changed; she was wounded, fortune forsook her, she

became unsuccessful, she was persecuted, she was betrayed. She was taken prisoner, she was insulted by the English, and forsaken by those to whose service she had devoted her life. She was maltreated, she was tried and condemned, she was burnt alive as a witch. "The voices reproached her for her abjuration, and said that she ought to have resisted to the last." Though Dr. Ireland has no explanation to offer, our readers will find the story of Joan's life told in the most graphic and interesting manner throughout.

Whether the knowledge of evil be in itself an evil, is a point open to argument; the insanity of power as described in the history of the Claudian-Julian family, to say the very least of it, is a sufficiently revolting picture. The author refrains from quoting the stock classical extracts, and gives us an original and interesting narration of the depravities of those times. But even these are impaired by the terrible string of atrocities perpetrated by Ivan, whose last deed, as all the world knows, was to slaughter his own son. When years ago we chanced to find ourself for a short time in the holy city of Moscow, we remember having our attention drawn to a curious little niche in the Kremlin where Ivan was wont to show himself to his subjects at times; and we remember bumping our head against the low doorways of the seven-cupola'd church, the eyes of whose architect, we were informed by the Polish *valet de place* who condescended to chaperon us, Ivan had caused to be put out, in order that he might not build another so well. This comparatively unimportant fact is not, we think, thought worthy of mention by Dr. Ireland; but the atrocities which are related by him do surpass in horror everything we had previously conceived, from hearsay or history, of Ivan. Ivan must assuredly have been a blackamoor, in whom the heredity of blackness was so strong that it is doubtful whether he could ever have been washed white in time. There is no whiteness whatever in this part of "the Blot," at any rate.

The Spanish chapter is quite a relief, coming after the portraiture of such horrors as these. Why did not Dr. Ireland tell us a little about Philip the Second, and the eccentric building of that curious Escorial? There is one little tit-bit here which we cannot refrain from quoting. It was proposed to marry Juana, the daughter of Ferdinand and Isabella, to Henry VII. of England. We learn that the King was willing to marry Juana whether sane or insane, *especially as it was*

understood that her derangement would not prevent her bearing children! Dr. Ireland quotes De Puebla as his authority.

There is no king in the world who would make so good a husband to the Queen of Castile as the King of England, whether she be sane or insane. If the insanity of the Queen should prove incurable it would perhaps not be inconvenient that she should live in England. How thoughtful of those Spaniards! The English seem little to mind her insanity, especially since he has assured them that her derangement of mind would not prevent her from bearing children.

Henry VII. seems to have been rather hard up for a wife, almost so much so as to give us reason to suppose there might be some hereditary warrant for the wife-mania which manifested itself so remarkably in Henry VIII., his son. But, seriously speaking, it would of course be difficult to say what conclusions we should be entitled to draw from the above facts as to the life at Court in those days.

No one who is accustomed to think, or write, or speak much about hereditary disease, should be without Dr. Ireland's book, as it abounds with most interesting and remarkable historical facts which will be found exceptionally useful.

To turn our attention to the case of St. Francis Xavier. It will be remembered that the miraculous preservation of the dead body of this remarkable apostle to the Indies, who lived in the early Jesuitical times, has always been regarded as one of the best-attested miracles of the Roman Catholic Church. Dr. Ireland collects the different lesions noticed on the body as follows, giving in each case his authority:—

- (I.) There was a cut in the thorax over the region of the heart (Dr. Cosmo Sairania.)
- (II.) A cut in the abdomen (Ambrose Ribera, Inquisitor).
- (III.) A piece cut from thigh (Ribera and Bonhours).
- (IV.) A piece cut from arm (Nunez).
- (V.) Sundry bruises on the body (Nunez).
- (VI.) Effusion from face (Bartoli).
- (VII.) Effusion from both shoulders (Tursellinus).

And then he sums up as follows:—

Granting that the Inquisitor, in his hasty examination, mistook the abdomen for the chest, and that there was thus only one wound in front of the body, there is still enough to show that the thing was done more clumsily than needs have been. We may therefore prefer to believe that the body had been embalmed to the assumption that the laws of chemical decomposition were miraculously suspended in the case of the remains of Francis Xavier.

We think most of our readers will agree with Dr. Ireland.

We regret that we have no space left in which to notice the remaining interesting papers, or to enter into the controversy respecting the nature of what has been termed "Unconscious Cerebration." Our readers must procure the work for themselves, and whether they agree with Dr. Ireland's views or not, they will assuredly derive considerable benefit from the new and deeper lights of investigation which he throws everywhere upon the points at issue. The papers on "Wordless Thought," and "The Relation of Words to Thought," are especially worthy of prolonged consideration. But, alas! we cannot haul up "psychic manifestations," for examination from the deep seas of mind, as we may the *Bathybius*. Everything has to be done almost in the dark. Until we have a stable and recognised classification of the feelings in psychology, such questions as these will always remain of a controversial character.

The most valuable chapter from the physiological point of view is undoubtedly the specially interesting one on the dual functions of the hemispheres. This chapter abounds with most interesting illustrations from the annals of hysteropilepsy and experimental hypnotism. We cannot refrain from giving just one passage descriptive of double hallucinations, which the author translates from Bérillon:—

It is easy to produce in a hypnotised person hallucinations of sight on one side, and hallucinations of hearing on the opposite side. All that is needed is to describe an agreeable picture in the left ear, and to imitate the noise of firing in the right. Immediately the right side of the face expresses fright, while the left side still continues to express satisfaction. There exists, then, simultaneously in the brain two hallucinations of a different nature, excited by sounds applied to each ear, each hallucination occupying a different hemisphere. Otherwise it would be difficult to comprehend the opposite contractions of the face in connection with each of the hallucinations. As for the critic who says that the illusions and hallucinations brought on with hysterical patients in the somnambulistic period are merely simulated by the patients submitted to these experiments, there is only one reply to make, that it is not possible for any one, even a hysterical person, while in a waking state, suddenly to express joy on one side of the face and fear on the other.

The inductions of Bérillon are as follows:—

By certain means we can in man at the pleasure of the mesmeriser—

1. Suppress the psychical, motor, and sensory activity of one hemisphere of the brain.

2. Give to each hemisphere a different degree of activity.

3. The two hemispheres having an equal activity, we can create for each of them at the same time manifestations varying in their seat, their nature, and their character.

That is to say, the same individual may, in the hypnotised state, represent by each hemisphere a distinct being, each endowed with its own individuality.

Thus, each hemisphere being complete in itself (although in its sensory and motor action it is generally limited to one side of the body), and enjoying within certain limitations its own particular activity, one may say that man, in his mental, motor, and sensory functions, is really *double*; he possesses *two organs of ideation, two brains*.

"Yes," says Dr. Ireland, "but have we not had something like this before to demonstrate theories now as dead as the fancies of astrology?"

Dr. Ireland is thinking of the phrenology of Gall and Spurzheim, and the experiments of Dr. Elliotson, who thought that he had established it upon a secure basis.

We think that we should agree with Dr. Ireland. For there is undoubtedly a psychical *unity* underlying the duality of the hemispheres, of which the facts of hypnotism do *not* take cognizance. It is not, in fact, logical to speak of the psychical or sensory activity of a hemisphere, as Bérillon does in his first conclusion. It is a confusion of cause with effect and of effect with cause. The ordinary loose expressions of brain changes as being *concomitant* with mental activity, are equally misleading. For these also are simply associated as cause and effect, and are not co-ordinate with one another in time, as often seems to be implied in the conclusions drawn. Therefore it is surely wrong to imply that "man," the *ego*, in his "mental and sensory functions," may be a duality. And the source of the fallacy lies in the fact that conclusions are drawn and applied to man in his normal state, whereas the hypnotised man, or rather the organism which, under these conditions, represents him, is in an abnormal state. It is the same difficulty which exists in drawing conclusions from post-mortem examination of the brain, when it is impossible to show that the brain exists under the same conditions as it did during life.

Everything goes to show that the very condition of hypnotism itself is owing to a suspension of the activity and con-

trolling power of what we may describe as a psycho-substantial Unity wherever and whatever this may be.

For, anything that constitutes the self-hood of the individual himself is absent with consciousness, when he is in the hypnotic state.

The only conclusion that can truthfully be drawn from these experiments seems to us to be that in the hypnotic state, so far as there is automatic production of induced hallucinations there is duality of function.

But when the individual is de-hypnotised, when the *psychic unity* reasserts its controlling power, when consciousness returns, neither the automatism nor the duality are any longer apparent.

We must now take leave of Dr. Ireland, and in conclusion we may congratulate him upon having adopted throughout his work that judicious combination of the *style périodique* and the *style coupée* which is especially in harmony with the subjects upon which he writes: not wearying the ear with meaningless and monotonous cadences, but speaking to us conformably with the maxim of Quintilian, *non semper utendum est perpetuitate et quasi conversione verborum, sed sæpe carpenda membris minutioribus oratio est.*

W. H.

Hospital Construction and Management. By FREDERIC J. MOUAT, M.D., F.R.C.S., Local Government Inspector, &c., and H. SAXON SNELL, Fellow of the Royal Institute of British Artists. 280pp. London: J. and A. Churchill.* (*First Notice*).

Impossible as it must ever be to produce a treatise which shall deal exhaustively with a subject capable of such indefinite extension as that now before us, and so acknowledged by the joint authors of the work, whose title heads this paper, we may yet congratulate those specially interested in any form of hospital or asylum work on possessing herein so careful a record of diligent, varied, and detailed observation.

The man who should design and carry out a *complete* hospital or asylum structure (even so far only as present knowledge extends), must, we think, graduate in the schools both of medicine and architecture, for however skilful the architect, he cannot possess a constant readiness to apply

* See Journal, July, 1885.