described, and calling attention to the fact that psychical troubles arising from autointoxication of whatever kind present great general analogies, the author announces his intention of confining himself first to the detailed description of the mental disturbances connected with the principal autointoxications (gastro-intestinal, hepatic and renal), and, second, to showing that insanities arising from autointoxications of other sorts are practically identical in character with these. As a type he takes the mental disturbances arising in the course of gastro-intestinal autointoxications, describes first the nervous and elementary psychical troubles and then the true psychoses, considering separately those in acute and those in chronic gastro-intestinal affections.

Many of these morbid mental manifestations have undoubtedly a close relationship to neurasthenia, and arthritic heredity can be traced in many cases. Mixed forms also occur. The particular point made, however, is that by being able to recognize gastro-intestinal autointoxication as the chief underlying cause, and by applying treatment addressed to this condition, most of such cases can be improved--many cured. The author relates the histories of a number of illustrative cases, drawn both from his own and from the experience of others.

ALLEN.

243. THE LEGAL VERSUS THE SCIENTIFIC TEST OF INSANITY IN CRIMINAL CASES. Carlos F. MacDonald (American Journal of Insanity, 56, 1899, p. 20).

The plea of insanity as an excuse for crime is daily becoming more prominent, and this discussion by Dr. MacDonald is a very timely and valuable one. From a medical point of view the author holds that there is much need of the reconstruction of present tests for determining responsibility. Insanity and irresponsibility are convertible terms, and, according to our author, whenever the existence of insanity is clearly established the question of responsibility is practically determined. "Hence this question of responsibility for criminal acts is, strictly speaking, a medical one, and it can only be determined, especially in complex and obscure cases, by those who are practically familiar with the symptoms of mental derangement." The law holds that the question of responsibility is not to be settled by the mere *existence* of insanity, but by the *degree* or *extent* of its existence, and the legal test attempts to draw an arbitrary line between insanity and irresponsibility which is at variance with nature as studied by medical science. The law does not recognize a form of insanity in which the capacity of *distinguishing* right from wrong exists without the *power* of *choosing* between them. Which means the totally wrong position, known to most alienists, "that an individual who possesses a knowledge of right and wrong must necessarily possess the power of choosing the right and resisting the wrong with reference to any particular course of action, and that such a man is legally sane and responsible, no matter how far his mind may be unhinged in other directions." This position, Dr. MacDonald points out, is one taken as early as 1843, and it would seem that legal science, in this line, had not progressed beyond that time.

The real question of fact for the jury to determine in cases of alleged insanity in criminal trials, as pointed out by the writer, would seem to be the following:

1. Did the defendant at the time of the alleged crime have sufficient mental capacity to *rationaly* appreciate the nature and consequence of the act he was committing, and if so, had he sufficient power of will to enable him to choose between doing or not doing it?

2. If he had lost the power of choosing, with reference to the par-

ticular act, was the loss due to disease, and not to "heat of passion," intoxication or other self-induced temporary mental disturbance?

JELLIFFE.

244. OLFACTORY HALLUCINATIONS IN THE INSANE. F. St. John Bullen (*Journal of Mental Science*, 45, 1899, p. 513).

From a series of 95 cases in whom olfactory hallucinations were presumed to be present, collected from various asylums, the author presents some interesting observations. In a few cases the distinction between illusions and hallucinations were not possible. Such hallucinations are most commonly found among the chronic delusional psychoses, especially connected with persecutory ideas. The author does not believe that there is any direct relationship between the reproductive system and the sense of smell, but that there is some underlying connection cannot be entirely excluded. Inasmuch as smell occupies such a minor role in the relations of society, it seems that it is tardily affected in the breaking down of the insane, but if found it would seem to indicate some fundamental and grave defect. It can only be looked for when some close and often excited association is aroused, such as that of taste, or when some general implication of the senses, of a fundamental kind, exists. Much evidence must be required to show that an hallucination of the olfactory sense when occurring singly, is directly related to a morbid condition of the reproductive system, but when a connection is affirmed in the presence of several hallucinations—*i. e.*, of a general sensory disturbance—there must be a danger of overlooking other factors in the case. It is not possible, however, to write except as to the possibilities in this subject, for the authors who have laid stress upon an olfactory-sexual nexus may have had the very instances in support of their views that the present writer has failed to secure. Such an association would show much more distinctly when met with in early cases of insanity and among the more educated classes, whose sensations are better observed, and in whom the function of smell has been enlarged by more varied and numerous experiences than have fallen to the lot of the pauper inmates of asylums.

JELLIFFE.

245. CAUSES OF THE INCREASE OF SUICIDE. W. W. Ireland (*Journal of Mental Science*, 45, 1899, p. 451).

Ireland in a careful review of the general subject of suicide gives some interesting facts and ideas worthy of epitomizing. Among other things he says: "Most of the causes which impel men to seek their own death are the same in the sane and insane. People get weary of life and seek death because they are unhappy. Their misery overpowers the natural love of life. Self destruction in the sane naturally takes place amongst persons who feel hopelessly ruined or disgraced, or subject to some pain or overwhelming affliction, from which they are unable to escape. Though a few men may destroy themselves in cold blood, it may safely be inferred that before being impelled to an action so repugnant to nature, most men are in a very troubled or distracted frame of mind. For some time their minds have been unhinged; they have lost their appetite for food, or have been sleepless for many nights. The unquiet mind has acted upon the body, and the disturbed bodily functions have reacted upon the mind." A practice so widely spread as suicide undoubtedly has many causes, yet the mental factors are believed to be the most potent. Among these the religious feelings are interesting. Suicide seems most common among those holding materialistic or fatalistic doctrines, and it is to the supposed increase in materialism that the alleged increase in suicides in Europe and North America is due. And where agnosticism most abounds, as in large cities, suicides are most common. [Other factors abound in such places also.]

JELLIFFE.