

responds to countless auditory influences, from the noise of the great waters or of the wind in the trees to the rarest, most attenuated of symphonies, in which the ear delights, the stillness of night in solitary places."

Chapter XII should appeal most strongly to us; it is entitled "Imponderabilia," with the motto *Non pane solo vivet homo*. In this we have a most strong and timely protest against the self-satisfied science which would weigh and measure every emotion, every spiritual power or artistic gift, by grains of phosphorus or mechanical brain change.

That the author is son-in-law of our once Editor, Dr. Hack Tuke, should induce those who knew him to consider this most charming and suggestive book.

G. H. S.

On the Changes of Mood in Epileptics (Ueber die Stimmungsschwankungen der Epileptiker). By ASCHAFFENBURG. Halle, 1906. Pp. 55. Octavo.

In this little treatise Dr. Aschaffenburg recalls that the phrase "epileptic equivalent" was first used by Hoffmann in 1862 in advancing the theory that the usual epileptic attacks may be replaced by psychical derangements, so that delirium, delusions, or hallucinations may become the equivalent of convulsions and coma. This theory has been favoured by several distinguished neurologists.

In 1895 Aschaffenburg published his views upon the periodical changes in the mental condition of epileptics, which, he complains, met with little adhesion. He now appears, giving the result of new studies and combating the strictures of Heilbronner. He had fifty cases, all of them insane epileptics; twenty-seven of these were in the gaol at Halle for theft and other misdemeanours. Twenty-one of his patients had recognised epileptic attacks, and in all save one there were periodical variations in their mental states. Other twenty-nine cases are classed as epileptics, although they had no convulsive attacks. Fifteen of these had periodical variations of mood.

Aschaffenburg regards vertigo as a more frequent and more important symptom than the grand epileptic seizures. He gives as the result of his observations that changes of mood constitute a specific symptom in epilepsy. It is not, he tells us, the spasmodic attack, nor the vertigo, nor the mental derangement which is the most characteristic. The distinctive symptom is the periodical changes in the psychical condition which may be accompanied by convulsive attacks, or these may be absent. In explaining the character of these mental states the author may be said to be more inclusive than distinctive. In the periodical variations of cheerfulness and depression which visit dipsomaniacs he sees an analogy with what he has observed in epileptic insanity, so that he goes so far as to regard dipsomania as a form of epilepsy. Yet cyclical changes are common in insanity and in many other diseases, and even occur in health.

Aschaffenburg makes a differential diagnosis between epileptic and hysterical attacks, which in general is not difficult, although there are

sometimes cases where the two diseases closely approach one another. A great variety of symptoms attend epilepsy: eccentricity, irritability, intense egotism, sleep-walking, double consciousness. To generalise these into one definition seems very difficult. The author presents as characteristic marked intolerance to alcohol, with periodical depression, extreme egotism, and recklessness. Their explosions of excitement seem based rather upon an inward feeling of unrest and a check to the workings of thought than to any outward motives. Attempts to escape are frequent, from what he calls home-sickness (*Heimweh*). Epileptic imbeciles have a character of their own. They are droll in their sayings and doings; their egotism is very pronounced; they are passionate and irritable. Whether epileptic lunatics have a distinctive character from those affected with other forms of insanity is a question which many of our readers have good opportunities for resolving; certainly Dr. Aschaffenburg's views deserve attentive consideration.

WILLIAM W. IRELAND.

Part III.—Epitome of Current Literature.

I. Anthropology.

Lombroso's Place in General Anthropology [Cesare Lombroso e l'Antropologia Generale]. (Reprint from *L'Opera di C. Lombroso*, 1906.) Morselli, E.

The recent Congress of Criminal Anthropology in Turin was the occasion of a special tribute to Lombroso. To a collection of essays published in this connection, Professor Morselli, who is well equipped for the task, has furnished a somewhat lengthy appreciation of Lombroso's work. Without dwelling on the minor but serious defects of that work—the over-hasty generalisations, the inaccuracy of detail, the lack of critical temper—or more than touching on his own dissent at many important points, the author is mainly occupied with the creative aspects of Lombroso's work in medicine and biology, and with his exact relationship to his predecessors, when regarded as “the founder of criminal anthropology and the initiator of the naturalistic and anthropological method in psychiatry and criminology.”

When Lombroso's scientific career began, half a century ago, anthropology was only just born, and Lombroso was practically the first to realise the immense significance of the new science and its applicability to every phase of human activity. It becomes possible, as he puts it, to study man with the methods of the physical sciences, to substitute facts for metaphysical dreams, and to bring the whole history of humanity into the circle of natural knowledge. In this spirit he proceeded forthwith to study the insane, the epileptic, men of genius, and, above all, criminals. Until in 1859 Lombroso published his notable essay on the experimental method in the diagnostic and medico-legal examination of the insane no one had realised the importance of anthropological data.