

after it had been brought to the verge of destruction through a woman (according to popular belief, the unnatural mother of Charles VII. of France.) She believes herself to be the chosen of God, her angels and saints prompt her with increasing vehemence to fulfil her divine mission: thus arises before us the symptomatic picture of systematic monomania. According to the authoress Joan of Arc was not the victim of actual mental disease. What in her is pathological—for instance, the variety and number of her hallucinations more especially—belongs to the pathology of genius which borders so closely upon insanity. ‘In the genius of Joan of Arc lies the key to her story.’ “She is a genius of the first rank, perhaps the greatest of known female geniuses in the history of the world.’ Her great intellectual gifts, the logical sequence of her thoughts and the absence in her of ethical defects characteristic of chronic paranoia, distinguish her, according to the authoress, from this class. Very impetuous and filled with ecstatic ideas, the maid disregards the reality and imperfections of life; she must, therefore, like all incorrigible idealists, finally tread the path of martyrdom.

After the above we need scarcely remark that with respect to the theory of suggestion the authoress advocates the views of the school of Nancy as opposed to those held at the Salpêtrière.

Though the style of the work is occasionally rather diffuse and not free from repetition, the train of thought in the second part lacking more especially in sustained clearness and precision, the authoress’ merit in having investigated this interesting subject for the first time by the light of modern scientific knowledge, in having freed the character of this gifted heroine from prejudice, and further, in having delivered a spotless saint from the church ‘out of which there is no salvation,’ must yet be fully acknowledged. Notwithstanding this, the question as to the pathological classification of Joan of Arc may not yet be considered as finally settled. Nor can I agree with the view which the authoress, following Forel’s idea, takes of consciousness. In spite of all recent endeavours to prove in one and the same individual a double consciousness, a double personality, a double ego, we must yet emphatically insist that there is and can be only one undivided individual consciousness it may exhibit, however, a graduated series of states. Elsewhere I shall have an opportunity of treating this point more in detail.

LEIPZIG.

FRIEDR. KIESOW.

*The Pathology of Mind.* H. MAUDSLEY. London and New York, Macmillan & Co., 1895. Pp. XI + 576. \$5.

In this new edition of his well-known work, Dr. Maudsley practically presents a new book. The omissions are large and the addi-

tions many, while the topics generally are rewritten. The work is a clear, philosophical and in most respects admirable compendium of mental disease, and a good book for general psychologists to make themselves familiar with.

The most interesting part of the volume to us is Part I, which deals with 'The Nature and Causation of Insanity.' Dr. Maudsley recognizes two conditions of mental defect, which will serve to recommend his book to modern psychologists—*i. e.*, the hereditary condition of the patient and the social condition. Possibly too little weight is given to heredity as such, since very large emphasis is laid upon the transmission of the effects of personal life, such as sexual dissipation, alcoholism, etc. Yet the essential truth, that insanity means a bad hereditary strain, is presented at length. The social condition spoken of relates rather to the definition of insanity than to its cause; and it does seem that Dr. Maudsley has laid his finger on the true differentia of mental abnormality in making the sign of defect the patient's lack of complete harmony with his social surroundings. "Insanity means essentially, then, such a want of harmony between the individual and his social medium, by reason of some defect or fault of mind in him, as prevents him from living and working among his kind in the social organization."

The author also makes the point very clear that social conditions may be the controlling ones in putting in evidence on the one hand, or in effectually hiding on the other hand, an individual's inherent weakness. Social conditions often 'prop-up' and make socially continent a man of essentially bad heredity: and it is just as true that social strain may 'touch-off' a man of slight abnormal variation and make him a lunatic. An interesting section is that (pp. 78 ff) which lays emphasis upon the social aspects of crime.

With such excellencies as these to commend it—and the treatment of Parts II–IV on the details of the insanities, which constitute the body of the volume, added on this side of the account—it is a pity that the author has not kept abreast of current psychology better than he has. He holds to the old flat-footed associationism, with the simple reflex-theory of nervous action, to explain all psychoses by. And, as of old, so here also, Dr. Maudsley appeals to nervous action as the final term of explanation. A little reading of Pierre Janet, whose name does not occur in the index, would inform Dr. Maudsley of the way the more difficult mental abnormalities may be approached on the mental side. But even to appreciate such books as Janet's, Maudsley would have to know something more of the mental processes which go with attention, sentiment,

volition, and all the phenomena of segregation, abnormal syntheses, etc., than the old English associationism knew. For example, compare Dr. Maudsley's crude note on the 'Subliminal' (pp. 118-119) with Janet's patient treatment of the stigmata which illustrate it. Perhaps it is a practical aspect of this theoretical defect that leads Dr. Maudsley to show the pitiable *heartlessness* that he does in alluding to religion, and even to certain of the more refined bearings of morality. So great is this defect, taken as a whole, that the book must be looked upon as one of the latest and best works of a school of writers which is just about to be 'turned down' in the historical progress of the science of abnormal mind. For if we are learning anything in this sphere in these late years, it is that the adequate understanding of anomalies of *sentiment*—personal, social, ideal—is to supply the superstructure to the foundation long ago laid by the psychology of association. But the appreciation or elucidation of sentiment is not Dr. Maudsley's forte.

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#### NEW BOOKS.

- The Growth of the Brain.* H. H. DONALDSON. London, Walter Scott; New York, Scribners, 1895. Pp. 374. \$1.25.
- Die Seele des Kindes.* W. PREYER. Vierte Auflage, Leipzig, Griebner's Verlag, 1895. Pp. XI+462.
- Psychology in Education.* R. N. ROARK. New York, American Book Co., 1895. Pp. 312. \$1.
- Introduction to Philosophy.* FR. PAULSEN. Translated from the third German edition by F. THILLY, with preface by W. JAMES. New York, Holt, 1895. Pp. XXIV+437. \$3.50.
- The Principles of Morals.* T. FOWLER and J. M. WILSON. Oxford, Clarendon Press; New York, Macmillans, 1895. Pp. XXI+138+370. \$1.90.
- A Textbook in Physiology.* M. FOSTER. Revised and abridged (in one volume) from the author's work in five volumes. New York and London, 1895. Pp. XLVIII+1183. \$5.
- Die Seelenkunde der Menschen als reine Erfahrungswissenschaft.* M. BENEDIKT. Leipzig, Reisland, 1895. Pp. 372.
- Tempérament et Caractère selon les Individus, les Sexes, et les Races.* A. FOUILLÉE. Paris, Alcan, 1895. Pp. 378.
- Hedonistic Theories from Aristippus to Spencer.* JOHN WATSON. Glasgow, Maclehose; London and New York, Macmillan, 1895. Pp. XIII+248. \$1.75.