though they should not be spoken of, but as if they did not exist; the result being an incongruous medley of symptoms. It is this which always makes the difference between real cases of insanity and those of the story-teller. He says in one passage that Pauline was not mad. Now, without wishing to drive him to bay on the mere meaning of a word, if she was not mad, in the general acceptation of the term, what was she? The fact is that he has no definite idea of the case himself, and seeks refuge from giving a definition, in a shower of words. "There is no word, I can find," he says, "which [it] is fitting to use," and we certainly agree with him. No writer could put the whole of the details of such a case before ordinary readers; and while for not doing this we do not blame him, yet on the other hand he is to be censured for describing beauties which could not have been there, and suppressing many repulsive details which most certainly would, thus casting a glamour on the picture, and putting silly-romantic notions of insanity into the heads of people, making many a girl, no doubt, sigh and wish she could be a Pauline! This abstinence from everything which might disgust in the description of her mental state is all the more remarkable when we reflect that the author does not hesitate to touch on unpleasant matters when it suits his purpose, as where he describes with unnecessary precision, his hand in contact with the blood of the murdered man.

Such, then, is the wonderful creation which we have seen compared to *Ophelia*, and to *Undine!* There is nothing in common with either. Ophelia is sufficiently true to life to warrant one in expecting to find her counterpart in any large asylum, and indeed there are but few in which there is not at least one Ophelia; while Undine was professedly an imaginative sketch of what a being would be, not without a mind, but without a soul.

Practical Essays. By Alexander Bain, LL.D.

All Prof. Bain's writings may be termed whetstones of intellect. Whether they secure agreement or excite dissent, they seldom fail to stimulate the reasoning powers, and to stir up suggestive trains of thought.

The present volume consists chiefly of articles reprinted from magazines. All of them are interesting to those who have at heart the progress of mankind; a few are of special value to the student and to the psychologist.

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The first essay deals with common errors on the mind. Adverting to the doctrine "that mind is something indefinite, elastic, inexhaustible—a sort of perpetual motion, or magician's bottle, all expenditure and no supply," the writer says, "we now find that every single throb of pleasure, every smart of pain, every purpose, thought, argument, imagination, must have its fixed quota of oxygen, carbon, and other materials, combined and transformed in certain physical organs. And as the possible extent of physical transformation in each person's framework is limited in amount, the forces resulting cannot be directed to one purpose without being lost for other purposes. If an extra share passes to the muscles, there is less for the nerves; if the cerebral functions are pushed to excess, other functions have to be correspondingly abated. In several of the prevailing opinions about to be criticized, failure to recognise this cardinal truth is the prime source of mistake." After quoting the inculcation of cheerfulness by various writers, Dr. Bain says:—"I contend, nevertheless, that to bid a man be habitually cheerful, he not being so already, is like bidding him treble his fortune, or add a cubit to his stature. The quality of a cheerful, buoyant temperament partly belongs to the original cast of the constitution—like the bone, the muscle, the power of memory, the aptitude for science or for music; and is partly the outcome of the whole manner of life." How can the object, "to rouse and rescue the English population from their comparative dulness to a more lively and cheerful flow of existence" be carried out? "Not certainly by an eloquent appeal to the nation to get up and be amused. The process will turn out to be a more circuitous one." "The only answer not at variance with the laws of the human constitution is—Increase the supports and diminish the burdens of life." A kindred error is "the prescribing to persons indiscriminately certain tastes, pursuits, and subjects of interest, on the ground that what is a spring of enjoyment to one or a few, may be taken up, as a matter of course, by others as to the same relish." "I have heard a man out of health, hypochondriac, and idle, recommended to begin botany, geology, or chemistry, as a diversion of his miseries. The idea is plausible and superficial." "We may gaze with envy at the fervour of a botanist over his dried plants, and may wish to take up so fascinating a pursuit: we may just as easily wish to be Archimedes when he leaped out of the bath; a man cannot recast his brain nor re-live his life." A taste is the offspring of natural endowment or of prolonged education. These reflec-

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tions, too often unthought of, might well be laid to heart when we seek a clue to rouse a melancholic patient from his gloom.

The fallacies hanging round the old dogmas of Free Will and Moral Ability and Inability are discussed briefly.

The second essay, on Errors of Suppressed Correlatives, contains numerous examples of a fallacy that Dr. Bain always delights to expose. One instance may be quoted. "It is a fallacy of the suppressed relative to describe virtue as determined by the *moral nature* of God, as opposed to His arbitrary will. The essence of Morality is obedience to a superior, to a law; where there is no superior there is nothing either moral or immoral. The supreme power is incapable of an immoral act. Parliament may do what is injurious, it cannot do what is illegal. So the Deity may be beneficent or maleficent, He cannot be moral or immoral."

One other article, the essay on "The Arts of Study," deserves also a word of notice. Persons who have not yet definitely formed for themselves a plan of work will find some helpful suggestions. The leading ideas are to select a text-book-in-chief, and to make abstracts, improving where possible the author's form or method of exposition. Little sympathy is shown towards mere "book-gluttons, books in breeches," as Macaulay, Sir William Hamilton, De Quincy and Johnson are called. "Gibbon was a book devourer, but he had a plan; he was organising a vast work of composition. Macaulay also showed himself capable of realising a scheme of composition; both his history and his speeches have the stamp of method, even to the pitch of being valuable as models. Hamilton and De Quincy, each in his way, could form high ideals of work, and in part execute them; but their productiveness suffered from too much bookish intoxication."

In regard to style, some slipshod phrases, coming from such a master of expression as Dr. Bain, can only excite surprise. On page 83 is an impropriety of phrase equal to any of those pointed out on page 196 of his own grammar. Speaking of the fundamental sciences—Mathematics, Natural Philosophy, &c., he says that "Mathematics precedes them all." This is making Mathematics precede itself! On page 213 we see this specimen of concord—"Both positions has its peculiarities."

Notwithstanding these oversights the volume will repay the attention of a couple of hours: one can read the brains out of it in that time. W. R. H.

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