

acity and acuteness so frequently seen associated with the various forms of deranged mind. It would appear, that in proportion as the reasoning and reflective powers are in an arrested, latent, and dormant state, do the instinctive propensities (as a compensating balance) ascend the scale, occupy the seat of reason, and arrogate and exercise the right of undisputed and often unbridled sovereignty.*

Mr. Dugald Stewart thus attempts metaphysically to account for the acumen and subtlety of the insane. He maintains that the phenomena may, to some extent, be attributed to the physical influence of the disorder in occasioning, together with an increased propensity to controversy, a preternatural and morbid excitation of the power of attention, and of some other intellectual faculties; but much more in his opinion to its effect in removing the check of those collateral circumstances by which, in more sober understandings, the reasoning powers are perpetually retarded and controlled in their operation. Among these circumstances, it is sufficient, says this able writer, to specify, for the sake of illustration, 1. "That distrust, which experience gradually teaches, of the accuracy and precision of the phraseology in which our reasonings are expressed: accompanied with a corresponding apprehension of involuntary mistakes from the ambiguity and vagueness of language; 2. A latent suspicion that we may not be fully in possession of all the elements on which the solution of the problem depends: 3. The habitual influence of those first principles of propriety, of morality, and of common sense, which, as long as reason maintains her ascendant, exercise a paramount authority over all those speculative conclusions which have any connection with the business of life. Of these checks or restraints on our reasoning process, none are cultivated and strengthened, either by the rules of the logician, or by the habits of *vivâ voce* disputation. On the contrary, in proportion as their regulating power is confirmed, that hesitation and suspense of judgment are encouraged, which are so congenial to the spirit of true philosophy, but such fatal incumbrances in contending with an antagonist whose object is not truth but victory. In madmen where their control is entirely thrown off, the merely local process (which never stops to analyze the meaning of words) is likely to go on more rapidly and fearlessly than before, producing a volubility of speech, and an apparent quickness of conception, which present to common observers, all the characteristics of intellectual superiority. It is scarcely necessary to add, that the same appearances, which in this extreme case of mental aberration are displayed on so great a scale, may be expected to show themselves, more or less, whenever there is any deficiency in those qualities which constitute depth and sagacity of judgment."†

These lengthened extracts will convey to the reader, a correct impression of the agreeable, instructive but somewhat discursive commentaries before us. They prove the author to be an able, earnest, industrious man, but they scarcely elevate him to the same level in psychological science as Haslam or Conolly, Pinel, Esquirol, Ray or Rush. In the whole work consisting of 576 pages, there is only one chapter, and that the last, devoted to the general pathology, diagnosis and treatment of insanity. Of this somewhat impotent conclusion Dr. Winslow does not appear to be quite unaware, for in the last chapter of his work, as well as in the preface he tells us that he designedly avoids entering into the consideration of the subtle changes which take place in the parts implicated before

* "Madness," says Coleridge, "is not simply a bodily disease. It is the sleep of the spirit, with certain conditions of wakefulness; that is to say, lucid intervals. During this sleep, or recession of the spirit, *the lower, or bestial states of life, rise up into action and prominence*. It is an awful thing to be eternally tempted by the perverted senses."

† "Philosophy of the Human Mind" (1848), p. 431, 2.