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What is Insanity? By Mr. THOS. D. KING.

"I have some of them in Limbo Patrum, and there they are likely to dance these three days."—*King Henry VIII.*, Act 1, Scene 3.

Plato says: "Everybody that is moved from without is soulless, but that which is moved from within of itself possesses a soul, since this is the very nature of soul." And so says *Bacon*: "All spirits and souls of men come forth out of one divine limbus."

If it is difficult to draw the line of demarkation between the vegetable and animal kingdoms it is also difficult to determine where folly ends and insanity begins, and, also, to make the line of division between instinct and intelligence. There are a large class of minute cell-like bodies about which our best microscopists differ in opinion. There is yet a doubt whether they belong to the animal or vegetable kingdom. *Ehrenberg*, even with the aid of the best microscopes, could not determine whether these minute organisms are to be classed with animals or plants. Their apparently voluntary motion is not sufficient to settle the question. *Dr. Lankester* resolves the essential organic difference between the two kingdoms into a difference of merely chemical operations. The fly-catching movement of the leaf of *Dionæa*, or the vibrating motion of the leaflet of *Hydesarum*, or the life-like motion of the sensitive *Mimosa*, is a mere result of organization and of the action of external or internal physical forces, or both together, though *Schleiden** cannot, with the microscope, discover the causes. Some very able palæontologists doubt the foraminiferous structure of the "*Eozoon Canadense*."

The phrenologists assume a whole psychology, wherein the human mind appears to be an agglomeration of some forty distinct faculties and powers within the skull. The psychologists say that sensation, ideation, and consciousness, lie in the "sensorium" in

* *Schleiden's Principles of Botany*, p. 554, (London, 1849).