Volume II of "Byam" is a book which will assuredly soon be in every medical library in the tropics. It is complete, authoritative, profusely illustrated and contains the latest and best teaching by the most prominent and authoritative workers.

Psychology Classics. Volume I. The Emotions.—By Carl Georg Lange and William James. Williams and Wilkins Co. Baltimore. 1922. 4 dollars. 135 pp.

This well-got-up and well-edited volume contains a reprint of William James' article on "What is an Emotion?" in Mind for 1884, chapter 25 on "The Emotions" from his "Principles of Psychology" and a new translation of Lange's "Über Genußeigenbewegungen." The organic theory of the emotions, which to-day forms so important a basis of modern psychology and psycho-therapy, we owe primarily to Darwin's splendid book "The Expression of the Emotions" 1872. Lange in Denmark, William James in America, and Alexander Sutherland in Australia, basing their work alike but independently on Darwin's, were the three pioneers of the theory. The greatest of them undoubtedly was William James, whose charm of style, and lucidity of expression make everything which he ever wrote delightful reading.

Put boldly the "James-Lange Theory" of the emotions is that an emotion consists in its bodily expression. In the pre-Darwin days psychologists classified the innumerable grades of emotions, just as systematic botanists classify plants; they speculated on the cerebral centres concerned; but their labours were barren of result. Leaving aside for the moment the finer and more aesthetic emotions; and dealing only with the more primitive ones such as sorrow, joy, fright, anger, and rage, Lange gives a detailed and interesting account of the bodily and especially vaso-motor changes which accompany the expression of these emotions. Take away all such bodily expressions of the emotion, claim both authorities, and there is no mind stuff left to give rise to any emotion at all. "What kind of an emotion of fear would be left, if the feeling neither of quickened heart-beats nor of shallow breathing, neither of trembling lips nor of weakened limbs, neither of goose-flesh nor of visceral stirrings were present, it is quite impossible to think." Think of rage without its accompanying symptoms, and there is no rage. Count ten before getting angry and there is no anger.

The man in the street will say, "I met a bear on the road. I was frightened. I ran away." But this, claims James, is in reality the wrong sequence; the true sequence is "I met a bear on the road. I ran away. I was frightened." It was the start on suddenly and unexpectedly meeting the bear; the instinctive flight and its concomitant muscular, vaso-motor and cerebral activities that constituted the emotion of fright. "The bodily changes follow directly the perception of the exciting fact, and our feeling of these changes as they occur is the emotion."

Stated thus baldly the theory at once seems untrue. Yet it is the only one which affords a physiological basis for and explanation of the emotions. If the reader will but arrest his attention during the course of any emotion he will suddenly discover that his whole cubic capacity is alive; that sensory impressions, muscular movements, visceral stimuli are all occurring as part and parcel of the emotion. Without them, claims James, there would be no emotion at all. In other words there are no special cerebral centres for the emotions; the sensational, associational and motor centres are all that are required.

The difficulty of the James-Lange theory is the difficulty of testing it. Yet such a study is possible in certain directions. Emotions are often awakened by memories—a fact which would seem to negative the hypothesis. Yet in memory the association-paths are already marked and well trodden, and even when it appears that the emotion has been of purely ideational origin, yet there is always some external stimulus which has released the mechanism. Show a baby a teaspoon for the first time; he will cry with delight and grab at it. But should the visual impression of a teaspoon be associated in his mind with previous administrations of a horrid medicine, the visual stimulus of a teaspoon will awaken different emotions. His face will pucker up, his mouth will open, he will yell, he will "express" lively dissatisfaction. A different mechanism has been released by the same stimulus.

The best proof that the immediate cause of emotion is a physical effect on the nerves is furnished by those pathological cases in which the emotion is objectless. In every asylum we meet with such cases: cases of absolutely unmotivated fear, anger, melancholy or conceit. Most physicians have seen cases of dyspepsia in which the patient suffers from attacks of meaningless terror. The patient at first is conscious of vague discomfort; he becomes conscious that his heart is beating violently; he trembles; he passes into a condition of absolute terror in which he is simply afraid; knows that he is afraid of nothing; has a clear mind; but is passing through a severe and distressing emotion, caused by and due to afferent stimuli from the viscera. A man may faint with horror at his first sight of blood; here the emotion is purely objective in origin.

Turning next to a further proof, voluntary arousal of the expressions of an emotion is fully capable of arousing the emotion itself. Sorrow and anger "work themselves up." "Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, speak in a major key, pass the genial compliment and your heart must be frigid indeed if it do not gradually thaw." Actresses consider that playing with the head is far less fatiguing than playing with the heart; a cold blooded villainess is an
easier part than that of a sympathetic heroine. Coleman related that he could never play "Othello" without becoming physically exhausted. And the audience can always tell the actor who is not in his part; the man, whose mimicry of the emotions has failed to arouse them.

Granting the James-Lange theory, the emotions are most easily studied in young children and in pathological mental states where there is no repression. Drug addicts also show strong emotions; the Chinaman after his fourth pipe of opium beams and chuckles at all the world; he is as happy and irresponsible as a child.

With adolescence and training, however, the higher, repressive centres come into play; and the emotions are controlled. Here however they have always a physiological and bodily basis: "rapture, love, ambition, indignation and pride are fruits of the same soil as the grossest bodily sensations of pleasure and of pain." And the study of any person in an emotional state will hardly ever fail to show that there are present more or less definite bodily expressions of the emotion.

Yet repression may be carried to excessive and often unnatural limits. Bernard Shaw remarks somewhere that no man can become an expert in his own profession without becoming sceptical about it. Rien ne me choque is said to have been Chopin's superlative of praise of new music. It is only the learned judge who can listen unmoved to the lies of witnesses and to the declamations of learned counsel. We can perhaps ultimately do away with all expression of any emotion; but if we do so, we do away with the emotion itself; we are left only with the pure idea.

Drug Smuggling and Taking in India and Burma.—By Roy K. Anderson. F.R.S.A. Thacker, Spink and Co., Calcutta. Rs. 4. Pp. 104.

This is a most interesting little book. It is very fully illustrated and it breathes of atmosphere; of chopsticks and fowl chow; of nights in Chinatown; of the temple of Heaven and of the sons of Belial,—the latter being the respectable, soi-disant and easy-going merchants who, under the cloak of general merchandise, make fortunes by smuggling. The author details the modus operandi of the big drug dealer; the man who never has an ounce of opium or a grain of cocaine on his premises, but who is the head of a big and underground organisation for their distribution. The law can only take action against persons who are found to be in actual possession of forbidden drugs; hence the big operator usually escapes its clutches, whilst going to jail for being in possession of such drugs is all part and parcel of his subordinates' duties. Of smuggling and smugglers, of bribery and corruption, of informers and information here is much delightful writing. The innocent pile of planks containing a space packed with one ounce packets of cocaine; and the gurrah with a false bottom filled with opium are but two of many ingenious contrivances described. Even the Chinaman's pith hat is not above suspicion.

The author describes the methods of taking opium, morphia, cocaine and hemp. The history of opium legislation in India is given. Of opium taking and smoking the author writes moderately. The general medical opinion will be with him. The Assamese, for instance, after a heavy day's work in wet fields frequently take a small dose of opium at night; and seem the better for it. Either for the relief of pain; or, more often, as a pleasant stimulus after a day of exertion and fatigue the coolie takes to opium-eating or the Chinese mistri to opium-smoking. In strict moderation it seems to do him very little harm. But later there may be aroused the "need for opium to alleviate the pangs caused by opium" and the habit, once ingrained is almost impossible to cure. We wonder who is the author of the delightful "Opium Eater's Soliloquy"?

"They began by mourning over my degraded moral state,
Then my physical decadence they would
Anxiously debate,
Then they raised a pious eye,
And they heaved a pitying sigh,
And they shuddered as they pondered on my melancholy fate.

If I'd only cultivated now a taste for beer or gin,
Or had learnt at Bridge or Baccarat my neighbours' coin to win,
I could roam abroad o' nights,
And indulge in these delights,
And my soul would not be stigmatised as being
Steeped in sin!

But as mine's a heathen weakness for a creature-comfort, far
Less pernicious than their alcohol, more clean
Than their cigar,
They have sent their howlings forth,
From their platform in the North,
And 'twixt me and my poor pleasures have
Imposed a righteous bar."