
According to Erlanger and Gasser the nerve fibers conducting pain do not surpass 4 ft in diameter. The author bases upon this work his analysis of the trigeminal root and the bulbospinal trigeminal pathways. He arrives at the conclusion that pain from the entire trigeminal area is conducted by the bulbospinal trigeminal tract. This is in agreement with the views of Hun, Spiller, Stopford and Gerard based on cases of occlusion of the posterior inferior cerebellar artery, and led to a new operative procedure for the relief of facial pain: section of the bulbospinal trigeminal tract (trigeminal tractotomy). 9 cases were operated upon by this method. The majority showed a postoperative loss or impairment of sensation of pain, heat and cold with preservation of tactile sensation.


In this monograph which is meant not only for the medical profession, J. Lh. continues the investigations of Head, A. Pick, Schilder, van Bogaert, availing himself, too, of elder French research-work (Pierre Bonnier). He shows the existence, in all of us, of a body image, which is built up by remnants of sensations and perceptions belonging to the sphere of tactile, vestibular, cenesthetic (visceral) and visual experiences. It is to be found in adults only, while infantile drawings reveal its incompleteness in the period.
of childhood. (A testimonial from language may be added here: youthful nations, too, have not as yet perpetrated the synthesis required, as may be seen from the language of Homer, where there is no expression for the body as a whole, as there is none for the totality of the mind.) The well-known experience of phantom-members persisting in cases of amputation, clearly indicates, as shown by the author, the central origin of the body image; and the opposite phenomenon of asomatognosy makes it possible to give its exact localisation (region of the inferior parietal lobe and its two transitional gyri towards the temporal lobe). The author then proceeds to analyze the "emancipation" of the body image; this combined with an immoderate extension of our bodily feeling is according to his view the cause of self-vision or heautoscopy. Of course there can be in these cases no closer localisation, since "self-vision" does not occur after circumspect lesions, but as a result of general mental disturbance (intoxication, infectious diseases, epilepsy, schizophrenia) and even in perfectly healthy persons when in a certain state of drowsiness. This ingenious hypothesis, stressing the importance of the body image for the understanding of heautoscopy, is not, perhaps, as yet wholly convincing, since the apparitions referred to by the author do not display quite the same character. Some of them may be almost hallucinations and even strictly correspond to the movements of the original; but the often quoted vision in Goethe's autobiography, for instance, seems to be partially roused by the poet's wish to return to Friederike instead of leaving her, and owed certainly much to Goethe's eminently "eidetic" disposition. It had, moreover, the astounding feature of turning out a prophecy eight years later (see Book XI of "Dichtung und Wahrheit")—As it is, we must be exceedingly grateful to the author for having tried to bridge the gulf between mind and matter and having shown the physiological foundation of primitive, occult, and philosophical concepts such as external soul, apparitional soul, astral body. Indian philosophy, in its endeavour to reach the roots of Self, has shown long ago the difference between the body of coarser stuff and that of finer tissue, semi-spiritual and semi-material. Modern science, realizing the importance of the body image, is now confronting the same age-old, puzzling problem of human personality.

H. Adolf, Philadelphia.