

instincts and human beings become incapable of activity of any kind.

#### THE FUNCTION OF THE MENTAL NURSE.

Next, considering the pathological manifestation of the instincts as illustrated in the more common forms of insanity, Dr. Macpherson in a deeply interesting if somewhat technical manner, discussed the groups into which insanity could be divided, and also the various mental states which came within these groups. In one passage he referred to the people who run their hobbies or their fads for all they were worth. "A state of mind which revolves around a secondary centre of interest of this kind," he said, "is called a mental complex. The mind of the extreme faddist has, in fact, become divided into logic-tight compartments—the larger, the mental complex form the fad." In closing this section of his lecture, Dr. Macpherson emphasised that the emotion which was the centre of insane ideas and delusions constituted an instinctive and not a mental disturbance. Pointing out how the domination of the individual by the powerful instinctive emotion associated with his emotion had the effect of diminishing one of the principal human instincts, the social instinct, he said that the nurse, by infinite tact and by the mysterious influence of her pure and healthy instinct, could often gradually restore the repressed instinct in the patient—an operation which, when effected, was equivalent to a cure of the malady. This was one of the greatest functions of the mental nurse. With a passing eulogistic reference to William Tuke, who for the first time recognised that the insane had human minds, Dr. Macpherson claimed that insanity was not primarily a disease of the mind, but, in the large majority of cases, a disease of the instinct. To a large extent, therefore, the insane retained their reason. Hitherto public and professional people had been too ready to discover how little reason or intellect the patients possessed rather than how much. "The dignity of the insane as rational human beings must be maintained," declared the lecturer in conclusion, emphatically and amid loud applause.

#### A STATUETTE OF MISS NIGHTINGALE.

A very beautiful white marble statuette of the late Florence Nightingale, which has been erected over the entrance to the nursing home at Derby bearing her name, was unveiled on Friday in last week, by Mrs. Henry FitzHerbert Wright.

The funds for the memorial have been raised by the nurses, including a handsome donation from Mr. Leslie Wright.

The Mayor of Derby (Alderman W. G. Wilkins), who presided, mentioned that Mrs. Shore Nightingale had offered to the borough the carriage in which Florence Nightingale was conveyed to the different hospitals in the Crimea, and if a suitable place could be found for its reception the offer would gladly be accepted by the Corporation.

#### A WOMAN OF DESTINY.\*

"Thy lot or portion in life is seeking after thee; therefore be at rest from seeking after it."—*The Caliph Ali*.

"The Life of Florence Nightingale," by Sir Edward Cook, which for the first time gives to the world many details of Miss Nightingale's life which have so far not been made public, enables us to obtain a juster conception of her character than any portrait yet given to the world by pen or brush.

By general acclaim Miss Nightingale, even in her lifetime, was canonized as the most popular saint of the nineteenth century. But, though this was one side of a character which had many facets, Sir Edward Cook has once and for all demolished the plaster saint beloved of the British public, and presents to us a live woman, of like passions as our own. For which service let us be thankful.

Miss Nightingale herself, with quick characteristic instinct, once wrote: "I have always found that no one ever deserves his or her character. Be it better or worse than the real one, it is always unlike the real one." So we read:—

The legend of Florence Nightingale became fixed early in her life—at a time, indeed, antecedent to that in which her best work in the world, as she thought, had begun. The popular imagination of Miss Nightingale is of a girl of high degree who, moved by a wave of pity, forsook the pleasures of fashionable life for the horrors of the Crimean War; who went about the hospitals of Scutari with a lamp, scattering flowers of comfort and ministrations; who retired at the close of the war into private life, and lived thenceforth in the seclusion of an invalid's room—a seclusion varied only by good deeds to hospitals and nurses, and by gracious and sentimental pieties.

Sir Edward Cook gives us a different side of the picture:—

Florence Nightingale was by no means a Plaster Saint. She was a woman of strong passions—not over-given to praise, not quick to forgive; somewhat prone to be censorious, not apt to forget. She was not only a gentle angel of compassion, she was more of a logician than a sentimentalist; she knew that to do good work requires a hard head as well as a soft heart. . . . Miss Nightingale knew hardly any fault which seemed worse to her in a man than to be unbusinesslike; in a woman, than to be "only enthusiastic." She found no use for "angels without hands." She was essentially a "man of facts," and a "man of action." She had an equal contempt for those

\* "The Life of Florence Nightingale." By Sir Edward Cook. Macmillan & Co., Ltd. 3os. net.

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