with a second (extra-uterine) pregnancy outside the uterus. Such cases have been recorded, and are said by some statisticians to be frequently met with. They belong, however, rather to the curiosities of medical literature than to the field of practical gynaecology.

Birmingham.

PSYCHO-THERAPEUTICS.

ANOTHER FRAGMENT.

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IN THE LANCET of Aug. 20th Dr. Dale published a paper under the above title. The first part of the article consisted of a number of examples of the influence of the mind on the body in producing diseases, and the second part of examples of the influence of the mind in curing or removing diseases, with an eulogy on the therapeutic value of music. Since Dr. Hack Tuke produced his work on the "Influence of the Mind upon the Body," so full of interesting examples, both these points have been fully admitted. Therefore, in an article on Psycho-therapeutics some fresh observations on the practical application of these principles were to be expected. I was disappointed, however, at the brevity of Dr. Dale's remarks on this point, at their generalness and want of useful detail and at their lukewarmness, in spite of the evidence he has brought forward. He states: "It appears then, finally, that Faith and Hope are the two great principles which the physician must encourage or seek to evoke in his patient," and which "may perchance create within him a courage which will enable him to make at least a brave stand against his foes," and he who expects more than this will, Dr. Dale thinks, be disappointed. For my part I think it very disappointing to find these to be the whole conclusions of a scientific article on psycho-therapeutics at the present day, seeing that they have been fully recognised and applied in medicine for many generations. In the following lines, therefore, I would wish to supplement Dr. Dale's article by a fuller account of the most recent views on psycho-therapeutics and the scientific application of these principles in practice.

In order to discover the principle of the scientific application of psycho-therapeutics, it is very instructive to study the numerous examples of the unconscious application of them. Of this I will give a few examples.

Religious relics have had a great reputation for the cure of diseases, and Dr. Hack Tuke relates how the Rev. Fred. Wilfred Faber, who suffered from severe headaches and sickness which completely prostrated him, was instantaneously cured by the application of a relic—a piece of linen of St. Mary Magdalene of Pazzi—to his forehead. A sort of fire went through his head, through every limb down to his feet, causing him to tremble, and he cried out, "I am cured; I am quite well." In this instance an excellent and good man, having a strong religious faith in the efficacy of the relic and complete confidence that by some supernatural means this piece of linen was able to exert an influence over him, obtained instantaneous relief, when in this frame of mind he applied the relic for the purpose of removing the headache. This case may be taken as one out of innumerable examples of the power of religious faith, the most powerful of all psychical agencies, in effecting "miraculous" cures.

The next example is that of magnetic healing. A very intelligent lady, a friend of mine, who believes in this agency and who lives in an atmosphere of absolute faith in the healing powers of a certain magnetic healer, went to this man when she was suffering from a gumboil, which gave her great pain. This man passed his fingers on the cheek over the painful swelling and almost instantly all pain left the gum, and the swelling disappeared in the course of the next twenty-four hours. This lady had complete belief in the existence of animal magnetism, which so many of the pseudo-scientific hold, and in its mysterious healing properties; she also had perfect confidence in the healer consulted being able to remove the pain of the gumboil by these means.

The third example I shall give is that of the action of a remedy with a very great reputation but alleged to consist of nothing stronger than distilled water. A lady was suffering from cancer and was in the last stage of cachectic exhaustion,

when her husband was much impressed with Mr. Stead's article on Count Mattei's cancer cure and he determined to make a trial of it on his wife. With the first dose all the wracking torture that the woman suffered from disappeared, and she continued taking this remedy for the last fortnight of her life with total alleviation of pain. In this case we have a woman whose hope of recovery had been extinguished, when suddenly there appeared a heaven-sent remedy whose action was subtle and sure, and she clutched at it with a faith and a hope born of her despair. The result of its use was that, as regards her subjective feelings, she felt recovered, though the fatal disease was unaffected. A similar fact is stated to have been observed by the committee of inquiry into Count Mattei's remedies.

These three instances which I have given are very good examples, though unconsciously so, of the practical application of psycho-therapeutics, and what we must do is to see if the orthodox members of the profession may honourably and scientifically make use of this agency without also practising fraud and deception. The first feature to be noted in these three cases is that each of the agencies employed had a great reputation. Of that with the sanction of religion it is unnecessary to speak; of animal magnetism there is the semi-scientific foundation which has been given to it, as well as the undefined mysteries attaching to magnetism and electricity in the popular mind; and of Count Mattei's remedies, it is certain that they were puffed up by extravagant assertions and by reputed examples of their power, that carried conviction to most people ignorant of pathology. But the most important and uniform feature in these cases is the subjective mental state of the patients. They all had a firm belief in the agency they were using; they all had complete confidence that they were able to be cured, and they all had the expectation of being cured. Now, I ask, cannot this reputation of the agent and this frame of mind in the patient be developed and made use of in a scientific manner for therapeutic purposes? This question has been solved in the affirmative. In the French town of Nancy, among the poorer classes, Professor Bernheim has acquired a reputation for the cure of disease that is almost unbounded, and these classes go to his wards in the city hospital with the utmost belief and confidence in his ability to cure them. The result is that Professor Bernheim, by merely asserting to many patients in the wide-awake condition that they have no pain, removes at once any pain that they may have had; by ordering them to sleep, they go off to sleep at once; and by telling them that they cannot raise their arms, they are unable to do so, and so on. The same thing is observed by Dr. Bramwell of Goole, where he has acquired a reputation resembling Professor Bernheim's at Nancy. He demonstrated four patients to the Congress of Experimental Psychology in London, and whatever he said to these patients in the wide-awake condition was instantly believed and took place. He produced anaesthesia, total and partial, hallucinations and sleep, all in a moment, by giving a verbal or written order. In one of the women he had caused to be extracted painlessly seven teeth out of eight by the simple assertion that she would suffer no pain, and he had also by this means stopped sea-sickness. His power for the benefit and comfort of these patients in the minor and more common ailments of life by simple assertion was almost complete. The possession of this power by one or two members is of very little value to the profession as a whole, and, through it, to the general public, but I may mention here that psycho-therapeutics is unconsciously made use of by all those with reputations in our profession. It is a commonly accepted belief that a well-known consultant will often speedily cure an ailment with a drug that has proved of no benefit when prescribed by a young man with a reputation still to make. This, of course, can only be done through a psychical agency. The patient must have greater confidence in the powers of the consultant and in his ability to cure him than in the young practitioner, and a greater if not complete expectation of being cured. These feelings are no doubt enhanced by the impressive manner of the consultant, by his crowd of patients from far and near and by his big fee. The last item has a distinct psychical significance, for we automatically associate a value to an article in accordance with the cost or difficulty of obtaining it, and this has been true since the days of Naaman the Syrian.

In addition to this use of psycho-therapeutics in medicine there is also no doubt a daily use made of this agency by the numerous body of family physicians, of whom we have just reason to be proud and who have acquired the respect and

confidence of their patients. A word from what is called "our own doctor" will often do more good than scientific medicinal treatment by a skilful stranger. Unconsciously and in these indirect ways psycho-therapeutics is probably very greatly made use of by the profession, and I think the success or otherwise of many physicians depends largely on having or not having acquired the power of giving such mental suggestion to their patients. Such a method of using this agency can, however, hardly be described as either rational or scientific.

By far the most general and scientific application of psycho-therapeutics is made by adopting the system of suggestion as practised by Professor Bernheim. He has found that the majority of patients, even within the area of Nancy, will not accept orders or suggestions for the relief of pain &c. in the waking condition; but he has discovered that if he first suggests to them that they are asleep, which suggestion the vast majority of his patients receive very readily, he is then able to order or suggest that their pains &c. have gone, and they now believe him implicitly, with the result that they are so far cured. He tells the patients that if they will follow his directions he will remove their ailments. He asks them to prepare to go to sleep, and in a persuasive yet confident tone he suggests the symptoms of sleep. In a few minutes the majority of patients get into a somnolent state, not so deep as ordinary sleep, in which they answer questions, but appear to have less will power and independence than in the waking state. When in this state Professor Bernheim asserts, with some persistence if need be, that the pain or other affection has gone, and almost invariably the patient accepts his suggestions and awakes free from all symptoms. The explanation which Professor Bernheim gave me of the use of suggesting to the patient that he was asleep was that the symptoms of sleep were easy to call up, they were familiar and natural, and therefore a patient, without possessing very great confidence in the operator's powers, could, with much facility, be made to believe that sleep had come upon him. Whenever the patient has been put into this state his confidence in the operator is immediately strengthened, as he has received a demonstration of his powers, and the subsequent suggestions of the removal of pain &c. are now so much the more easily believed in. In addition to this, in the somnolent state there exists increased suggestibility or *credibility* and less independence of thought, which assists greatly in the giving of suggestions. It will be thus seen that this *rationale* is adopted to develop artificially those conditions which, as we pointed out, seemed essential in the application of psycho-therapeutics. I may add that the ability to induce this somnolent condition can be easily acquired by anyone with tact. It will be noticed that I have not made use of the term "hypnotism" in my description of Professor Bernheim's procedure, for he wishes the whole process to be understood as suggestion and his method known as "Treatment by Suggestion." Van Eeden, at the Congress in London, also pointed out that those who made use of psycho-therapeutics regretted very much its association with hypnotism, which had done it much harm.

The practical uses of suggestion for the cure of disease are innumerable. It is, in the first place, useful for the removal of all states of a painful nature, whether inflammatory, rheumatic, or neuralgic, whether functional or organic. This of itself covers an immense field, and by the removal of pain the most disagreeable symptom of many ailments is cured. The sensation of pain takes place in the cerebral cortex; it is a mental state, it implies consciousness, and hence, by an alteration in our state of consciousness as is induced by psycho-therapeutics, pain caused by cancerous or other organic disease can be as readily cured as functional pain. It may also be used to cure insomnia, chorea, nocturnal enuresis, nervous diarrhoea, irritative coughs, sickness and want of appetite, feelings of breathlessness, and many other unpleasant psychical accompaniments of disease. The removal of these symptoms, it may be said, does not remove the real cause of the disease. This is so far true; but it is certain that the removal of anxiety, and the directing away to healthier channels of the attention, indirectly hasten recovery and break one of those vicious circles so common in pathology. The benefit to the patient, as regards comfort alone, is in many cases worth a very great deal, and an important feature of this treatment is that it may be combined with ordinary medicinal treatment, and may even assist drugs in their action. The idea of making use of such procedures as I have described is new to the profession; it is altogether unconventional and different from ordinary orthodox practice, and therefore we

expect it to have to fight an uphill battle till recognition takes place. I think, however, it is not worthy of a scientific body like our profession that members of it, usually ignorant of the modern practice of psycho-therapeutics, should make imputations and rash assertions of an unfavourable nature about it and thus intensify the difficulty of a fair trial. Psycho-therapeutics such as I have described can be practised altogether in accordance with the honourable and upright sentiments of the profession, and in a truthful, rational and scientific manner.

In conclusion, it will be noted that, in opposition to Dr. Dale's belief that the scope of the usefulness of psycho-therapeutics is limited, I believe it may be used to alleviate or remove the symptoms of most diseases; that though the instilling of faith and hope is of value in the ultimate recovery, much more immediate and palpable benefit can also be done to the patient by removing unpleasant symptoms; and, finally, whenever any physician has acquired a certain skill in the procedures, his results will be far from disappointing.

"THE ETHICS OF OPIUM AND ALCOHOL."

A REJOINDER.

By F. J. MOUAT, M.D., LL.D.

IN April last a communication of mine regarding the relative positions of opium and alcohol in their social, commercial, medical and judicial aspects was published in THE LANCET. To this a reply has now been made by Dr. Pringle in THE LANCET of the 10th inst., in which he characterises my statements "as *apparently* authoritative" and deliberately erroneous respecting the single factor of my contention which he refers to—viz., the influence of opium in the causation of the mortality of a few of the prisoners under my administrative control for some fifteen years in Bengal. His chief argument is based upon his failure to find in my official returns a special column for the record of deaths from opium, and he quotes a number of extracts from my official reports of some five of the prisons in Assam, to show that the death-rates in dysentery in that number of the prisons out of the fifty-seven under my charge, were mainly due to opium.

In the first place, he must have known even from his limited experience of the two small prisons of which he was the medical officer that no such column existed, partly because I did not consider it necessary, as I had authority to obtain any medical information I required for administrative purposes from the medical officers attached to the prisons; but chiefly because the purely professional concerns of the gaols under my charge were in the hands of the medical department, which dictated all the forms to be used in furnishing medical returns. An extract from my statistical report for the lustrum 1861-65, pp. 82-3, will show more clearly what I mean. The diseases chiefly influenced by opium were dysentery and diarrhoea.

"The admissions from dysentery, omitting the years 1849, 1850 and 1857, for which there were no returns to the medical department, were 92,935, and the deaths from this number in seventeen years were 8244, giving a ratio of death to sick of 8.87 per cent. and of deaths to average strength of 2.11 per cent. Thus one-fourth at least of the whole mortality was due to this disease alone. The proportion would be greater if the records of the blank years were forthcoming. This lamentable fact points strongly and urgently to the pressing necessity of a thoroughly scientific investigation of gaol dysentery, its causes and consequences. I am afraid that some part of this fearful destruction may have been due to erroneous plans of treatment. Several years ago I found in one gaol every case of scorbutic dysentery treated by mercurial salivation. As might be anticipated, every case so treated died. In another gaol I found the dysenteric patients in the last stage of exhaustion fed with thin arrowroot, which the dying prisoners had to take up with their fingers. Within the last two years I discovered the existence in one of the Assam gaols of grievous malpraxis in the management of this same disease. In each of the instances referred to the matter was mentioned in my reports to the Government. The application of the remedy did not rest with me, as the control of the medical