

in the seventh month of pregnancy, and who, within a few minutes of her delivery, recovered for the time, but fell into deep melancholia in less than five hours afterwards; she was several months in Bethlem. There was, on the other hand, a woman with melancholia at St. Luke's, who recovered on being told of the death of her child, and who is now well at home. Another patient was accidentally scalded by the hot water tap in a bath, and was quite cured from that moment of her mental disorder.

The members of the Association had an opportunity of inspecting, through microscopes on the table, several different sections of spinal cords in the conditions of health and of general paralysis.

Dr. SAVAGE produced these for exhibition.

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*Correspondence.*

*To the Editors of the Journal of Mental Science.*

SIRS,—In reading the report of the Quarterly Meeting of the Association held in Edinburgh in November, printed in the January number of the Journal, I find, in the discussion of Dr. Ireland's paper on Mahomet, an opinion ascribed to me which I certainly did not mean to express, viz.: that the prophet's "supposed revelations were not due to Epilepsy." It appears to me that the idea of the divine mission of Mahomet originated in an Epileptic trance, or some closely allied condition; and that *many* of his subsequent revelations had a like origin.

I am, &c.,

JAMES C. HOWDEN.

Montrose Royal Lunatic Asylum, March, 1875.

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*To the Editors of the Journal of Mental Science.*

GENTLEMEN,—As an article on the Physiology of General Paralysis and Epilepsy by Mr. George Thompson, of the Bristol City Asylum, which appeared in the January number of the Journal of Mental Science, and a continuation of that article which was read at a recent meeting of the Medico-Psychological Association in London, have, I understand, created very false impressions as to my views, I should be glad to have an opportunity of stating that on the subjects discussed in that paper and on that occasion I differ, and have always differed, from my friend, Mr. Thompson, *toto cælo*.

Mr. Thompson has fallen into a grievous error in representing me as having confidence in the Calabar Bean as a *cure* for General Paralysis. Were I capable of such optimism, my opinion would be of little moment. While claiming for the Calabar Bean a valuable power of modifying and arresting the progress of that most persistent malady, I have never suggested that it should be regarded as a cure. Mr. Thompson will doubtless be surprised to hear that the two cases of general paralysis to which he refers, which appeared in the "British Medical Journal," and in which recovery seemed to take place under treatment by the Calabar Bean, were published in the form which they there assumed without my knowledge or sanction, and indeed much to my regret. I shall take an early opportunity of setting forth explicitly my notions about the pathology of general paralysis (which is, I presume, what is meant by its *physiology*;) and my experience in the use of the Calabar Bean, and in the meantime I must ask your permission to protect myself from misconstruction by a general disavowal of any agreement with Mr. Thompson, on any point that arises in his contribution to your pages.

I am, Gentlemen,

Your obedient Servant,

J. CRICHTON BROWNE.

West Riding Asylum, Wakefield, March 17th, 1875.