

We fear that we have done but scant justice to Dr. Stirling's very admirable work which lies before us. When we have said that nothing could be more excellent in Hegelian reference than these lectures upon the philosophy of law, and this vindication of Hegel's system in a physico-mathematical regard, when we have said this much, we hope that we have said enough to convince our readers that this work is worthy of the most careful attention and untiring study. Hegel is, with the exception of Kant, the strongest headed man that has devoted himself to philosophy since the time of Aristotle. That he accomplished more than his great predecessor was, to a great extent, due to Kant's failure. Where another falls, we may stand in very virtue of his mishap. And that he has accomplished much none can doubt. There has not, indeed, been any philosophy since his day, notwithstanding the assertions and self-assertions of Mr. Hodgson in the paper already alluded to.

Nay, we might even prophecy, as Dr. Stirling does, that the work of philosophy, for a long time to come, must be simply the explication of the great implicit content of Hegel. With a view to a partial effort in that direction, we have, in this essay, called the reader's attention to the metaphysics of the most recent, most ingenious, and most original researches in relation to physiology. And we must here quit the subject with an expression of our deep sense of indebtedness to Dr. Stirling for work which he alone in this country, nay even in Germany itself, was capable of doing. That it has been done with care, with thorough metaphysical ability, and with genius, we are happy to be able to report, as we were previously prepared to expect. Dr. Stirling is our greatest—almost our only great metaphysician.

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*Illustrations of the Influence of the Mind upon the Body in Health and Disease, designed to elucidate the Action of the Imagination.* By DANIEL HACK TUKE, M.D., M.R.C.P. London: J. & A. Churchill. 1872. 8vo., pp. 444.

Much has been written, both in prose and verse, by men of science and writers of fiction on the influence the mind exercises on the body. In the daily practice of our profession we talk about it, glibly ascribe the origin of many symptoms and the removal of others to the imagination,

without pausing to consider what that may be, or how the results we ascribe to it are brought about—too frequently acting as though we did not believe it to be so potent an agent as our words would imply. Yet, if disease may be caused, or, if existing, removed by any mental act on the part of the patient; or if the like result can possibly follow any mental condition induced by the physician, then surely the influence of the mind on the body and its functions is worthy of the most careful study by those who seek to know, not only the mysteries of nature, but the art of alleviating human suffering.

In the volume which forms the subject of this notice, Dr. Tuke has brought together a mass of valuable information and criticism, illustrated by cases selected from the best writers, ancient and modern, of our own and other countries. The author has classified his illustrations under the following heads:—The Influence of the Intellect, the Emotions, the Will, separately, on the Sensations, the Voluntary Muscles, the Involuntary Muscles, and the Organic Functions; and in doing so has endeavoured to reduce his views to something like a systematic arrangement, based on the present state of our knowledge of the physiology of the nervous system.

A special chapter, and one full of interest to those engaged in the treatment of disease, is devoted to a consideration of the influence of the mind on various morbid conditions.

Throughout, the volume abounds with curious facts and interesting speculations. If the author fails to show why and how the mind influences the body, it is because we are ignorant of the relation mind bears to matter—may we not say ignorant whether it is one of relation or of identity? So long as this is so, we must be satisfied with mere groupings of phenomena, content to wait for the elucidation until this knowledge is more definite than it seems likely to be for some time to come.

In the course of these inquiries, an interesting question arises, and one incidentally discussed in this volume, viz. :—Do the various phases of thought or emotion affect different organs, each its own group—that is, has each mental state its own special influence on particular organs; or is the influence common to the whole body, its localization dependent on causes existing within the organ itself? Now, our author gives us much food for thought. If we follow common opinion, as exhibited in our literature and daily conversation, we must say that joy and sorrow, envy and generosity,

hatred and charity, each selects a special organ on which to exert its influence; yet if this were so, we should be half inclined to think that the emotions themselves had their seat in these organs. That all mental states, whether of exaltation or depression, affect the circulation is indisputable; do we not find in this fact a sufficient explanation of all the ordinary results? Then, again, it is necessary for our existence that certain parts of the organism should obey or respond to certain mental states; were it not so, we should be devoid of all expression and of the power of action. This quality is common to all men, and gives character to the race—yet each man has some special quality of his own, which we designate habit, and in so designating it define its origin. Accident, or the force of circumstances, gives rise to this individual peculiarity in the first instance; habitual thought soon makes for itself highways to the organs which minister to it, and so what was at first voluntary soon becomes involuntary, and habit is established. The angry man, if he exhibits his rage by utterances or by acts of violence, makes broad the way by which the emotion travels to the tongue or the hand; the self-made path for the emotions in the parent lays out the lines for the offspring; so vice becomes habit, habit involuntary action. The influence of mental states in the cause or cure of disease seems to obey the same law. Thought long directed to any organ must affect the circulation in it, and in doing so, naturally influences its nutrition for good or evil, as the mental state may be. It is only in this light that we can understand the influence of the mind in the cause and cure of disease, and the rationale of much of the best work of the physician.

We commend this work very heartily to our readers as a valuable collection of well digested facts, suggestive of many useful applications by the medical practitioner.

We have abstained from entering upon a critical notice of this work for two reasons—first, had we done so, the result would have been simply an essay by ourselves on the influence of the mind on the body; and secondly, because a considerable portion of the work has already appeared in the pages of this journal.