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A CASE OF DOUBLE CONSCIOUSNESS.

BY

S. WEIR MITCHELL, M.D.

REPRINT FROM TRANSACTIONS.

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MARY REYNOLDS:

A CASE OF DOUBLE CONSCIOUSNESS.

By

S. WEIR MITCHELL, M.D.

[Read April 4, 1888.]

THE following account of a case of double consciousness, so called, I have given with as large preservation as possible of the quaintness of statement existing in some of the original papers from which it has been compiled. My attention was first drawn to it by a MS. found among the papers of my father, the late Prof. John K. Mitchell. To students of psychology, at least, I make no apology for the minuteness and consequent length of my narrative.

The account just alluded to was written by Mr. John V. Reynolds, when a student in the Princeton Theological Seminary, during the winter of 1835–6, and was given to Prof. Archibald Alexander, who was much interested in the case, and from whom in turn it came to Prof. Mitchell.

The same Mr. Reynolds, a nephew of the lady whose history he gave, also prepared an account of the case for the Rev. Dr. William S. Plumer, of Allegheny, who published it in *Harper's Monthly Magazine*, in May, 1860.

Major Andrew Ellicott, an uncle of the lady and professor of mathematics in the United States Military Academy at West Point, first reported the case to the Academy of Sciences at Paris, where it excited interest. He also related it to Dr. S. L. Mitchill, of New York, who printed a very short account of it in the *New York Medical Repository* for 1816, and promised its readers a fuller account from the Rev. Timothy Alden. Dr. Alden's letter never appeared in the *Repository*, but amongst other marvels, is to be found in Sherman Day's *Historical Collections of Pennsylvania*, printed in 1843.

Finally, through the kindness of Rev. Dr. John V. Reynolds and his brother William, who are still living in Meadville, where their aunt spent with them the last twenty-five years of her life, I am able to corroborate facts and from these various sources to supply the following account of these two persons in one body—two distinct lives antipodal from every mental and moral point of view.

Mary Reynolds was born in England in 1793, and, when four years old, with her father and mother and their family left their home in Birmingham to settle in Pennsylvania. Leaving in New York the remainder of the family, the father and son started out into the wilderness and choose a spot on the banks of Oil Creek, in Venango County. The whole surrounding country was an unbroken forest. Twelve miles southward were the few inhabitants of Franklin, while six miles to the north lived Jonathan Titus, the proprietor of the land on which Titusville now stands.

In this remote spot William Reynolds and his young son built a log-cabin, in which the father left the lad while he returned to New York to bring the remainder of the family to their new home. For four months the boy remained alone in

the cabin, rarely seeing the face of a white man, but being frequently visited by Indians. In due time the Reynolds family arrived, and with them the daughter Mary.

Her childhood and youth appear to have been marked by no extraordinary incidents. She is said[1] to have "possessed an excellent capacity, and to have enjoyed fair opportunities to acquire knowledge. Besides the domestic arts and social attainments, she had improved her mind by reading and conversation. Her memory was capacious and well stocked with ideas." Though in no respect brilliant, she was thoughtful, and seems to have been endowed with an uncommonly good physical organization.

Her natural disposition tended to melancholy. Her spirits were low. She never gave herself to mirth, but was sedate and reserved; she had no relish for company, but avoided it; was very fond of reading what few books were to be had. She loved to retire to some secluded place where, free from interruption, she read and meditated upon her Bible, and where she was apt to give herself up to prayer and devotional exercises.

When about eighteen years of age she is said to have become subject to occasional attacks of "fits;" these were certainly hysterical, but of their precise characteristics no account is given. However, on a Sunday in the spring of 1811, she had an attack of unusual severity. It occurred while she was in a secluded place reading and engaged in her devotions. Owing to her protracted absence, her friends became alarmed, and after a long search found her in a state of insensibility and in convulsions. The restoratives applied were not very successful. When she recovered consciousness (probably on this same day) she was found to be both blind and deaf,[2] and continued in this state for five or six weeks. The sense of hearing re-

[1] Major Ellicott's account, New York Repository, 1816.

[2] See William S. Plumer's statement, Harper's Monthly Magazine, May, 1860; also Timothy Alden's letter, loc. cit. No mention is made of this in the Alexander MS.

turned suddenly; that of sight more gradually, but in the end entirely.

About three months after this attack, when she had apparently nearly recovered her usual health, though still somewhat feeble, she was found one morning, long after her habitual time for rising, in a profound sleep from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was as a being for the first time ushered into the world. "All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailings of an infant; for at first the words which she uttered were connected with no ideas in her mind." Until she was taught their significance they were unmeaning sounds.

"Her eyes were virtually for the first time opened upon the world. Old things had passed away; all things had become new." Her parents, brothers, sisters, friends, were not recognized or acknowledged as such by her. She had never seen them before,—never known them,—was not aware that such persons had been. Now for the first time she was introduced to their company and acquaintance. To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams,—all were novelties. The beauties of the landscape were all unexplored.

She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. "In a word, she was an infant, just born, yet born in a state of maturity with a capacity for relishing the rich, sublime, luxuriant wonders of created nature."

The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded, and the duties devolving upon her accordingly. This she was very slow to learn, and, "indeed, never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. She considered those she had once known as for the most part strangers and enemies, among whom she was,

by some remarkable and unaccountable means, transplanted, though from what region or state of existence was a problem unsolved."

The next lesson was to re-teach her the arts of reading and writing. She was apt enough, and made such rapid progress in both, that *in a few weeks* she had readily re-learned to read and write. In copying her name which her brother had written for her as a first lesson, she took her pen in a very awkward manner and began to copy from right to left in the Hebrew mode, as though she had been transplanted from an Eastern soil.

When we consider the length of time required to teach a child these arts, her almost intuitive readiness appears wonderful.

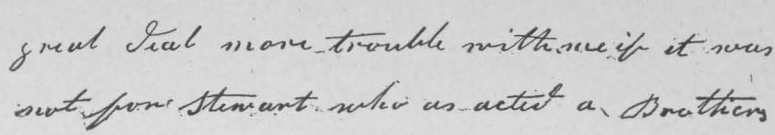
Mr. Reynolds makes some very interesting reflections on this loss and restoration of memory. He says:

"If I might venture to offer a solution, I would say it might be accounted for, from the fact that her mind was maturely vigorous. She could talk and reason as though her intellect was full grown. Consequently, the discipline required for a child was in her case anticipated.. But still, since I have written this, it does not satisfy me. Maturity of intellect, perhaps, cannot exist without memory. Has she memory? It would seem, not, yet, if she had not, why should she be able to talk and reason? It must be remembered that her intellect was in a healthful exercise. And yet, how could this be, when she had no memory to build on, no data from which to draw conclusions, more than an infant? If the whole fabric of mind had been so completely demolished that no power had shown forth from the ruins, such as the ability to talk and reason, it would not, in my view, be extraordinary. How could she talk and reason without memory? Why could she talk and reason, and yet not write? If she forgot one, why not the other? Talking is as readily acquired as reading. The destruction of memory would account for her forgetting what she did forget,

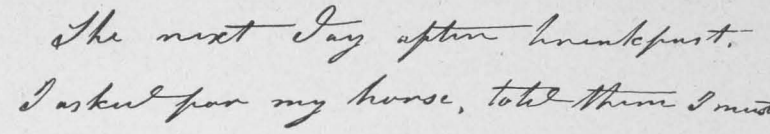
but it would go too far to prove only what we want. I can conceive of memory being destroyed, and the intellect left untouched, but I cannot conceive of its being destroyed, and yet the faculty of speech remaining. When I say, I can conceive of the memory being destroyed, and yet the intellect left untouched, I mean, I can conceive of reason being vigorously exercised, as soon as some data are presented to it from which to start, in the same way that I can conceive of reason being improved by the study of Euclid, and that improvement remaining and progressing after every proposition contained in Euclid is forgotten. But in this case, reason appears to be exercised without any data. For instance, the moment she awoke, she commenced to wonder and reason how she got there, and from whence she came. Now an infant would not have had any such thoughts, and the moment it was capable of understanding, would have believed all that was told it, whereas, she would believe nothing. However, I am only getting into difficulties and contradictions, as every one must, who talks about what he does not understand. So I'll quit."

I leave Mr. R.'s views to speak for themselves. I have thought best to quote at length some of these remarks and speculations of those familiar with this case. Clearly there is some confusion among the witnesses as to her use of language, she seems to have regained speech rapidly and writing but slowly.

Miss Reynolds' handwriting in her second state is described as somewhat different from that in her first. Only one example of her writing of her first state is extant. That is a letter addressed to her brother John, and bears the date of January 13, 1813. I have had this photographed for preservation, with her own manuscript history written about 1839 or 1840. I give here specimens of the handwriting in the two states. After the interval of twenty-six or twenty-seven years the slight differences of the writing are not unnatural. The resemblances between the writings are very visible.



Specimen of handwriting from letter to brother, January 13, 1813.



Specimen of handwriting from Autobiography, 1839–1840.

As I consider the difference in handwriting a matter of great moment, I enclosed the two specimens to my friend, Dr. Persifor Frazer, who is an expert in such matters, without telling him anything about them. His opinion, which I here append, coincides with my own, and shows how little confidence should be given to the statement made in regard to the dissimilarity in the patient's writing in the two different states of consciousness.

PHILADELPHIA, April 25, 1888.

DEAR DOCTOR: I have made a careful examination of the writing in the photographed letter and that in the MS. enclosed by you to me, and am of the opinion that the originals were both done by one hand.

This opinion is based upon a comparison of individual letters (among which I may cite the capitals M, B, I, S, and O; and the small letters y, d, h, p, s, ss, f, and t), and is fortified

by the correspondence between the forms of expression and the peculiarities of spelling in both documents, such as "indefaticable" (letter) and "indefatticable" (MS.), etc.

The probability that the same person wrote both documents is very strong. Very sincerely,

PERSIFOR FRAZER.

In the course of the letter she says:

"Since I commenced this letter to my dear brother two months have elapsed, but I can give no account of them. This morning I once more regained my recollection, but I feel very low spirited, though you will think it wrong for me to give way to it."

Some verses written by her in 1825 or 1826, and in 1830, I have also in her own handwriting, but of course in her second state.[1]

The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy she was now cheerful to extremity. Instead of being reserved she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. Her disposition was totally and absolutely changed. While she was, in this second state, extravagantly fond of company, she was much more enamored of nature's works, as exhibited in the forests, hills, vales, and water-courses. She used to start in the morning, either on foot or horseback, and ramble until nightfall over the whole country; nor was she at all particular whether she were on a path or in the trackless forest. Her predilection for this manner of life may have been occasioned by the restraint necessarily imposed

[1] I quote two verses as characteristic. They refer clearly to an active practitioner.

Calomel, tartar, and gamboge,
He deals me out good measure;
Could I the dose to him infuse
Would be to me a pleasure.

Blisters and drafts he makes me wear,
Two days and night together;
Oh! had I wings to take me where
I could enjoy some pleasure.

upon her by her friends, which caused her to consider them her enemies, and not companions, and she was glad to keep out of their way.

She knew no fear, and as bears and panthers were numerous in the woods, and rattlesnakes and copperheads abounded everywhere, her friends told her of the danger to which she exposed herself, but it produced no other effect than to draw forth a contemptuous laugh, as she said, "I know you only want to frighten me and keep me at home, but you miss it, for I often see your bears and I am perfectly convinced that they are nothing more than black hogs."

One evening, after her return from her daily excursion, she told the following incident: "As I was riding to-day along a narrow path a great black hog came out of the woods and stopped before me. I never saw such an impudent black hog before. It stood up on its hind feet and grinned and gnashed its teeth at me. I could not make the horse go on. I told him he was a fool to be frightened at a hog, and tried to whip him past, but he would not go and wanted to turn back. I told the hog to get out of the way, but he did not mind me. 'Well, said I, 'if you won't for words, I'll try blows;' so I got off and took a stick and walked up toward it. When I got pretty close by, it got down on all fours and walked away slowly and sullenly, stopping every few steps and looking back and grinning and growling. Then I got on my horse and rode on."

On another occasion she saw a large rattlesnake, by the beauty of which she was attracted, and attempted to capture it, seizing it by the tail just as it was escaping among some logs. Her foot slipped, and to save herself from a fall she let go the snake. She afterward thrust her arm into the hole, but it had gone beyond her reach. It was known to be a rattlesnake, both by its appearance and by its rattle. She afterward became familiar with the species and remembered that the one she had pursued was like those which she now knew.[1]

[1] The accounts given of Miss Reynolds' encounter with the bear and with the rattlesnake vary somewhat, as all human testimony does in regard to any particular event, but are in all the various memoirs of her case.

*

"In this peculiar state Mary's parents had no control whatever over her. She was very fond of exercising her ingenuity, in inventing tricks at the expense of others, to put them to as much trouble as possible, for the purpose of enjoying a laugh and causing others to join in it, at the ludicrous figure in which she never failed to make them appear." She was uncommonly acute and inventive, and at the same time so apparently serious and free from duplicity as invariably to impose upon the most cautious.

While she was forming and digesting some deep-laid scheme and inwardly laughing at the perfect success of her strategy, her exterior was all sedateness and profound gravity. One would then suppose that she was destitute of the power of smiling. Her appearance completely mocked the thoughts of her heart, and thwarted every effort to pry through the covering and obtain a glimpse of what was at work within. This was so well carried out that those whom she had deceived hundreds of times, and who were ever on the watch, were nevertheless imposed upon time and again, and no sooner were out of their difficulties, fully determined to be no more deceived, than before they were aware they were led into others and made a laughing-stock. It is very obvious from the account given that the return of power to use words intelligently must have been rapid.

Thus it continued for five weeks, when one morning, after a protracted sleep, she awoke and was herself again. She recognized the parental, the brotherly, and sisterly ties as though nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humor, all were faded from her memory, and not a shadow left behind. Her parents saw their child; her brothers and sisters saw their sister. She now had all the knowledge that she had possessed in her first

state previous to the change, still fresh and in as vigorous exercise as though no change had been. But any new acquisitions she had made, and any new ideas she had obtained, were lost to her now—yet not lost, but laid up out of sight in safe keeping for future use. Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way, and it was fondly hoped that the mysterious occurrences of those five weeks would never be repeated, but these anticipations were not to be realized. After the lapse of a few weeks she fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. She was not now a daughter nor a sister. All the knowledge she possessed was that acquired during the few weeks of her former period of second consciousness. She knew nothing of the intervening time. Two periods widely separated were brought into contact. She thought it was but one night.

In this state she came to understand perfectly the facts of her case, not from memory, but from information. Yet her buoyancy of spirits was so great that no depression was produced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

These alternations from one state to another continued at intervals of varying length for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her *permanently in her second state.* In this she remained without change for the last quarter of a century of her life.

In 1836, at the request of her nephew, Mr. John V. Reynolds, then a student in Princeton Theological Seminary, she prepared an account of herself, the original manuscript of which Dr. Reynolds has given me for preservation in the library of the College of Physicians. It is addressed to her brother, and is closely written on quarto pages, in a very fine but clear hand, ending abruptly at the nineteenth page, and without signature.

Being at the time it was written in her second state, she had no recollection of the feelings or incidents of her former life, and for that she relied upon the testimony of her friends.

She says:

"From the spring of 1811 [when the first change occurred] until within eight or ten years, frequently changing from my first to my second, and from my second to [my] first state, more than three-quarters of my time I was in the second state. There never was any periodical regularity as to the transition. Sometimes I continued several months, and sometimes a few weeks, a few days, or only a few hours, in my second state; but in the lapse of five years I, in no one instance, continued more than twenty days at a time in my first state.

"Whatever knowledge I acquired at any time in my second state became familiar to me when in that state, and I made such proficiency that I had become as well acquainted with things, and was in general as intelligent, in my second state as in my first state.

. . . . . .

"These transitions always took place in my sleep. In passing from my second to my first state nothing was particularly noticeable in my sleep, but in passing from first to second state my sleep was so profound that no one could awake me, and it not unfrequently continued eighteen or twenty hours.

"I had generally some presentiment of the change for several days before the event. My sufferings in the near prospect of the transition from either the one or the other state were extreme, particularly from the first to the second state. When about to undergo the change, fearing I should never revert so as to know again in this world those who were dear to me, my feelings in this respect were not unlike one who was about to be separated by death, though in the second state I did not anticipate the change with such distressing apprehension as in the first. I was naturally cheerful, but more so at that time than in my natural state. I felt perfectly free from any trouble when in my second state; and for some time after I had been in that situation my feelings were such that had all my friends been

laying dead beside me I do not think that it would have caused me one moment's pain of mind. At that time my feelings were never moved, either with the manifestation of joy or sorrow. I had no idea either of the past or future; nothing but the present occupied my mind.

"In the earlier stages of my disease [*i. e.*, second or abnormal condition] I had no idea of employing my time in anything that was useful; did nothing but ramble about, and never tired walking through the fields. My mother one day thought she would try to rouse me a little. She told me that Paul said those who would not work must not eat. I told her it made no matter of difference to me what Paul said, I was not going to work for Paul or any other person. I did not know who Paul was, for I had no knowledge of the Bible at that time more than of anything else. However, I was very much offended at mother. I went over to your Aunt Lydia; told her I would not eat anything more at father's. She gave me a pie and some cakes, which I took home and locked up, and for some time would bring my own provision to the table, but would partake of my mother's tea and coffee. Whenever your aunt would bake she used to provide for me, and continued to do so for some length of time. I lived upon very little; have wondered how I could live upon the little food and sleep which I did. For two and three days and nights together I neither ate nor slept. It was a matter of surprise to every person who knew me. I would conceive prejudices without cause against my best friends, and those would sometimes be very strong. However, at length those prejudices began in a measure to wear off, and I became more and more reconciled to my friends."

Miss Reynolds' health was not undisturbed. She was on one occasion, at least, for an entire winter and spring, confined to her bed, so weak that she could not raise her hand to her head. During this time her transitions were frequent, but generally the second state continued for only a very short time. After her recovery from this bed-ridden condition this was her only state. During this illness pain would often seize her, while

blood rushed to her head; and as it continued her body would become rigid; as in death; not a joint or a muscle would yield, and life would seem to be extinct. This was succeeded by trembling, which violently shook the whole bed. Her mind then wandered; she talked wildly; got out of bed and walked by the hour, notwithstanding her weakness when in her right mind. At these times she walked as steadily as a person in health, and had more strength than most sane persons. All attempts to control her were vain, unless the doctor happened to be at hand, when she became as obedient as a child. At these times she was absolutely deranged in a sense, which could hardly be said of her second state. Her agony was so great as to draw tears from its witnesses, and she would clasp her head as though it were about to burst. In such cases strong plasters of mustard, mixed with vinegar, were applied to the soles of her feet, and she was daily cupped over the temples, with relief and final recovery, though still in her second state.

As before remarked, this was her state of liveliness and vivacity; extravagant fondness for fun and company. She developed imaginative powers and a strong propensity for versification and rhyming, a desire which seems to have come only with her new condition. The difference in her character in the two states was manifested in almost every act and habit.

The two lives which Mary Reynolds lived for many years were thus entirely separate; each was complete in itself, the fragments of which it was composed, though in reality separated by the portions of the other life intervening, sustained a due relation. Each state had its mental accumulations. The thoughts and feelings, the likes and dislikes, of the one state did not in any way influence or modify those of the other.

In her natural state the strange double life which she led was the cause of great unhappiness. She looked upon it as a severe affliction from the hands of Providence.

At the time of her first change her brother John was living in Meadville. Hearing of her remarkable condition he visited her at the old homestead. Of course she did not recognize him. But having been told of his relationship to her she soon

became warmly attached to him, and her affection grew as he repeated his visits during her continuance in the second state.

Miss Reynolds became very anxious to visit her brother in Meadville, but her friends did not think it advisable to give her permission. Between one and two years after the first change, and while in her second state, she left home on horseback—an exercise of which she was very fond, and in which she was freely indulged—under pretence of visiting a neighbor. She made the visit (for she always carefully kept the letter of her word, though not always the spirit), but she made her visit very brief and then rode to Meadville, a distance of nearly thirty miles. Her family soon learned where she had gone and allowed her to remain several weeks. During that time she was the guest of Mrs. Kennedy, and shared a room with Miss D., another guest in the same family. The two girls becoming strong friends, agreed to play a practical joke on Mr. Reynolds. But it happened that neither of the young ladies awoke at the right time, and when Mary arose in the morning she had passed into her natural state.

She now found herself in a strange house, for she had never been in Meadville in her natural state. She had for a sleeping companion a person who was a total stranger. She saw nothing with which she was familiar, and could not imagine where she was. Being, in her natural state, quiet and shy, she asked no questions. Miss D. spoke of the trick which they had proposed to play, but had not waked to perform. Miss Reynolds made no reply. She remembered nothing of the trick and knew not who it was that addressed her. She dressed herself and found her way down stairs, wondering and perplexed, but waiting to see what would happen, and hoping that something would soon occur that would solve the mystery. Mrs. Kennedy came into the room and spoke in her usually cheerful manner, but Mary knew her not. Soon afterward her brother John entered the room; then all was at once explained. In both states she knew him. In both states she knew that he resided in Meadville. So she knew she must be in Meadville. She informed him of the occurrence of the change, though there

was little need of it, for it was obvious to all. She was introduced anew to those among whom she had so strangely fallen. She remained at Mrs. Kennedy's, in Meadville, for some days and then returned home. Very soon after her return she awoke one night, and arousing a sister with whom she was sleeping, she exclaimed, "Come, Nancy! It is time to get up and play that trick on John!" She had changed into her second state and supposed that she was still in Meadville and sleeping with Miss D., and that it was the same night on which they had planned the joke. When she found she had returned to the "Nocturnal Shades," as she called her home in Venango when she was in her second state, she was much chagrined, for the larger society which she found in Meadville was, in that state, much more to her taste.[1]

For a length of time, while in state 2, Miss Reynolds, after falling asleep at night, used to repeat audibly and in regular order all that she intended to do on the following day. This would occupy some minutes, and then she would cease. Thus, by listening, her friends were made acquainted with her projects, and were ready to thwart them if necessary. The next day she would, if permitted, do all that she had planned and in the same order. She was her own tell-tale. She could not imagine how her plans could be known. It was at length discovered by her friends, to their great joy, that a person by assuming an air of command, and imposing on her positive injunctions, could control her. But only one person had this power. To the remainder she paid no more regard than to the chirping of a cricket. The singular part of this was that the influence arose from no affection for that particular person nor from any especial fear, for it was sometimes one and sometimes another, but never more than one. There seemed to be no more reason for her obeying that one than any or all of the

[1] Her exclamation was, "Oh! what a change; transmigrated from the height of happiness into these nocturnal regions, where nought but sullen silence reigns and death-like inactivity slumbers." She said she could not think of spending her days "among these poor half-awakened sons of Jupiter," and exacted a promise for her return to Meadville.

others. It was necessary to speak with the voice of authority and firmness, and to obtain promise of obedience in every case, otherwise she would not obey. But her promise could be obtained and was never violated. If, however, her promise was not of sufficient minuteness to enclose her in on every side by an insurmountable wall she would profit by the laxity. If a solitary chink were left unclosed, she would squeeze her conscience through it. One morning the person in authority said to her, "You must not ride over the hills to-day." She promised to obey, but so soon as he had gone out she got a horse and was gone all day. In the evening when she had returned he said to her, "Did I not tell you not to ride to-day?" "No." "I certainly did." "No, you did not; you told me not to ride over the hills, and I have not, but I have ridden through every valley I could find." They were surrounded by hills, and there was only one way she could go to shun them, and that was along a little rivulet which passed near the house.

She used to go on cold nights, when a hunt was proposed by her brother for the next day, and take the hunting coats and carry them a mile or two miles to some neighboring house and leave them there. The next morning the articles would be missing, and neither the loser nor the finder would be able to account for them. On one of these occasions she passed over Oil Creek on the ice when the water was very high and the ice so very thin that her safe passage was a matter of great surprise. One stormy night in winter, such a night as one would pity a dog to be exposed, she got up and went to the doctor's, whom she did not like, but who had at this time the control of her. As her physician he imposed on her many restraints. With a man's cloak and hat on she knocked at the door and got him up, and told him he must go immediately to a certain house, a long distance away, where a man was almost dead from injury. The doctor, poor man, went, but only to find the family fast asleep. Such experiences were not likely to sweeten the relations between doctor and patient.

When in her most lively moods, the sight of the doctor produced a most laughable and instant change. One moment all animation and hilarity, full of laughter and jokes; the next

she was the very picture of gravity. Neither the doctor nor any one else who was present could then get from her more than the monosyllabic "yes" or "no." No sooner would he be out of sight than she would resume her gaiety and laugh heartily at the way she had cheated the doctor. It was finally found necessary, from the bad state of her nerves and general health, to prohibit her from going into company, and the doctor told her she might walk, but she must not go into any neighboring houses. The wily creature, however, would stand at their windows, and when asked to enter would say, "No; the doctor says I must not, but he did not tell me I must not talk at the windows."

Her vivacity, wit, and good humor were so great that her acquaintances all desired her company, and would not inform on her. But one day the doctor saw her, and as he came toward her her countenance settled into dismay and gravity, as she said "I'm done now. The doctor has caught me at last." If at any time she would suddenly change from levity to gravity you might be certain the doctor was in sight. If the contrary change, he was out of sight.

The mental disturbance which at times characterized the earlier portions of her second state grew fainter, and at length wholly disappeared, leaving her permanently altered in character. This dates from about the year 1829, when she had reached her thirty-sixth year. In this state she lived the remainder of her life, a period of twenty-five years. During this quarter of a century no one could have discovered in her anything out of the ordinary way, except that she manifested an unusual degree of nervousness and restlessness; yet not enough to excite remark.

It is to be borne in mind that she was still in this her abnormal state all the rest of life, without memory although not without knowledge of her true self. The change from a gay, hysterical, mischievous woman, fond of jests and subject to absurd beliefs or delusive convictions, to one retaining the joyousness and love of society, but sobered down to levels of practical usefulness, was gradual. The most of the twenty-five years which followed she was as different from her melan-

choly, morbid self as from the hilarious condition of the early years of her second state. Some of her family spoke of it as her third state. She is described as becoming rational, industrious, and very cheerful, yet reasonably serious; possessed of a well-balanced temperament and not having the slightest indication of an injured or disturbed mind. For some years she taught school, and in that capacity was both useful and acceptable, being a general favorite with old and young.

During these last twenty-five years she lived in the same house with the Rev. Dr. John V. Reynolds, her nephew, part of that time keeping house for him, showing a sound judgment and a thorough acquaintance with the duties of her position.

Dr. Reynolds, who is still living in Meadville, and who has most kindly placed the facts at my disposal, states in his letter to me of January 4, 1888, that at a later period of her life she said she did sometimes seem to have a dim, dreamy idea of a shadowy past, which she could not fully grasp, and could not be certain whether it originated in a partially restored memory or in the statements of the events by others during her abnormal state.

Miss Reynolds died in January, 1854, at the age of sixty-one. On the morning of the day of her death she rose in her usual health, ate her breakfast, and superintended household duties. While thus employed, she suddenly raised her hands to her head and exclaimed "Oh! I wonder what is the matter with my head!" and immediately fell to the floor. When carried to a sofa she gasped once or twice and died.

NOTE.—A brief abstract of this case, taken from the *Medical Repository*, is given by Prof. H. C. Wood, in his work on *Nervous Diseases and their Diagnosis*, Phila., 1887, p. 372. Following it are abstracts of the more or less similar cases of Dr. Azam, *Annales Méd. Psych.*, 1876, vol. xvi.; Dr. James Mayo, *Lond. Med. Gazette*, vol. i., 1845; Dr. Samuel Jackson, *Amer. Journ. Med. Sci.*, 1869, p. 18, with a reference to a case of his own following depressed fracture of the skull. Azam's, Mayo's, and Jackson's cases were all girls from fifteen to eighteen. Dr. Wood's case was that of a man.

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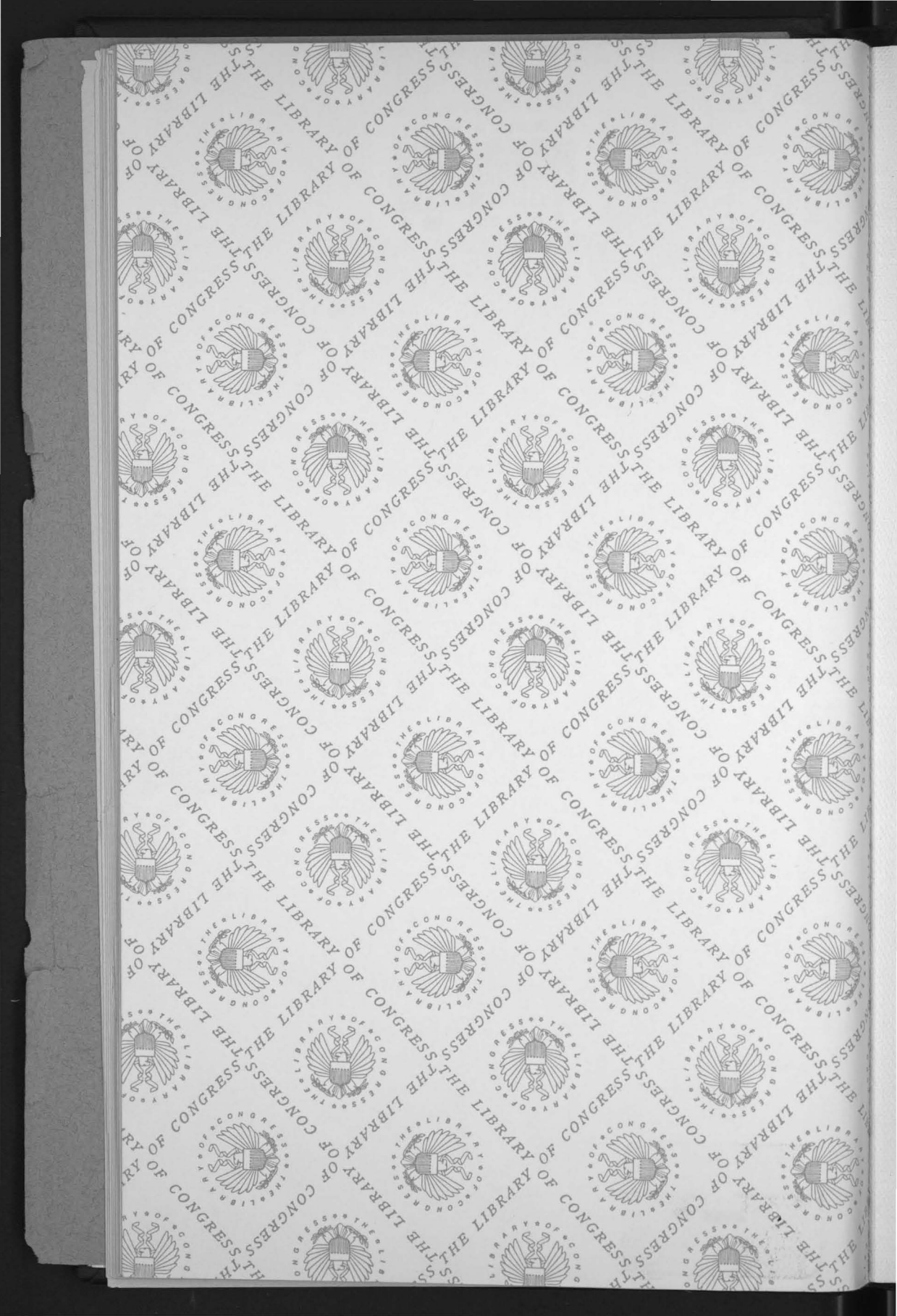
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