

Moreover, in inequality of the pupils resulting from central paralysis, the knowledge whether both irides are effected or only one—whether, namely, the longitudinal fibres, supplied by the ‘sympathetic’, or the radial fibres supplied by the ‘oculomotorous,’ are paralysed—cannot but be of great importance in the diagnosis of the central seat of lesion.

EDWARD PALMER.

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OBITUARY NOTICE OF DR. JACOBI.

(From the Cologne Gazette, 19 and 20 July, 1858. By  
DR. FOCKE.)

Karl Wigand Maximilian Jacobi, the founder, and for many years superior of the Lunatic Hospital at Siegburg, was the youngest son of the philosopher Friedrich Heinrich Jacobi, and was born at Düsseldorf on the 10th of April, 1775.

He received his education under a tutor (H. Schenk afterwards Privy Councillor at Munich); and at the Gymnasium at Düsseldorf. Thus well prepared he devoted himself to the study of medicine, entered the University at Jena in the spring of 1793, and attached himself to the body of youth who surrounded the newly-established professorial chair of Hufeland. This distinguished man took a fatherly interest in him, and exerted a permanent influence on both his disposition and his studies. He was also much noticed by Goëthe, who often visited him “to renew his acquaintance with anatomy.” Jacobi quitted Jena in 1795, completed his studies at Göttingen and Edinburgh, and graduated at the University of Erfurth, on the 21st February, 1797. His father, exiled by the revolution, had emigrated to Holstein, where he was on very intimate terms with Matthias Claudius, to whose daughter the young doctor was married in 1798. He settled as a physician, first at Baels, near Aix la Chapelle; and subsequently, in 1800, at Eutin. But, as in country practice the doctor is called upon to ply all branches of his profession, he soon became painfully aware how insufficient was his acquaintance with surgery; and, to supply this defect, repaired with his family in 1802 to London for a year and a half, where he acted as assistant at one of the hospitals. Returning to Eutin, he left it again in 1806; and, following his father to Munich, entered the Civil Service of Bavaria. He was ap-

pointed President of the Medical Council, but so unsatisfying were the duties of his office, that he resigned it to take the post of Chief Physician and Director of the Hospital of St. John, at Salzburg, in 1812. In 1815 he entered the Prussian Civil Service, and was in government employ at Düsseldorf; a situation in which he found himself just as little at home as he had previously done in the similiar one at Munich. He now began to feel, with daily increasing force, the conviction of his unfitness for the calling of a practising physician, which became a source of much unhappiness. In 1820 he was, at his own request, entrusted with the arrangement and conduct of the lunatic hospital, then in contemplation for the Rhine province. After much debate, Siegburg was chosen as the site. In 1822 Jacobi removed to Bonn, partly to prepare himself for his new calling, and partly that he might be at hand to assist in deciding upon and carrying out the plans. Elated by the feeling that he had now found the true mission of his life, he devoted himself to it with such restless ardour that his health gave way, and an attack of inflammation of the brain in 1823 brought him almost to death's door. Under the skilful treatment of Nasse however, he recovered perfectly. Friedrich Nasse (to whom we are indebted for the development of those germs of the infant science of Psychiatry, first planted at Jena and Halle by Landermann and Reil) proved a sound adviser and able helpmate in this new undertaking; and, amidst their joint labours, there sprung up between these two eminent men a feeling of mutual respect and esteem, which the vicissitudes of life had never the power permanently to disturb.

The hospital for the insane at Siegburg, was opened on the first of January, 1825, its director then being in his fiftieth year. It is remarkable, that a man of his ambition and talents should have lived to such an age, before finding congenial occupation, and still more so, that after all, there should be in store for him a career of thirty-three years of successful action, productive of the most important results. But before attempting to give the reader an insight into the development of character of the eminent alienist, it will be well to close, for the present, this introductory biographical sketch. The institution into which a great many incurables were, at first, admitted, was converted, by degrees, to its intended purpose. The science brought to bear on the practical working of the establishment, and the constant efforts to improve the system of treatment, soon attracted attention—particularly that of the younger members of the profession

—to Jacobi and to Siegburg; which through him, and together with him, acquired European celebrity. The day of the *Doctor's Jubilee* (27th March, 1847) will be long remembered by those who joined in celebrating it. On that day the king honoured the merits of the veteran by investing him with the Order and Riband of the Red Eagle, 3rd class. In 1855 he was promoted to the rank of Privy Medical Councillor; and received, in 1857, the further distinction of the Riband and Oak-leaf of the above-named order, 2nd class. The latter years of his life were embittered by much suffering: his wife, whose health had long been declining, died in 1856; a loss which he must have felt so much the more severely, as the infirmities of age excluded him almost entirely from society. Like his father he had been much afflicted in his younger days with hemicrania and disease of the eyes; and as he was becoming quite blind, and was obliged to have resource to a reader and dictation, death was hailed almost as a welcome deliverer. On Ascension Day he was attacked by erysipelas of the face; extreme debility followed, and after lingering a few days he died on the 18th May of the present year, surrounded by his family, who followed him to his last resting place; accompanied by that still larger family, the inmates of the institution, for whom he had lived; by friends who came from far and near, and by such a train of mourners from the little town of Siegburg as had never been seen there within the memory of living man. He attained the good old age of eighty-three, and lived to see his grandchildren and great grandchildren. In order thoroughly to understand and appreciate his character let us go back to the days of his youth.

His father, whilst with the deepest anxiety for the welfare of his children, he took care that this one should lack nothing that could tend to the cultivation of his intellect, yet lost sight of one most important consideration. After the death of his wife—a most amiable and excellent woman, to whom the boy was most affectionately attached—he gave him into the charge of his sister, (Aunt Helen) whose rigid prudery, intolerant of the gifted child's natural sprightliness, soon repressed and converted it into silence and reserve. Influences like these sometimes produce far-reaching results. A certain want of address became thereby confirmed; whilst the solitary retirement already become the habit of the youth, combined with a slight degree of deafness, which at an early age prevented his mingling much in society, to render him permanently deficient in that ease and self-confidence so necessary in intercourse with the world. His consciousness of this, cost

him many an unhappy hour. But what was lost in brilliancy was gained in depth of mind. With much of the bodily conformation, he inherited, more than either of his brothers, the spirit of his father, who, in his correspondence with Goëthe, directs attention to "a certain tendency towards the imaginative lying hid within him." There was, indeed, a deep enthusiasm in the youth, but it required some object to draw it forth; for in the same correspondence which gives us many a pleasing trait of Jacobi's student life at Jena, Goëthe expresses his admiration of "his unswerving devotion to his profession." And again, "he seems to me to have chosen the path which I take to be the right one." The circumstances which determined him on choosing the medical profession are unknown; but the zeal and fidelity with which he pursued a study that tended to throw his more shining qualities into the shade, and utilized his peculiar talents but in a minor degree, is evidence of a strong desire to be working for the good of his fellow-creatures. He did not then understand himself, and how could he even guess at the walk of life for which he was suited? And here again, in reference to his laborous preparatory work, Goëthe's words "he seems to be on the right path" assumes, in their very indefiniteness, a significancy almost prophetic.

He went the right way, for he trod the path of truth. It was not reason pointing out the goal, and with it, the conditions of its attainment; it was the simple yet rare faithfulness to his calling, that bid him go to England, to extend his knowledge, and which induced him to exchange his important position at Munich, where he felt himself quite out of place, for the more insignificant one at Salzburg, which proved eventually, the best preparation for that great work which was hereafter to be placed in his hands. Even his father, who blames his "good whimsical Max" for this move to Salzburg, did not understand him. But he had not received his paternal inheritance "*in heart a christian, in understanding a pagan*"—as dead capital. True christian piety had so transformed both heart and head, that except to the fair and open judgment of those who differed from him, it showed no traces of its origin. It was this deep sentiment of religion that enabled him to accomplish his career of fidelity and triumph, not only without the dangerous satisfaction of self-admiration and self-esteem, but with a modesty beyond all praise. This it was too which, even in his student-days, pervaded his whole being, and laid in him the foundation of that noble purity of character, which seldom failed, upon

closer acquaintance, to inspire the respect even of his adversaries.

Thus prepared, he undertook the arrangement and conduct of the Siegburg Lunatic Hospital, after all his disappointments, with the firm conviction that, in this sphere of action,—as he himself expressed it—the destiny of his life would be fulfilled. Nor was he deceived; his labours extended far beyond this immediate sphere. In him, German medical psychology *possessed a personality* with which no other country could compare. He was, indeed, no master of dialectic controversy, for he was not quick, adroit, ready—all that he accomplished, was by thinking and working. Endowed with a comprehensive—I might say, more synthetic than analytic—understanding, the caution with which he proceeded, might make him appear, at times, dilatory and irresolute, but, once master of the difficulties, he displayed an energetic and persevering will in the pursuit of his subject. The motto prefixed to his first work on psychiatrics, shows, in one line, how intimately his nature corresponded with his specialty. “It is the heart alone which elevates man above himself, and this is the true power of ideas.” (Jacobi to Fichte.) Here we see the moral philosopher reproduced in the son, and are at no loss to perceive why such a man in a country like Germany, and in his special department, must necessarily have attained a high degree of eminence.

We have seen with what zeal he entered upon his new undertaking. With a leaning towards the English and French who were in advance of us in this respect, he so thoroughly mastered the subject of asylum life, that his work, “On the Construction and Management of Lunatic Hospitals,” which appeared in 1834, was translated, and, for a time, regarded as a sort of half-public, half-private code on all questions relating thereto. When Jacobi appeared on the field of medical psychology, the doctrine, that insanity consisted in an immaterial morbid process, was strongly supported in Germany; a doctrine to which, from his well-known religious views, it might, perhaps, have been expected he would have given in his adhesion. But these views were much too clear to admit of their interfering with the science of his profession. He entered the lists in the most decided manner, in defence of the proposition that all insanity, whether arising from bodily or spiritual causes, necessarily presupposed the antecedent of bodily ailment. This was, at all events, an approximation to the truth. Advocated by a man of his acknowledged piety and devotedness, it spread widely, and was readily accepted as

truth, even amongst those, who, had it proceeded from other quarters, would have regarded it with doubts and apprehension. But when it is asserted that, Jacobi's doctrine was nearer to the truth than the opposite one—this refers to a dispute amongst the "Somatists"—those who assume a bodily final cause of insanity, for here, too, there are shades of opinion. Jacobi, as an "extreme Somatist," gave, as his definition of the various insane states, "Diseases, complicated with mental disorder"—and contended for the term, mental disorder (*Geistesstörung*) as opposed to his friend Nasse's Mental Disease (*Geistes-krankheit*). The particulars do not concern us; each will decide for himself, according to the side he takes in this "battle of the soul." It must be distinctly stated, however, that he drew from the above thesis, no incautious conclusions as to treatment. He gave more scope to psychical impulses, and used them more than many "psychicists."

There is another advantage of the system which, though not part of the original design, still deserves mention. It was the means of establishing a high school of psychiatrics, so much needed for this fresh-sprouting branch of science. How many of the asylum physicians and directors of the present day laboured and learnt at Siegburg. After attending a certain time, they were allowed to take part in getting up the history of the patients and even in the medical service. They had a voice in the conferences, and brilliant these conferences often were, even when, as sometimes happened, Jacobi could not be drawn forth from his silent reserve. Life at Siegburg was, at times, academic in the best sense of the word, and by no means prejudicial to the patients. If the psychiatric physicians, in their travels, picked up here some useful hints, they contributed on their part, the results of their experience elsewhere, and we can remember some patients who may thank the stranger for having suggested the means of their cure.

Jacobi was not one of those who was desirous of leading others without stirring himself. Like many persons of reserved disposition, he was subject to occasional outbursts of hastiness, but he overcame these entirely in the course of time. Nor was it less worthy in him that he was always open and desirous to learn, even up to the last. By this means, the institution avoided a dull dead routine, and kept in uninterrupted progressive development in all its parts, from the cells to the chapel, from the medicines to the social gatherings. Ever striving, by the assistance of the other officers, and their families, to draw together the multitude of various and ever-



changing elements into one great household; the venerable friend of the lunatics was enabled to appear at the greater festivals of the institution, like a patriarch among his people, whose calmly ruling influence supported the whole without making itself observed.

Although actuated by a lively sense of duty Jacobi devoted the greater part of his time to the institution, he still found leisure for considerable contributions to literature. Of his numerous professional writings, essays, and controversies, the most valued is his work on mania,\* one of the six forms of mental disorder, in which he preferred exhibiting the fruits of his meditation on this subject. Outward circumstances, too, strengthened this inclination, viz., his receiving the degree of Dr. Philosophie, from the University of Bonn. A publication, which was to have been a return of thanks for this honour, grew, by degrees, to the treatise, "Natural life and spiritual life; sense—organism in relation to men's position in the world.—*La Divina Commedia.*"—(Leipzig, 1851.) Death prevented his completing a companion work to this, portions of which he tried to dictate in his delirium. Of his performances in other departments may be mentioned translations of Herodotus and Thucydides, merely to show how well he could fill up the dull leisure of earlier years, and how various were his resources.

We must not dwell longer on his writings, however tempting the opportunity of proving from them the correctness of the sketch we have attempted to give, of the nature and character of the man. But it would be a culpable omission were we to pass over in silence the trials Jacobi had to fight at Siegburg, and which weighed heavily on his spirits, namely, his contests with Dr. Bird, and the State of the Rhine-Province. Dr. Bird, who in 1830 accepted the newly-erected office of second physician, a man of considerable acquirements, had, in consequence of a want of exactness in the instructions drawn up for him, expected a more independent position than Jacobi intended to concede him. The dispositions of the two men so complicated the difficulty, that after many years of disunion and antagonism it admitted of but one solution—Dr. Bird was pensioned. More important still was the contest with the States, who complained of the costliness of the institution, and demanded the introduction of Sisters of Mercy. We shall not discuss the motives for this; suffice it to say that Jacobi strenuously opposed the introduction of Sisters of Mercy into an establish-

\* The principal forms of mental disorder in relation to Therapeutics, described from observation.—Leipzig, 1844.

ment where the Protestants were in a decided minority. As he cheerfully resigned his appointment at Munich, so upon principle he retained his post here. The honourable endeavour to obtain European celebrity, even had that been the aim of his endeavours—which was by no means the case—could not have injured him; but the foul and baseless suspicions which individuals attached to him personally, in connection with the costliness of the institution, although repelled with indignation by those who knew his worth, must have wounded him deeply. The truth oozed out by degrees; Jacobi was no submissive administrator, nor was he pliant in his transactions with the States. Those who have followed this portraiture attentively will see why he was not, and never could be so. Impartial judgment cannot detract from the memory of great men, why then should we conceal the weaknesses of Jacobi, always so ready to confess a known error or fault, and who freely acknowledged how far his powers fell short of the object of his desires? It may be matter of regret to many that his name meets more honourable mention in the rest of Germany, than in the various circles in that province for which he laboured with such cheerful resignation.

Jacobi was of tall, powerful stature. He had a handsome capacious head, which he inclined towards his breast in a listening attitude when, with knees across and folded hands he engaged in conversation. When he raised his head and fixed his eye upon the speaker, his glance bespoke benevolence, enthusiasm, and humility. His eye was remarkably fine, and although almost blind, retained sufficient power of vision to enable the old man to continue his visits to the institution in his daily walks—even up to the last years of his life. He was a stout pedestrian, and particularly fond of solitary recreation in the open air. His mode of life was very regular; he retired to rest, and though often deprived of sleep by the torments of hemicrania and rheumatism, might always be found betimes in the morning studying and at work. Nothing but severe illness could interrupt his usual course of life, confine him to his bed, or prevent his frequent daily visits to his patients. Even the day after his wife's death, bowed down as he was, he made his appearance at the usual hour in the institution.

Under his portrait he wrote—"I am thy pilgrim and sojourner as all my fathers were." These words express with much force not only his aspirations and labours, but the very essence of his existence and his career through life.

He was a brilliant example of what a pilgrim on earth may



accomplish by honest struggles and work. In those departments of his profession where natural talents determine essentially the measure of success, he was great, because he attained all that was attainable by him. But where man is bound by no conditions, in inborn fitness, he was greater still, in character and in sentiment. By this, by the force of his pure and noble individuality, he gained for German Psychiatries a principle, the value of which is now scarcely disputed, that in the little community of the lunatic asylum the chief power must rest with the physician. Through him, too, the name of mad-doctor (*irren arzt*) has become in Germany what it is not in all countries—an honourable name. May future generations preserve the honour of their inheritance.

And now that the champion—who so manfully fought his fight—is no longer amongst us, may the country in gratitude acknowledge what she possessed and what she has lost in him.

J. P. S.

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*Suggestions for Amendments of the Laws relating to Private Lunatic Asylums.* By EDWARD TENNYSON CONOLLY, of the Inner Temple, Barrister at Law. (Shaw and Sons : Pamphlet, p.p. 51.)

Any publication on the subject of insanity from an author bearing the name of Conolly, must at all times command the attention of our readers; and a publication on Lunacy Law Reform by the son of our President is, at the present time, most opportune. One can only guess at the direction and manner of the efforts which are likely to be made in the next Session of Parliament, as the expression and consequence of that newspaper agitation against private asylums which took place during the dead months of autumn. Possibly that reform of the legislature itself, which has so long been looming in the distance, but which now begins to shew its outlines, bright if not clear, may overshadow and suffocate the more feeble agitation. Still it is probable that something will be attempted if not effected; and the pamphlet of Mr. Conolly discusses in a plain and temperate manner that which (with the benefit of the excellent advice he has no doubt received) he considers to be the measures of reform most needful and beneficial, and by which he thinks that "all