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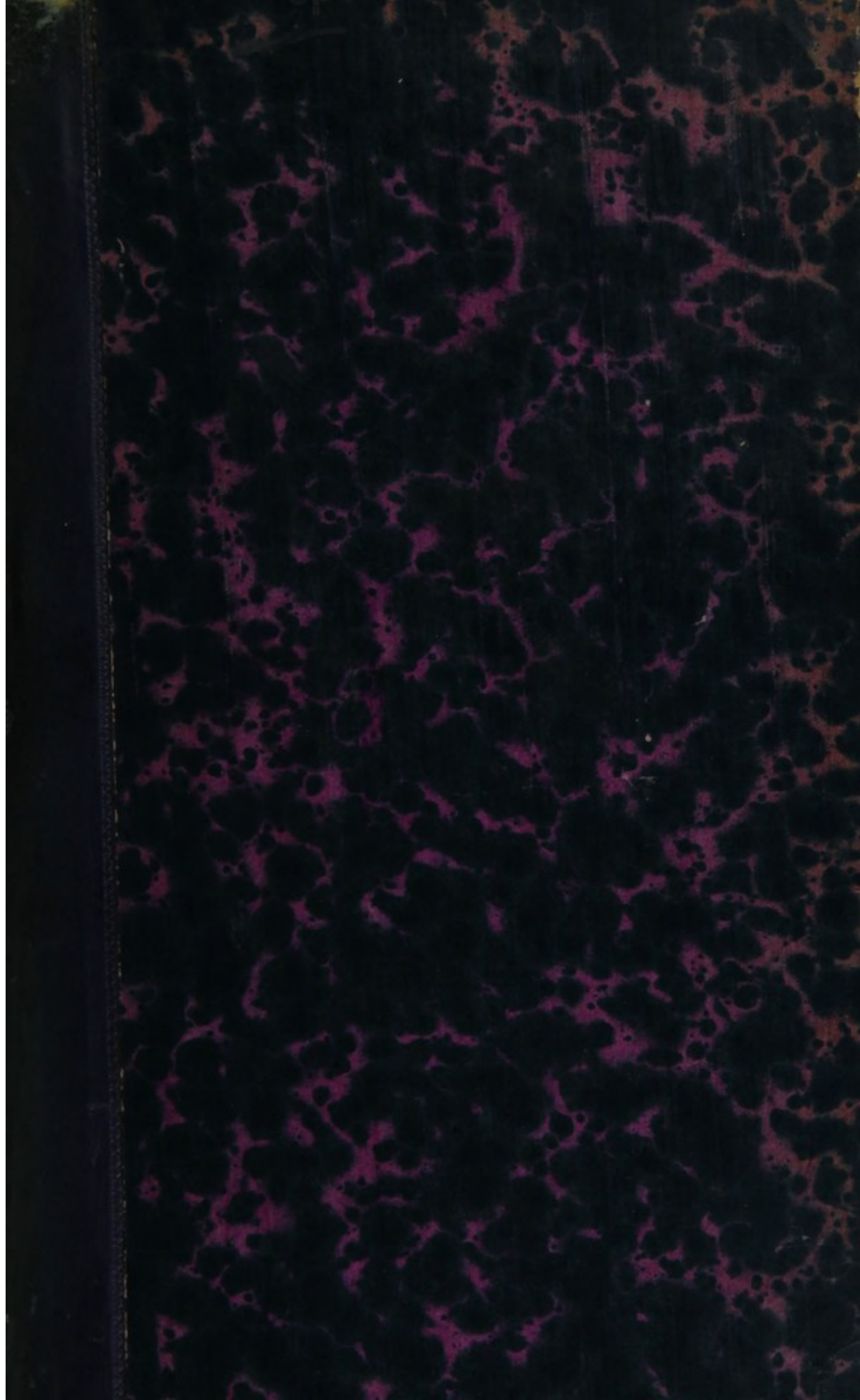
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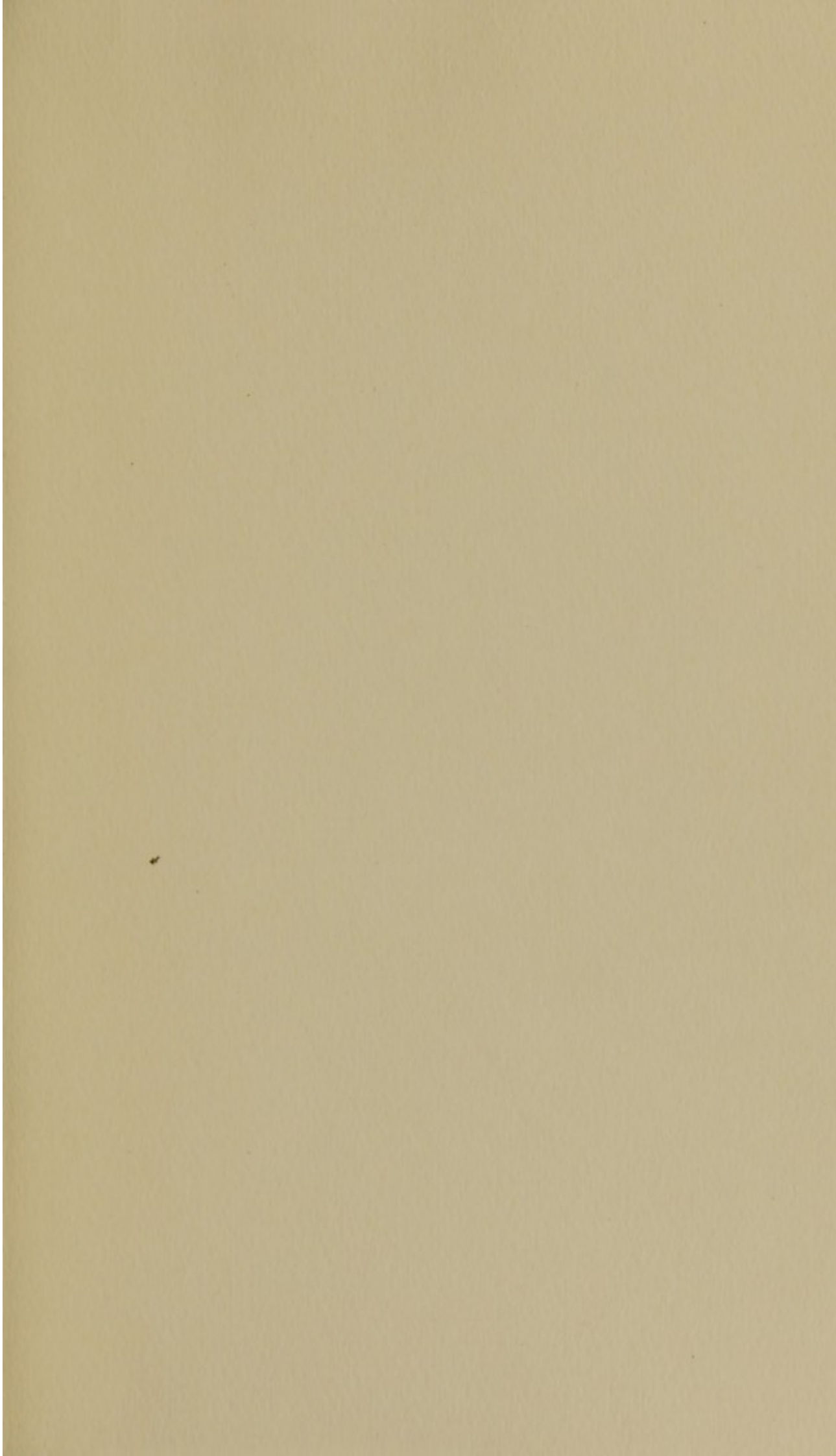
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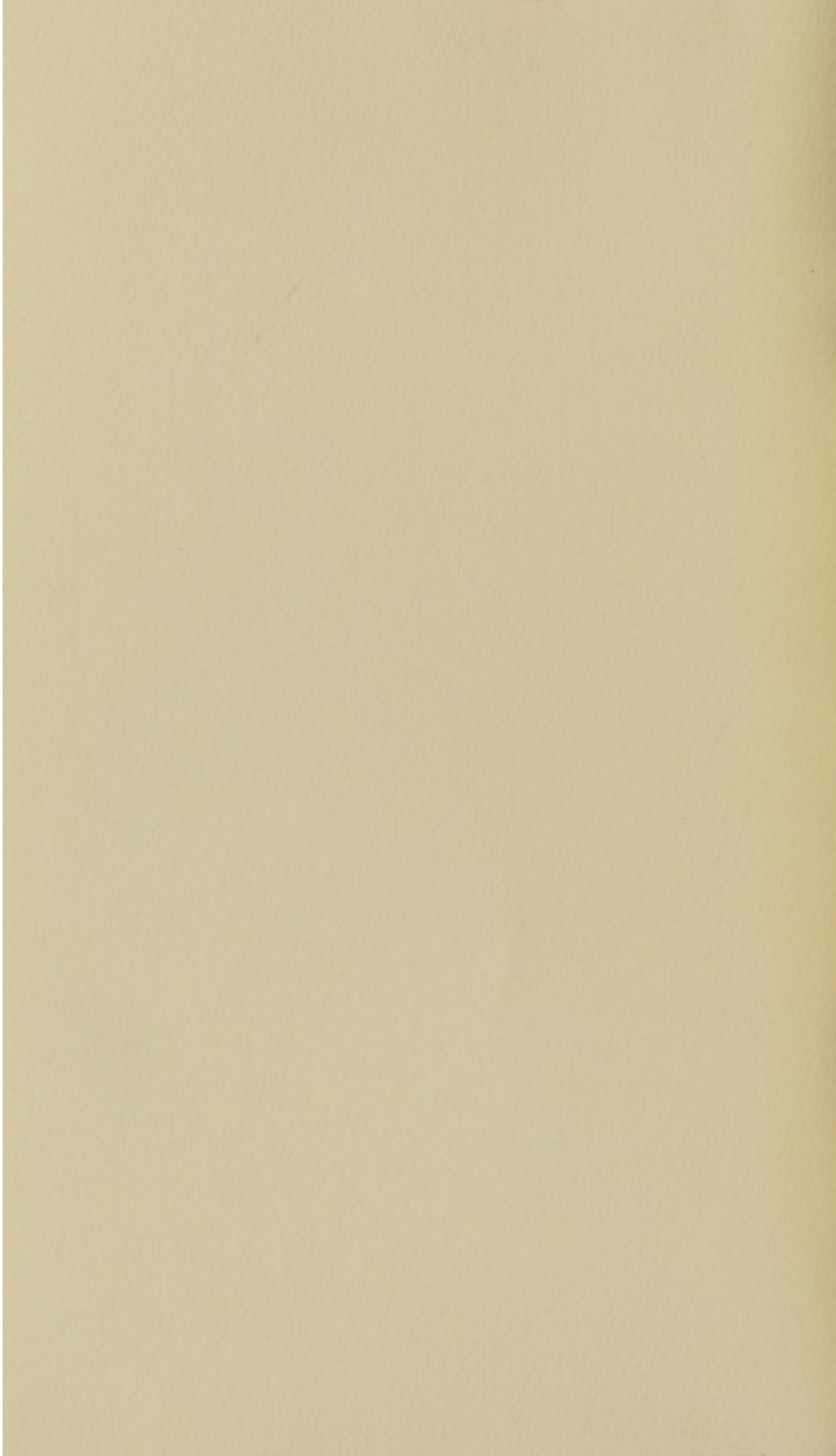
Section,

A

No.

21793





A
DISSERTATION
ON THE
INFLUENCE OF THE PASSIONS
IN THE
PRODUCTION AND MODIFICATION
OF
DISEASE.

BY PETER S. TOWNSEND, A. B.

Member of the Literary Institution of Columbia College, of the Medico-Chirurgical
Society of this city, and Honorary Member of the Columbian
Peitho-Logian Society.

.....
Passiones sunt tanquam rotæ in curru quibus vehimur hoc mundo. BERNARD. Ser. 35.
.....

NEW-YORK:

PRINTED FOR THE AUTHOR, BY VAN WINKLE AND WILEY,
No. 3 Wall-Street.

.....
1816.



AN
INAUGURAL DISSERTATION
ON
THE INFLUENCE OF THE PASSIONS
IN THE
PRODUCTION AND MODIFICATION
OF
DISEASE.

SUBMITTED TO THE PUBLIC EXAMINATION
OF THE
TRUSTEES AND PROFESSORS
OF
THE COLLEGE OF PHYSICIANS AND SURGEONS OF THE
UNIVERSITY OF NEW-YORK,
SAMUEL BARD, M. D. &c. PRESIDENT,

FOR THE
Degree of Doctor of Medicine,

On the 6th day of May, 1816.

Mr James C Townsend

with the respects

of the
Author -

TO
DAVID HOSACK, M. D.

F. L. S. LONDON ;

Professor of the Theory and Practice of Physic, Midwifery, and Clinical Medicine, in the University of the State of New-York ; Vice President of the Literary and Philosophical Society of New-York ; Fellow of the American Philosophical Society, and of the College of Physicians at Philadelphia ; Member of the Literary and Philosophical Society of Preston, (Eng ;) Honorary Member of the Royal Medical and Physical Societies of Edinburgh ; Corresponding Member of the Medical Society of London, and of the Massachusetts Historical Society, &c. &c.

SIR,

WHATEVER may be your opinion of my character, I wish it now to be solemnly understood, that I should consider it the very basest act in my whole life, were I ever, wilfully, to eulogize any one being in creation whom I knew to be destitute of merit. Thank heaven! affairs have not arrived to that state, at least in this country, to make it *necessary* for one man to prostitute himself at the footstool of another. What is said here must be said with frankness and truth, or the offender writhes under the lash of deserved ignominy. Nothing is more detestable than the fulsome language of a European dedication; and I know you too well, sir, to suppose that you could ever expect from *me* the assumption of so degrading a vice.

It will be my endeavour to show, that, at all events, the crime of perjury dare not be imputed to the person who now addresses you.

After this exposition of my sentiments, I take this public method of expressing to you my sincere and unreserved thanks for the ardent, indefatigable, and devoted interest which you have constantly manifested, in the education of those who have had the happiness of being placed under your instruction; an interest, sir, that would have availed nothing, had it not been associated with politeness so undeviating, and talents so commanding, as your's.

That you may continue to shine with that halo of unsullied celebrity that now surrounds you, and that you may still, as heretofore, victoriously oppose the machinations of Envy, Ignorance, and Malignity, is the undissembled wish of one who feels it an honour to adorn even *this fugitive essay* with your name.

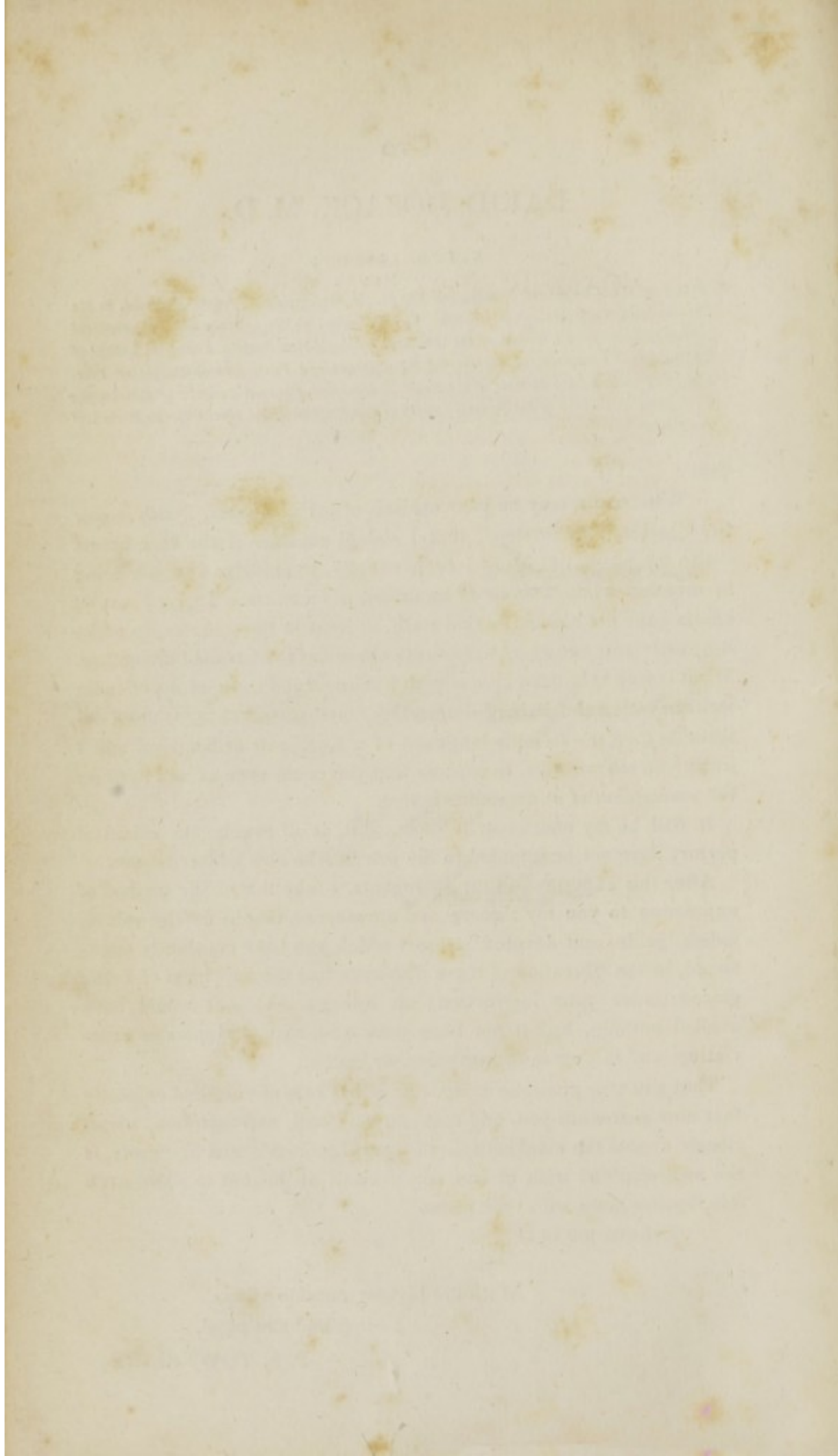
Believe me to be,

Sir,

With the highest consideration,

Your friend and pupil,

P. S. TOWNSEND.



TO
SAMUEL LATHAM MITCHILL, M. D.

F. R. S. EDINBURGH;

Professor of Natural History in the University of the State of New-York; Fellow of the Society of Arts at Albany; Member of the Academy of Arts and Sciences at Boston; Associate of the American Philosophical Society at Philadelphia; Member of the Wernerian Natural History, and of the Philosophical Society of Edinburgh, and Honorary Member of the Society of the Antiquarians of Scotland; Corresponding Member of the Academy at Marseilles, of the Medical Society in London, and of the Institution for Arts and Sciences at Leghorn, also, of the Society for promoting Natural and Physical Science at Paris, and of the Royal Medical Academy at Madrid, also, of the Literary and Philosophical Society of Preston, and of the Agricultural Society of Philadelphia; late a Member of the House of Assembly, of the Congressional House of Representatives, and of the Federal Senate, for the State of New-York; Fellow of the Literary and Philosophical Society of New-York, and one of its Corresponding Secretaries, &c. &c.

A GENTLEMAN

NOT LESS PRE-EMINENT FOR HIS INESTIMABLE PRIVATE VIRTUES,

THAN FOR THE

VARIETY, EXTENT, AND PROFUNDITY OF HIS GENIUS,

THIS DISSERTATION

IS RESPECTFULLY INSCRIBED,

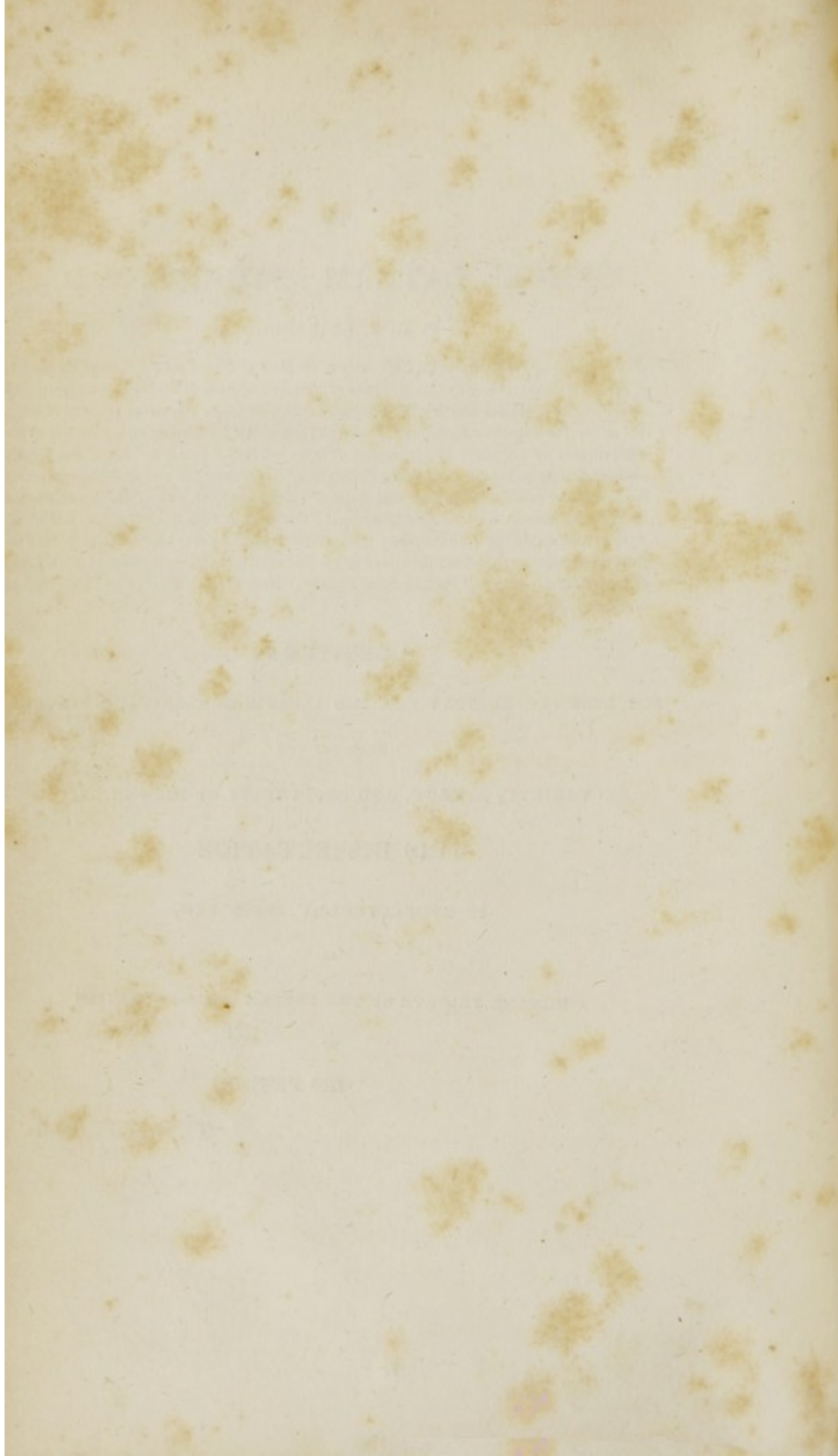
AS

A HUMBLE TRIBUTE OF THE ESTEEM AND ADMIRATION

OF

HIS FRIEND,

THE AUTHOR.



A
DISSERTATION
ON
THE PASSIONS.

PART I.

MAN is endowed with a faculty termed *Volition*, by which he is rendered a free agent, and made capable, as a moral being, of choosing for himself the path which he shall pursue during his earthly residence. The object of this faculty is under the dictates of the judgment, to control that great principle of ATTRACTION which naturally exists between the human mind and good and evil.

This ATTRACTION, OR LOVE, OR DESIRE,* as it may be termed, not less extensive than the attraction which governs the phenomena of the inanimate world, is, as I have just hinted, divided into two great species, viz., the Love of Good, and the Love of Evil. These appear under the various forms of Love of the Creator, &c., on the one hand, and the Malevolent Affections, &c., on the other; as in the following table:

* I make Love and Desire here synonymous with Attraction.

TABLE I.

DESIRE, LOVE, OR ATTRACTION.

CLASS I.

Love of Good.

This class may be subdivided into the following
Sections :

LOVE OF

1. CREATOR.

1. Faith.
2. Zeal.
3. Piety.
4. Devotedness.
5. Adoration.
6. Enthusiasm.

2. COUNTRY.

1. Obedience.
2. Patriotism.
3. Zeal.
4. Devotedness.
5. Enthusiasm.

3. HUMAN SPECIES, OR SYMPATHY.

- | | | | |
|--|--|--|---|
| a. <i>Philanthropy.</i>
1. Regard.
2. Esteem.
3. Reverence.
4. Admiration.
5. Devotion.
6. Enthusiasm.
7. The Benevolent Affections, strictly so called.
8. The Attributes of Good Breeding. | Of
Parents
and
offspring
to
Parents.
to
offspring | b. <i>Natural Affection.</i>
{ Indulgence.
{ Infatuation.
{ Dutifulness.
{ Respect.
{ Reverence.
{ Fondness.
{ Affection. | c. <i>Sexual Love.</i>
1. Fondness.
2. Love.
3. Enthusiasm.
4. Infatuation. |
|--|--|--|---|

4. SELF.

Pride.
Vanity.
The Virtues.

5. NOVELTY.

1. Inquisitiveness.
2. Curiosity.
3. Enthusiasm.

6. FAME.

1. Ambition.

7. SUBLIMITY.

8. BEAUTY.

1. Admiration.
2. Enthusiasm.

CLASS II.

Love of Evil.

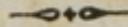
This class may be subdivided into the following
Sections :

1. MALEVOLENT AFFECTIONS.

a. *Those founded on Malice purely.* b. *Those founded on Hypocrisy and Malice.* c. *Those founded on Pride and Malice.*
d. *Attributes of Ill Breeding.*

2. VICES.

Avarice, &c.



THE PASSIONS ARE,

1. JOY.

2. ANGER.

3. GRIEF.

4. FEAR.

The existence of a *Repulsive Principle* in the mind, which has been asserted by some, is altogether unfounded. Where repulsion or aversion appears to

exist, it is only the effect of something more powerfully attractive than that from which we seem to be repelled. Hence it is, in fact, the most lucid exhibition of the operation of Attraction. Thus, in that state of mind called Rancour, where the greatest possible aversion or abhorrence is supposed to exist, its force is commensurate only with the protraction of revenge; it dies instantly when our eagerness to injure the hated object is glutted. This is the Attraction of the mind to Evil.

The *Passions*, according to their general acceptation, are merely the intense exertion of some of these modifications of attraction; or where that attraction is no longer obedient to the direction of Reason. In this state of over-exertion even the principle which naturally inclines us to good, often becomes as pernicious as that which makes us prone to evil.

A Passion, in strict language, however, means *a sudden and violent commotion of the mind, accompanied and distinguished by certain preternatural phenomena of the voice, gesture, or expression; and "opposed to that state of tranquillity wherein a man is master of himself."*

The Passions, in this sense, are certain attributes of the mind, which, though in the mouth of every

one, and almost constantly before us, are but little understood. To form some notion of them, we may suppose them to have, in common, two states of existence; first, that state where the passion causes no commotion in the mind, barely having existence there; or, in other words, where it is only latent: and, secondly, where, clothed in dictatorial robes, it rushes fearlessly forth in defiance and contempt of Reason, and imposes itself upon our observation by the most unequivocal phenomena. This is the state of a passion, strictly and properly so called, and which receives an easy solution by an attention to the various ramifications of that great principle of *Attraction* which determines the aspect and tenor of human conduct.* It will then be seen that the origin of those four great primary passions of the mind, which we have merely *marked* in this table, is explicable by the most simple deduction.

Thus, since there exists in the mind this great attractive principle, it is rational to conclude that its action may either be accelerated or consummated, retarded or annihilated. Those causes which tend to accelerate or consummate it, must be in conformity or *unison* with the volition which directs that action; and hence a source of satisfaction, the prelude to *Joy*. Those causes, on the

* See Table I.

other hand, which tend to frustrate or destroy its action, must, at the same time, contravene the operations of the will. There follows, hence, a natural resistance to such obstacles, which resistance is displayed under the shape of *Fear*, *Grief*, or *Anger*. To be a little more specific; whatever conspires with our volition, or wishes, may excite our Joy; whatever opposes them may excite our Anger, our Fears, or our Griefs.

Our Joy fills the measure of our happiness when we have accomplished or obtained that which we loved, or to which we were attached, whether it be good or evil.

Our Grief denotes the powerful attraction which existed between ourselves and something which we have now lost, or expect to lose.

Our Fear discovers the strong prepossession we have that we are about to part with that to which we are vehemently attached;

And our Anger expresses not only opposition or obstruction to our volition, but a strong determination to avenge ourselves upon the offending object.

Hence, they all spring ultimately from this great principle of Attraction.*

* The only writer who seems to have formed an opinion of the Passions, similar to the doctrine I have advanced, is the ingenious author of an anonymous work, printed at London, in the year 1772, in 2

All the passions (says Dr. Reid) imply the desire of some object. If he had meant that the existence of that original Desire, or Attraction, of which I speak, is implied in every Passion, this observation

vols., 8vo., and entitled the "Philosophy of the Passions." "It seems to me," says this writer, "that they (meaning Plato and Aristotle) give several names to the same thing, that they divide the unity of *Love*, and take its various effects for different Passions. So that after a due examination of this matter, I am inclined to think that Love is the only Passion whereby we are agitated; for all those movements that trouble our soul are but so many distinguished loves; our fears, and our desires, our hopes and our despairs, our pleasures and our pains, are *visages* assumed by Love, according to the good or ill success it meets with; and, as the sea bears different names, according to the different parts of the earth it washes with its waters, so love changes its names according to its different situations. In the Pagan mythology each perfection of God passed for a divinity: in like manner the qualities of Love have been taken by the ancient philosophers for different Passions; and those great men imagined that as often as it changed its way of acting, or employment, it also changed its nature and name. But if this argument were true, the soul must lose her unity every time she produces different effects; whence she that digests meats, and distributes the blood through the veins, cannot be the same that speaks with the tongue, and hears with the ears."

The same author, with equal perspicuity, confutes the objection which has been raised to this doctrine on the supposition of a principle of repulsion, or aversion, coinciding with myself in the opinion which I have already expressed on this head. "These cavillers forget (says he) that the same cause produces contrary effects; that the heat which melts wax, dries clay; that the motion which raises our hearts to heaven, withdraws us from the earth; that our inclination of self-preservation is an aversion from every thing that may contribute to hurt us, &c."

would have been correct. But when, immediately after, he observes that this desire cannot exist, without aversion to its contrary, it is clear that he could not have had a correct view of this part of his subject; for, admitting the existence of this aversion, or repulsion, how could the mind act under two principles directly the reverse? The result must be a state of *quiescence*; but this is incompatible with the idea of *Passion*. To repeat what I wish so much to enforce, whatever conspires with, or opposes, our *volition*, may excite our *Passions*. *Passion* is the concordance or resistance of the mind to such causes, and he who tells what makes up that concordance or resistance, gives us an *analysis* of a *Passion*. If Dr. Reid had told us that this analysis proves that desire, or attraction, forms the chief constituent in a *Passion*, he would, with regard to Anger, Grief, and Fear, have spoken the truth. But when he attempts to accommodate Joy, also, to this definition, he assuredly fails; for who would be so inconsistent as to desire that which we have accomplished.

Instead of Desire constituting the perfection of a *Passion*, or that characteristic mark whereby it may always be distinguished, (as Lord Kaims asserts,) it is, in regard to Joy, directly the contrary. Thus the attraction between parents and offspring, or Natural Affection, (see Table 1.,) which no one calls Pas-

sion, prompts a devoted mother ardently to desire the return of a son who has been long absent. But when once returned, and in her embrace, what more can she wish! Desire can no more exist now than two bodies can occupy the same place at once. It is, in fact, superseded by the most ecstatic transports of joy. "We have then only to feel; the gratified wish has no prospective object."* The same may be said of Sexual Love, the consummation of which is the most celestial and unadulterated Joy: far above desire, either mental or animal. Thus, listen to the language of a lover who had been seated by his mistress :

Ὡς εἶδω σε, ἔσθ' ἄνωγε με φωνᾷ
 Οὐδὲν ἔτ' εἶκει,
 Ἄλλα καμμέν γλῶσσο ἴαγε· λεπτον δ'
 Αὐτίκα χρῶ πῦρ ὑποδιδρόμακεν
 Ὅππ' ἀτεσσιν δ' ἄδεν ὄρημ, ἐπιρρόμ-
 Ἐῦσι δ' ἀκεί.
 Καδδ' ἰδρῶς ψυχρὸς χίεται, τρόμθ' δὲ
 Πᾶσαν ἀγγεῖ, χλωροτέρα δὲ ποίας
 Ἐμμί· τεθνάκην δ' ὀλίγω ἰπιδδυσσην
 φαίνομαι ἄπνευ.† (Sappho.)

* MSS. Lecture on the connexion of "Physical Derangement with Moral Character," by W. J. M'Neven, M. D. Professor of Chemistry, &c., in the University of New-York; politely communicated by the author.

† Or in the charming translation of this ode by Mr. Ambrose Phillips.

— While I gaz'd, in transport tost,
 My breath was gone, my voice was lost,

Were we to coincide with Lord Kaims, in respect to Desire, we should have to believe, with Hume, that every principle of action is passion. We acknowledge that every principle of action, in other words, every species of Attraction comprehends Desire, but that desire itself points out the existence of passion we absolutely deny.

The word *Emotion*, which, as well as Desire, has also given rise to much discussion, is a vague term, sometimes applied to simple sensation, sometimes to denote the degree of action in a passion, strictly so called. (See Table II.)

Emotion should be made to signify the sudden conflict of contending passions and affections, producing, of course, a restriction of action. Thus the indignation of a father towards his son, counteracted

My bosom glow'd; the subtle flame
 Ran quick through all my vital frame;
 O'er my dim eyes a darkness hung;
 My ears with hollow murmurs rung:

In dewy damps my limbs were chill'd;
 My blood with gentle horrors thrill'd;
 My feeble pulse forgot to play;
 I fainted, sunk, and died away.

(Spectator, No. 229.)

by Natural Affection, checks the arm of retribution. This is what should be termed an *emotion of Indignation*. So the contemplation of grandeur and beauty raises an *emotion of Awe mingled with Delight*. More or less Gloom too may be blended with both. Thus, in that sublime and elegant passage in Congreve's *Mourning Bride*, (a passage which was termed by Dr. Johnson the finest specimen of Poetry in the English language,) we find the mind struggling under the influence of all those three Passions at the same moment :

“ How reverend is the face of this tall pile,
 Whose ancient pillars rear their marble heads,
 To bear aloft its arch'd and ponderous roof,
 By its own weight made steadfast and immoveable,
 Looking *tranquillity!* It strikes an *awe*
 And *terror* on my *aching* sight; the tombs
 And monumental caves of death look cold,
 And shoot a chillness to my *trembling* heart,” &c.

When we speak of an emotion of Fear, we generally mean a conflict in the mind, between the Passion and the Affection Pride. Thus, though an officer, surrounded by his comrades on the field of battle, should act in the most undaunted manner, yet, were he alone, and attacked by some ferocious animal, though armed and prepared, and even capable of destroying his antagonist, his Pride would

most probably yield to the overwhelming influence of Fear. In like manner, there may be an emotion of Grief, commingled with Joy *only*. Thus, “the memory of Joys that are past, (in the language of Ossian,) are pleasant, though mournful to the soul.”

So there may be an *emotion* produced by the synchronous action of Fear and Joy—as in that “belated peasant,” whom Milton so elegantly speaks of in the following passage :

————— “ Like that pygmean race
 Beyond the Indian mount, or fairy elves,
 Whose midnight revels by a forest side
 Or fountain, some *belated peasant* sees,
 Or dreams he sees ; while over-head the moon
 Sits arbitress and nearer to the earth
 Wheels her pale course, they on their mirth and dance
 Intent, with jocund music charm his ear ;
At once his heart with joy and fear rebounds.” &c.

But if the presence or absence of rationality, without regard to the duration of a Passion, be considered the only test of its character, the term Passion may be applied more extensively. Thus, in this sense, it may properly be made to include certain permanent habitudes and affections, which occasionally usurp possession of the mind. That this usurpation takes place at the expense of Reason, is evident, from the pervading influence which, when pre-

sent, they are seen to have upon all our actions. Thus, from among the malevolent affections, a man may have a Passion for *Cruelty, Slander, Vulgarity, Insolence, Hypocrisy, Blasphemy, &c.*; from among the vices, a Passion for *Obsequiousness,* Eccentricity, Procrastination, &c.*; from among the benevolent affections, a Passion for *Benevolence*, (called *Prodigality*,) for *Hospitality, Gallantry*, (or *Chivalry*,) *Politeness, &c.*; from among the virtues, a Passion for *Honesty, for Candour, Chastity, &c.* The continued propensity, or subjection of the mind to any of these affections, is what gives to them also, in common opinion, the character of a Passion. There are many other qualities of the mind, which are so frequently met with, under this modification, that they are by some always placed among the Passions. Such are *Vanity*, and *Pride*; *Love of Country*, (or *Patriotism*,) of *Wealth*, (or *Avarice*,) of *Fame*, (or *Ambition*,) of *Novelty*, (or *Curiosity*,†) &c. *Sexual Love*, which is invariably set down among the

* “There are some minds which naturally sink into submission, which look on grandeur with undistinguishing reverence, and which can discover no defect where there is elevation of rank or affluence of riches.”

Dr. Johnson's Lives of the Poets.

† I cannot pass by this opportunity of promulgating the following ingenious definition of this affection, by my friend and fellow student Dr. B. P. Aydelott: “Novelty, (says he, in a MS. letter to the author,) you know, excites the curiosity, and thus becomes the keenest spur to mental exertion. How great, therefore, should be our admi-

Passions, has, in truth, no stronger claims to that title than those affections which I have just enumerated; for it never becomes, in strict language, a Passion, unless success crowns it with Joy, or disappointment shrouds it in Grief. Hence, we naturally arrive at last to those four Primary Passions, only to which our definition may be applied in every particular—viz. Joy, Grief, Anger, Fear. But since, from the predominating influence of Sexual Love upon the system, (more than almost every other species of Attraction,) it most usually presents itself to us as one of the *continued* forms of Grief or Joy, or as the theatre of all the Passions indiscriminately, we have thought proper to consider it, as regards its Medical Influence, in the light of a Passion.

To invariably connect, however, with our idea of a Passion that latitude of meaning of which we have just spoken, (see p. 20, 21.,) though, perhaps, in a moral sense, highly proper, would involve us in a good deal of obscurity. It even throws a cloud over the distinction between virtue and vice. Thus, though

ration and gratitude, when we consider what a listless, leaden-minded race we should have been, had not the Almighty endued us with Curiosity, or a capability of being excited by novelty—that *relative attribute of existence.*” To which he annexed the following explanatory note: “ Ideas or substances may be new to one and not to another; hence, I say, novelty is *relative*, or, in other words, that it depends upon the condition of the mind with regard to former perceptions. It is an *attribute of existence*, because it may be perceived in every thing that has being, both material and immaterial.”

the opinion of the world may, on most occasions, be correct, who shall take upon himself to decide, in all instances, upon the rationality of a man's conduct? who shall say where that system of *Prudence* which virtue and wisdom recommend becomes *Parsimony*, or even *Avarice*? who shall tell when *Politeness* degenerates into *Punctiliousness*, or where *Pride* rises to *Arrogance*?

Though the true definition of a Passion is such as we have given it above, and though the four radical Passions, which I have just mentioned, (viz., Anger, Joy, Grief, and Fear,) are all measurable by this definition; yet, certain it is, that they are capable of appearing under a more permanent and continued form than that to which the definition strictly applies. This state of the mind resembles that of an affection where it runs into a propensity, (see p. 20, 21.) but it is more justly entitled to the appellation of Passion, because it is originally moulded in Passion. It is, in fact, a Passion "in extenso." This form might have been inferred, when we bring to our recollection that the Passions are capable, also, of combining with many of the Affections.* The Passions vary, also, in their degree of action; this applies only to the action of a Passion, strictly so called.

Hence the Passions are to be viewed under two important heads, viz., 1st, according to their dura-

* See the following Table.

tion, whether transient or permanent; the first kind constituting the only *true* form of a Passion, and varying according to degree of action. And, 2d, according to their combinations. To make this subject a little more plain, I subjoin the following Table:

TABLE II.

THE PASSIONS.

ANGER.		FEAR.			
Degrees of Action of the Passion, strictly so called, or the transient form.	}	1. Disagreeable Sensation.	Degrees of Action, &c.	1. Disagreeable Sensation.	
		2. Irritated.		2. Wonder.	
		3. Indignant.		3. Surprise.	
		4. Enraged.		4. Fluttered.	
		5. Incensed.		5. Startled.	
		6. Furious.		6. Amazed.	
		7. Mad.		7. Alarmed.	
		8. Frenzied.		8. Astonished.	
		9. Outrageous.		9. Shocked.	
Continued Forms.	}	Antipathy.		Timidity.	10. Terrified.
		Disgust.			11. Horror.
		Animosity.			12. Dismay.
		Abhorrency.	Skittish.		
		Malignancy.	Irresolute.		
		Revenge.	Timorous.		
		Rancour.	Faint-heartedness, &c.		
		Mistrust.	Fearful.		
		Suspicion.	Dread.		
		Jealousy.	Shiness.		
		Emulous.	Caution, &c.		
		Rivalling.	1. Pusillanimity.		
Invidious.	2. Spiritless.				
Envious.	3. Heartless.				
Irritability.	}	Peevishness.	Combinations of Fear.	4. Cowardly.	
		Fretfulness.		5. Dastardly, &c.	
		Disinterestedness.		Guilt.	
		Churlishness.		Repentance.	
		Freakishness, &c.		Contriteness.	
		Cholerickness.		Humility.	
		High-mettled.		Lowliness.	
		Passionate.		Meekness, &c.	
		Inflammable.			
Hasty.					
Irascibility.	}	Quarrelsome.			
		Distemperate, &c.			

GRIEF.		JOY.			
Degrees of Action of the Passion, strictly so call- ed, or the Transient Form.	}	1. Disagreeable Sensation.	Degrees, &c.	}	1. Agreeable Sensation.
		2. Sorrowful.			2. Gladness.
		3. Mournful.			3. Elevated.
		4. Doleful.			4. Blissful.
		5. Repining.			5. Transport.
		6. Distressful.			6. Rapture.
		7. Comfortless.			7. Ecstasy.
		8. Inconsolable.			8. Enchantment.
		9. Forlorn.			9. Frantickness.
		10. Dismal.			10. Equanimity.
		11. Despair.			11. Calmness.
		12. Desperation.			12. Composure.
Continued Forms.	}	1. Sedateness.	Continued Forms.	}	1. Complacency.
		2. Seriousness.			2. Serenitude.
		3. Solemnity.			3. Beatitude.
		4. Sad.			4. Hopeful.
		5. Gloomy.			5. Encouraged.
		6. Downcast.			6. Animated.
		7. Depressed.			7. Cheerfulness.
		8. Melancholy.			8. Loveliness.
		9. Desponding.			9. Sprightliness.
		10. Dismal.			10. Jocund.
		11. Despair.			11. Jocose.
		12. Desperation.			12. Vivacious.
Combinations of Grief. With Fellow Feelings, With or Sympathy.	}	1. Disquietude.	Combinations of Joy and Mirth.	}	1. Gay, &c.
		2. Solicitude.			2. Hope.
		3. Anxiety.			3. Sensibility.
		4. Forbearance.			
		5. Forgiveness.			
		6. Clemency.			
		7. Mercy.			
8. Compassion.					
9. Commiseration.					
10. Condolence.					

Remarks upon this Table.

It will be seen, that the Passions are sometimes capable of combining with each other, (as *Grief* and *Fear*;) and that some of the evanescent continued forms of one Passion, are with difficulty distinguished from those of the other; (as *Sedateness* from *Composure*;) it is thus they run into each other. The same difficulty attends some of their

continued forms and certain affections, which are so intermingled, that they are promiscuously classed under either head. Thus, with *Caution*, *Shiness*, *Wiliness*, *Wariness*, &c. which with some would be styled virtues, and with others, modifications of Fear.

Irritability (see *Anger*) means the continued susceptibility of the mind to spasms of *Anger*, though never amounting to a state of vehemence. Its various forms are given. The passion seems here to wear itself out, by a constant repetition of feeble efforts, as in the peevish child or old man.

Irascibility signifies a great susceptibility to the Passion in its genuine form. Its forms are also given.

Timidity bears the same relation to Fear that *Irritability* does to *Anger*; it expresses a susceptibility to perpetual alarms, but, unlike *Irritability*, it does not seem to extenuate or ameliorate the force of the Passion, but rather predisposes the mind to be more powerfully affected by it.

Sensibility implies the susceptibility to Grief.

Though we willingly allow that there may be continued forms of Fear, Grief, and Joy, as *Dread*, *Complacency*, and *Melancholy*; it may be asked, whether we can, with equal propriety, give to *Anger* also a permanent dress. It certainly is the most distinguished Passion on the list, and has an influence

upon the affairs of men, more energetic, and more extensive, than that of any other. Hence, it is usually termed *Passion*, by way of pre-eminence. So great is this influence, that we should not perhaps err greatly from the common opinion, were we to set it down as the parent of all the malevolent affections of which the human mind is capable. That it often lays the foundation of many of these affections, is every day demonstrated; but that they may all be generated *de novo*, and that most of them usually are so produced, is, in my view, equally clear. This Passion (Anger) is undoubtedly, like all the malevolent affections, marked by a strong inclination to the commission of evil; but this inclination differs from that which they exhibit, in this important point, that it is never premeditated. In one it is *Malice*, in the other an instinctive and momentary impulse. The difference, therefore, lies in this, that the *attraction* towards evil (see Table I.) must, in one instance, be prepense, while in the other it is ever transient, and lives only in the gust of Passion.

But inasmuch as Anger is so closely allied to some of these Affections, by a malevolent disposition of mind, common to both—I have placed *Hatred*, *Jealousy*, and *Envy*, as among the number of its continued forms. *Revenge*, perhaps, is the only decided affection which deserves a place here; for it is Anger unappeased.

Under *Envy* will be found *Emulation*, as one of its varieties. *Emulation* is, in truth, a virtue founded on Self Love, or the Love of Fame; and is only put here to show that natural gradation, and intermixture, which so universally pervades the immaterial, as well as material, world.

The other malevolent affections being mostly founded on malice purely, have nothing to do with this table. They are denoted by a natural want of feeling, or Insensibility, as in the Melancholic and Phlegmatic Temperaments.

Though we have traced the action of the Passions down to the mere state of disagreeable, or agreeable sensation, (see Table II.,) it was only to preserve the chain unbroken between simple feeling and passion. I need not enter into any tedious disquisition between these two states of mind. Their difference is immediately perceptible; the one being clearly a state of *simple*, the other of *complex* sensation, the one arising most usually from any thing which can cause corporal pain, or pleasure, the other wholly intellectual, and ascribable to some exertion of the mind solely. Some difficulty, however, might be imagined, from their being often attended with similar phenomena. Thus Fears, and Expressions of distress in the countenance, which frequently follow the simple sensation of pain, are a part also of the phenomena of Grief. So the simple perception of

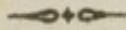
an agreeable sensation by the mind, is very different from the real Passion of Joy. But between the point of mere feeling, and the commencement of Passion, there is an impenetrable mist. It would be as difficult to point out precisely where Passion begins, as to draw the line between the animal and vegetable world. For our notions of a Passion, we must be content to examine some of the higher grades of its action; and even some of these, I have shown, are involved in considerable obscurity.

Hope is merely Joy in anticipation, in the same way that *Dread* is imaginary danger.

Wonder and *Surprise* are not admitted to be Passions by Lord Kaims, and are attempted to be distinguished by much subtle speculation;* but they are, in fact, indubitably, degrees of Fear. Whatever other Passions may afterwards follow, or combine with them, they themselves, in their unalloyed and insulated state, are certainly to be considered as some of the most distinct illustrations of *this* Passion.

* "Elements of Criticism," Vol. I.

PART II.



THE Passions, though they have been by some improperly excluded from the Mind, are as much emanations of that part of our being as any of its faculties. It is from their having so direct, so powerful, and immediate an influence on the material part of Man, and by their operation, being always accompanied by certain characteristic commotions of the frame, that this error has arisen. The Memory, the Imagination, the Perception, or the Judgment, which are ordinarily termed the Faculties of the Mind, may be called into the most intense action, and yet not one function of the system be disturbed. But the *Passions* thrill through every nerve, and affect every fibre of the body.

What renders this difference between these two orders of Faculties the more conspicuous, is, the Diseases which they produce. That order which is more particularly confined in its operations to the mind, produces its morbid effects first in the mind, but affects the body only secondarily. The delete-

rious operation of the Passions, on the other hand, is directed at once against the whole system.

The Appetites, as Hunger, Thirst, and Lust, are totally distinct from the Passions, and are to be ranked with the different Senses.

It may be observed of the Passions, that they are ever accompanied by an exertion of the Imagination. Whatever may be the *object* of the Passion, we always behold it through the exaggerating glass of Fancy.

“ Like a magic lanthorn, it raises up spectres and apparitions that have no reality, and throws false colours upon every object. It can turn deformity into beauty, vice into virtue, and virtue into vice.”*

Though the Passions are in such close alliance with the Imagination, between them and the Reasoning Power of Man there is a decided and inveterate hostility. When Passion assumes the rod, Reason takes her flight, and soars aloft into more genial regions. It would indeed be too ignominious for that heavenly goddess to be subjected to the misrule of this *anarch* of the mind. Nature never designed it, but intended that Passion should ever be subservient to the dictates of Reason. Acting under this auspicious Star, common sense informs us, that “ the Passions are as salutary and necessary

* Reid on the Mind.

to the body, as storms and tempests are to the salubrity of the air.”*

Some have contended, with a prudence worthier of a more enlarged conception, that the Passions should be wholly eradicated from the mind, by the most rigid system of Stoicism. But this is overweaning and short-sighted economy. Such persons declaim against the Passions as they do against the Elements, for they cannot deduce absolute good from apparent evil. It needs the expanded mind of a Shakspeare or a Johnson, to comprehend and point out those vast designs of Providence. The *former* could find,

“ Sermons in stones, books in running brooks, and good in every thing ;”

while the *latter* saw, that “ the Sun which burnt up the mountains fructifies the vales, and that the deluge which rushes down the broken rocks is separated into meandering streams.”†

We agree with the Peripatetics, and cordially

* *Reid* on the “ Human Mind.” The Heathens considered the Passions, Storms, and Tempests, as well as Distempers, all in the same light, and worshipped them as divinities that they might do them no harm. (*Plutarch.*)

† “ Lives of the Poets.”

unite with Dr. Beattie in exclaiming against stoicism :

“ Perish the lore that deadens young desire !
Pursue, poor imp, th’ imaginary charm,
Indulge gay hope and fancy’s pleasing fire ;
Fancy and Hope too soon shall of themselves expire.*

Without Passion, man would sink into cold and listless apathy, and be but a blank in the Creation.

“ On life’s vast ocean diversely we sail,
Reason the card, but Passion is the gale :
Nor God alone in the still calm we find,
He mounts the storms, and walks upon the wind.”†

That unnatural action, or that deviation or departure from the ordinary and equable state of the various functions, which forms so prominent and decisive a feature of the Passions, is generally of short

* Beattie’s *Minstrel*, stanza 31.

† Pope’s “ *Essay on Man*.” “ There is no bad action which some passion may not prevent ; nor is there any external good action, of which some passion may not be the main spring. The Passions are a natural language common to mankind, without which it would have been impossible to have invented any artificial language. It is from the natural signs of the passions and dispositions of the mind, that the human form derives its beauty ; that painting, poetry, and music, derive their expression ; that eloquence derives its greatest force, and conversation its greatest charm.” *Reid on the Mind*.

duration. When too long continued, or too violent in degree, it gives to the Passions an altered form, and often becomes the source even of *morbid* changes.

Together with those to which, in my opinion, according to the strict meaning of the term, more properly belong the name of Passions, I have, for the reasons already assigned, (p. 22, Part I.,) subjoined *Sexual Love*. Hence, we shall speak of the following five, viz.

ANGER,

GRIEF,

LOVE,

FEAR,

JOY.

And these more especially fall under our consideration in this Dissertation, because, when acting in their native energy, they rank among the most common sources of Disease. The few instances in which they have, at such times, removed existing Diseases, are indeed so few, that this accidental deviation from their general character does not affect our position.

The passions may be generalized still farther, and arranged, solely, according to their effects upon the system. And this arrangement, inasmuch as it is more medical, we shall here adopt, making two

great Classes, viz. such as *exhilarate*, and such as *depress*, the system.

In the *First Class*, those which exhilarate are Anger, Joy, and Love.

In the *Second Class*, such as depress are Grief and Fear.*

1st. THE EXHILARATING PASSIONS.

Of this class, it may be observed, in a general way, that they increase the tone of the nervous, and the force and velocity of the circulating, system; and, in short, act, in every sense, like the most powerful stimulants. Perhaps, too, we might say here that their action is either *diffusible* or *permanent*, according to the nature of the object by which they are excited. Thus a sudden burst of Anger, of Joy, or of Love, (which in this instance would be no more nor less than Joy,) roused by the sudden presence of objects destined to call these passions into action, would be but of momentary duration; while, on the other hand, their more gradual and continued exertion, formed from a habitual occurrence of, and attention to, the exciting objects, would leave effects fully as permanent.

* I have considered the Symptoms of the Passions (for the term *Symptom* is very appropriate here, since it is applied to the phenomena of what are, when excessive, in reality, Mental Diseases) too familiar to need particular detail.

That the nervous and vascular systems are powerfully excited under the operation of these Passions, is evident. All our functions are carried on with greater vigour and activity; the mind acts with redoubled energy, as evinced in the vivacity and rapidity of thought; while the secretions and excretions of the system are affected in a corresponding manner.

From the general view we have taken of this Class of Passions, we may draw some inferences in regard to the morbid changes which they may induce in the system. I would first remark, then, that from the sudden operation of such powerfully exciting agents, we are to apprehend effects as sudden and disastrous. We are to look for the various kinds of *Hæmorrhage*, and to prognosticate results more or less alarming, according to the seat of such hæmorrhage. I think, also, from the violent gestures, contortions, and motions, which, as their natural language, often accompany these Passions, we should not be surprised sometimes to find *Dislocations*, *Fractures*, and *Herniæ*. From the habitual and continued exertion of such Passions, we rationally anticipate prolonged excitement, or that which constitutes *Fevers* and the *Phlegmasiæ*.

We may now speak of these Passions singly, and of their *individual* operation.

ANGER.

Anger is that Passion which forms the indissoluble link between us and the animal creation. It is the passion which, of all others, degrades and brutalizes our natures, proving equally destructive to the morals and constitution. Independent of its *directly* pernicious, and sometimes dangerous operation upon the system, when often repeated it becomes the source of innumerable diseases.*

No Passion rules with such absolute sway as Anger. Under its baleful influence, the Human Form is disrobed of all its angelic mildness, and distorted with the hideous fury of the Tiger.

————— “ Senseless and deformed,
Convulsive Anger storms at large. † —————

The due regulation of this Passion has formed the most fruitful theme of remark, among the Philosophers of all ages. One of the most beautiful precepts to be met with on this subject, and one which conveys a most sententious but correct idea of the Passion, is in Horace, and deserves to be recorded here :—

*Ira furor brevis est. Animum rege, qui nisi paret,
Imperat: hunc frænis, hunc tu compesce catena.
Fingit equum tenera docilem cervice magister
Ire viam, quam monstrat eques. † —————*

* “ Nulla pestis humano generi pluris stetit.”—*Seneca de Ira Lib. I.*

† Thomson's Seasons.

‡ Epist. II. Lib. I.

But it is a lamentable truth, that it too often requires a severer rein than Reason to curb its fury; and that even this rein is but too seldom applied. Let me not, however, add to the list of calamities that already attends this state of our existence, and pray that some terrific malady might ever follow its unguarded employment—but allow me to deplore the state of that mind whose powers of ratiocination are too weak or too unfledged to quell its licentious turbulence. As if, indeed, to secure the living machine against the evil consequence which would inevitably flow from the so constant prevalence of this Passion in all animated creation, we find a particular provision as we go down the scale of Beings. Even among human beings, according as they are, more or less, the victims to Anger; and especially as we descend into the class of brutes, we perceive that nature has proportionably fortified every part of the corporeal structure against the convulsive attacks of an *unbridled ferocity*.

There are those, however, whose mental acquirements would warrant the expectation of a manly subjection of this Passion, but who, melancholy to relate, are often, very often the creatures of the most ungovernable rage. One of the most remarkable instances of the dreadful effects of Anger, in such persons, is the celebrated *Hunter*. But the case is too well known to every yro of Medicine

to make it necessary to relate it here. In this extraordinary case, the Passion into which he was thrown may be said to have been the exciting cause of his death. The predisposing cause was some mal-organization of his heart. Whether this was the effect of his naturally irascible temper, or whether it was congenital, I know not, but it certainly was the true disease of which he perished. At any rate, the particular fit of Anger which finally terminated his career, is an illustration of that kind of operation in a Passion, by which it acted, not as the primary cause of disease, but only as one fortuitous, or *modifying* a disease already present in the system—that sort of *modification*, indeed, which proved, alas, too fatal. In other cases, by the rupture of a vessel in some important part, we have seen it suddenly arrest the most vigorous constitution, and in this awful state of mind, in a moment, plunge the unfortunate being into eternity.

Dr. Hosack relates the case of a gentleman, in this city, who, in a fit of rage with his servant, brought on a most alarming *Hæmorrhage* from the liver.* Other diseases induced by this passion are *Syncope, Asphyxia, Hysteria*; † *Aphonia, Convulsions,*

* “MS. Notes of Lectures on the Theory and Practice of Physic in the University of New-York, by David Hosack, M. D. Professor, &c.”

† Rush on the “Diseases of the Mind.”

*Delirium, Apoplexy, Epilepsy, Hæmorrhoids;** *Diarrhœa,*† *Epistaxis,*‡ *Inflammatory Diseases.* *Aneurism* has been ruptured, and all *Nervous Diseases* are aggravated by it. Aretæus and Seneca set it down as an especial cause of *Madness*. Hence, says Aretæus, “*Ira immodica gignit insaniam.*” “In hot choleric bodies, (says Burton,) nothing so soon causeth Madness as this passion of Anger.” Ajax and Charles VI. of France, are said to have fallen victims to Madness thus induced. Aretæus makes it a cause, also, of *Melancholy*. Thus “*Ira et moeror, et ingens animi consternatio, melancholicos facit.*” The function of the Liver is also often affected, showing a morbid increase of the bile, and hence *Jaundice*.**

* See Hildanus, Pechlin, Hoffman, &c.

† In the “*Acta Naturæ Curiosorum,*” there is recorded the singular case of a schoolmaster who was always obliged to hurry off to the yard whenever his scholars put him in a Passion.

“It is on this principle of its increasing the bilious secretion, that an ingenious Physician once succeeded in removing an obstinate costiveness. He prescribed a laxative potion, but ordered the attendant not to administer it until he had first put the patient in a Passion. From the same inertness that made him insensible to the irritations of purgatives, he was not irascible, and the servant was despairing of executing his commission, when a lawyer luckily came in to take an inquest; this was too much for the gentleman’s patience, he began to grow red, the servant saw the opportunity, administered the potion, and it operated without delay.” (MS. Lecture of Dr. M’Neven, before quoted.)

‡ Dr. Hosack attended a patient with repeated and alarming bleedings from the nose, entirely induced by this cause.

** Crichton on “*Mental Derangement.*”

Harvey gives the case of a man who fell into a violent rage on receiving a public affront which he could not punish. He perished on the spot. On dissection, the heart and large vessels were found dilated to the size of those of an ox.

Anger is particularly pernicious to *women*, deranging their peculiar functions, and often causing in them the most incurable vomitings.

The continued forms of this Passion, (Table II.,) since they all denote Disappointment or Melancholy, are, when productive of disease, efficient probably only from this cause. Dr. Rush (on the "Diseases of the Mind") goes so far as to say that he believes "most of the chronic diseases of high life arise from these sources." Anger is but rarely salutary in its operation; Palsy, however, is said to have been suddenly *cured* by a fit of Anger.*

JOY.

Joy comes next to be spoken of. This Passion can never be *truly* exerted, but from a generous principle. Its effects, too, are almost universally salutary, acting, either in its continued or transient form, as a pure and cheering stimulus on the constitution, which we should ever endeavour to promote, rather than interrupt. Who indeed would

* Tulpius and Valerius Maximus.

basely mar the exultation of the Patriot at the thrilling trump of victory, or the unmingled joy of the Cottager in the embraces of a long-lost child!

But Joy, too, may be carried to excess, and even prove fatal. We have heard of mothers who have *died* for Joy on the return of their sons from battle!* Pliny mentions that Chilo, the Lacedemonian, died upon hearing his son had gained a prize in the Olympic Games. “Cum victore filio Olympiæ expirasset Gaudio.”†

Valerius Maximus tells us that Sophocles, the tragic writer, in a contest of honour, died in consequence of a decision being pronounced in his favour. “Sophocles ultimæ jam senectutis, cum in certamine tragediam dixisset, ancipiti sententiarum eventu diu sollicitus, aliquando tamen una sententia victor, causam mortis gaudium habuit.”‡ In all these instances (says Cogan) the previous state of mind was observed to be that of extreme anguish; and that this must have contributed to render the Passion fatal.§

The heiress of Leibnitz, after rumaging through the philosopher's papers with some vexation, died of Joy on opening an old chest which she found full of money. The door-keeper of Congress, died of an Apoplexy, from Joy, upon hearing the news of

* Livy Lib. XXII. Cap. 7.

† Plin. Maj. Lib. VII. sect. 7.

‡ Val. Max. Lib. IX. Cap. 12.

§ See his work on the Passions.

the capture of Lord Cornwallis and his army, during our revolutionary war.

Cardan (in his 5th book of Wisdom) gives an instance of a fellow citizen of his, a smith of Milan, who, on being commended for repairing an instrument that was said to have belonged to Archimedes, ran mad for Joy. Plutarch (in the life of Artaxerxes) speaks of a soldier who was so elated at the thought of having wounded Cyrus in battle, that he lost his wits.

Joy, accompanied by Mirth or Laughter, (see Table II.,) is said to have, sometimes, caused death, as in the philosopher Chrysippus, and a certain Pope.

“How Joy (says Prof. McNeven, in the Lecture already alluded to) can produce such violent effects, is a physiological question which I am not called upon to discuss; I am, however, disposed to think it is by causing a paralysis of the sensorium.”

Diseases induced by this Passion are *Hysteria*,* *Epilepsy*,† *Catalepsy* and *Paralysis*.‡ “It has also increased the paroxysms of acute Fevers, aggravated inflammatory symptoms, and, in plethoric habits, has been productive of *Apoplexies*.”§ Excessive

* “MS. Notes of Hosack’s Lectures.”

† Van Swieten, Boerhaave.

‡ Cogan on the “Passions.”

§ Ibid.

Joy has brought on *Fever*. Leo the Tenth died of a Fever, occasioned by receiving the joyful news of the capture of Milan.* It has sometimes, on the other hand, even removed existing diseases. Thus, Melancholy,† Aponia, Jaundice and Palsy,‡ Tertian Fever,§ and Stricture of the Pylorus,|| have all been cured by Joy. Dr. M'Neven had a patient sinking in Typhus, who, on being animated by the sight of his intended, and the hope of speedy nuptials, experienced a salutary turn in his disease, and soon recovered.

LOVE.

I speak now of the *Love of the Sexes*. When successful, it is a continued form of *Joy*, (see Table II,) and its operation is truly exhilarating. No sensations indeed are more delightful than those of Love; and, as such, they cannot but help to shield us from disease.

Love refines

The thoughts, and heart enlarges; hath his seat
In Reason, and is judicious**

* Istoria de Guicciardini, Lib. XIV.

† Trallien.

‡ Pechlin, M'Neven.

§ Conrineus.

|| Lorry de Melancholia

** Paradise Lost, B. VIII.

Nor does it

Live alone immured in the brain ;
 But with the motion of all elements,
 Courses as swift as thought in every power ;
 And gives to every power a double power,
 Above their functions and their offices.*

“ Thus has it fortified the body against dangers, difficulties, and hardships, which appeared superior to human force.”†

That modification of Attraction which we have denominated Love of the Creator, (see Table I.,) it would seem, is on certain occasions also possessed of an analogous power. Thus, Dr. Clarke mentions, in his “ Travels to the Holy Land,” that “ the predestinarian Moslems, armed with a powerful faith that nothing can accelerate or retard the fixed decrees of Providence, pass unhurt through the midst of Contagion.” The same learned traveller also mentions, that he “ knew a Mahometan of high rank, who, when his wife was attacked by the plague, attended her with impunity until she died—and in the hour of death, imprinted a parting kiss upon her lips as he wept over her.” But here the antidote diffused through the system was imparted by Faith and Sexual Love conjointly. Love is well

* *Love's Labour's Lost*, [Act IV.]

† Cogan on the “ Passions.”

known to be a valuable remedy in Chlorosis. It has also proved a remedy even in Consumption: Tissot knew a young man in the last stage of Consumption, who, happening to fall in love with a beautiful woman, and meeting with a corresponding attachment, was perfectly restored to health. To give an idea of the opinion which the ancients entertained of the salutary influence of Love;—Hippocrates mentions, that “Eunuchi non laborant podagra, neque calvi fiunt,” and that “Puer non laborat podagra, ante veneris usum.”*

Love seems to be the mental expression of one of our strongest appetites, or at least so intimately dependent upon it, that it cannot exist without it.

It *was* indeed for the evolution of this Passion that the great division of the Sexes was established with all those endearing sympathies which render life so agreeable. Were it not for the existence of this Passion, the world would become a cold and dreary wild, void of every thing emulous or noble. Not to speak of the destitution of other manly qualities, the Warrior would lose his most *powerful incentive* to battle; and the Poet, deprived of the beam-

* “Εὐνῆχοι ἂ ποδαγρίωσιν, ἢδε φαλάκροι γίνονται.” Αφορ. 28. Τμήμα Ἐκτον.

* Πᾶς ἂ ποδαγρίᾳ προ τε ἀφροδισιασμου.” Αφορ. 30 Τμήμα Ἐκτον.

ing star of some directing *fair one*, pine into senseless indifference.

Well did Antiquity a God thee deeme !*

It may be remarked here, that wherever Love is said by its intensity to have *suddenly* induced disease, or removed or mitigated existing disease, it is to be wholly attributed to the operation of the Passion Joy, which, as I have before said, is to be considered as the consummation of this as well as of every other species of Attraction. This is to be borne in mind, when we hear of its suddenly curing Intermittents, Typhus Fever, &c. ; exciting Inflammatory Diseases, &c.

To corroborate this explanation, mark the effects of Love arrived at this acme, as described by Sappho, (see p. 17. Part I.)

When slighted or unsuccessful, Love degenerates successively into Melancholy or Despondency. In this state of mind, nothing can exceed the idolatry and infatuation of its votary. So fixed are his thoughts upon his Laura, that unirritated by contumely or reproaches, he pursues her at every risk, and follows her into every recess. She is the mirror of his wretchedness by day, and the delusive enchan-

* Fairy Queen.

tress of his midnight slumbers. The victim to the most enthusiastic reveries, all beside this imaginary phantom seems clouded in the mist of insipidity, and destitute of every charm and every pleasure :

————— The darken'd sun
Loses his light : The rosy bosom'd Spring
To weeping Fancy pines ; and yon bright arch,
Contracted, bends into a dusky vault :
All nature fades extinct ; she alone
Heard, felt, and seen, possesses every thought,
Fills every sense, and pants in every vein.*

He banishes himself from society—gropes along the dark and winding mazes of Melancholy—till impious Suicide at length caps the climax of his miseries. At other times the reward of his ill-fated devotion, is that most terrible of all diseases, that chaos of the mind—*Mania*. This is the peculiar and, dreadful to relate, not unfrequent termination of Disappointed Love.

* “ Thomson’s Seasons.” It is not astonishing that under such a state of mind we should meet with variations of the Pulse as well as other marks of debility. Hence we hear, that by the peculiar beat and change of the pulse, *Hippocrates* discovered the love of Perdicas for Phila, one of the wives of his father ; and that *Erisistratus* detected, in the same way, the passion of Antiochus for Stratonice, his step-mother. (See *Plutarch*, &c.)

Other diseases in its train, are those of the Depressing Passions in general; for it has now assumed the garb and dress of one of the most deleterious of that class, (viz. Grief, quod vide infra.) Hence, *Hysteria, Diseases of the Stomach, Phthisis, Marasmus,** &c. *Hæmoptysis, and Phthisis,* are also aggravated by it.

The ravages of Disappointed Love upon the constitution, are well described in the unadorned language of Chaucer:

His sleep, his meat, his drink is him bereft,
 That lean he towareth and dry as a shaft,
 His eyes hollow and grisly to behold,
 His hue pale and ashen to unfold,
 And solitary he was ever alone,
 And toaking all the night, making moan.†

————— forgotten quite
 All former scenes of dear delight,
 Connubial love—parental joy—
 No sympathies like these his soul employ;
 But all is dark within.‡

There is another *species* of Love or Attraction,§ which, from its singularly morbid operation on certain occasions, deserves our notice. This is *Love of*

* "MS. Notes of Hosack's Lectures."

† "Knight's Tale."

‡ Penrose.

§ See Table I.

Country. Under due regulation, it is the very cement of Society. Existing in a greater degree, it is called Patriotism, but sometimes, though seldom, it is so intense as to produce disease. This disease is termed *Nostalgia*.

But, like Love of the Sexes, before it proves so detrimental as this, it rather has assumed the shape of Grief or Despondency.

An indulgence in so glorious a Passion as the Love of one's Country, though sometimes attended with solemn consequences, the sympathy of every *generous* Mind will know how to pardon. Though the devoted Patriot should even breathe his last on the altar of *Suicide*, "the Accusing Angel bearing to Heaven's Chancery a deed in so hallowed a cause, would shed a tear on the crime and blot it out forever."*

2d. THE DEPRESSING PASSIONS.

The next class of Passions which I have proposed to consider, are those which *depress* the powers of the system. They are Grief and Fear, and their different varieties, by whatever term they may be distinguished. Like those which exhilarate their effects, are either *transient* or *durable*, according to

* Sterne.

the nature and duration of the object which calls them into action. Their sudden exertion, however, is not usually so powerfully depressing as that of the others is exciting. Consequently, their immediate effects are not so much to be deprecated.

Whatever evils are to be attributed to this class of Passions as their source, for the most part arise from long-continued action, settled into a fixed habit.

The Depressing Passions differ from those of the last class, in one important circumstance: viz. that their operation is more rarely, or never, salutary. Besides, the diseases which they induce are totally distinct, nay, even of an opposite character. While the Exhilarating Passions furnish *too much excitement, and too much life*, the Depressing, with a contrary tendency, always *diminish their quantum*.

The Depressing Passions lessen the force and frequency of the Heart and Arteries, paralysing the smaller, and, consequently, crowding the blood upon the larger vessels. They also powerfully debilitate the Nervous System. All the Functions both of Body and Mind, are thus retarded below the standard of Health. *Obstructions* in various parts of the system are the inevitable consequence; *Constipation, Hæmorrhage, Diseases of the Heart, &c.* The greater number of *Nervous Diseases*, also, follow in the train of the Depressing Passions.

GRIEF.

Grief is the opposite of Joy; it has a particular influence on the Heart and Arteries, and the various Secretions. Hence, the *Bile* is changed. "Hippocrates, Galen, Boerhaave, &c., observed this, but they erroneously ascribed the affection of the mind to this change, whereas it is the contrary."* It assumes the milder form of Melancholy in the Temperament which bears that name, and which it characterizes. In such Temperaments the attending depression is the result of original conformation, in other habits it is accidental, and arises from some external cause. Grief, generally, is of considerable duration, and most violent in its commencement. Time gradually wears away the disagreeable impression, or some afflicting disease is induced, which, adding to the existing miseries of the patient, strews his dying path with thorns. The effect of a sudden fit of grief upon the system, must, like the action of the exhilarating Passions, increase the velocity of the circulation; but not as they do its impetus. The condition of the sanguiferous vessels, under such momentary distress, is generally that of a state of irritability rather than of fulness. Like the first stage of Ty-

* Crichton on "Mental Derangement," vol. ii. p. 191—2.

plus, it is dependent upon, and merely symptomatic of, the previous debility and depression of the nervous system.* Hence, the diseases are more usually traceable to a derangement of the nerves, than to the faulty action of the blood vessels. In some habits, however, not only the rapidity, but the impulse, also, of the circulation becomes increased. And hence, merely by this violent impulse, we see this Passion *sometimes* the source of *Apoplexy*, *Hæmoptysis*, *Active Hæmorrhage*, in general, *Synochal Fever*, *Convulsions*, and even *Death*; analogous in its effects to Anger. But this casual action of Grief is not to be mistaken for its characteristic operation. Its primary and distinctive effect is discoverable in the Nervous System. And what adds to the truth of this position, is the particular class of beings in whom this Passion is most prevalent. For it must be remembered that Grief is the bane of nervous and delicate habits.†

It is from gradually wasting away the powers of the system, by long-continued *Despondency*, and not by any sudden or violent shock, that this Passion generally induces disease.

* See Hosack's Observations on the Typhoid state of Fever, in the Appendix to his edition of Thomas's Practice.

† "Grief is a Passion to which the virtuous and tender mind is particularly subject."—Dr. Johnson.

Grief breaks the seasons and reposing hours,
Makes the night morning, and the noontide night.*

“The mournful ideas, first violently impressed, and afterwards willingly received, so much engross the attention, as to predominate in every thought, to darken gaiety, and perplex ratiocination. An habitual sadness seizes upon the soul, and the faculties are chained to a single object, which can never be contemplated but with hopeless uneasiness.”†

A general torpor shows itself in the sanguiferous system. *Obstructions in the Liver*, and other diseases follow. “The mind being affected, the stomach and adjacent organs must also be affected, and the mind again operated upon by them.”‡ Hence, *Dyspepsia*, *Dropsy*, *Jaundice*, and *Hypochondriasis*.§ *Palsy* and *Aphonia* are also among its consequences.|| So also are *Syncope*, *Asphyxia*, *Epilepsy*, *Catalepsy*, *Phthisis*, *Apoplexy*, *Hæmoptysis*, *Loss of Memory*, *Mania*,¶ and even *Death*.** The Emperor Severus

* “Richard III.” Act I.—“Omnis perturbatio miseria; et carnificina est *Dolor*.”—(Tully.)

† Dr. Johnson.

‡ “MS. Notes of Hosack’s Lectures.”

§ See Bonetus, Trallien, Lorry, Baglivi, Hoffman, and Crichton.

|| Ibid.

¶ “MS. Notes of Hosack’s Lectures.”

** “Worldly sorrow causeth Death.”—(2 Cor. vii. 10.—Psalm xxxi. 10.)

died of Grief, and how many myriads besides! (says Burton.) Grief is sometimes followed, also, by *Diseases of the Heart*, as in the French Revolution.*

“Cor refrigerat *Tristitia*, spiritus exsiccat, inna-
tumque calorem obruit, vigillas inducit, concoctionem
labefactat, sanguinem incrassat, exaggeratque me-
lancholicum succum.”†

In the case of an unfortunate female of this city, whom Professor Mott, of this University, mentions in his Lectures,‡ though her death was sudden, she had been for some time excessively desponding. On that fatal evening which closed her existence, her feelings were wound up to the highest pitch of Despair; her spirits sunk under the oppressive load; her blood curdled in its vessels, and the last contractile beat of the heart burst on its lifeless contents! She literally and truly died of a broken heart, as was found on dissection. And there was every reason to believe that this consummation of her misery was the unavoidable consequence of her exquisite dejection of Mind at that particular moment. Her previous sorrows paved the way for this sad event, and, though the remote, were indeed the true cause of her death. The bursting of her

* Vid. infra.

† Fernelius, lib. i. c. 18. de morb. causis.

‡ See the particulars of this case in the “New-York Medical Magazine,” No. II. edited by Drs. Mott and Onderdonk.

heart would seem to denote some sudden and violent action in that organ; but the undisturbed and natural posture in which she was found in her bed, clearly demonstrate the error of such an opinion. We have the strongest grounds, therefore, to conclude, that this rupture of her heart was the immediate effect of the great accumulation of blood in that organ, caused by the depressing influence of the Passion.*

There is a very singular symptom or effect of Grief, which, as it is not often noticed, deserves to be mentioned, and that is *Profound Sleep*. “I have often witnessed it (says Dr. Rush) even in mothers, immediately after the death of a child.” Criminals, we are told by Mr. Akerman, the keeper of Newgate, in London, often sleep soundly the night before their execution. The son of General Custine slept nine hours the night before he was led to the guillotine in Paris, and Marshal Ney reposed quietly for two hours immediately on receiving his sentence.†

* Dr. Rush, in his work on the “Diseases of the Mind,” mentions, that dissections of persons who have died of grief show also that there had been inflammation of the heart, as well as congestion of this organ.

† It can hardly be supposed that one who met death with that unparalleled heroism which is related of Ney, could at any time have given himself up to puerile lamentations. But it is extremely probable, that the thought of so soon resigning “this pleasing, anxious being,” must, at least, have overshadowed his mind with a degree of gloom.

Dr. Rush thinks that facts like these “ will serve to vindicate the disciples of our Saviour from a want of sympathy with him in his suffering.” They slept during his agony in the garden, because their “ flesh was weak,” and in consequence of “ sorrow having filled their hearts.” (P. 319. on the “ Diseases of the Mind.”)

Grief also predisposes to Contagion.*

FEAR.

Fear is distinguished from other Passions by this peculiarity, that its effects are alike powerful upon the system whether it result from the actual perception of terrible objects, or whether it be harrowed up by some horrible phantom of the imagination. The Power of the imagination, in fact, though it is generally treated as some separate influence, induces physical derangement only through the medium of the Passions, and most of all through the operation of Fear.†

In either case, when fully excited, this Passion seems to have a peculiar operation upon the Nervous Influence. It strikes at the root of some of

* Cogan.

† This is confirmed by Burton. “ But most especially in passions and affections, the imagination shows strange and evident effects.” Vol. i. p. 135.

the noblest faculties of the Mind; depriving us of the power of *Volition*, and totally suspending our *Judgment* and *Memory*.* The *Perception*, too, it perverts, and the affrighted sufferer, as in a dream, imagines that he beholds the most terrific spectres !

Stat terror animis, et cor attonitum salit,
Pavidumque trepidis palpitat venis jecur.†

Some of the involuntary muscles, also, no longer obey the direction of their nerves. Thus, even the gallant soldier, “seeking the cannon’s mouth,” has often been checked in his noble career by the sudden *relaxation of his sphincters*. “This is not to be ascribed to cowardice, for many of these engage voluntarily; but the mind naturally recoils upon itself at the thoughts of dissolution, and the stoutest hearts become appalled.”‡ *Death* itself not unfrequently results from the violence of this Passion; as in the following cases: “The elder Cline visited a young lady for tumour in the breast, and recommended extirpation. She freely consented to the operation, but assured her friends it would kill her. The operation being trifling, it was urged by the Surgeons, and the young lady reproved by her

* Φόβος γὰρ μνήμην εκπλήσσει, τέχνη δὲ ἀνευ ἀλαΐας εἶδεν ὠφελεῖ. Thucyd. lib. ii. c. 81.—Metus enim memoriam excutit, ars vero sine fortitudine nihil prodest.

† Senec. “Herc. Oct.”

‡ “MS. Notes of Hosack’s Lectures.”

parents for her timidity. She, however, still insisted that it would prove fatal, and, indeed, did die an hour or two after it was performed. So confident was she of her death, that she had arranged all her private affairs some time before it.”*

“ I have known a man to be so much affected at the idea of losing a leg, as to die in less than twenty-four hours after the operation was proposed.”†

The celebrated Pott sounded a man for a Stone in the Bladder, and found it. The patient was so much agitated at the thought of a stone in the bladder, and that an operation was necessary to remove it, that he died the same day.

Diseases resulting from the influence of this Passion, are *Sudden Suppression of the Menses, or Milk, Apoplexy, Hæmorrhage, Mental Derangement, Spasms, and Paralysis* of different parts, as *Aphonia, &c.*‡ At other times it produces *Hysteria, Miscarriage, Prolapsus Ani* in children;§ *Syncope* and *Asphyxia.*||

* Politely furnished the author by Valentine Mott, M. D. Professor of Surgery in the University of New-York, &c.

† Ibid.

‡ See Unzer, Bonetus, Pechlin, Donatus, Scaliger, Plater, Schenkus, Hildanus, Tralles, Schelhammer, Becker, Baglivi, Morton, La Motte, Rivin de Peste, Haller, Montaigne, Rhodes, Greding, &c. &c. &c.

§ “ MS. Notes of Hosack’s Lectures.”

|| Rush on the “ Diseases of the Mind.”

Mania was caused in a gentleman of Edinburgh on hearing of the earthquake at Lisbon.* Van Swieten tells of a boy who had *Epilepsy* brought on by the barking of a dog. "The cry of a female in the Infirmary of Edinburgh, I have seen cause convulsions in those who heard her shrieks."†

Fear has ever been observed to powerfully *pre-dispose* to Contagious Diseases; as *Yellow Fever*, *Plague*,‡ &c. It predisposes to *Intermittents* also. It retards the cure of *Ulcers*, and has occasioned *Gangrene*.§ "But pernicious as it usually is, it has been known (says Cogan) to relieve agonizing fits of the Gout, to have rendered Maniacs calm and composed, and in some cases it has restored them to the regular use of their faculties." The effects of Fear in affording temporary relief in *Odontalgia* and *Singultus*, are well known. It is said, also, by some, to have cured *Palsy*, *Dropsy*,

* "MS. Notes of Hosack's Lectures." See also Burton's *Melancholy*, vol. i. p. 143., &c.

† "MS. Notes of Hosack's Lectures."

‡ "The Greeks and Franks, who turn pale at the very name of the Plague, are much more susceptible of this disease than the Armenians, who have very little dread of it, and the Turks, who calmly take it as it comes." (*Sulla Peste di Constantinopoli, del MDCCCIII. Giornale del Dottore Eusebio Valli, 1805, p. 31.*) The distinguished author of this excellent work is now on a literary tour to this country.

§ See Brambilla.

Epilepsy, and Tertian Fever. But, though these cases be doubtful, I believe we may assert, with truth, that sudden Terror has sometimes so excited the apprehensions of hypochondriacs, as to have obliterated all their former maladies.* How the operation of Fear sometimes produces a sudden whiteness of the hair, or causes it to come out by the roots, has not been explained.†

From what we have said of Fear, it is evident that its most striking operation on the system, though transitory in duration, if it be too often sustained, or of great intensity, may be the source of the worst of evils. When endured in a more moderate degree, its effects are but in a slight degree depressing, and it then better deserves the appellation of Dread. In a moral point of view, this degree of Fear is of great importance. “The dread of the magistrate, and the fear of future punishment, with those who cannot be restrained by nobler principles, are certainly most powerful motives to virtue;”‡ and as such ought, undoubtedly, to be kept alive in every community.

But that modification of Fear, combined with Grief, which arises from the Fear of Futurity, and which is so beneficial under proper restrictions, has

* See Cogan.

† See Borelli.

‡ Reid on the “Mind.”

been, alas! too often prostituted to the vilest purposes. In the hands of fanaticism and hypocrisy, by inculcating the most frightful despair, it has caused the untimely death of thousands of innocent beings.

PART III.

HITHERTO we have endeavoured to point out the force of each individual Passion, in as far as that force tended to the production or modification of Disease. This has been considered abstractedly, and as if the Passion, such as it was implanted in us by nature, had been directed in every instance, solely and uninterruptedly to the accomplishment of those changes. But this is taking too analytical a view of the subject. The power of the Passions may be compared to that of Affinity; it never acts without receiving some modification in its capacity from a variety of extraneous Agencies: such are Education and Climate. Of these, *Climate* is ever present, and, therefore, always energetic; but its influence is not very great, else why should we find nations, living under precisely the same climate, differing so widely in their moral character.

Education may be considered as fortuitous, though possessing, more than all other causes, infinite power in moulding the Passions. So great is this, indeed, that it is the origin of that great chasm in

society, between Refinement and Barbarity. Under Education I include the operation of Government, whether man be the nursling of Republicanism or Monarchy.

Unless, however, the human mind be subjected to the iron hand of Despotism, the Government of a People cannot be said to have any distinctly *morbific* influence upon the Passions. But with regard to Despotic Governments, where they do exist, their influence is most pointed. Themselves the offspring of diabolical Passions, in their turn, what *Griefs!* what *Hatreds!* what *Horrors!* have they not engendered!

Goaded on by their cruelties and enormities, the human mind has been wrought up to the most exquisite pitch of torment, and taught to glory in deeds that it else had never dreamt of. Passions have been roused, which hybrid-like, had no natural existence, and whose nameless miseries have surpassed the conceptions of the most consummate fancy. How oft, too, have Passions been thus excited and let frantic into the world; which, but for this cause, had for ever lain dormant, or never shot beyond their spheres! Better, far, that man had never existed, or never been torn from his primitive wilds, than that he should ever have been the creature of slavery! It throws a stigma upon society and civilization

which has never been removed, but which the *Excesses* and *Outrages* of the present day only tend to heighten.

There are certain Passions which, when not excessive, always raise agreeable sensations. Such are Joy, and its various modifications. But Anger, Fear, and Grief, on the other hand, always occasion distress. And such are the Passions which Tyranny calls forth in their most horrible forms. The Diseases which they occasion, must necessarily correspond; hence, they are of the most dangerous and fatal kind that accompany those Passions: as *Rupture of the Heart, and of the Large Blood Vessels, Diseases of the Heart, Apoplexy, Epilepsy, Hypochondriasis, Syncope, Convulsions, &c.* We should not be surprised therefore to meet death at these outlets, in all countries groaning under the sway of despotism. The same might be expected during revolutions resulting from such despotism. Hence, says Corvisart, Diseases of the Heart were observed to be particularly prevalent during the epoch of the French Revolution.*

I do not know whether the observation has been made by any other person, but it is probable that the history of almost every nation would furnish parallel instances.

* "Organic Diseases of the Heart," p. 276.

The Passions constitute the great Features in the Life of Man—the Outlines of the Human Character. They are the chief springs to human action, and are of the utmost importance to society.

To illustrate this subject still further, they may be considered in three different ways, viz: 1st. As they appear at different periods of life. 2dly. As they distinguish particular classes of individuals, (or the temperaments,)—and, Lastly, As they give a cast to national character, *i. e.* as they are modified by Education.

The influence of Age or Temperament is dependent chiefly upon original conformation. That of Education, as has been already observed, is altogether extraneous. This view of the Passions is only introduced in order to show under what circumstances they and their effects may be rationally anticipated.

1st. *Youth* is proverbially the period of Passion. In the language of Horace,

Puer iram

Colligit ac ponit temere, et mutatur in horas.

But if the season of Youth be more strongly marked by the predominance of the Passions, they are transient in their stay, and leave no violent traces behind. They appear in quick succession, and as

soon retire. If not duly regulated, however, they are highly injurious, especially Anger, “ which proves particularly dangerous at this time, from impairing the nervous system.”*

The same remark might have been made of Fear ; which at this tender period of life, often so breaks down the mental faculties, as to leave behind it an incurable imbecility or even idiotism. The vile practice of impressing on the belief of children the existence of Ghosts, Hobgoblins, Witches, &c., has not unfrequently been the source of these, or more deplorable, calamities.

After the age of Puberty, Love acts an important part in the affairs of man. The ancients considered it of so much importance at this period of our lives, that they called it “ a remedy provided by the gods for the safety and preservation of youth.”† This corresponds with the opinion of Theocritus :

Οἱ δὲ ποθεῖντες, ἐν ἡματι γηράσκουσιν.‡

Though, Mad. De Stael says, it constitutes the whole life of a woman, and but an episode in that of

* “ MS. Notes of Hosack’s Lectures.”

† Vid. Plato, “ Conviv.” It is mentioned by Plutarch from this source.

‡ Εἰδύλλ. 18. Qui autem amant, in die senescunt.

a man, I believe as many of one sex have fallen victims to it as of the other.

The Passions now begin to make a serious and more durable impression, and Manhood is the *arena* on which they stride in all their majesty.

In old age again the mind is too feeble to bring any of its faculties into extraordinary action :

————— And for the air of youth,
 Hopeful and cheerful, in the blood doth reign
 A melancholy damp of cold and dry
 To weigh the spirits down, and last consume
 The balm of life.*—————

2dly. *Temperaments*. In all the Temperaments, except the Phlegmatic, the Passions form the specific lines of distinction. And even this Temperament is negatively characterized by them.

The *Sanguineous* is the creature of sudden bursts of Anger or Joy. The *Choleric* is almost the slave of perpetual Rage, and while the unfortunate victim to *Melancholy* pines away his life in Grief, the pitiable *Nervous* is alive to every blast.

3dly. *Education and National Character*. Though Man is essentially the same in all parts of the world, he derives, as we have already said, some modification of his existence from the fortuitous but powerful

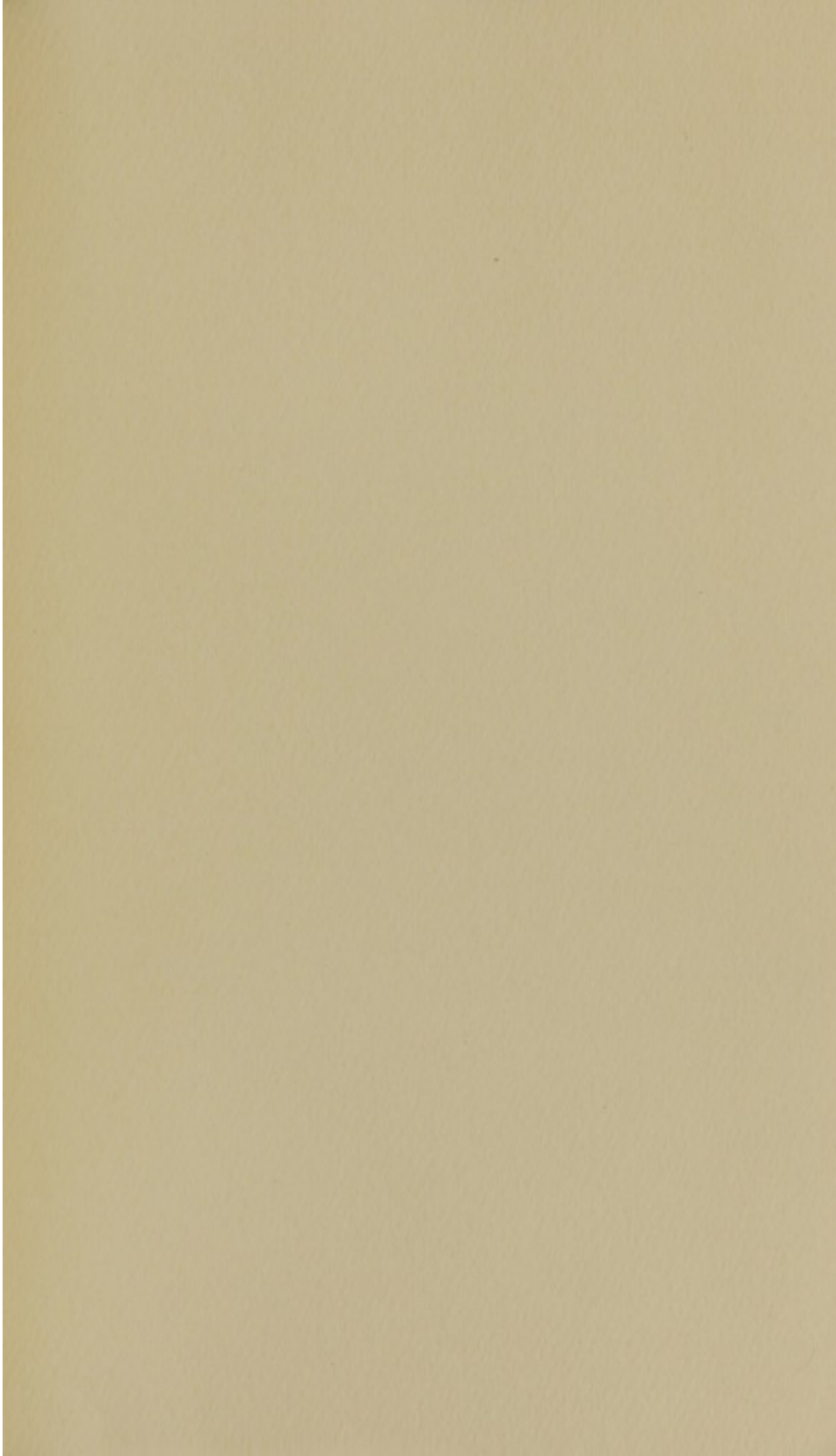
* Milton's Paradise Lost.

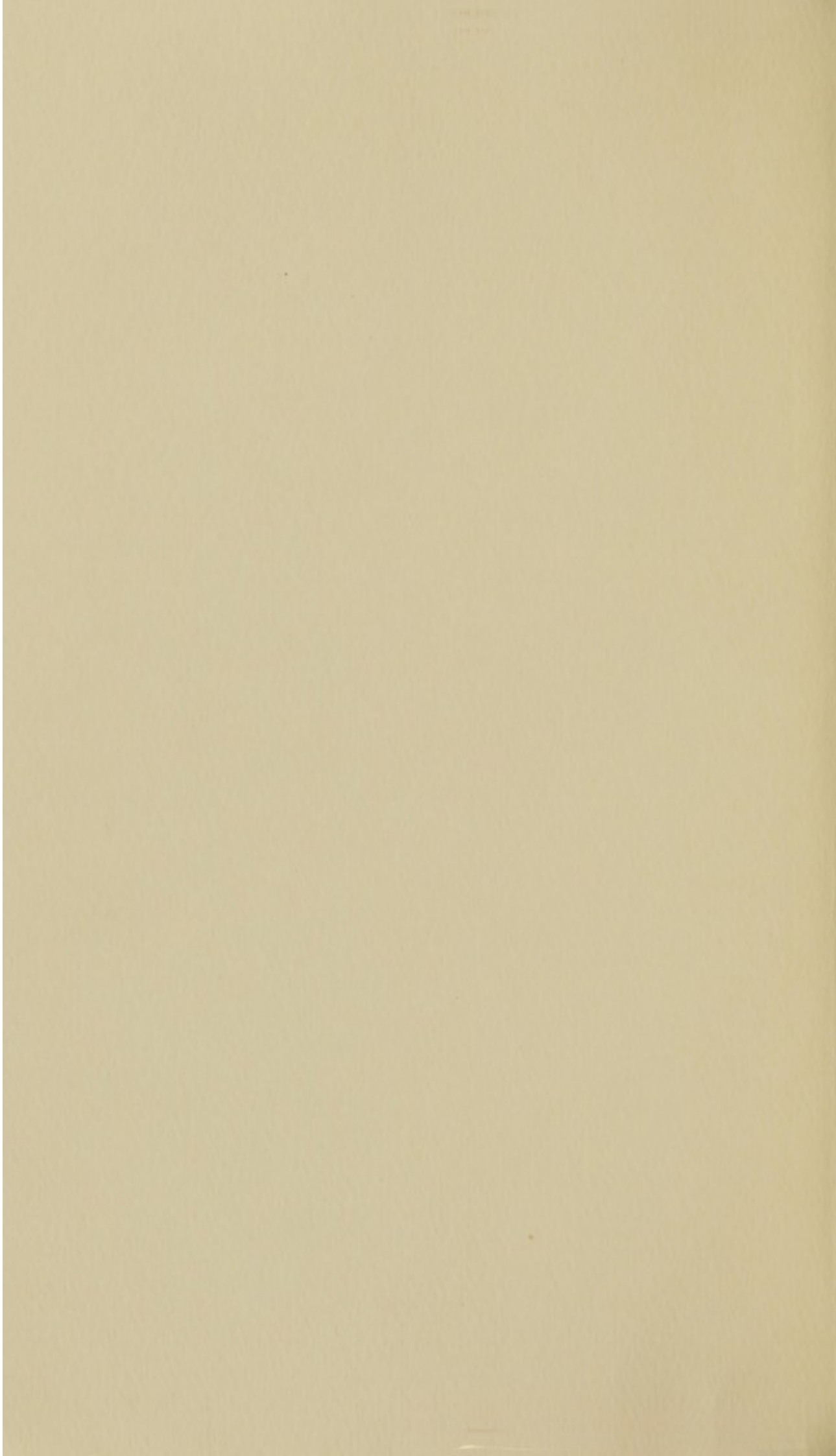
influences of Climate and Education. The most remarkable of these is Education ; and, according to a sentiment just expressed, the most intelligible delineations of its power are more likely to be discovered in the various combinations of the Passions, than in any other part of the Human Character. Hence, it is most common to depict National Character by a representation of their predominating Passions. This will ordinarily hold good. But in the instance of Despotic Governments, of which we have spoken, no particular conclusion can be drawn as to the National Character from this source. Under the deep and solemn gloom of Tyranny, all is wrapped in Mystery. And whatever dispositions of National Feeling may be at times developed, or which may afterwards more freely vent themselves in the march of Revolutions, I still maintain that these cannot be taken as the lineaments of the native genius of the People. There is a morbid state of Society at such times, and, consequently, any deductions from the phenomena then exhibited are fallacious. But, under a different face of things, the Passions furnish a true test of National Character.

The wild and noble ardour of the Hibernian, the conscious pride of virtuous freedom, which beams on the countenance of the favoured child of Columbia, are familiar to every one.—While the inexorable ha-

tred of the Spaniard, the cold-blooded ferocity of the English, and the irresistible fury of the Gaul, have been the source of too many changes in the history of this world to be soon forgotten.

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