

A dissertation on the influence of the passions upon disorders of the body / by William Falconer ... ; being the essay to which the Fothergillian Medal was adjudged.

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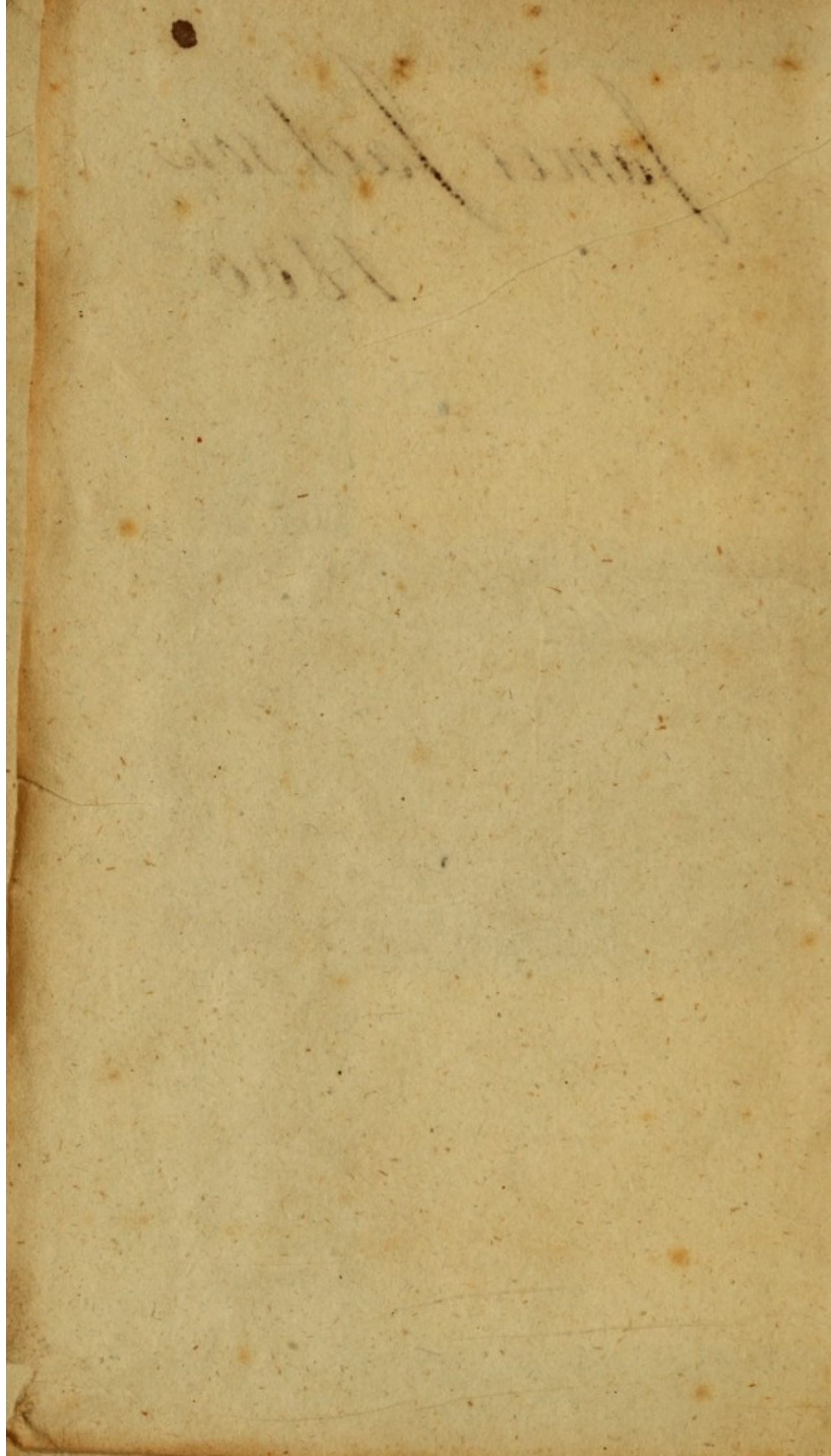
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Y. J. 1801.

DISSERTATIONS

ON THE

PASSIONS.

[PRICE 2S. 6d. IN BOARDS.]

1811

INFLUENCE

PASSIONS

THE FIRST PART OF THE

THE SECOND PART OF THE

THE THIRD PART OF THE

THE FOURTH PART OF THE

A
DISSERTATION
ON THE
INFLUENCE
OF THE
P A S S I O N S
UPON
DISORDERS OF THE BODY.

By WILLIAM FALCONER, M.D.F.R.S.
AND CORRESPONDING MEMBER OF THE
MEDICAL SOCIETY OF LONDON.

BEING
THE ESSAY TO WHICH THE FOTHERGILLIAN
MEDAL WAS ADJUDGED.

THE THIRD EDITION.

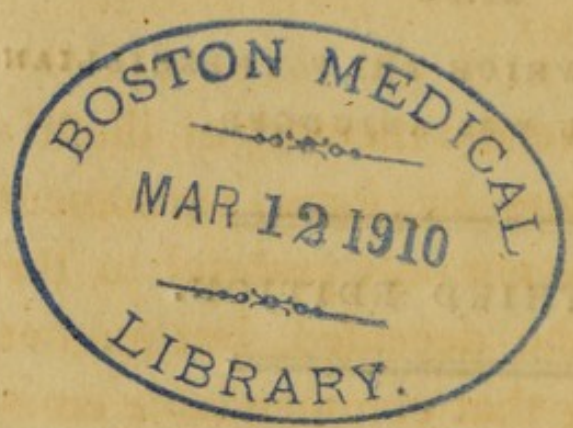
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1796.

INTRODUCTION

PART I

8675-





INTRODUCTION.

As the following Essay has been crowned with the first prize medal of the MEDICAL SOCIETY, it may not be improper to explain the origin of the institution of the FOTHERGILLIAN MEDAL, by the insertion of the subsequent letter.

“ TO THE MEDICAL SOCIETY OF
LONDON.

“ GENTLEMEN,

“ TO preserve the memory of illustri-
“ ous characters by some permanent
“ memorial, is not only grateful to the
“ friends of the deceased, but excites
“ in the living that commendable emu-
“ lation, which leads to great and
“ virtuous actions. Such were those
A “ which

“ which will render dear to distant pos-
 “ terity the name of DR. JOHN FO-
 “ THERGILL ; in memory of whom I
 “ have ordered a medal to be struck,
 “ under the patronage and at the dis-
 “ posal of the Medical society of Lon-
 “ don. It will be in gold, of ten
 “ guineas value, to be called the FO-
 “ THERGILLIAN MEDAL, and be given
 “ annually on the 8th day of March,
 “ to the author of the best Essay upon
 “ a prize question, proposed by the
 “ Society, on a subject of Medicine or
 “ Natural History.

“ The manner of proposing the an-
 “ nual question, and of determining upon
 “ the merits of the memoirs of the
 “ candidates, I refer to the determina-
 “ tion of the Society ; being per-
 “ suaded, from the unanimity of their
 “ meetings, and the learning and
 “ judgment

“ judgment of their members, that
 “ their decisions will be calculated to
 “ promote medical science in parti-
 “ cular, and physics in general, which
 “ are my motives for requesting their
 “ patronage of the FOTHERGILLIAN
 “ MEDAL.

“ JOHN COAKLEY LETTSOM.”

London, May 25, 1784.

“ MEDICAL SOCIETY OF LONDON.

June 4th, 1784.

“ SIR,

“ At a special meeting of the Me-
 “ dical Society, convened for the pur-
 “ pose of taking into consideration your
 “ very liberal proposal of the FOTHER-
 “ GILLIAN MEDAL, to be disposed

“ of annually, at the option, and
 “ under the patronage of this Society :

“ I am ordered to inform you, that
 “ the same has been considered ac-
 “ cordingly, and met that warm re-
 “ ception and approbation such a dis-
 “ tinguished favour was so well entitled
 “ to :

“ And that this Society, being high-
 “ ly sensible how much you had there-
 “ by contributed to its advantage and
 “ reputation, order me to present you
 “ with the thanks which were unani-
 “ mously voted to you at this meet-
 “ ing.

“ By order of the Society,

“ WM. WOODVILE,”

(one of the Secretaries.)

“ To J. C. Lettsom, M. D. &c.”

“ RE-

REGULATIONS RESPECTING THE
MEDAL.

1. " That the Medal be given annually to the author of the best Dissertation, on a subject proposed by the Society, for which the learned of all countries shall be invited as candidates.

2. " Each Dissertation shall be delivered to the Secretary, written in a legible hand, in the Latin, English, or French language, at least two months before the meeting for adjudging the Medal.

3. " With it shall be delivered a sealed packet, with some device on the outside ; and within, the author's name and designation.

A 3

4. " The

4. “ The same device shall be put
 “ on the Dissertation, that the Society
 “ may know how to address the suc-
 “ cessful candidate.

5. “ There shall be a Committee ap-
 “ pointed by the Society, for the pur-
 “ pose of adjudging this Medal, con-
 “ sisting of the Council ; to whom shall
 “ be joined such other Members as the
 “ Society shall think proper ; and their
 “ sentence shall be final.

6. “ The Medal shall be adjudged
 “ on the 8th day of March, that being
 “ the birth-day of the late Dr. Fo-
 “ THERGILL. The first Medal shall
 “ be adjudged in the year 1786.

7. “ No dissertation with the name
 “ of the author affixed can be received,
 “ that the Committee may decide on
 “ the merits of each, without any
 “ know-

“ knowledge of, or partiality for the
 “ author.

8. “ All the Dissertations, the suc-
 “ cessful one excepted, shall be re-
 “ turned, if desired, with the packets
 “ unopened which contain the names of
 “ the authors.”

The MEDICAL SOCIETY further testified their approbation, by proposing an interesting question as a subject of the first prize, which produced two dissertations, to one of which, by Dr. *Falconer*, of Bath, was adjudged the *Fothergillian Medal*.

On the 6th day of June, 1787, the day appointed for declaring at a public meeting of the Society, the adjudication of the Medal, and for the presenting it to the successful candidate; Dr. *Falconer*,

who happened fortunately to be in London, attended, when the following *Address* was delivered by Dr. Lettsom.

“ The *Practice of Medicine*, in a comprehensive sense, is conducted in this country, by Physicians, Surgeons, and Apothecaries: for, however one profession may be independent of another, the prevalence of custom has given them such a relation, as renders them constituent parts of the same structure.

“ *Pharmacy*, in a literal construction, is the art or practice of preparing medicines; and it is natural to infer, that those who are conversant in the composition of medicines, may be capable of applying them; and popular opinion, we all know, has in-

“ tro-

" introduced Apothecaries to the cham-
 " bers of the sick, in the first onset of
 " their maladies, when the uncertainty
 " of symptoms must exercise sagacity,
 " and experience result from prac-
 " tice.

" *Surgery*, which implies manual
 " operation, and the treatment of dis-
 " eases by outward applications, is now
 " cultivated on a more extensive scale,
 " which unites the operative art, with
 " an enlarged chirurgical pathology.

" Indeed many celebrated Physicians
 " of the present century, have origi-
 " nated from these departments, and
 " their admission into literary societies
 " hath not diminished the dignity and
 " lustre of such institutions.

“ To promote therefore the healing
 “ art in the most ample manner, this
 “ society is constituted of Physicians,
 “ Surgeons, and Apothecaries, who
 “ first united in the year 1773, under
 “ the title of the MEDICAL SOCIETY
 “ of LONDON, and their publications
 “ evince that it hath not been insti-
 “ tuted in vain: and in order to bring
 “ to light, talents which would other-
 “ wise lie dormant, and useless to the
 “ community, the Society have re-
 “ solved to give a *Silver Medal* annually
 “ to the author of the best memoir that
 “ shall be communicated within the
 “ year.

“ Further to promote these institu-
 “ tions, they engaged to give annually
 “ a *Gold Medal*, of the value of ten
 “ guineas, distinguished by the title
 “ of the *Fothergillian Medal*, in me-
 “ mory

“ mory of the late illustrious *Dr. John*
 “ *Fothergill*, to the author of the best
 “ dissertation on a subject proposed by
 “ the Society ; and the following ques-
 “ tion was agreed upon according to
 “ the established regulations, as the
 “ subject of the first *Prize Medal*.

“ *What diseases may be mitigated or*
 “ *cured, by exciting particular affections*
 “ *or passions of the mind ?*”

“ Of the answers, which this gave
 “ rise to, the medal was adjudged to
 “ the author of the dissertation, dis-
 “ tinguished by this inscription :

ΕΟΙΚΕ ΔΕ ΤΑ ΤΗΣ ΨΥΧΗΣ ΠΑΘΗ ΠΑΝΤΑ ΕΙΝΑΙ ΜΕΤΑ ΣΩΜΑΤΟΣ.

“ Man, organized as he is by his
 “ nature, with sensitive powers, and
 “ improved and refined by experience

“ and civilization, is momentarily in-
 “ fluenced by impressions of mind,
 “ which impel to action, in proportion
 “ to the force of impulse, and irrita-
 “ bility of his system.

“ Of the influence of the human
 “ passions and affections, no man of
 “ feeling is ignorant; these mix in
 “ every action of life, and determine
 “ our enjoyments in every station we
 “ occupy, with an evidence so promi-
 “ nent to observation, as to depict in
 “ expression of feature the emotions of
 “ heart and intellect.

“ Every practitioner, therefore, who
 “ studies the honour of his profession,
 “ and the happiness of his patients,
 “ should sedulously endeavour to culti-
 “ vate an acquaintance with the ana-
 “ tomy of the mind, as well as that
 “ of the body. The first, arduous as it
 “ is,

“ is, is so connected with the rational and
 “ metaphysical nature of man, and all
 “ his moral actions, as to add to in-
 “ vestigation, the knowledge most high-
 “ ly estimated by sages, *the knowledge*
 “ *of ourselves.*

“ I had once proposed to myself the
 “ task of attempting to trace, and des-
 “ cribe the passions of the mind in
 “ health, and their influence in in-
 “ ducing disease: to prosecute this, I
 “ had consulted authors of antiquity,
 “ both sacred and profane: but the
 “ materials grew so voluminous, that I
 “ found it impracticable to condense
 “ them within the compass of your
 “ leisure to attend, and of my time
 “ to arrange. I have, therefore, drawn
 “ my materials from one source alone,
 “ the most ancient and instructive histo-
 “ rical volume in the world; in which
 “ such

“ such an interesting view of the pas-
 “ sions is exhibited, as would alone
 “ enable sagacity to develope their
 “ source, their varied progress, and
 “ wonderful influence. Their powers
 “ indeed operate almost at the mo-
 “ ment of human existence. *Shame*
 “ that penitent passion of conscious
 “ guilt, follows the awful interrogation
 “ of the first man; *Adam, where art*
 “ *thou? Dissimulation*, a passion unwor-
 “ thy of a liberal mind, the result of
 “ *fear* combined with *guilt*, is imme-
 “ diately prominent in the assumed
 “ exculpation. “ *She gave me of the*
 “ *tree, and I did eat.*” The sacred
 “ historian, who lived to the age of
 “ 110 years, had been dead five years
 “ before the foundation of Troy was
 “ laid by Scamander, and consequently
 “ many centuries before Homer paint-
 “ ed the ire of Achilles, portrays the
 “ dread

“ dreadful impetuosity of *Anger* in the
 “ first-born human Being, who affords
 “ an example of wrath of the most
 “ implacable nature — the religi-
 “ ous wrath of one brother, perse-
 “ cuting another unto murder, pre-
 “ ceded by all the groveling suspicions
 “ of superior merit, expressed in a
 “ fullen, or “ *a fallen countenance;*”
 “ and avenged by supreme justice, in
 “ an appeal to the heart, that almost
 “ chills the blood—*What hast thou*
 “ *done? The voice of thy brother’s*
 “ *blood crieth unto me from the ground.*”

“ In the under-plot of sinister passions,
 “ we see in a wife and a parent, the
 “ influence of *prejudice, insinuation, and*
 “ *treachery;* still further degenerating
 “ into *avarice* in the character of one
 “ son, and pathetically contrasted, in
 “ the *generosity* of an injured brother,
 “ after

“ after the emotions of *anger* had sub-
 “ sided ; who *ran to meet him, and em-*
 “ *braced him, and fell on his neck, and*
 “ *kissed him, and they wept.** The
 “ picture indeed for strength of colour-
 “ ing, for the chaste union of strong
 “ and tender passions, is not, perhaps,
 “ exceeded by any thing ever recorded.
 “ Its force and impresson are not infe-
 “ rior to that exhibited by the He-
 “ brews in the court of Pharaoh ; or
 “ to the animated friendship of the
 “ empassioned Greek, for his Patro-
 “ clus.

“ I have already intimated that I
 “ had originally designed to have fol-
 “ lowed the ancients, in their delineation
 “ of the human passions ; and
 “ gradually to have descended to more
 “ recent writers ; few subjects can ap-

* Gen. xxiii. 4.

“ pear

“ pear of greater importance, in the
 “ history of the medical profession,
 “ when it is considered that at least,
 “ half of the diseases, to which we are
 “ prone, originate from the influence
 “ of the passions on the human system.
 “ It was not designed to introduce the
 “ history of diseases, or of the passions
 “ which mitigate or cure them—This
 “ is the object of the prize disserta-
 “ tion.

“ In health indeed, the operation of
 “ the passions is no less varied than
 “ wonderful; some excite; others de-
 “ press the vigour of life; and these
 “ again, by some reflex and active
 “ powers of the mind, acquire a new
 “ influence, totally independent of
 “ their primary impression: thus *Anger*,
 “ a subject already mentioned, which
 “ accelerates the motion of the blood,
 “ and

“ and determines its impetus to the
 “ head and superior parts, is one of
 “ the most violent and vigorous pas-
 “ sions of the mind: it glows in the
 “ eye; the cheeks redden; the voice
 “ is thick and stammering; bilious vo-
 “ mitings or a copious salivation fre-
 “ quently follows; with apoplexy,
 “ pleurisy, hæmorrhages, phrenitis, or
 “ violent fever. But to these, high as
 “ they sometimes rise, not unfre-
 “ quently succeed debility, languor,
 “ and depression, as the turbulent
 “ ocean sinketh into a silent calm.

“ In the opposite and sedative pas-
 “ sion of *Grief*, that oppressive load of
 “ the heart, the circulation of the fluids
 “ is languid, the solids are relaxed, the
 “ appetite and digestion are weak-
 “ ened; the bowels are flatulent; the
 “ cheeks grow pale and wan; the
 “ eyes

“ eyes lose their brilliancy ; flow deep
 “ sighs are raised ; the strength is ex-
 “ hausted ; the secretions and excre-
 “ tions are irregular ; hysteria, hypo-
 “ chondriasis, dropsy, tabes, or fatal
 “ marasmus ensue. But grief in excess
 “ has imitated the violent efforts of
 “ anger, and terminated in phreni-
 “ tis, apoplexy, mania, or suicide.

“ *Love*, the most universal and grate-
 “ ful passion of human nature, which,
 “ in general, neither assumes the vio-
 “ lence of *anger*, nor sinks into the
 “ depression of *grief*, may be confi-
 “ dered as a temperate passion ; but
 “ in its vicissitudes and extremes, ac-
 “ quires the impetuosity of the first, or
 “ the despondency of the latter, like
 “ the fury of Potiphar’s wife against
 “ Joseph, or the insinuating solicitude
 “ of Ruth towards Boaz. In *Love*, in
 “ pro

“ propitious *Love*, the heart beats
 “ with joy ; vivacity cheers the coun-
 “ tenance, the eye is brilliant, society
 “ is courted, language is animated,
 “ and vigour augmented. But when
 “ this passion has taken deep possession
 “ of the heart and soul, with a dubious
 “ or adverse return, it is expressed by
 “ deep involuntary sighs ; every inci-
 “ dent that excites emotion, especially
 “ the tender emotions of sympathy,
 “ make the heart palpitate, and suf-
 “ fuses the face with faint blushes ;
 “ the voice is low, languid, slow or
 “ faltering ; the eyes are downcast
 “ or pensive ; and the breast heaves
 “ and falls, like the motion of gently
 “ disturbed waters. Solitude, shades
 “ and evening walks are frequented ;
 “ objects of pity are cherished, and
 “ all the effusions of sentiment are ten-
 “ der, sedate, and sympathetic. The
 “ face

“ face at length becomes pale and
 “ wan, the eyes sink, the appetite for
 “ food is obliterated, frightful dreams
 “ invade the tedious night. Melan-
 “ choly, despair, and mania, termi-
 “ nate the heart-felt conflict.

“ If man be thus subject to the in-
 “ fluence of the passions in health,
 “ how great must be their effects when
 “ vigour of health no longer sustains
 “ his frame ! Wisely therefore did this
 “ society propose a prize question, so
 “ consonant to our imbecillities, so in-
 “ teresting to our nature, and so appli-
 “ cable to the virtues of the phy-
 “ cian, from whom our medal is deno-
 “ minated. Humanized as the medi-
 “ cal character naturally becomes, by
 “ impressions of sympathy with human
 “ woe, did any individual ever exhibit
 “ such an interesting combination of
 “ ten-

“ tenderness and dignity as united in
 “ him whom we now commemorate.

“ Sagacity to discriminate diseases,
 “ and judgment to apply remedies, is
 “ the usual result of erudition and ex-
 “ perience ; but in him were super-
 “ added those lenient manners which
 “ sooth affliction, and suspend the
 “ pressure of pain ; for his approach in
 “ sickness was like a guardian angel’s,
 “ that inspired confidence in the feeble
 “ heart, and renewed energy in the
 “ depressed mind, often to arrest, and
 “ overcome the powers of disease.

“ In ancient schools of philosophy,
 “ we are told, that *man is not born for*
 “ *himself* ; but where is the disciple
 “ whose actions correspond with the
 “ sentiment ? With an amplitude of
 “ professional employment, that barely
 “ al-

“ allowed our deceased friend the ne-
 “ cessary refreshments of life, he ac-
 “ quired the reward of a princely in-
 “ come; but let it be remembered as
 “ a trait of his character, that he died
 “ —not rich—Why? Because he re-
 “ alized the abstract refinement of phi-
 “ losophers—*He was born, NOT for*
 “ *himself; and he lived, BUT for others.*

“ To pursue this theme might be
 “ congenial to the liberality of your
 “ minds, as it is to the gratitude of
 “ my heart; but the importance of
 “ your time, and the nature of the
 “ present meeting, call attention to
 “ another object, that of the delivery
 “ of the Fothergillian medal.

“ There is a personage in these king-
 “ doms, who has acquired, not less
 “ universally, the affections of the
 “ peo-

“ people for his many virtues, than
 “ their respect for his supreme rank,
 “ to whom the first gold medal has
 “ been presented. His illustrious qua-
 “ lities, as the patron of science alone,
 “ entitle him to this distinction: might
 “ we have expressed our estimation of
 “ his private virtues, we would have
 “ wreathed the civic olive with the
 “ royal laurel on the reverse of the
 “ medal. The gracious manner with
 “ which our Sovereign has condes-
 “ cended to accept this medal, de-
 “ mands our gratitude.

“ Before I deliver the medal ad-
 “ judged to the prize dissertation, suffer
 “ me to indulge the recollection of a
 “ circumstance, which is this day for-
 “ cibly impressed upon my mind:
 “ many years before I enjoyed the
 “ personal acquaintance of the success-
 “ ful

“ ful candidate, I had the pleasure of
 “ his correspondence, which I com-
 “ menced at the express desire of the
 “ late Dr. Fothergill, who then in-
 “ formed me of the satisfaction he had
 “ derived from the same channel. It is
 “ to this learned and distinguished phy-
 “ sician, the living friend of the de-
 “ ceased Fothergill, that the pleasing
 “ task is committed to me, of present-
 “ ing the first prize medal, at the una-
 “ nimous adjudication of the Medical
 “ Society of London; and in their
 “ name, and by their order, I do with
 “ singular pleasure present it to Dr.
 “ William Falconer, as the just tribute
 “ of his merit, and of the decided
 “ superiority of his invaluable disserta-
 “ tion.”

TO WHICH DR. FALCONER RE-
TURNED THE FOLLOWING
ANSWER.

“ GENTLEMEN,

“ I will not attempt to conceal my
“ feelings on the receiving such an ho-
“ nourable mark of distinction as the
“ present ; a distinction to me particu-
“ larly valuable and dear, as it conveys
“ the approbation of persons, whose
“ judgment and impartiality I cannot
“ question, and as it is the first fruits of
“ an institution destined not to preserve
“ the memory, (for that needed no
“ assistance) but to promote the imi-
“ tation of a character far superior to
“ my weak eulogium. A character
“ with which I had the happiness to
“ be acquainted at my first entrance
“ into professional life, a period at which
“ the

“ the mind, as your feelings will no
 “ doubt testify with me, is peculiarly
 “ open to tender impressions, and es-
 “ pecially to the noblest of them all,
 “ those of gratitude. At this time
 “ Dr. Fothergill, with the most ami-
 “ able condescension, offered me his
 “ friendship and correspondence; ad-
 “ vantages which I embraced with
 “ joy, and which continued until the
 “ death of that excellent man, and I
 “ can with strict truth declare, that
 “ many of the best pieces of practical
 “ information I have received, were
 “ derived from that source. To see
 “ his memory graced by an institution
 “ so noble and so munificent as the
 “ present, and so happily calculated to
 “ excite those qualities he himself
 “ when living most desired to encou-
 “ rage, must awaken in me, every
 “ tender sensation: may this com-

“ memoration of his virtues have the
 “ like effect on this assembly, and may
 “ I myself, who am so highly indebted
 “ to their indulgent candour, be en-
 “ couraged by the honours I have re-
 “ ceived, to persist more steadily in
 “ pursuing the track he has laid down,
 “ however it may be,” *haud passibus*
æquis.

A
DISSERTATION, &c.

QUESTION.

WHAT DISEASES MAY BE MITI-
GATED OR CURED, BY EXCITING
PARTICULAR AFFECTIONS OR
PASSIONS OF THE MIND?

BEFORE I attempt to offer any arguments on the above question, it will be proper to notice some of the rules or laws, by which the human system and constitution are; in these respects, governed and conducted.

I do not, however, mean to pursue this train of reasoning farther than may be necessary for the illustration of the present subject. First then, we have reason to think, *that the mind, when awake, is constantly in a state of action or employment.* Experience seems to favour this theory, which I believe has almost universally prevailed.

The Grecian philosopher defines the state of * waking to be that in which the mind is employed, and † Haller

* “ We determine a person to be in a waking state, by finding that he is in possession of his sensible faculties.”— Again; “ we know that a person is in a waking state, by his being sensible to external and internal impressions.” *Aristotle. On sleep and waking. Chap. I.*

† “ What has been hitherto said,” says Haller, “ must be understood of a waking state, which is that state of a man, in which any changes in the organs of sensation which are caused by external objects, are represented to the mind and perceived by it.” *Physiolog. Vol. V. 592.*

has

has expressed himself on the same subject in terms nearly similar.

The next rule or canon is, I apprehend, only the converse of the former; namely, *that when the action of the mind is diminished or weakened to a certain degree, sleep necessarily follows*, and probably, could we remove all impressions upon the corporeal, as well as upon the mental sensations, death * must be
the

* Sleep and death have been compared together, by a variety of writers in all ages; so universal and so natural has been the idea of their connection. *To sleep* is used as synonymous with *to die* repeatedly, both in the old * and new † Testament. Sleep is called the brother or near relation of death, both by Homer ‡ and Virgil ||, and the neighbour or adjunct of death in the Orphic Hymns §. Philosophical writers have

* Book of Kings, passim.

† Acts of the Apost. VII. 60. Epist. to the Corinth. I. xv. 6.

‡ *ὕπνῳ κασιγνήτῳ θανάτου*. Iliad, XIV. 31.

|| *Consanguineus Leti Sopor*. Æneid, VI. 278.

§ *ὕπνος γείτων τοῦ θανάτου*. Hymni Orphic.

the immediate consequence, as the vital functions are, we suppose, maintained only by repeated irritations.

I mean, however, only to say, that the mental functions are suspended to a certain degree during sleep. Dreams and other sensations prove, that the senses are not altogether inactive. But we should at the same time reflect, that sleep admits of several degrees, and that its most perfect and natural state approaches * nearly to that of total insensibility.

expressed similar sentiments ¶. " Sleep says Cicero is the image and resemblance of death." " Nothing is so like to death as sleep."

¶ Mortis imago et simulachrum est somnus, Cic. I. Tusc. 92.

Nihil morti est tam simile quam somnus. De Senectute 80.

* " In that state, (namely of sleep) the body is less liable to be excited, as the sleep is more perfect; those stimuli which affect the senses, as those of sound, or itching of the skin, are

sensibility. We have no knowledge of what passes, no memory of the length of time we have remained in that state, and all the other mental functions appear to be equally suspended. The corporeal functions coincide herein with the mental: the organs of hearing, smell, and touch, have not only their sensibility, but their irritability also diminished. That stimulus, the usual effect of whose application to the nose is cough or sneezing, fails of producing these convulsive efforts during sleep. Purgative medicines have their operation suspended in the same manner,

are not perceived, unless they are present in a considerable degree. Even those stimuli which proceed from internal causes, are weakened, as that which arises from thirst, and that irritation which excites coughing, both of which are appeased by sleep, unless they are very powerful. *Haller Physilog. Vol. V. 595.*

In time of sleep the sensorium commune remains in a great measure at rest, and consequently the usual exercise of the internal senses and the voluntary motions are suspended. *Whytt's Works, p. 175. Quarto Edition, 1763.*

and the like appears to be the case with all those that tend to increase the secretions, that of perspiration excepted.

From what has been before laid down, a third rule or canon may be deduced.—*That as the mind when waking is always active and employed, we have no method of banishing one set or train of ideas, but by substituting another in its place.*

This fact is well known from experience, as well as from reasoning, and serves to shew the extent of the terms in which the proposed question is couched, which otherwise would have appeared rather defective, as perhaps occasions more frequently occur, wherein we would desire to suppress, rather than to excite mental affections; but as this can only be accomplished by
ex-

exciting * others in their room, both these intentions are comprehended in the question as above expressed, and so I presume it is to be understood.

I mean to go even a step farther, and extend it to those passions or affections of the mind, which we would wish to prevent being excited at all.

* Hence prudent Physicians are careful to remove, and that without the knowledge of the Patient, every object which may tend to recal these ideas to the mind, whether such object acts by producing any immediate impression on the senses, or more remotely by causing the recollection of circumstances connected with such ideas. When other objects of attention are presented in order to produce new ideas, which may gradually lessen or eradicate the former violent impression, the mind is said to be *diverted*. It is necessary for this purpose that the train of thoughts should at all events be if possible interrupted, least the same set of ideas should by long possessing the mind occupy it completely, in which case it would be impossible to eradicate them. *Van Swieten. Vol. I. p. 149.*

The propriety of thus extending the question, will, I hope, be evident, as it will scarcely be disputed, that prevention is preferable to remedy.

Another rule or canon depends on *that aptitude or disposition of the mind, to combine ideas together in such a manner, that the recollection of the one brings the other to the mind, and often, in consequence thereof, re-produces similar effects, to what the original idea had done when first excited* *.

Numerous instances of this might be produced, but they are too familiar to

* There is a wonderful property inherent in our minds, by which we are enabled to connect ideas by means of signs, which are merely arbitrary, and which bear no obvious or assignable similitude to the subject of the ideas. Notwithstanding this, these signs have the power of immediately recalling the corresponding idea to the mind. *Van Swieten. Comm. Vol. I. p. 148.*

the observation of every person to be necessary.

Another important law of the system depends on the * effects of habit and custom, and consists in a *disposition to repeat actions, sensations, or motions, in the same manner, and at the same intervals, as they have before taken place.*

This holds full as strongly in the † animal and corporeal, as in the mental functions, ‡ perhaps, because the former are

* “To change our habits and customs,” says Aristotle, “is easier than to change our nature. It is nevertheless difficult to change our habits, as they so nearly resemble our nature.” *Aristotle on Manners and Customs. Book VII. C. II.*

† See Whytt’s Works, p. 162, 167, 169.

‡ The animal and corporeal functions are liable to be considerably influenced by the will, tho’ not in the same degree with the mental; and were it not for this influence, the human system could scarcely be supported. The disposition of our nature first to imitation, and again to repetition of what
has

are less under the controul of the will, and of course less subject to be influenced by its caprices.

Another law of the system, nearly connected with that just mentioned, is that *tendency to imitation*, which seems to pervade in a good measure the whole animal creation, and to be an instinctive propensity. To instance this in children, and even in other animals of in-

has before taken place, would render nervous or convulsive disorders more epidemic and more contagious than any others ; were not this disposition liable to be checked by resolute mental opposition ? Efforts of the will and prudent exertions of the understanding and rational faculties, would be in such cases the most effectual remedies ; but the generality of those who are the most subject to such disorders, are too much effeminated by ease and indulgence, to be persuaded to make the trial with sufficient resolution and perseverance, else I am persuaded, that many, and indeed most disorders of this nature might be conquered, were they resolutely and steadily opposed and struggled with, when they first make their appearance.

ferior

ferior rank, in what regards the mind and sensible faculties, would be unnecessary; but it is a curious fact, that the same disposition takes place to a certain degree in the * bodily organs, and prevails in various periods of life.

Having laid down these rules by which the system is governed, to which several others might perhaps be added, I shall next proceed to describe the general effects of the passions on the frame and constitution.

The passions may be reduced to two classes, † “such as excite the powers

* This is called in a late publication, not improperly, “Cette imitation machinale, qui nous porte, malgre nous, a repeter ce qui frappe nos sens.”

Rapport des commissaires charges par le Roi de l'examen du magnetisme animal.

† Haller. *Phys.* Vol. V. 589, 590.

of the vital system, or rouse the faculties into action ; or such as depress and debilitate them."

A pleasureable * state of the mind tends to rouse the vital functions into action, and to give as it were new vigour to the heart and circulation. The † perspiration is increased, the respiration easy and free, and the powers of the system that conduce to health are universally strengthened.

The effects of joy are of the same kind, but more powerful. When moderate, it increases the action of the heart and arteries, and together with it the heat and ‡ perspiration. It frequently produces a flow of tears, which generally serve to relieve the

* Haller. Phys. Vol. V. p. 581.

† Sanctör. Medic. Static. Sect. VII. § 1. 2. 6. 19. 24.

‡ Robinson on Food, p. 71. 77.

painful struggles of nature, and are mostly accompanied with high mental gratification. * If this passion be in excess, and especially if it takes place on any sudden occasion, it may and has produced fevers, † deprivation of understanding, ‡ deliquium, and even sudden || death.

* Plato observes, that even amidst our sorrows and distresses, we find pleasures mingled with our sufferings. *Plato's Philebus.*

Sometimes even tears themselves afford a painful indulgence. *Ovid's Tristia.*

† Haller. *Physiol.* Vol. V. p. 581.

‡ Sometimes however it has contributed to restore the understanding. Alex. Trallianus relates a story of a woman, who being depraved in her understanding by concern for the long absence of her husband, was instantly restored to her senses by his unexpected return. Alex. Trall. LI. 17.

|| Thoresby's *Nat. Hist. of Leeds.* p. 625. Nichol's *Anim. Medic.* p. 16.

To this may be referred, the story of the Spartan mother, who, on seeing her son returned safe home, whom she believed to be slain in battle, was so affected as to die in his embraces.

To

To what immediate cause these effects are to be ascribed, is difficult to determine. Sanctorius * thinks they are owing to an increase of perspiration, which he supposes forces out some of the nervous juices, and thereby occasions a loss of strength. Another || writer thinks that the blood, being suddenly propelled from the heart to the extremities by the increased force of that organ, and the large arteries that lie nearest to it, does not return soon enough to the heart to keep up the circulation without interruption. Haller § suspects a kind of apoplexy is produced by the increase of action of the vessels of the brain, and induces as a proof hereof the redness of the face, increased heat, and deliquium animi that accompany this state. Dr. Cullen

* Sanctor. Sect. VIII. § 28. 29.

|| Parson's Physiog. p. 80.

§ Haller, Physiolog. Vol. V. p. 581, 582.

thinks

thinks that the sudden relaxation succeeding an overstrained exertion produces such a loss of tone, as the system cannot recover. "Non nostrum est inter tantas componere lites."

The passion of love perhaps, as being a pleasurable sensation, produces effects very similar to those of joy. It excites the powers of the mind and understanding, as well as those of the body, causes a redness and heat of the skin, and acceleration of the pulse, which is however mostly accompanied with some * irregularity, caused perhaps by doubt and apprehension for the success. In proportion to the vehemence of the passion, these symptoms are increased, and when violently excited, fever attended with great heat, palpitation of

* The celebrated story of the discovery of the love of Antiochus for his step-mother Stratonice, is a noted instance.

the heart, and a sense of * burning diffused through the circulatory vessels, has been the consequence.

A vehement desire for any object whatever, especially if attended with a prospect of success, produces effects nearly similar. It excites the circulation † and perspiratory discharge, has relieved and even cured paralytic affections, has roused the body to ‡ exertions

* Haller. *Physiol.* Vol. V. p. 582.

† Ibid.

‡ Muley Moluck borne on his litter, and spent with disease, was roused to extraordinary efforts in the last battle he fought. Perceiving his troops to give way, he threw himself out of his litter, though very near his last agonies, rallied his army, and led them on to the charge, which ended in a complete victory to his party. He had no sooner brought his men to the engagement, than finding himself utterly spent, he was again replaced in his litter, where laying his finger on his mouth to enjoin secrecy to his officers, who stood around him, he died a few moments after in that posture. See Vertot's *Revolut. of Portugal*, and No. 349, *Spectator*.

far

far above those to which the strength seemed adequate, and has even protracted death itself. When very intense, it is said to have produced * epilepsy, and by exciting irregular motions of the heart an † aneurism of the aorta.

Anger is another of the stimulating, though it can scarcely be termed with propriety, one of the ‡ pleasurable passions.

It

* Hoffm. Medic. Consult. C. IV. D. II. C. 6.

† Haller. Phys. Vol. V. p. 582.

‡ It was nevertheless so styled by some of the Poets and Philosophers of Antiquity, as by Plato and Homer. See *Plato's Philebus*.

It is pleasant to be angry, says Aristotle. *Aristotle's Rhetoric*. L. I. C. II.

There is a certain degree of pleasure attending upon anger, which is founded on the hopes of revenge. *Aristotle's Rhetoric*. L. II. C. II.

Antoninus

It rouses the powers of the body and mind and impels them into action, * accelerates the pulse, and sometimes produces † redness and heat, and at others ‡ paleness, especially of the cheeks. These exertions however appear unfriendly to health. They exhaust the strength both of mind and body, as appears from the tremor and faltering voice with which they are mostly accompanied. When excited

Antoninus was however of a different and better opinion. "Consider," says that eminent Philosopher, "how much more we suffer from our anger and grief on such occasions, than from the things themselves which excite our anger or our grief." *Antonin. Medit. B. XI. § 18.*

* Haller. *Phys.* Vol. V. p. 586.

† This holds of other animals, as we see the same appearances take place in turkeys.

"The heat of his anger gave a redness to his eyes." *Ovid. Metam. VIII. 466.*

‡ "Dark anger, with pale cheeks." *Val. Flacc. II. 205.*

to a great degree, ecchymoses, * hæ-
morrhages, † apoplexies, great ‡ dis-
tension of the heart, ruptured || cica-
trices of wounds, local inflammations,
profuse perspiration, § vomiting, ¶ and
diarrhœa, have all been produced.
The increase of the biliary secretion by
this passion is a remarkable, but well
attested circumstance in ancient as well
as modern observation. Epileptic fits,
the iliac † passion, fever, and sudden
death, are also numbered among the
direful consequences of anger.

On the other hand, some good effects
have at times, and perhaps accidentally,

* Aretæi. L. II. C. 1. Haller. Vol. V. p. 587.

† Haller, ut supra.

‡ Harveii Exercitat. altera ad T. Riolanum

|| Hildan. Epist. I.

§ Sanctorii. Sect. VII. § 1. Robinson, on Food, p. 77.

¶ Young on Opium, p. 113.

† Haller. Phys. Vol. V. p. 587.

resulted

resulted from it. Thus * gout, palsy, dumbness, have all been removed by paroxysms of rage, and life itself evidently prolonged several days.

Hope is also a stimulating passion, but of the milder kind. Its effects are to excite moderately the strength and powers both of the body and mind, and direct them to their proper objects. No ill effects, that I can learn, have ever resulted from it.

So far on the stimulating passions: let us now turn to those of the debilitating kind. Fear is evidently one of these. Under its influence the force † of the heart is diminished, and the pulse ren-

* Ibidem. Halleri.

† Van Swieten. Vol. III. p. 271, and Vol. I. p. 148.

dered weak, variable, and intermittent. The circulation is sometimes so retarded, that the blood does not flow from an open vessel. * Paleness, shivering, and faintness, are also attendant symptoms. Hence the stoppage of hæmorrhages of every kind, and of the natural secretions, as of the milk and the fluid of perspiration.

The latter of these is indeed sometimes excited by fear, but it is always cold and uncomfortable to the sensations, and resembles that which at-

* As when some Shepherd from the rustling trees
Shot forth to view a scaly serpent fees ;
Trembling and *pale*, he starts, with wild affright,
And all confus'd, precipitates his flight.

Pope's Homer's Iliad. III. L. 47. &c.

Who thus still *trembling* as he stood, and *pale*
Pursued the moving melancholy tale.

Virg. Æneid. B. II. L. 138.

Pitt's Translation.

C

tends

tends fyncope, and great weaknefs. Diarrhœa, * jaundice, fcirrhus, and gangrene, are faid to have been hereby produced. It weakens the powers of digestion, and caufes flatulency, eructations, acidity, and other concomitants of want of power in the ftomach and bowels.

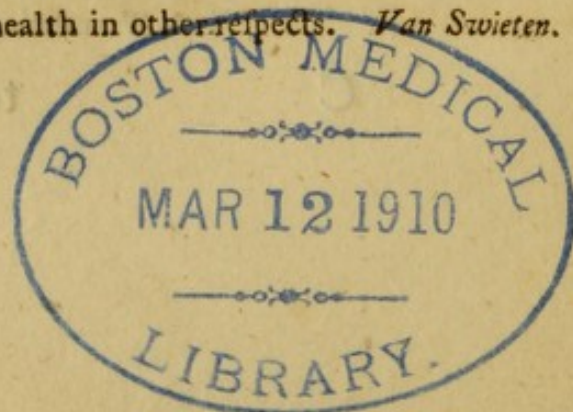
It has too a remarkable effect in rendering thofe affected † with it more liable to the infection of contagious diftempers. When the impreffion has been very ftrong, ‡ tremor, melancholy,

* Haller, ut fupra, ubi loci citantur.

† Haller. Phyfiol. Vol. V. p. 584.

‡ I faw a man in this city, in the vigour of life, who was awakened fuddenly in the night, with a violent crack of thunder, which made him imagine that the houfe he was in, was fet on fire by the lightning. After this, he was affected with a conftant trembling of the whole body, which affected all the mufcles that ferve the purpofes of voluntary motion. He lived in this condition twenty years, and in good health in other refpects. *Van Swieten. Vol. II. p. 183.*

infanity,



infanity, palsy, * apoplexy, blindness, epilepsy, and sudden death, have been the consequence.

Sometimes, however, its effects have been less injurious. Pains of the body and maniacal disorders, are said to have been relieved, and even cured, by inspiring ideas of fear and apprehension of danger. It cannot, however, be denied, that this passion, when raised to a great height, becomes powerfully stimulant. Violent exertions of strength have been manifested, † speech has

* Van Swiet. Vol. III. p. 271. Aretæi Morb. diuturn. Lib. I. Cap. VII.

† At the taking of Sardis, a certain Persian, not knowing Cræsus, advanced to kill him, when his speechless son, seeing his father's danger, cried out, "Man, kill not Cræsus." These were the first words he uttered, but continued from thence to speak plain the remainder of his life. Herodot. Lib. I. Pausanias tells a story of one Battus, who recovered his speech on the fright occasioned by the sight of a lion. Lib. X.

been restored to the dumb, and strength to the paralytic patient. Gout, sciatica, intermittent fevers, delirium, and diarrhœa, have received a cure, and even persons apparently at the point of death, have been recovered by it. These effects of fear on the corporeal organs, resemble those produced by it upon the mental. Fear and hope, as Milton justly observes, * are always concomitant passions. When there is no room for hope, the mind is subject to acquiesce no longer under distresses, but to attempt some violent exertion, and on finding “no reinforcement to be gained from hope,” to take, like the infernal spirit, “resolution from despair.” †

* So farewell hope, and with hope farewell fear.

Parad. Lost. IV. 108.

† *Parad. Lost. I. 190.*

Grief

Grief is another of the debilitating passions, and its effects resemble in several instances those of fear, with, however, some variations, owing, perhaps, to its being in general of longer duration. Grief diminishes the bodily strength * in general, and particularly, the force of the heart and circulation; † as appears by the frequent sighs and deep respirations which attend it, which seem to be necessary exertions, in order to promote the passage of the blood through the lungs. It diminishes perspiration, obstructs the menstrual discharge, produces paleness of the skin, and oedematous complaints, and schirrhous of the glandular parts. It

* Haller. Vol. V. 583.

† He added not, for Adam at the news
Heart-struck with chilling gripe of sorrows stood;
That all his senses bound.

Parad. Lost, XI. L. 263.

aggravates the scurvy, and the malignity of putrid and contagious distempers, and renders people more apt to receive the infection of them. When it comes on suddenly, and in a great degree, it causes a palpitation of the heart, and renders the pulse irregular. Blindness, gangrene, and sudden death have followed the excess of this * sensation. Its effects of changing the colour of the hair are well known.

* Pity is another passion nearly allied to grief, but differing from it in some respects, as being combined with somewhat of regard and affection. Its effects are seldom very violent, but it is observed, that it tends more to excite tears than even sorrow itself.

* Van Swieten. Vol. III. p. 365.

Shame is another passion of the same tendency, but I apprehend rather more powerful than the one last mentioned. It is particularly remarkable for its effects in accumulating the blood in the extreme vessels, which is principally observable in the face, but in reality takes place over the whole body. This is probably owing to a spasmodic * constriction of the venous system, as some of the veins are said to have been ruptured by it, and the menstrual discharge obstructed.

Disgust and aversion to any object of sight, or taste will often produce violent effects; sickness, vomiting, † diarrhœa, ‡ syncope, and even death

* Haller. Phys. Vol. V. p. 582.

† From a mole put into a cup wherein a person was drinking.

‡ From serving up a cat as food.

itself, have been the consequences of the imprudent imposition of some odious or disgusting articles in the way of food, which ought to caution those disposed to this species of humour, not to carry this matter to too great a length.

Envy is a passion of a rather equivocal nature, being stimulant or sedative, according to circumstances, which is natural enough to suppose, it being composed of passions of an opposite kind, namely, sorrow and anger. It is said to cause paleness of the complexion, and to excite the biliary discharge. Its other effects resemble those of the passions of which it is composed, accordingly as either of them predominates.

Jealousy is another passion of an ambiguous kind. It seems to be composed

posed of fear and anger, and its effects incline to the nature of that passion which is most prevalent. The peculiar effects of jealousy in producing a spasm on the biliary ducts, and throwing the bile into the circulation, are very remarkable, and well attested.

* From this view of the effects of the passions on the corporeal and vital systems,

* Two other mental affections, scarcely reducible to the class of passions, are of great importance in medicine. The first of these is, a high degree of faith and confidence in the efficacy of remedies. Whether this operates by engrossing the mind and attention, and thereby rendering it inaccessible to other impressions, or by imparting such a degree of tone, or strength as enables the system to resist their attacks, is difficult to determine. It is found most efficacious, either in such disorders as are apt to recur at intervals, or else in such as principally affect the mind and spirits. It is, however, observable, that unless the prepossession be very strong, it is apt to fail in producing a cure. Another mental affection, that has sometimes produced great effects, is a determined resolution of mind, to resist the access of the complaint. However extraordinary this may seem, it has been practised with

systems, we may generally infer, that in cases wherein the powers of life are depressed or weakened, attention should be paid to the excitement of such passions as counteract the leading symptom of the disease, and that when the disorder itself consists in, or is aggravated by, too vehement an excitement of the vital functions, recourse may be had to the debilitating passions.

Many difficulties, however, must occur in the management of these nice and precarious instruments. Their effects are far from being precisely ascertained in their quality, and still less

success in several disorders; and, as I have before expressed my opinion, might be of service in many others. It appears like that last spoken of, to have been principally of service in periodical and nervous complaints. There seems to be no doubt that it acts by inspiring strength and tone into the system.

in

in degree. What may stimulate and rouse the spirits and faculties in one constitution, may have an opposite tendency in one of a weaker frame. Thus joy has been before observed to have produced effects equally fatal with grief or terror: which was probably owing to the relaxation or nervous collapse succeeding an overstrained exertion. The debilitating passions will, on the other hand, act as stimulants. Thus fear will excite strength and activity, and act as a powerful excitement, both to the mental and corporeal faculties. Of all the passions, hope, both as a gentle stimulant, and composing sedative, seems in general, to answer the best purposes, and to be most in our power to manage, and is further serviceable, as it tends to insure the compliance of the patient with the rules prescribed.

Having finished these previous remarks, I shall next attempt an application of what has been said to particular diseases. In this I propose to follow the order laid down by Dr. Cullen, in his last edition of the synopsis *Nosologiae Methodicae*. Vol. II.

CLASSIS I.

PYREXIÆ.

O R D. I

FEBRES.

S E C T. I

INTERMITTENTES.

SCARCELY any disease exhibits stronger marks of the influence of the imagination and passions, than the intermittent fever. It is well known that numerous cures of this disorder have been performed by medicines of little, or even of no medical efficacy whatever in themselves, which effect could proceed only from the opinion the patient

patient entertained of their powers ; as a proof of which we find that the certainty of the cure has almost always depended on the degree of the patient's confidence in the success of his remedy.

To recite instances of this kind would be unnecessary, as they occur almost to daily observation. Suffice it then to say, that the remedies have been either such, as by their odious and disgusting nature, were calculated to make a strong impression upon the senses, as live spiders * swallowed in that state, snuffs of a candle, and such like ; or else when the remedy has been administered in form of a charm, it has been ushered in with a cere-

* A beetle or green lizard hung round the neck, are mentioned as approved remedies, by Alex. Trallianus. L. XII. 4.

monious pomp, and affectation of mystery, that nearly answered the same purpose.

By what mode of agency these cures are performed, it is difficult to explain. Is it that the confidence of recovery by means of the remedy, as being a stimulating passion, communicates a degree of firmness to the system, sufficient to counteract the debility and consequent irritability, which we have so much reason to think the predisposing cause of the febrile paroxysm; or does it act by absorbing * the attention in such a manner, as to render the system insensible to other impressions.

* Quintius Fabius Maximus was cured of a quartan ague by the vehement attention he paid to military operations. Plin. Hist. Natural. Lib. VII. Cap. 50.

It

It is well known that persons under strong prepossessions of mind, as enthusiasts and madmen, have exposed themselves to extreme bodily tortures, without expression of pain, and have also endured extremities of heat and cold, intemperance in diet, the infection of contagious distempers, and other hazardous experiments, without feeling the consequences that would most probably have taken place, had not the nervous feelings been more forcibly pre-occupied.

I have not been able to learn, whether the excitement of the mental affections above referred to, has proved especially efficacious in any of the particular species of intermittents; but it is reasonable to conclude, that the degree of the passion proper to be excited, must in some measure correspond with

with the violence and obstinacy of the disease.

It is useful to remark, that it is generally adviseable to continue the delusion, if necessary for keeping up the impression, for some time after the disorder is apparently removed. The force of habit is of longer duration than we could well imagine, in predisposing the body to a recurrence of the paroxysms at certain intervals, * and until this be obviated by a continued interruption of the fits, it is hazardous to remove the impression, it having been found by experience, that in such circumstances the disorder frequently came on again.

Perhaps the relaxation, or nervous collapse, incident to a sudden cessation

* Cels. Lib. III. Cap. 16.

of the exciting cause, might strengthen the predisposition, and render the patient particularly liable to a renewal of his complaint.

The facts above-mentioned, seem to suggest the propriety of administering the Peruvian bark itself in this disease, with the strongest assurances of success prudence will admit of.

SECTION II.

CONTINUA.

GENUS V.

TYPHUS.

CONTAGIOUS fevers afford strong instances of the influence of mental affections, both as prophylactics and remedies. The plague is a remarkable example, and the same reasoning extends to other disorders of a febrile contagious nature.

Fear, it is well observed by Dr. Cullen, by * weakening the body, and

* See p. 13. Quotation a.

thereby

thereby increasing its irritability, is one of the causes, which, concurring with contagion, * render it more certainly active, which he ascribes to its weakening effects on the body, by which its irritability is increased. Against this therefore he directs the mind to be particularly † fortified, which is best done by giving people a favourable idea of

* First lines of the Practice of Physic.

† Hoffman gives nearly the same advice, namely, “ to avoid every thing whereby the strength may be diminished, or the natural discharges of the body rendered more languid, such as violent agitations of the mind, grief, terror and anxiety.”

Hoffman on Petechial Fevers.

In another place, Hoffman observes, that persons of a timid disposition are very liable to catch the infection of the plague, and as he says, Sennertus has ranked terror and apprehension among the primary causes of this disease: which opinion he thinks confirmed by nurses, undertakers, surgeons, and other attendants on the sick, who are free from apprehensions of danger from the infection, are rarely affected, whilst those who are timid and fearful of the disease soon perish.

Hoffman on the Origin and Nature of the Plague.

the

the power of preservative means, and by destroying the opinion of the incurable nature of the disorder, by occupying the mind with business or labour, and by avoiding all objects of fear, as funerals, passing bells, and any notice of the death of particular friends. Even * charms might be used with good effect, could we promote a strong prepossession of their efficacy, either by the confidence they inspire, or by their ingrossing the attention of the † mind.

It is no less certain, that a studious regard to promote hope and confidence,

* Amulets have been long observed to be effectual preservatives against the plague, which however can operate in no other manner than by inspiring confidence and security to those who employ them. It is certain that the vehemence of the plague itself abates, as the apprehension of it diminishes. *Hoffman ibid.*

† Cullen's first lines of the Practice of Physic. § DLXXXIII. DLXXXIV.

in

in recovery, is equally necessary for the cure, as for the prevention of such disorders.

We know that contagious fevers have a peculiar tendency to diminish the energy of the brain, and of course to debilitate * the whole system; and that this is especially the case with the plague, “ which produces the most considerable effects in weakening the nervous † system, or moving powers, and

* The prostration of spirits, weakness and faintness, are very often surprizingly great and sudden, though no inordinate evacuation happens. *Huxham on putrid malignant Fevers. See too his Dissertation on the ulcerous sore Throat.*

† The most affecting circumstances of this calamity were, that dejection of mind that constantly attended the first attack; for the mind sinking at once into despair, they the sooner gave themselves up without a struggle. *Thucydides descr. of the Plague at Athens. Book II.*

The

and in disposing the fluids to a general putrescency ;” and Dr. Cullen * is of opinion, that to these circumstances, as the proximate causes of the plague, regard should be chiefly had, both for the prevention and cure of this disorder. It must therefore be highly necessary, during the course of this disease, to attend to the support of the spirits, as on these the vital principles greatly depend, and they can be by no means so effectually maintained, as by inspiring a confidence of recovery.

The plague is a contagious disease of the putrid kind, attended with the utmost weakness. *Cullen Nosol. Defin. of the Plagues.*

An intense head ach, uncommon giddiness, and a sudden loss of strength, were the first complaints of those who were seized with this distemper. *Russel's Description of the Plague at Aleppo, p. 230.*

† Cullen's First Lines of the Practice of Physic.

GENUS

GENUS V.

TYPHUS.

I. TYPHUS MITIOR,

THE slow nervous fever of Dr. Huxham, and of most other writers, or the Typhus mitior of Dr. Cullen, affords a striking instance of the power of mental affections. In attention to the management of these potent, but delicate instruments, I think I may be allowed to say, that the writers of antiquity have shewn judgment and penetration superior to the moderns in general.

All

All the authors who have described this fever, speak of it as being accompanied with great depression and weakness of the * faculties of the mind as well as body. Grief, fear, and other mental affections of the † debilitating kind, are esteemed to be among the causes that produce it. Nevertheless very few of the medical writers of later times, even those who have given the most accurate descriptions of the complaint, and have shewn the greatest judgment in the recommendation of medicines, have paid much attention to what particularly regards the mind and spirits, Dr.

* Cæl. Aurel.

Home. Princ. Medic.

Cullen. Synopsis.

Huxham.

† Cælius Aurel.

Home.

D

Buchan

Buchan * must indeed be excepted, as his directions expressly comprehend this article, and are, it must be acknowledged, very proper and judicious.

This disorder was known to the Greeks and Romans, principally under the name of † Νοσος καρδιακος, or ‡ Morbus cardiacus, and the persons afflicted with it were called καρδιακοι, or Cardiaci. Morbus pituitosus, and febris syncopalis, are terms by which it is said to be denominated, but I believe they are

* “ The mind of the patient, ought not only to be kept
 “ easy, but soothed and comforted with hopes of a speedy
 “ recovery. Nothing is more hurtful in low fevers of this
 “ kind, than presenting to the patient’s imagination gloomy
 “ or frightful ideas. These of themselves often occasion ner-
 “ vous fevers, and it is not to be doubted, that they will
 “ likewise aggravate them.”

Buchan’s Domestic Medicine.

† Galen et Aretæus.

‡ Celsus et Cælius Aurelianus.

used

used with greater latitude than the term first mentioned.

Aretæus, fully sensible of the necessity of supporting the strength of the system in general, and how much this depends upon the spirits, expressly counsels the patient * “ to be of good heart; and advises the physician to “ entertain him with such discourse, as “ might tend to encourage his hopes “ of recovery.”

Even some circumstances of more remote influence are not thought unworthy the attention of this sagacious writer. He directs “ that the † eyes “ of the patient should be entertained “ with the sight of plants, paintings,

* Aret.

† Ibidem.

“ and waters in such a manner, as that
 “ every thing he should look on should
 “ bear a pleasing aspect. He should
 “ be amused with the chearful discourse
 “ of his attendants, but should be
 “ silent himself, and keep his mind
 “ as much as possible in a pleasurable
 “ state.” He further recommends that
 the “ * bed of the patient should be
 “ placed, if possible, in such a manner,
 “ that he may overlook from it a beau-
 “ tiful prospect of the country. The
 “ view of meadows, fountains, and
 “ murmuring streams, and the fresh
 “ odours exhaling from thence, cherish
 “ (he says) the spirits, rouse the pow-
 “ ers of nature, and excite appetite
 “ for both solid and liquid aliment.
 “ If these advantages of situation can-
 “ not be procured, he directs the

* Ibid. Aretæi.

“ chamber

“ chamber of the sick to be strewed
 “ with flowers, and other vegetables,
 “ so as to bear some resemblance to
 “ the face of the country in the
 “ spring season. He likewise directs
 “ branches of sweet scented vegeta-
 “ bles to be employed as fans, to
 “ cool the air for the refreshment of
 “ the sick person.”

The particularity of these directions,
 in a writer so little apt to be diffuse,
 as Aretæus, shews that he thought
 the observance of them, a matter of
 important consequence. Cælius Aure-
 lianus, though less express, sufficiently
 shews, that the ease and quiet of the
 patient's mind was by him deemed
 worthy particular regard. With this
 view, among others, he is so precise
 in directing what “ situation would be
 “ preferable for the chamber of the

“ sick person, that it should be cool
 “ and shady, * with a northerly aspect,
 “ and seldom visited by the sun; that
 “ it should be of such a size as not
 “ to be heated by the presence of the
 “ necessary attendants, or to have the
 “ air injured by their breathing it
 “ frequently. For the same reasons he
 “ orders the windows to be opened
 “ when the weather permits, and this
 “ not merely for the purpose of cool-
 “ ness, but also that such air as is of a
 “ pure quality may be admitted, which
 “ by its freshness and gentle approach,
 “ is likely to prove grateful to the
 “ sick person. On the same account
 “ he advises the use of fans, and that
 “ the floor should be sprinkled with
 “ water, and strewed with vegetables
 “ of a pleasant, but not too strong

* Cæl. Aur. L. II, C. 37.

“ odour, as of roses, &c. He is
 “ equally attentive to the furniture of
 “ the bed. He directs the bed-cloathes
 “ to be light, and the bed a proper
 “ medium of consistence between
 “ hardness and softness, and of a
 “ large size.” These directions, he
 expressly says, “ are * not only to pro-
 “ mote sleep, but to produce repose
 “ of the mind and thoughts also.”

It appears to me very probable,
 that the good effects of wine † in
 this complaint, which have been ob-
 served in ancient as well as in mo-
 dern practice, may be in a good
 measure owing to its influence upon
 the mind and spirits, which commu-

* Cæl. Aur. L. II. C. 37.

† Plinii Hist. Nat. L. XXIII. C. 2.

Aretæus.

Cæl. Aur. II. 37.

nicates by sympathy, tone and strength to the rest of the system.

Aretæus mentions among the signs of the medicines he advises, of which wine is the principal, taking effect, “ that the * voice returns to its natural tone and pitch,” and, as he expresses it, “ becomes every way alive, “ the senses are restored, and nature “ seems to be again reproduced.” Cælius Aurelianus reckons expressly among the good effects of wine, “ its “ † diminishing the insensibility and “ stupor, and causing the patient to “ regard with pleasure the endeavours of the attendants for his service.”

* *Aretæus.*

† *Cæl. Aurel.*

Opium

Opium too, which has been introduced into * practice of late years in the nervous fever, and frequently administered, and in pretty large doses, is well known to exert great cordial † effects on the mind and spirits. The accounts given of its efficacy in this way among the Turks, and other nations that are habituated to its use, prove this sufficiently, and it is probably owing entirely to this effect of it upon the nervous system, that it becomes useful in this complaint. ‡ Galen seems to have recommended theriaca, which is well known to be no more than an opiate combined

* Wall on the use of Opium in low Fevers.

† Ruttj Mat. Med.

Murray Apparatus Medicaminum.

Bergii Mat. Med.

Cartheuser Mat. Med. Russel's Hist. of Aleppo. p. 84. Hasselquist's Travels.

‡ De theriaca ad Pisones.

D 5

with

with spices, with this intention in the morbus cardiacus, which I have before mentioned to be the same with the nervous fever.

Neither opium, nor any of its preparations much in use in the present age, are esteemed to possess considerable antiseptic qualities, or indeed any others, by which it could act in any material degree on the fluids of the body; and if it did possess such qualities, the quantity in which it is given, is too small to admit the supposition of its operating by such means. Is it not probable then, that its good effects are produced, by its composing the nervous agitations, and by its introducing sensations of an agreeable kind, which tend, of course, in the same manner with joy, and such like exhilarating passions, to excite the motion

tion of the heart, and blood vessels, and to strengthen the natural functions of the system in general? This conjecture will receive additional strength, if we reflect that the debilitating passions, as fear, grief, &c. have been in all ages reckoned among the principal causes of the nervous fever. The similarity in the effect produced, renders it highly probable, that wine and opium owe the principal advantages they procure, to the same general property. Wine indeed, largely taken, might be useful as an antiseptic, and I by no means deny, that it may be of service specifically, when administered with that intention. But if opium produces nearly the same effects (as it is said to do,) we must look for some other cause of the efficacy of wine, and refer it to some qualities which it possesses in common with

opium, which can be no other than those of a sedative and cordial kind, the action of which is confined to the nervous system.

ORDO II.

P H L E G M A S I Æ.

GENUS IX.

PHRENITIS.

ATTENTION to mental affections is here highly necessary. Some of the writers of antiquity have given very judicious directions with regard to this point. Aretæus condescends to remark several circumstances apparently minute, but in reality very important. Thus he advises “ quiet and calmness
 “ both to the sick person and his attend-
 “ ants, and that he should be placed
 “ in a chamber of a moderate size, with
 “ the

“ the * walls smooth, uniform, and
 “ regular, and without projections, and
 “ not ornamented with variety of colours
 “ or paintings, as these, he says, are
 “ apt to distract the mind, and impose
 “ on the patient for realities. He orders
 “ even the bed-clothes to be even, and
 “ of a regular surface, that the patient
 “ may not be induced to fatigue him-
 “ self with † picking their irregularities.
 “ He also directs, that some of his most
 “ intimate ‡ friends should have access
 “ to him, and by amusing discourse and
 “ mild expressions, endeavour to pacify
 “ and compose his perturbation of
 “ mind.”

He recommends likewise a compliance, as far as possible, with all

* Aret. de Cur. Acut. Morb. L. I. C. 1.

† Ibidem.

‡ Ibidem

the desires of the patient, especially if he is prone to anger and violence. If light is offensive, or seems to aggravate the disorder, by suggesting objects to the imagination, he orders the chamber to be kept dark; but if darkness, from the uncertain state of mind it induces, causes dread and horror, light is directed to be let in.

Cælius Aurelianus agrees in most of these points with Aretæus, to which he adds some useful cautions of his own. Thus he directs “the light to be
 “ mild and gentle, as of a lamp, or that
 “ of the day, let in through a small
 “ aperture, * and directed principally to
 “ the face of the patient,” as an object

* Cælii Aureliani. Lib. I. Cap. IX.

to fix his attention, and prevent the mind wandering in uncertain thoughts and ideas ; a precaution frequently used in modern practice, and known to be of the greatest efficacy in calming delirium when not very violent. He also recommends that such * persons should absent themselves to whom he bore any aversion or dislike in † his natural state of health ; and that those people should be introduced whom he had been accustomed to respect and reverence ; but that the visits of these should be only at intervals, in order that the influence of them on the mind might not be destroyed by habit and familiarity. All these precautions are extremely proper, be-

* Celsi Aurelian. Lib. I. Cap. IX.

† Celsus gives much the same advice. III. 18. as does likewise Alex. Trallianus. I. 13. and Paulus Ægineta III. 6.

ing founded both in reason and experience. I shall speak more on this subject, when I come to treat of Mania and Melancholia.

G E N U S XXIII.

ODONTALGIA.

THE effects of fear on this sensation are a subject of common observation. The sight of the instrument for extracting the tooth, often gives a perfect, though only a temporary relief; and this even though the pain has arisen from a * carious tooth. It is a curious fact, that this effect is produced without any removal of the stimulus by which the pain was excited.

This effect is most frequently noticed in the tooth-ach, but holds, I make no doubt, in many other pain-

* Haller. Physiol. Vol. V. p. 585.

ful sensations, wherein the health is but little affected. I never knew any application of it to practice, and as the relief is but transitory, it would be scarcely worth the trial.*

* Since the writing the above, I have recollected that this complaint, when not very violent, is often cured by the application of the artificial magnet; which, whatever the supporters of the imposture of animal magnetism may alledge in its defence, could be only owing to the confidence the patient had in the efficacy of the remedy, which I doubt not was much enhanced by the knowledge of the real powers of that wonderful substance, and its being here applied in a way that gave no information as to the manner in which it could operate, which added to the impression by increasing the mystery. If the patient's faith be not very strong, the remedy fails of effect. It is more than probable, that several whimsical applications recommended in the rheumatism, as the nine times dyed blue flannel, &c. owe their efficacy, if they have any, to the same cause.

G E N U S XXIV.

PODAGRA.

THIS complaint, which is generally held to be subject to be produced or excited by the passions of the mind, has, it is said, in some instances, been cured by the same means.

Van Swieten relates from Hildanus, that a man disguised to represent a ghost or spectre, took another, labouring under a gouty paroxysm, out of his bed, and carried him upon his back down the stairs, dragging his feet and legs, which were the feat of
his

his pain down the steps, and placed him at last on the ground. The man thus treated, immediately recovered the use of his limbs, and ran up the stairs again with great swiftness and under the strongest impressions of terror. After this * incident, he lived many years free from any symptoms of the gout.

A different and indeed opposite passion, in a good measure to the former, has, we are told, produced the same effects.

A person, who had for forty years been afflicted with the gout, was condemned to capital punishment, and in consequence thereof led to execution. Just when he expected death, he

* Van Swieten. Vol. IV. p. 307.

received an unhopèd-for pardon, which affected his limbs in such a manner, as to restore to them activity and strength, whereas before that event their use was nearly lost. This person, as well as the other, lived many years totally free from the * gout.

Haller † quotes a case still more extraordinary of the cure of the gout by a paroxysm of anger.

Such facts are, however, rather matters of curiosity than utility, and what we can make no application of to practice. The last mentioned of the above passions is held to be so congenial with the gout, that Sydenham was of opinion a fit of the gout might with equal propriety be called a fit of

* Van Swieten. Vol. IV. p. 307.

† Haller. Phys. Vol. V. p. 517.

anger ;

* anger ; an observation that, although probably carried rather beyond the mark, has notwithstanding considerable foundation.

Our practice therefore must be directed not to excite, but to † moderate such passions, as are symptoms, and those not the least troublesome of the disorder itself ; and to endeavour to restore, by any ‡ safe means, that calmness

* Sydenh. Tract. de Podagrâ.

† Sydenham.

Hoffm. de Curâ Dolor. Podag. præf.

‡ Charms were as much in use for the gout among the physicians of antiquity, as for any other disease ; and perhaps, when we consider the periodical nature of the complaint, we may not entirely discredit their efficacy. Many of these are described by Alex. Trallianus, out of which I shall select one which he vouches as “ admirabile et probatum.”

Remedium a Podagrâ præservans in laminam auream, lunâ definente, quæ sequuntur inscribito, et nervis gruis involvito :
deinde simili canaliculo ipsam includito, gestatoque ad talos.
Meu, treu, mor, phor, teux, za, zon, phe, lou, chri, ge,
ze,

ness and tranquillity of mind which those who are subject to the gout find on the going off of the paroxysm.

ze, on. Quemadmodum sol in hisce remedis firmatur, et quotidie renovatur, ita hoc figmentum confirmatur quemadmodum prius. Jam, jam, cito, cito, ecce enim magnum nomen dico in quo conquiescentia firmantur. Jaz, Azyph, Zyon, threux, bayn, choog. Firmate hoc figmentum ut erat primum. Jam, jam, cito cito.---Ad podagram, quæ nondum contraxit nodos, admirabile et probatum. Lib. XI. Cap. I.

ORD. III.

EXANTHEMATA.

GENUS XXVII.

PESTIS.

See TYPHUS. Page 67.

ORD. IV.

HÆMORRHAGIÆ.

HÆMORRHAGES, generally considered, have likewise afforded a subject for the employment of mental affections. The disciples of Stahl applied jasper and hæmatites to their patients, and it is possible that the

E

con-

confidence in these remedies, however insignificant in themselves, might, by abstracting the attention from the local affection, and composing the mind, be of service.

The passion of fear * has been employed in a similar manner. A live toad, hung about the neck, is a noted remedy among the lower kind of people for a bleeding at the nose, and it is not improbable that the sentiments of aversion, dread and horror, impressed by such an odious contact, may act as a powerful sedative, and of course be

* I believe that these remedies (such as are here spoken of) have been sometimes useful in impressing the mind with horror, awe, or dread. Cullen. first lines, § 764.

May not the advantages, said to arise in cancerous complaints from the application of live toads, (if it be really true that any service has been done) be derived from the sensation of horror and detestation impressed thereby, which might act as a powerful sedative and repellent of the local inflammation?

fer-

serviceable in the disease, by diminishing the force of the circulation.

Few regular physicians in the present age would chuse to stand the ridicule that would probably attend such an application, and indeed the diffused state of knowledge, in modern times, would probably disappoint its efficacy, except amongst the lowest ranks of people. The late discoveries that a toad is a creature perfectly innocent, may contribute probably, to ruin its character as a remedy.

The above facts, though scarcely applicable immediately to practice, suggest nevertheless some useful inferences. We should be cautious how we attempt to raise the spirits, or agitate the minds of those labouring un-

der a present dangerous hæmorrhage. Low spirits, and a certain degree even of despondency for a time, may be of service in retarding the impetus of the blood, and allowing a thrombus to be formed. On this account we should not be too forward with assurances of safety, but rather leave them in some degree of doubt and apprehension. Much injury has, I think, been done in pulmonary consumptions attended with hæmoptoe, by the assurances of safety given by well meaning, though imprudent friends. It tends to stimulate the spirits, already too much agitated, and of consequence to accelerate the circulation, and increase the fever and discharge of blood, and is farther injurious, by causing the patient to pay less regard to other salutary regulations.

On

On the other hand, when the hæmorrhage is natural, or salutary, as the menstrual evacuation in women, and perhaps that of the hæmorrhoids in men, and is not excessive in quantity, we should be cautious of exciting the debilitating passions, at the time when it is present. Many of the disorders of women that are connected with menstrual obstructions, owe their origin to mental impressions.

GENUS XLII.

MENORRHAGIA

SPEC. II.

MENORRHAGIA ABORTUS.

THE effect of mental perturbation in causing miscarriage in pregnant women is well known as a fact, but difficult to be accounted for. Some circumstances, however, relative thereto, are worthy remark. First then, the nervous system in general, seems to have its irritability increased by * pregnancy, and to be in some measure

* Cullen's Pract. of Physic.

altered in its nature, which is manifested by the change of temper, deprivation of appetite, and in some persons of understanding: which are undoubtedly owing to the state above-mentioned.

Whether this can be ascribed to the distention of the uterus, and its consequent pressure, both on the nerves that contribute to form its proper structure, and on those of the viscera in general, or perhaps to some other cause more direct and specific, we have not yet sufficient knowledge of the human frame and constitution to determine. But though we cannot account for the mode of operation, we may reasonably conclude, that in the irregular and weak state of nerves incident to this situation, the debilitating passions must be remarkably dan-

gerous, as they tend to produce convulsion, the natural effects of weakness, which would be especially evident in the part whose nerves were primarily and probably in the greatest degree affected, and which, from its structure, is formed for strong muscular efforts, and endued at this time, by nature, with a peculiar tendency to exert them, in order to the exclusion of the foetus. The stimulating passions, though perhaps less hazardous, are not without their share of danger. Anger particularly, though stimulant in its first effects, soon becomes fatiguing, and of course debilitating, and is on that account particularly to be guarded * against. Even great joy is apt to produce nervous collapse, after the stimulus has abated, and on that account

* Van Swieten. Vol. IV. p. 497.

should

should be very cautiously and gradually excited. Hope, or rather such a degree of confidence of the success of the event, as tends to make the condition as little a subject of reflection as possible, seems to be the state * of mind most to be desired for a woman in that situation.

* Van Swieten. Vol. IV. p. 601.

CLASSIS II.

NEURÓSES.

ORD. I.

COMATA.

GENUS XLIV.

APOPLEXIA.

VIOLENT passions of the mind, either of anger or * fear, are enumerated among the causes of apoplexy. It seems, however, probable that the stimulating passions would be more likely to produce it in persons of a

* Van Swieten. Comm. Vol. III. p. 271.

plethoric

plethoric habit, short neck, &c. and this would probably be of the kind called the sanguineous apoplexy; whereas the debilitating passions would be more likely to induce the serous apoplexy, which takes place generally in persons of a spare habit, and weak nervous system, and is connected rather with inanition than plethora. The stimulating passions, if violent, may, however, produce this latter kind of apoplexy, by the relaxation that succeeds over-strained exertions of the strength and spirits. The application of these facts is easy and obvious.

ORD. II.

A D Y N A M I Æ.

G E N U S XLIV.

SYNCOPE.

THE effects of mental perturbations in causing fainting, are well known. These have been sometimes so violent as to prevent the re-action of the system, and of course to cause sudden death. The * debilitating passions are more commonly observed to have this effect, but the stimulating have sometimes

* Mr. Sauvage mentions that he himself was affected with Lipothymia at seeing a criminal broken on the wheel. Nosol. Method. Art. Lipothymia.

operated in a similar manner, joy particularly. These facts suggest obvious cautions, but we should be careful not to carry even these to too great a length. It is no difficult matter to induce a habit of fainting in persons induced with great irritability of nerves, and nothing conduces more to increase this, than a studious solicitude to avoid every thing that might possibly have that effect. It fixes the mind on the very object we would wish to avoid, and by augmenting the effects of trivial accidents, multiplies the number of causes that may produce the disorder feared. A firm resolution to resist the effects of frivolous incidents upon the mind, and of course on the nerves, is far preferable. Haller has related a story where a disposition of this kind was conquered by a vehement exertion of the will, and almost every person
has

has seen temporary paroxysms of a similar kind, put off by the struggles and resolution of the person attacked.

GENUS

GENUS XLVI.

HYPOCHONDRIASIS.

THIS disorder, which manifests itself principally in its effects on the mind and spirits, admits of great scope for management of the passion. Great delicacy, however, is requisite. The sufferers are mostly of a gloomy disposition, and subject to despondency of mind concerning their own situation in point of relief, and want cordial and exhilarating remedies to the mind as well as body.

To treat such disorders as merely imaginary, generally irritates choler, and impresses a belief that their friends
have

have but little concern for their safety or welfare ; and on the other hand to coincide in opinion concerning the melancholy situation of such persons, depresses the spirits, and tends above all things to aggravate the complaint.

The most judicious course seems to be, to endeavour to excite the * fortitude of the sufferers by representing to them, that it is unworthy a brave and resolute character to be always complaining of misfortunes, which are in good measure the common lot of mankind, that it is more manly to struggle with ill fortune, than to sink without resistance beneath its pressure.

Frequently a little raillery, if used with a great moderation and perfect

* Sauvage's Nosol. Methodic. Class. VIII. Genus V.

good

good temper, will have an excellent effect. But great delicacy is requisite in its application.

It should likewise be the constant endeavour of those who attend such persons, to abstract their minds * as much as possible from reflecting on their own situation and condition of health. Business, travelling, diversions, are all of them, when judiciously managed, conducive to this end; and I apprehend, that even exercise of body owes its principal, though not all its efficacy, to these circumstances. It has been remarked, that its good effects are by far most conspicuous when they can be combined with something that may interest the mind, and draw the attention. Riding on horseback is, I apprehend, preferable to ex-

* Sauvage's Nos. Meth. Classis VIII. Gen. V.

ercise

ercise in a carriage, for this reason chiefly, that a constant attention of mind is necessary for the management of the horse.

GENUS XLVII.

CHLOROSIS.

ONE of the species of this genus, the chlorosis amatoria, is strongly connected with mental impressions. But the management of these must be left to prudence, guided by the particular circumstances of the case, and is indeed improper for a more particular discussion in this place.

ORD.

O R D. III.

SPASMI.

G E N U S LIII.

EPILEPSIA.

FEW disorders shew the power of mental affections more strongly than this. It is often produced originally by passions of the mind, and is in most instances liable to a renewal of the paroxysm by such causes. Various passions have excited it, whether of the exhilarating or depressing kind. Anger, joy, terror, and grief are all said

said by Van * Swieten, to have been observed by him to have caused this disorder. The power of association of ideas in the mind is here very remarkable. A child was frightened into an epileptic paroxysm by fear, induced by a great dog leaping upon him. † The fit returned upon his seeing some time afterwards, a larger dog than the one which had caused his terror, and even by hearing his barking at a distance. It is well known, that even the mention or recalling to the mind the circumstances attending such paroxysms will in many instances, reproduce them. Hence Galen ‡ very

* Van Swieten. Vol. III. p. 414.

Morgagni de sed. et caus. morber. Epist. LXIV. Art. 5.

Morgagni relates a story of a man becoming epileptic by terror. Epist. LXII. Art. 5.

† Van Swieten, *ibid.*

‡ Consil. pro puero epileptico. Cap. II. Chart. Tom. II. p. 288.

judiciously advises all things to be avoided, that lead to recalling the disorder to the memory. Others of the ancient physicians, observing how much this complaint is connected with mental affections, and how it may be reproduced by reflecting upon it, have endeavoured to abstract the mind from such ideas, by introducing impressions still more powerful. Upon this principle it was, I apprehend, advised by Pliny, * for the patient to drink the warm blood of a gladiator that issued from him in the agonies of death. Scribonius Largus directs a portion † of his liver to be eaten for the same purpose; and Aretæus not only mentions these, but several others of the disgusting kind, as the raw heart of a

* Plin. Hist. Nat. Lib. XXVIII. Cap. I.

† Scribon. Larg. Cap. II.

coot, the * brain of a vulture,
&c.

If these strange and hideous remedies could have any efficacy, it must be owing to their absorbing the attention, and of course leaving no room for the apprehension and recollection of the disorder to operate, and in this way it is possible they may have been of service.

It is remarked of this complaint, that it is subject to be produced even in those not before liable to it, by the sight of † persons in the convulsive paroxysm. This must be referred to the principle of imitation before-men-

* Aretæi Curat. Diut. Morb. L. I. Cap. 4.

† Hildan. III. Obs. 8.

tioned,

tioned, which is in this instance strongly exemplified.

A very remarkable instance of the power of imitation occurred to the celebrated * Boerhaave. A person in an hospital fell down in an epileptic fit in the sight of the other patients. The † effect of this was so strong, that great numbers of them became immediately affected in the same manner, and their pa-

* Impetum faciens Hippocrati dictum.

† “ The commissioners charged by the French king with the examination of animal magnetism, have proved, by the most decisive experiments, that the imagination alone is capable of producing all those convulsive effects, which have been falsely attributed to the power of the magnet. They relate an history which has a strong resemblance to that recorded by Kauu Boerhaave.

“ Le tour de la ceremonie de la premiere communion fait en
 “ la paroisse de St. Roch, il y a quelques années (1780) apres
 “ l'office du Soir, on fit, ainsi qu'il est d'usage la procession en
 “ dehors. A peine les enfans furent ils rentrés a l'Eglise, et
 “ rendus

paroxysms continued, and were repeated at the sight of one another in that state.

The opinion of the great physician above-mentioned was requested on this occasion. He judiciously reflected, that, as these fits were originally produced

“ rendus à leurs places qu’une, jeune fille se tronva mal, et eut
 “ des convulsions. Cette affection se propagea avec une telle
 “ rapidité, que dans l’espace d’une demiheure 50 ou 60 jeunes
 “ filles de 12 a 10 ans tomberent dans les memes convulsions ;
 “ c’est a dire serrement a la gorge, gonflement a l’estomac, le-
 “ touffement, le hoquet, et les convulsions plus ou moins fortes.
 “ Ces accidens reparurent à quelques uns dans le courant de la
 “ semaine ; mais, le dimanche suivant, etant assemblees chez
 “ les Dames de Sainte Anne, dont l’institution est d’Enseigner
 “ les jeunes filles, douze retomberent dans les memes convulsions
 “ et il enseroit tombe d’avantage, si on n’eut eu la precaution
 “ de renvoyer, sur le champ, chaque enfans chez les parens.
 “ On fut obligés de multiplier les ecoles. En separant ainsi les
 “ enfans, et ne les tenant assembles qu’en petit nombre, trois
 “ semaines suffirent pour dissiper enuorement cette affection
 “ convulsive epidemique.”

Rapport de commissaires chargés par le Roi, de l’examen du
 magnetisme animal, p. 54. See Medic. Transf. Vol. III. p. 124.

by impressions on the mind, that the most proper means of cure would be to eradicate these impressions by others still more powerful. He therefore directed actual cauteries to be prepared, and kept hot, in readiness to be applied to the person who should next be affected. The consequence was, that afterwards not one person was seized. The number of strange and whimsical remedies for this disorder, the success of which, as well as of many quack medicines, is often strongly vouched, must be referred to this mode of operation. The confidence with which they are administered, is perhaps in all of them the most powerful ingredient.

To the same head may be referred the efficacy of many remedies of a superstitious cast. Relicks of saints,
and

and such like trumpery, have, I am informed, gained great credit for their effects in convulsive disorders, and it is highly probable not altogether without cause, as the prepossession in favour of their efficacy was so much the stronger, on account of the religious ideas thought to be connected therewith.

CLASSIS IV.

Sauvage's, haud Cull. Synopsis.

SPASMI.

ORDO I.

SPASMI TONICI PARTIALES.

GENUS V.

CRAMPUS.

THE cramp is a noted instance of the power of mental affections. To enumerate the whimsical remedies recommended for it, would be a ridiculous task. Suffice it then to say, that they are almost altogether totally inefficient

cacious in themselves, and depend upon the imagination for their success. Some of them are calculated particularly to affect the mind with surprise or horror, as the breaking a roll of brimstone held in the hand, the wearing rings formed out of the nails or furniture of old coffins, and such like fanciful conceits. The operation of these appears to be similar to that of other remedies that work upon the mind in spasmodic diseases.

CLASSIS V.

Sauv. haud Cull. in Nofol.

ANHELATIONES.

ORD. I.

ANHELATIONES SPASMODICÆ.

GENUS IV.

SINGULTUS ACCIDENTALIS.

THIS species of the hiccup, which is the only one that is the subject of the present enquiry, can seldom be called a disorder, but is to some people a very troublesome circumstance. The cure of it by mental affections

fections is so commonly practised, as to be rather a matter of jest or merri-
ment, than bearing any relation to me-
dicine. The effect of it, however, is
worthy the observations of a physician,
as it is far from improbable that the
same means might be employed in
diseases of greater importance. It is
found to be stopt by whatever engages
the attention, whether the passion con-
nected * therewith, be of the stimu-
lating, or debilitating kind.

* Sauv. Class V. Gen. Singultus.

GENUS LXIII.

HYSTERIA.

THE preceeding observations, relative to epilepsy, refer almost equally strongly to this disorder.

It is well known how irritable the mind and passions usually are in hysterick people, and that irresolution and unsteadiness are esteemed diagnostic symptoms. A morbid * sensibility appears always to accompany this complaint, which is very liable to be excited by the mind and passions. Nothing contributes to aggravate it more

* Sauv. Art. Hysteria,

than

than * indolence and vacancy of mind. Some interesting pursuit that will occupy the attention is therefore by all means to be sought out and assiduously followed. Even fear itself gradually introduced, and when no imminent danger is apprehended, has been efficacious in preventing this disorder. The displeasure of a parent, supposed to be likely to be incurred by the return of hysterical paroxysms, has contributed to prevent them: and I have been informed from the best authority, that during the troubles in Scotland, in the years 1745 and 1746, the hysteric disease scarcely made its appearance.

The hysteric paroxysm, as well as the epilepsy, is extremely apt to re-

* Sauv. Art. Hysteria.

cur on the sight of people so affected. I once had an opportunity of seeing an instance of this kind at one of the public water-drinking places in this kingdom. A lady was seized with hysteric convulsions during the time of divine service. In less than a minute, six persons were affected in a similar manner, some of whom had never before been subject to such attacks, but were notwithstanding violently agitated and convulsed in body as well as mind. But though such instances as these shew the propriety of prudent caution, yet I am satisfied that too great solicitude to avoid every thing likely to give uneasiness, especially if such solicitude be very apparent, is likely to do as much mischief as service. Nothing so much enhances the apprehension of danger, or so often causes those on whose account the

care

care is taken, to believe that the hazard is greater than it really is, and such circumstances frequently recurring, keep them perpetually in a state of painful irritability, which in reality constitutes the disorder. It would be much better to inure such persons gradually to the common occurrences of life, and to the occasional * mention

* It is the opinion of some eminent writers, that impressions which act upon the sensibility, are diminished by repetition; whereas those that act upon the irritability of the system, are augmented. But I apprehend this depends in a great measure on the strength of the first impression, whether that be directed to the sensible faculties, or merely to the animal organs. Purgative medicines lose their effects by repetition, and opium and tobacco, if not taken beyond their usual doses, cease to stupify or intoxicate those who are habituated to their use. Our concern of mind ceases in like manner, when the same event recurs frequently. It is probable that butchers must at first be struck with remorse at their first killing so many noble and harmless animals, but by custom this sensation wears off, and the thing becomes a matter of course. The same is true of fear. Those objects that at first sight affected our minds with awe and wonder come at last to be scarcely regarded. A battle or storm, how-

tion of such things, which, if not magnified by the relators, or dwelt on as merit-

ever terrible at first, lose much of their effect by custom and habit. On the other hand, when the first impression is very strong, and the effect produced very violent, a force or power, inferior to the original one, will produce the same effect. Thus it has been remarked, that if a person, unaccustomed to the use of purgatives, was to take at a dose fifteen grains of aloes, the smartness of the operation would leave such a lasting impression, that an equal effect would afterwards be produced by one half, one fourth, or even one tenth, of the same quantity; whereas, had the original dose been only a grain and a half, it might have been necessary to increase it to ten or fifteen, in order to procure the effect desired. Had the man who first beheld with concern the slaughter of an ox, seen in place thereof an inhuman murder, he possibly might not have been able to endure the killing of a brute animal afterwards. It is related of Theodoric, the celebrated King of the Goths, that some time after his unjustly putting to death Boetius and Symmachus, the head of a large fish was served up to table, which the unhappy monarch, conscious of, and repentant for his cruel treatment of those innocent and illustrious persons, figured to his distracted imagination to be that of Symmachus, upbraiding him as it were with a ghastly threatening countenance for his cruelty. This wrought so powerfully upon his mind, that he was instantly so oppressed with horror and amazement, as to render it necessary to carry him from the table to his chamber, where the impression continued so strong

meriting particular attention, will come in time to be disregarded, and their effects destroyed. Instead of this it is but too usual with parents to foster the sensibility of their children, especially females, to an unnatural degree, by officious attention to remove every thing that can give the least interruption to pleasure, or even awake the mind to its natural and necessary exertions. An * *Αταξία* of the understanding and mind, and a *Μετριοπαθεια* of the will, seems to be the modern, as well as ancient sceptical system of polite life, and appears to be scarcely less

as in a few days to put an end to his life. Our great poet Shakespear has finely depicted a somewhat similar situation.

A vacant place at the table suggests to the guilty mind of Macbeth his late crime, and his distracted imagination fills it with the person who had been the object of his cruelty, exhibiting at the same time every horrid circumstance that had attended the commission of that atrocious deed.

* Sext. Emp. L. I. C. 12.

injurious

injurious to the body than to the mind, by the effeminating effects it produces upon both.

Affectation contributes its share to enhance these complaints. An unnatural and morbid sensibility is often encouraged under the idea of delicacy and tender feeling, and even sickness itself is sometimes feigned, as being imagined (however falsely) a mark of a disposition of this kind. But if we examine human nature more accurately, we shall find that the liberal and truly amiable virtues of humanity and benevolence, are much more frequently found in persons of a steady mind and temper, who have experienced variety of fortune, than in those who have passed their lives in an uniform course of luxurious indulgence, which always generates selfish and mean ideas and sentiments.

It

It is the remark of an eminent * moralist, that men who have met with an uniform compliance with their will, are inclined to cruelty and severity. A mixture of adverse, with prosperous fortune, is, he observes, necessary, in order to inspire humanity and pity.

* Montesquieu.

GENUS

GENUS LXVI.

MELANCHOLIA.

THE distinguishing character of this disorder, is an attachment of the mind to one object, concerning which the reason is defective, whilst in general, it is perfect in what respects other subjects.

It is obvious that there must be here a large scope for the management of the mind and passions. The point to be aimed at seems to be, to interrupt the attention of the mind to its accustomed object, and to introduce variety of matter upon which it may exercise itself. This, however,

re-

requires the greatest caution and delicacy in the execution. Most melancholic persons are jealous of being esteemed to be such, and have generally a great opinion of their own wisdom and sagacity, and are apt to hold very cheap the common amusements of life, especially those connected with social intercourse and company, especially as they are inclined to think themselves neglected and despised by the world.

Travelling * seems the best calculated for a cure of any thing, as it induces a gradual, yet interesting variety of objects and subjects of attention, which are the more pleasing as they have not the appearance of being intentionally introduced.

* Van Swieten. Vol. III. p. 478.

The purposes of travelling also (to those whose situation and circumstances admit of it) may be varied according to the disposition of the patient. Van Swieten * relates from his own knowledge, that several literary persons, who were thus affected, would by no means be persuaded to go to any mineral waters for relief, which they thought would confirm the opinion of the world concerning their disorder, but were easily induced to travel for the purpose of viewing several libraries and resorts of learned persons, and the variety of attentions thereby produced, had the best effects in working a cure.

It is sometimes recommended to endeavour to excite such passions as are

* Van Swieten. Vol. III. p. 478.

of an opposite * nature to those that have prevailed during the course of the disorder. Thus the timid are to be supported with such arguments and discourse as may tend to rouse the courage and resolution; the gloomy are to be cheered with merriment and pleasure; and the violent and passionate † to be restrained by fear. This advice seems proper, but I fear is seldom practicable.

Even shame may be sometimes used successfully in preventing the consequences at least of these disorders. ‡ Plutarch relates, that the virgins of Miletus were seized with an epidemic madness, that prompted them to destroy themselves. This

* Van Swieten. Vol. III. p. 512, 513. Cels. III. 18.

† Van Swiet. Vol. III. p. 514.

‡ De virtutibus mulierum.

was in vain attempted to be prevented, until it was ordered that the bodies of those who thus put an end to their lives, should be dragged naked through the streets. Shame here proved a more powerful motive than the sense of duty or any of the social affections.

It is generally found conducive to the cure, not to contradict too peremptorily the ideas or opinions of the patients. Opposition, if too direct, serves only to irritate the temper, and to confirm erroneous opinions. Such a degree of * compliance, as expresses only a moderate assent, often succeeds. When the imagination is not inflamed by opposi-

* Cels. III. 18.

Cæli. Aur. I. C. V.

tion,

tion, it often corrects itself. * Sometimes indeed, when the senses are violently depraved, it may be necessary to feign a more entire acquiescence with the opinions of the melancholic person.

The introduction of sports and amusements, and such employment as consists of a moderate exercise of the faculties is likewise proper.

Cælius Aurelianus recommends for this purpose, that literary people should be amused with philosophical questions, † that the farmer should be entertained with discourse on agriculture, and the sailor with naval affairs. Others, he says, may divert themselves with games of chance. Music ‡ to

* Alex. Trall. L. I. 17.

† Cæl. Aur. I. 5.

‡ Celf. I. III. 18.

The cure of Saul is a noted instance.

those

those who have a taste and ear for it,
may perhaps be a powerful remedy,
and is mentioned by some of the an-
cient physicians.

GENUS LXVII

MANIA.

THIS differs from the foregoing, as being * irrationality upon all subjects; whereas the former was confined to one. Some of the remedies used, appear to have been administered with the same intent, as in the Melancholia. The aim is to eradicate the former false impressions by others still more violent. Hence the casting of such people into the sea, and detaining them under the water, until they are nearly drowned, recommended by Boerhaave, † and the impressions of terror

* Sauv. Gen. Mania.

† Boerhaave Aphor. 1123. Vide Comm. a Van Swieten.

and

and perturbation of mind advised by
* Celsus.

Fortunately, on many accounts, maniacal persons are almost altogether cowardly, and those who attend them know how to avail themselves of this part of their character, and mostly find, that though generally irrational, they retain a great consideration for personal safety, and that threats will often compel them to act and speak rationally.

* Cels. Lib. III. Chap. 18.

GENUS

GENUS LXXVI.

SCORBUTUS.

THE scurvy affords a remarkable instance of the influence of the passions of the mind*. The disorder itself is naturally attended with low spirits and despondency, and it is found of the utmost consequence to the cure to counteract these as much as possible.

It was noticed in Lord Anson's Voyage, from reiterated experience of this malady, " that whatever discouraged
 " the seamen, or at any time damped

* Hoffm. de Scorb. et ejus vera indole.

G

" their

“ their hopes, never failed to add
 “ new vigour to the distemper; for
 “ it usually killed those who were
 “ in the last stages of it, and con-
 “ fined those to their hammocks, who
 “ were before capable of some kind
 “ of duty. So that (as the writer
 “ well observes) it seemed as though
 “ alacrity of mind and sanguine
 “ thoughts were no contemptible pre-
 “ servatives from its * fatal malignity.”

A remarkable instance of the good ef-
 fects of exhilaration of spirits is given
 in Mr. Ives Journal. “ Upon the
 “ British fleet coming into the Bay
 “ of Hieres (February 1744) our men
 “ understood that the enemy’s fleet
 “ and ours were soon to engage.
 “ There appeared not only in the
 “ healthy, but also in the sick, the
 • highest marks of satisfaction and

* Anson’s Voyage, P. III. C. 2.

“ plea-

“ pleasure, and these last mended sur-
 “ prizingly daily, infomuch that on
 “ the 11th of February, the day we
 “ engaged the combined fleets of
 “ France and Spain, we had not above
 “ four or five, but what were at their
 “ fighting * quarters.”

The siege of Breda, however, in the
 year 1625, affords an example still
 more striking. “ That city, from a
 “ long siege, suffered all the miseries
 “ that fatigue, bad provisions, and dis-
 “ tress of mind could bring on its inha-
 “ bitants. Among other misfortunes
 “ scurvy made its appearance, and
 “ carried off great numbers. This
 “ added to the other calamities, in-
 “ duced the garrison to incline towards
 “ a surrender of the place, when
 “ the Prince of Orange, anxious to

* Ives Journal, February, 1744.

“ prevent its loss, and unable to relieve
 “ the garrison, contrived, however, to
 “ introduce letters addressed to the
 “ men, promising them the most
 “ speedy assistance. These were ac-
 “ companied with medicines against
 “ the scurvy, said to be of great price,
 “ but of still greater efficacy, many
 “ more were to be sent them. The
 “ effects of this deceit were truly asto-
 “ nishing. Three small vials of medi-
 “ cine were given to each physician.
 “ It was publicly given out, that three
 “ or four drops were sufficient to im-
 “ part a healing virtue to a gallon of
 “ liquor. We now displayed our
 “ wonder-working balsams. Nor even
 “ were the commanders let into the
 “ secret of the cheat upon the sol-
 “ diers. They flocked in crouds
 “ about us, every one soliciting that
 “ part may be reserved for his use.
 “ Cheer-

“ Cheerfulness again appears in every
 “ countenance, and an universal faith
 “ prevails in the sovereign virtues of
 “ the remedies. The effect of this
 “ delusion was truly astonishing, for
 “ many were quickly and perfectly
 “ recovered. Such as had not moved
 “ their limbs for a month before, were
 “ seen walking the streets with their
 “ limbs sound, straight and whole. They
 “ boasted of their cure by the Prince’s
 “ remedy, the motion of their joints
 “ being restored by simple friction
 “ with oil, and the belly now of it-
 “ self performed its office, or at least
 “ with a small assistance from medi-
 “ cine. Many, who had declared
 “ that they had been rendered worse
 “ by all former remedies, recovered
 “ in a few days to their inexpressible
 “ joy, and the no less general sur-
 “ prize, by their taking what we af-
 “ firmed.

“ firmed to be their gracious Prince’s
 “ cure.” “ This curious relation,” adds
 Dr. Lind, * “ would perhaps hardly
 “ gain credit, were it not in every ref-
 “ pect consonant to the most accurate
 “ obfervations, and beft attested def-
 “ criptions of that difeafe. It is given
 “ us by an eye-witnefs, an author of
 “ great candor and veracity, who, as
 “ he informs us, wrote down every
 “ day the ftate of his patients, and
 “ feems more to be furprized with
 “ their unexpected recovery than he
 “ probably would have been, had he
 “ been better acquainted with the
 “ nature of this furprizing malady
 “ An important leffon in phyfic,” adds
 the excellent writer laft mentioned,
 “ is hence to be learned, the wonder-
 “ ful and powerful influence of the

* Lind, on the fcurvy, p. 349.

“ paffions

“ passions of the mind on the state
 “ and disorders of the body. This is
 “ too often overlooked in the cure of
 “ disorders, many of which are some-
 “ times attempted by the sole me-
 “ chanical operation of drugs, with-
 “ out calling in to our assistance the
 “ strong powers of the imagination
 “ or the concurring influences of the
 “ soul. Hence it is, that the same
 “ remedy will not always produce the
 “ same effect, even in the same per-
 “ son, and that common remedies
 “ often prove wonderfully successful
 “ in the hands of bold quacks, but do
 “ not answer the purpose in a timo-
 “ rous and distrustful patient.”

GENUS XCI.

ICTERUS.

SPEC. II.

SPASMODICUS.

THE jaundice was formerly esteemed to be so liable to be produced by mental affections, that * jealousy and † anger

* Cum tu Lydia Telephi
Cervicem roseam, et cerea Telephi
Laudas brachia, vae meum
Fervens difficili bile tumet jecur.

Horat. Od. L. I. Od. 13.

† ————— ut mihi sæpe
Bilem, sæpè jocum vestri movere tumultus.

Horat. Epist. L. I. Epist. 19.

————— calido

anger are often denominated by the attendant symptoms, or supposed causes of this disease. It is * certainly often produced by these passions, even in this country, and is probably more likely to be so in hot climates. Why these passions should produce this disease, is perhaps one of the secrets of nature too deep for our comprehension. We may remark, however, that biliary obstructions are particularly prevalent in warm climates, to which both these

calido sub pectore mascula bilis

Intumit

Perfii Sat. L. V. 145.

Si forte bilem movet hic tibi versus.

Mart. Epig. L. V. Epist. 27.

* Hoffman relates a case where the jaundice was repeatedly induced by mental commotions. De cachexiâ ictericâ. Obs. 5. See too a case in Morgagni. Epist. XXXVIII. Art. 2.

passions are in a manner congenial. Whether they are in such situations, cause and effect, or both in their turns, is difficult to determine.

GENUS CVI.

N O S T A L G I A.

THE last, and perhaps the most remarkable instance of the effects of the passions of the mind upon the body, is that of the nostalgia, or that desire of revisiting their own country when estranged from it, so particularly prevalent among the Swifs, and to a certain degree among all nations, those especially where the government is moderate, free and happy. This disorder is said to begin * with melancholy, sadness, love of soli-

* Sauvages Nosol. Meth. Art. Nostalgia.

tude, silence, loss of appetite for both solid and liquid food, prostration of strength, and a hectic fever in the evening; which is frequently accompanied with livid or purple spots upon the body. Sometimes a regular intermittent, and sometimes a continued fever attends this disorder; in the management of which, the greatest care is requisite not to exhaust the strength and spirits by evacuations of any kind. Nausea and vomiting are frequent symptoms, but emetics are of no service. The Peruvian bark is the best medicinal remedy, especially when joined with opiates; but when the disorder is violent, nothing avails but returning to their own country, which is so powerful an agent in the cure, that the very preparations for the return prove more effectual than any thing else, although the patient be de-

debilitated and unable to bear any other motion than that of a litter. The lowest ranks are not exempted from this disease. Mr. Sauvages tells us, he has seen the children of beggars, who had no habitation in Swisserland but the streets and highways equally affected with those of higher rank. A particular musical composition is in great vogue in Swisserland, supposed to be expressive of the happiness of the people. If this be repeated among the Swiss in any foreign country, it tends strongly to recal their affection for their native soil, and their desire of returning, and to induce the disease consequent on the disappointment of their wishes. The effects of this piece of music are so powerful, that it is forbidden to be repeated in the French camps, and military stations, on pain of death.

Perhaps

Perhaps this is the only endemic disorder, of which we have any knowledge, that can scarcely be called with justice a national misfortune.

The foregoing pages must be considered only as some account of the circumstances in which mental affections are *specifically* hurtful, or serviceable. There is no doubt that they have a general effect in every condition of health, but in most of these they act only as an exciting or debilitating cause, without any distinguishing property from many others. The dropfy, nervous attrophy, and several other complaints, are occasionally induced hereby, but their operation is generally slow and indistinct, and only tending generally to weaken the powers of life. The disorders I have recited, are such
wherein

wherein the agency of the mind was more direct and more obvious. Perhaps several other diseases may be added, but this treatise is by no means offered as a complete investigation of so unbeaten a path.

The above question may, I think, be very properly extended, so as to respect the conduct of a physician towards the sick, independent of the medicines or regimen of that life he prescribes. His commission is of larger extent, and comprehends every thing that may in any way tend to restore or improve health. Among such articles, his behaviour to those he attends is of especial importance, and demands his most particular attention.

Com-

Compassion towards the distressed is a general obligation, but bears a peculiar reference to a profession, whose sole employment consists in relieving a large class of the misfortunes incident to humanity.

It is scarcely possible to imagine that there can be any persons, conversant with such scenes of distress, as are so often exhibited in medical practice, but must frequently feel their hearts sympathize with the sufferings of their fellow creatures; but it is well known that various degrees of this quality pertain to different individuals, and it is the duty of a physician to encourage such benevolent sentiments, and to strengthen their force by the habit of frequent exertion, and not to suffer the repeated sight of misery to
render

render his feelings callous to tender impressions.

It is not, however, sufficient for a physician merely to possess a humane disposition and benevolent intentions. It is necessary that he should render it apparent in every part of his conduct towards the sick, that he not only possesses these virtues, but that he studies to exercise them in the mildest and most agreeable manner. “ Gentleness of behaviour,” (says an elegant and humane writer) “ makes the approach of a physician be felt like that of a guardian angel, sent to afford ease and comfort, whilst the visits of the rough and unfeeling resemble those of a minister of vengeance and destruction.”

Care

Care should nevertheless be taken that sympathetic tendernefs be not indulged to fuch a length, as to impair materially a man's private happinefs, or to enervate his mind in fuch a manner as to prevent his beft exertions to relieve thofe diftreffes that are fo much the fubjects of his compaffion.

He muft not forget that fteadinefs of character and prefence of mind are indifpenfable requifites to a phyfician. A certain degree of tendernefs is indeed fo far from being inconfiftent with thefe qualities, that it tends greatly to promote them, by furnifhing a powerful motive for their exertion, but when carried too far, is apt to difappoint its own purpofe. It is not the leaft advantage that is derived from the attendance of a phyfician,

fician, that, although he is sufficiently interested to excite his best endeavours for his patient's recovery, he is generally free from those agitations, which the more immediate connections of the sick must feel in the dangerous situation of their friends, which must necessarily cloud the judgment, and embarrass the conduct of those liable to such perturbations.

For these reasons the most experienced practitioners do not hesitate to ask the advice of their brethren, relative to the disorders of their family or connections, from a consciousness that too much anxiety for success often prevents the most likely means being tried to ensure it.

Another

Another circumstance highly necessary for the medical practitioner to keep always in view, is the support of a proper influence and authority with those he attends. This is necessary on several accounts. First of the profession itself, which, when the directions of those who exercise it are disregarded, is exposed to contempt and ridicule. Next on the physician's private account, who not only suffers a diminution of the respect due to his character, but exposes himself to become responsible for the propriety of measures he had no share in directing.

The last, however, and the most important circumstance, is that by the loss of the physician's authority, the patient himself is essentially injured. No fixed or steady plan of treatment

ment can be pursued. Remedies are advised without prudence, and left off before sufficient trial of them could be had. These are multiplied by the officious impertinence of curiosity, which but too frequently intrudes upon the sick, under the disguise of friendship; and should the patient, from the inactivity of the medicine, be so fortunate as to escape positive injury, it often happens that the critical moments are suffered to elapse, in which somewhat effectual might have been done towards his recovery.

The maintenance of this necessary influence, requires great prudence and command of temper, but is far from being inconsistent with sympathy and tenderness towards the sick. On the contrary, I believe it renders such
con-

concern more pleasing and acceptable, as it proceeds from a character which claims our esteem and respect as well as our affections. By what means this very necessary authority may be originally acquired, or afterwards maintained, is more a matter of experience, joined with prudence and sagacity, than capable of being reduced to rule and order, or of being expressed in direct words. A few observations, however, on the subject, may not be unnecessary.

Some have endeavoured to require influence over those they attend by studied coarseness of manners, and even of dialect, by confidence in delivery of their sentiments, and peremptoriness in exacting the most implicit submission to their dictates. This method, however, unworthy to
be

be pursued, has sometimes met with success, but it has often happened, that, when the novelty of the first impression is over, considerate persons are tempted to examine the foundation of such bold pretensions, and if, as must often happen, the success and abilities of the practitioner should not be found to correspond with such lofty claims to deference and respect, the illusion vanishes, and he is regarded only as one who attempts to impose upon the world by assuming a character he is unable to support.

Others have attempted to recommend themselves to the favour and confidence of their patients by excess of attention and assiduity. A minute and tedious enquiry is usually made concerning the most unimportant matters, and a long and often frivolous
detail

detail of observances, especially with regard to articles of diet, is generally recommended.

This mode of proceeding, though sometimes flattering to the patient, as suggesting the idea of the care and attention of the physician, is, however, frequently productive of inconvenience. It is an ancient and approved maxim, that a life guided entirely according to the directions of medicine, must be a miserable one, and the most judicious practitioners, sensible of the truth of this remark, generally endeavour, in chronical cases, to give as great latitude as possible in articles of diet, and to reconcile every part of the regimen they prescribe, as nearly as they can, to the common mode of living, in order that the patient may be reminded as little as possible of his misfortune.

fortune. But the method here alluded to, has a direct opposite tendency. Every circumstance of life being regulated by medical directions, has the effect of recalling every moment the ideas of sickness and trouble to the mind, and thus embittering life, and of course injuring the spirits and health.

Even many articles of diet otherwise agreeable, cease to be so in a good measure, when they are considered as parts of a medical regimen; and those things that are forbidden are often desired with uncommon eagerness. Another disagreeable consequence often attends such a detail of directions, which is, that they are but imperfectly observed; and the omission is as likely to take place in things of real consequence, as in

H those

those that are unimportant, nay, perhaps more so. Persons that are disposed to transgress, often plead the observation of frivolous articles as an excuse for the neglect of those that are of the greatest consequence.

The maxim of the president Montequieu, that “ laws which render those
 “ things necessary, which are in
 “ themselves indifferent, have the in-
 “ convenience of rendering those
 “ things indifferent that are absolutely
 “ necessary,” may be applied to medicine as well as to legislation.

To point out the line of conduct proper for a physician to pursue on such occasions, would be too difficult an attempt for the author of this paper to engage in, and would besides exceed the limits proper for such
 a work,

a work, which it is feared have been already transgressed, and is indeed less necessary, as much has been said to that purpose by the late Dr. Gregory, whose elegant manners, and benevolent actions, were the best comments on the very excellent rules of conduct which he has laid down.

The admirable character, to whose memory the present institution is dedicated, might be studied with almost equal advantage, as an example in points of professional behaviour, as in what regards more immediately the province of medicine. The accounts we have of his life, evidence to demonstration, that humanity was the leading trait in his description, and might well be called his ruling passion. His benevolence was moreover of the purest kind. His beneficent

deeds were not done before men to be seen of them. He was not anxious to have his name recorded in stone or brass, as the founder of a splendid, and, perhaps useless charity. The reward he sought was of a higher kind, it consisted in that secret, but sublime enjoyment annexed by nature to sympathetic sorrow, in the prayers and blessings of gratitude, offered to heaven, by those who had no other recompence to offer, in the approbation of the good and virtuous; and above all in the secret consciousness that such a conduct, as he pursued, was agreeable to that Being whom we are sure to please, if we humbly and earnestly endeavour to do it, and who is incapable of suffering such endeavours to pass without their full reward. His benevolence was not only generous and extensive, but perfectly

fectly liberal in its application. Though a zealous member of a respectable religious society, his kindness was not limited to those of his own persuasion. This appears from numerous instances related of him in common life as well as in his professional character. Misfortune and distress were to him the most powerful motives of recommendation. Like Marcus Aurelius, however he might regard the city of Cecrops, his affection was still stronger for the city of God*.

The pleasing manner which accompanied the performance of these good offices rendered them doubly valuable. It augmented the efficacy of medicine by the comfort and support it afforded to the spirits, and

* ΕΚΕΙΝΟΣ ΜΕΝ ΦΙΣΙ, ΠΟΛΙ ΦΙΛΗ ΚΕΚΡΟΠΟΣ' ΣΥ ΔΕ ΟΥΚ ΕΞΕΙΣ
 ΤΟ ΠΟΛΙ ΦΙΛΗ ΔΙΣ.

Meditat. Antonin. L. IV. 6, 23.

was scarcely less serviceable in cases wherein even a relief of the disorder was scarcely an object of hope, by reconciling people to their situation, which contributes above all things to soften the bed of sickness, and (far beyond the power of flattery) to “soothe the dull cold ear of death.”

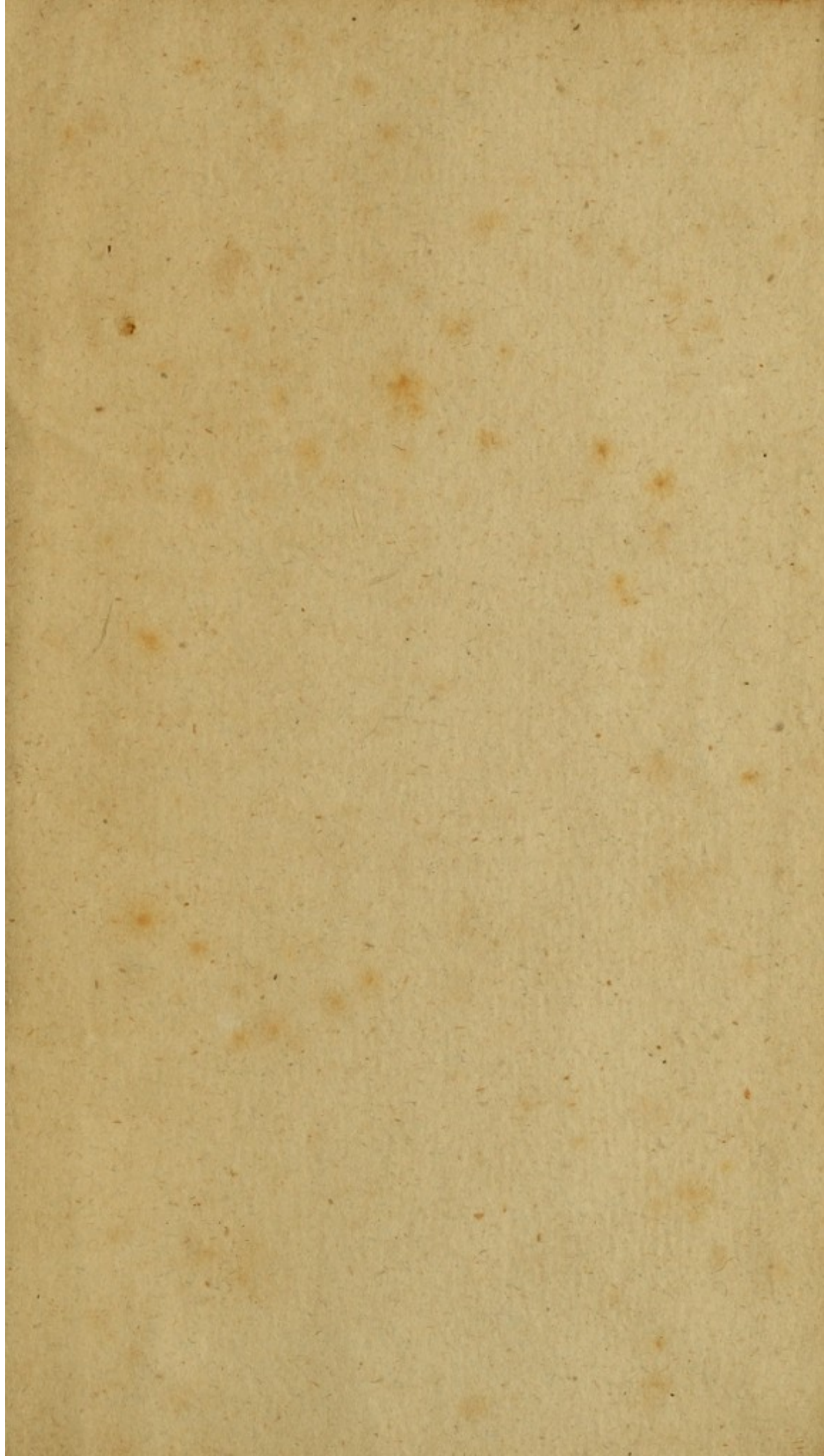
The pleasing manners of this amiable man were particularly conspicuous in his behaviour to persons in inferior stations. His attention was not measured out according to rank and riches, but adjusted to real necessity. His delicacy prompted him to be often more scrupulous in giving attendance where his emoluments were little or nothing, than where they were largely bestowed. The cottage of the labourer was by him deemed to be within his sphere of duty, equally with the palace of the nobleman.

Not-

Notwithstanding the condescending humanity manifested by this excellent man, no one better knew how to support such a degree of authority and influence with those whom he attended, as was necessary to enforce the observation of his directions. However willing he might be to make the most charitable allowance for those changes in the temper and behaviour that are but too frequently the consequence of bodily disorder, he disdained to be the slave of caprice. His reputation was raised by better means, than by servile compliance with vice or folly. Much more might be said upon this subject, but it is, I trust, unnecessary. The general character of Dr. Fothergill is too recent in the memory of those to whom this work is addressed, to require being enlarged upon by such a feeble hand; and those who wish for more particular information

information may receive full satisfaction from an elegant as well as accurate biographical account already presented to the world. Many acknowledgments are due from the public at large, and particularly from this respectable society, to the founder of the present institution. He has raised a monument to gratitude and friendship on the basis of public benefit. May so benevolent and scientific an attempt prosper, and may the author receive, as part of his reward, the satisfaction of seeing numerous professors of the healing art, and the members of this society in particular, stimulated by this honourable distinction to emulate with greater ardor, the medical virtues, as well as knowledge, of Dr. Fothergill.

F I N I S.





7/11/7

