

**A commentary of medical and moral life ; or, Mind and the emotions,
considered in relation to health, disease, and religion. / By William Cooke.**

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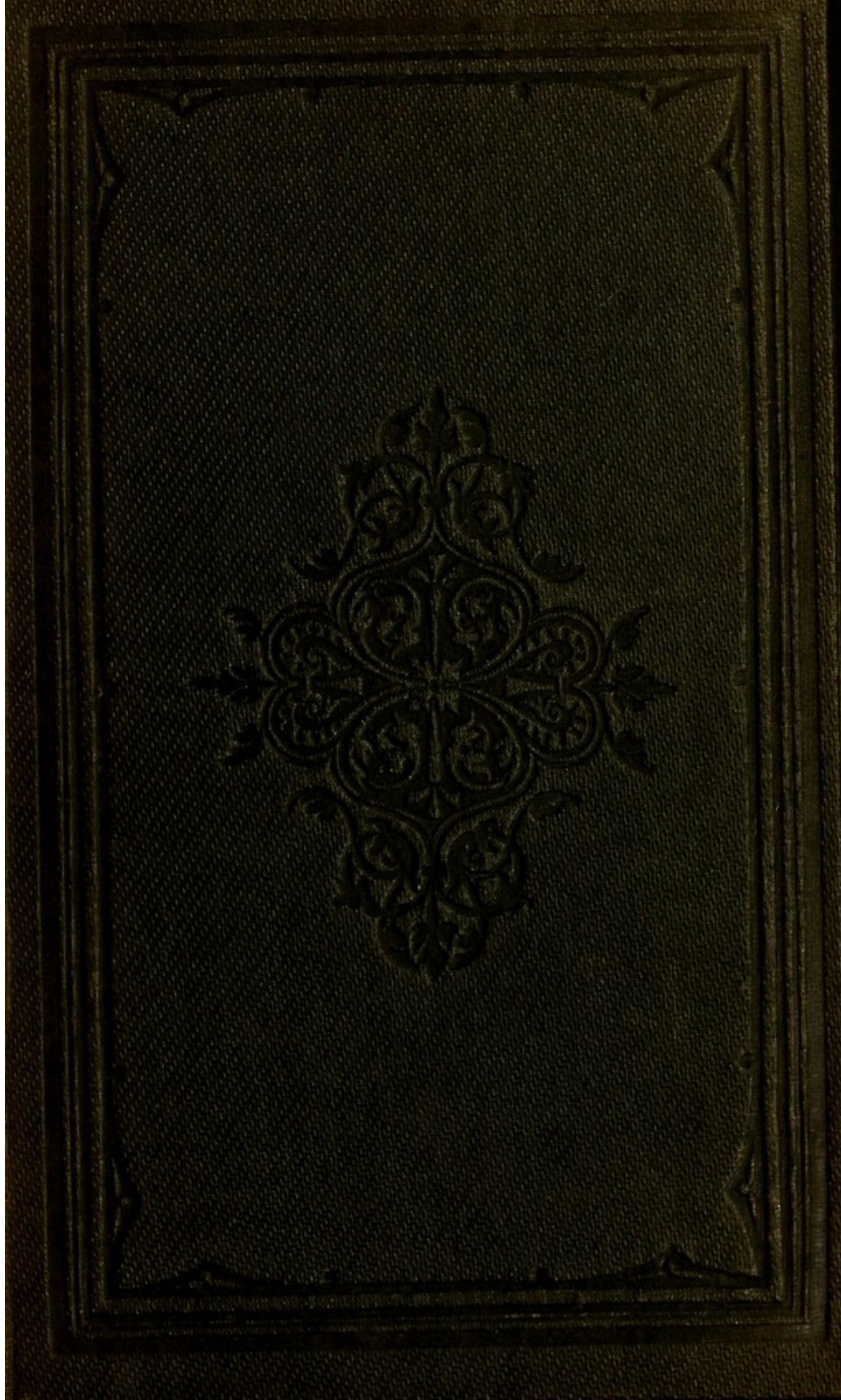
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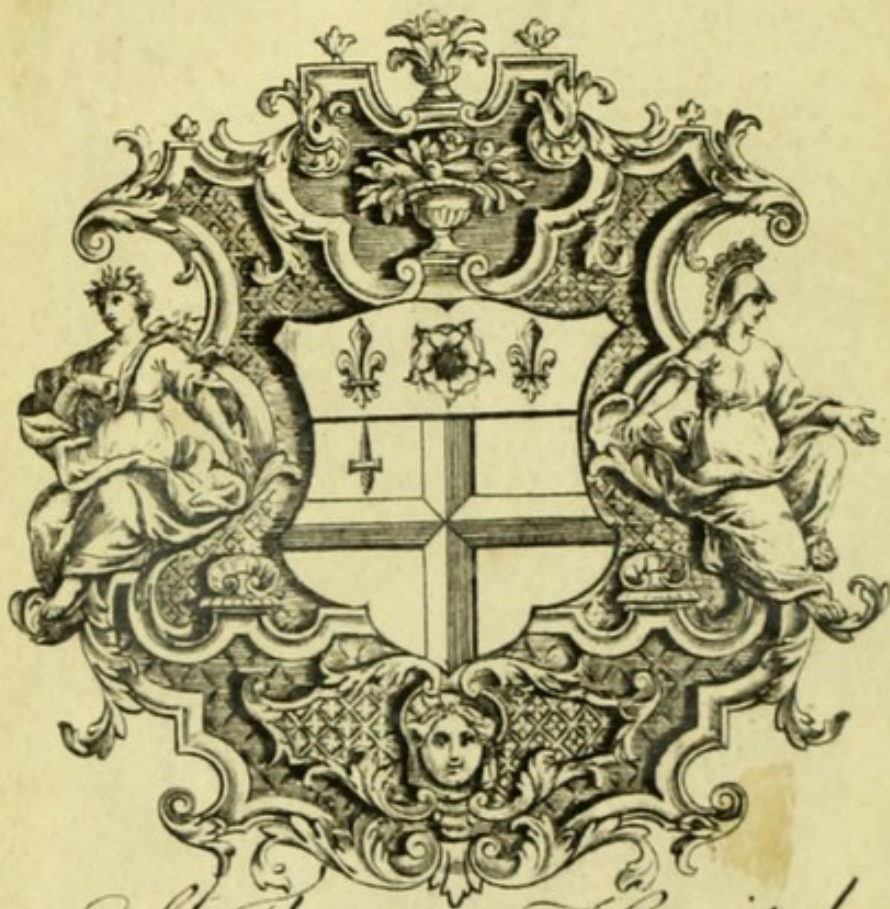
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A COMMENTARY *from the Author*

OF

MEDICAL AND MORAL LIFE;

OR

MIND AND THE EMOTIONS,

CONSIDERED IN RELATION TO

HEALTH, DISEASE, AND RELIGION.

BY WILLIAM COOKE, M.D., M.R.C.S.

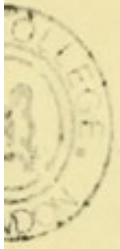
EDITOR OF MORGAGNI ON THE SEATS AND CAUSES OF DISEASES, WITH
NOTES; AUTHOR OF A PRACTICAL TREATISE ON DISEASES OF
THE DIGESTIVE ORGANS, &c. &c.

LONDON:

LONGMAN, BROWN, & Co., PATERNOSTER ROW.

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1852.

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WIND AND THE EMOTIONS

BY WILLIAM GEORGE WATSON

HEALTH, TEMPER AND DISPOSITION

LONDON:

H. TEAPE AND SON, PRINTERS,

TOWER-HILL.

BY WILLIAM GEORGE WATSON

THE INFLUENCE OF THE MIND UPON THE BODY
AND THE EFFECTS OF THE SENSATIONS OF THE
INTERNAL ORGANS UPON THE MIND

PRINTED BY H. TEAPE AND SON, TOWER-HILL, LONDON.

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P R E F A C E.

By *Medical Life*, so far as relates to time, is meant the period between the commencement of professional study and the cessation of practice; and it embraces some of the incidents and the responsibilities developed in it. By *Moral Life* is meant domestic and scholastic teaching and training, and the modifications required by circumstances of health and disposition; with *Self-discipline*: for we coincide with Dr. Jeremy Taylor, "that a wise man shall over-rule his stars, and have a greater influence upon his own content than all the constellations and planets of the firmament."

It is not designed to write fully, nor has it been quite accordant with our purpose to write very methodically, on these momentous subjects—the remainder of our title-page expresses limitation. With a full consciousness of the importance of the subjects, we have often regretted inadequacy to express in language our thoughts and feelings in reference to them.

In early life we had our Advantages and Disadvantages. We consider it, among the former, to have spent the earlier

years of life in the country—abiding there long enough to become familiar with things that have life—domestic animals, and the wild animals of the locality; the reptiles, and the birds; the fishes, and the insects; also with fruits, vegetables, grains, grasses, and wild flowers; with under-wood, and with trees; and with the habits of country life. We had the advantage, too, of inheriting a good constitution from parents, whom we hold in most affectionate and honored remembrance—who lived happily in their farmhouse—were distinguished for their christian hospitality and their efforts for the good of others, to the close of life, one at eighty-three, and the other at eighty-five; and their sons early and freely ranged among the horses and cattle, and in the fields, in their duties and their sports. We also esteem it among things that were beneficial to us, that having been sought out by the family surgeon, we were early placed where active service was required; and half the day was spent on horseback or on foot, traversing high-roads and bye-roads, enclosures and heaths, in professional visits to the sick poor, or to the domestics of the numerous gentry and the agriculturists around us. Although, at this time, we did not view nature with any refinement of feeling, we had thorough joy in it; and impressions were made, as it regarded the animal and vegetable kingdoms, and diversities in human life, that were never obliterated. On the contrary, they remained in all their freshness, and have proved the basis of intense delight in the contemplation of nature during the many years of our viewing her varied and wonderful works with higher and holier feelings. We had another advantage, and that one of the most exalted kind, namely, that religion was inculcated both by precept and

example ; and although, during the buoyancy of youth, this teaching may not have been fully appreciated, we very early imbibed a reverence for the Word of God, and respect for God's holy day—the Sabbath. We cannot but look back with a deep sense of gratitude for the taste thus imparted, tending, as it did, to create a love for the profession in its noble objects, and preparing for the energy with which its various duties have been fulfilled, though often reflected on with great misgiving.

But we had our Disadvantages ; and a sense of them has remained as enduringly as that of the advantages. We shall not, however, dwell on a theme so unpleasant, as we have dwelt on that which it was so agreeable to remember. Not only is it unpleasant to recall to remembrance disadvantages suffered at seasons gone by, but no benefit can arise from it, except to keep alive the sense of loss and deficiency, as an incentive to continued and persevering efforts to repair the evil. At the time of our early life, education, preliminary and professional, was not estimated as it has been, to the honour of the profession, and good of the community, in later years, and at the present day. Our only motive in referring to these facts is to show that a man, entering on an arduous pursuit under circumstances not the most favourable, if he have but love for it, and devotedness to it, and determine to persevere in his efforts to gain knowledge by observation, and by recording occurrences which may escape him if not recorded, will be enabled to fulfill his responsibilities with no inconsiderable measure of success, and with much greater happiness to himself than he could otherwise expect.

No persons can fail of becoming partial to plans which

they think have been beneficial to themselves, and which they will be forward to commend to others, although they, perhaps, never could be precisely adapted to them. We may, however, be allowed to say that our pleasure, even in professional pursuits, originated early in a love of nature, and a discovery of the evidences of a pervading Deity; and the feelings thus engendered applied themselves to the general duties. Others, in laying their basis for a medical or any other professional life, having the advantage of far greater cultivation of mind, may be enabled to erect a nobler superstructure; but we feel persuaded, that if the work is not carried on with something of the same taste as that with which our small and unadorned edifices have been raised, their labour will not be persevered in with full energy and delight, nor will their satisfaction be complete when, at the close of their career, they come to place the last stone upon it.

“The proper study of man is man,” is an apophthegm full of wisdom. Man, in his animal nature—in structure, function, power—is a most wonderful creature; and when mind is added to the consideration, he becomes infinitely more wonderful. Many persons think it is only the business of certain professional persons to investigate this portion of God’s creative skill. They may take a deep interest in complex and curious mechanism, the result of human ingenuity; may travel great distances, and incur much expense, to see and examine such productions; they extol and almost adore the inventor. This is much to be commended; but they should not neglect that most amazing of all mechanism—the human frame. We have devoted a few pages to a very brief description of the more prominent

parts of the structure and functions of the body, as the instrument by which mind and the emotions act.

On different occasions we have endeavoured to elucidate the Seats, Causes, and Treatment of Diseases of the body. Our primary design in the following pages is to exhibit certain traits and bearings of the mental and moral nature in man ; but the corporeal nature comes in for its share of attention. Whatever inadequacy may appear in the execution, the subject is one of deep and general interest. For if we admit that it should more especially commend itself to the medical department of human labour—that it should become interwoven with the studies of the pupil, and with the subsequent duties of the practitioner—yet the affairs of health, disease, and religion, in their connexion with mind and the moral feelings, are of universal concern. Much has been written on these subjects—and written very interestingly—but the subjects are too full of interest to be soon exhausted.

To say that happiness and health are greatly under the control of the mind, would appear to many persons only uttering a truism. But when the subject is inquired into, we shall probably find that, if known theoretically, the sentiment is not permitted to influence the life so generally as we might expect it would, if fully believed. It is unquestionable, however, that on the right occupation of the mind, and the proper management of the emotions, depends much of that true felicity which not only brightens the countenance, but invigorates both mind and body, animates to required efforts, and fortifies the heart for its seasons of inevitable trial.

There never was a time, perhaps, when the mental faculties were so much brought under culture, and urged to activity, as they are now. High intellectual endowments and acquirements are held in great respect; and yet it is remarkable that even in those classes of society, in which the highest advantages of education are enjoyed, the result does not show that sound reasoning, and true wisdom, are uniformly commensurate with literary or logical acquirements.

It is not intended to discuss the subject of mind and the emotions metaphysically. A person who for many years has been actively engaged in any calling that gives him much intercourse with mankind, in all conditions, must have acquired some valuable information relative to the diversity by which they are characterised. He may neither have the time, nor the talent, for a very refined elaboration of his materials; but he may supply, in plain statements, many useful facts, and momentous truths, which other writers can adapt to a more intellectual order of purposes.

In no field of human occupation is there equal access to diversities of character, in its variety of condition as to mind and moral feeling, with that realized in the medical profession; and few individuals could have spent many years in its active duties without being somewhat rich in a species of knowledge which it might be useful that the community should be acquainted with. And to fellow-labourers, similar as their observations may be, it is by no means useless that what has been observed and experienced by one of themselves should be communicated. Indeed, it is held among the profession, as a body, to be highly dis-

honourable to cherish as a secret any remedy adapted to benefit mankind ; and, if this apply to remedies for disease of the body, we should act on the same principle in relation to the mind. We do not refer here to medical knowledge exclusively. Few persons are so devoted to their profession, of whatever nature it may be, that no other subjects or pursuits occupy their attention. Unceasing thought on one topic, though it may present itself under a variety of aspects, is not friendly to a healthful state of mind or heart. In no department of human labour is unalienated attention more necessary than in that which involves the healing art. Of this great truth no person can have a deeper sense than the writer of these pages ; but some variety is required for relief and expansion of mind, for obtaining accuracy of judgment, and for the cultivation of enlarged and generous affections. Some, for this purpose, avail themselves of light amusements, some of athletic sports ; others of active and general philanthropy. Neither should revile the other for his taste, provided the main business of a responsible professional life is not neglected. Besides variety for relief and invigoration, there are various plans of executing professional duty. Great principles may usually involve agreement in the end to be attained, whilst in subordinate and less essential matters the differences will be unlimited. This applies peculiarly to medical theory and practice. With the exception of a few erratic spirits, whose spurious reasonings, and whose departure from accredited usages, are much to be regretted, there is a pretty general coincidence of opinion as to direct remedies in most ascertained diseases. In cases of great

intricacy much diversity is allowable ; and it is in these circumstances that the enlarged and comprehensive mind calmly reviews every thought, and considers every suggestion, that may benefit the patient ; whilst the narrow mind is usually testy, and utterly incapable of that candour which will give due consideration to an opposing opinion.

Some considerations appeared to render the subject important and interesting to the medical profession ; other considerations, to parents, and to all persons on whom might devolve the training and culture of the mind and affections of children and young persons. These constitute an active *agency* to carry out any useful suggestions that may be made in this department. The medical agency would be called into action at the earliest period of life, and would extend to its cessation ; the parental and preceptive responsibility would yield at the due period of self-government. Next to the *agency*, the *instrumentality* by which mind and the moral feelings manifest themselves, presented itself to consideration. Much hesitation arose on this point, because an epitome of anatomical and physiological subjects would not be very acceptable to those who are familiar with more extended details ; and to others it would be very difficult to render the description intelligible. It is, however, hoped that the attempt to blend evidences of wise contrivance with the descriptive parts, though falling very short of what others have effected in this way, will divest the subject of its triteness and dryness to the medical reader ; and that the ten thousand wonders shown to exist in, and to be carried about with, every human being, though told in terms difficult of com-

prehension, will at least excite heightened reverence of the divine Maker.

In a work intended altogether to be practical, it appeared expedient to endeavour in this way to prepare for a useful application; and not only so, but to advert to the various circumstances which tend to modify the manifestations of our inner man. It may, perhaps, be found that the remarks on the agency, the instrumentality, and the modifications, occupy a larger space than is devoted to the special object; but, on reflection, we think it will be perceived that each portion is tending to the end in view. To some it may not appear that the subjects glide one into the other as naturally as it appeared to us; but whether viewed continuously, or in detachment, we persuade ourselves that nothing will be found tending to dishonour the profession in the view of its members, or of the public.

Deeply interesting as everything relating to the body is in itself, it becomes much more so when it is considered as the tenement, as well as instrument, of the mind. Howe,* strikingly adverts to this union; "It is one of the greatest miracles in all the great creation of God," says he, "that when this mind of mine, this spirit, is loose from all matter besides, I can move myself from this place or that, as I will; I cannot get, by any means, from this body of mine; to this piece of matter I am tied and fixed: and though this soul of mine be an elective and voluntary agent, and I do things

* The Principles of the Oracles of God. God's Creation of Man. Lect. xvii.

electively, and at choice, I cannot, at my own choice, take myself out of this body of mine, to separate it from my soul; but whitherever I have a mind to go, it follows me, and goes with me, and cleaves with me; I cannot shake it off while the crasis lasts. This is a thing whereon the wisdom of the Creator hath infinitely outwitted us, and gone beyond us. We know not what hath tied this knot, this knot of man, made of these two parts, that are so little of kin as dust and spirit are to one another, yet so to adhere to one another, as that they cannot be severed by any art, or any power, as long as the crasis or whole constitution lasts, so as this mind or spirit can go out and come in at pleasure. Let it be considered, for it is one of the deepest mysteries of Divine wisdom in all the creation of God. A great wonder it is in itself; and really, it is not a less wonder, that it should be so little considered, that man, that hath such a thing as this belonging to his nature, a union of two such, so disagreeable parts, should so seldom reflect upon it, so seldom allow himself to contemplate and look into the mystery of his own composition."

On no subject is it more important to gain enlarged views than on that of mental and moral disturbances. The investigation requires great kindness, candour, and wisdom, and it very frequently occurs that the efforts of the sufferer to conceal the cause by false statements, or deceitful artifices, render the difficulty of forming a correct opinion much greater than it would otherwise be. And when an accurate judgment is formed, there is equal difficulty, in many cases, in securing the adoption of the required discipline.

In one way or another religion becomes associated with a large number of these cases; and therefore it is important that some knowledge should be sought on this subject, were it only to conduct such cases to a happy issue. It would be most unjust to impute to the medical profession a prevailing neglect of religion; and it should not be imputed to any writer, within whose purpose it falls, that when he urges its claims he assumes too much. In no condition of human life need an apology be offered for being religious, or for avowing and advocating it, provided the deportment harmonize with the profession, and the occasion call for its avowal and advocacy.

If there is one condition in life more than another, (subordinate, indeed, to the sacred office,) in which a knowledge of theology, natural and revealed, is of personal and relative importance, in combination with all other qualifications for an efficient performance of duty, it is that profession which is appealed to and confided in, when the body is racked with pain, life jeopardized, reason disturbed, or a bereaved family are looking for solace. The practitioner who has been led in his early medical studies to an admiration of natural and revealed religion, will not fail to have discovered how applicable these topics prove to the events of his daily intercourse with sickness. He will have found them not only sustaining to himself in his arduous duties, and giving a higher tone of interest in all his pursuits, but often supplying him with a key to the mysteries of providence, and enlarging his means for the mitigation of suffering, and alleviation of sorrow. And should it be that after long experience, and much observation and reflection, he has

become confirmed in the opinion that medical studies are rendered most agreeable when pursued with habitual recognition of the Deity, and that the truths of religion can, on many occasions, be brought to bear very advantageously on the treatment of disease and its associated anxieties, without any abandonment of direct medical treatment; it will surely not be thought unprofessional, stepping out of his province, if he publicly commend a course he has found so pleasant and advantageous to himself, and so beneficial to others. Did he even go farther and suggest that the subject involves considerations of infinite importance to practitioner and patient, it will surely not be imputed to him, that his suggestion tends to alienate the mind of the former from the deeply conscientious interest he ought to feel in restoring or relieving the latter. He might remind the sufferer that he was already under some form of intimation of life's frailty; and he might remind the honoured instrument of humane administrations, that amidst his labours of mind and body, and his exposure to all seasons and infections, his life is ever precarious, without its being imputed to the monitor that it was cruel to put either in mind of his mortality. Amidst the busy and anxious duties of medical life, as well as under the distractions of pain or weakness, it is a benefit of no small value to enjoy a well-founded scriptural hope of a peaceful death, and a happy eternity.

In medical intercourse mournful facts are so constantly occurring, that their frequency, which should deepen impression, tends to obliterate it. Occasionally, attention will be awakened, and the following allusion to an affecting

incident, and the judiciousness of the commentary on it, are well worthy of deep consideration. The event itself may, to some, appear too common-place to be regarded. Whether it will be listened to or not may depend on the antipathies or prepossessions of the reader's mind. It is too often true that a man is cut down at the moment when his life seems most important; too often true, that although he could make no reserve from the income of profession or business, he also had neglected to make provision for a wife and family by Life Insurance; and equally too often true, that whilst he may be entering into the most judicious calculation for years to come, as to the remunerative results of his projects, he may be so unwise as never to calculate what it would profit him, could he gain the highest honours, and reap the greatest emoluments, if the pursuit of them led to the disparagement or neglect of his eternal welfare.

At the commencement of a recent session in one of the medical schools, the lecturer, Dr. Aldis, had the painful duty of announcing to the class the decease of the Anatomical Teacher. He then proceeds to say, "In this sad and short picture there are many circumstances to be dwelt upon with advantage. 1st. The being carried off in the prime of life, at a time when the deceased was looking anxiously forward to be most occupied. 2ndly. The postponement of religion to a late period of life. 3rdly. The leaving a widow totally unprovided for. 4thly. The termination of the complaint. But I do not intend to dwell upon them, hoping that you will ponder over them again and again, for we know not how soon we

shall be called away by death; but this we know, 'To the same complexion we must come at last.' I have not mentioned this subject because I wish to find fault; it is painful to do so, but I feel deeply the responsibility of my position as superintendent of this school, and I must look to your welfare in every point of view. Too often any allusion to religious matters is voted a nuisance, but it is 'the one thing needful;' and I would implore the pupils of this school to elevate their minds from the carcass they dissect to the Deity who made it. Be most expert anatomists, if you please; but be not puffed up with mere attainments in any science—there is something beyond science which our philosophy will not easily explain."

In the sequel, religion will again pass under consideration. It so naturally approximates to the course pursued by an attendant on the sick and suffering, that we have felt anxious to incorporate it; and it so entwined itself about our plan, that we could not dissociate it. We are fully conscious, as others have been, of the difficulty of writing satisfactorily, on any great subject, under ceaseless interruptions from calls to important duty; but on a subject so momentous as religion we feel peculiar diffidence, lest we should mislead. We disclaim all pretence to write as a theologian; and sincerely hope that defectiveness will not excite prejudice against what is good, or deter from researches at purer sources, or from resort to deeper streams of information.

39 TRINITY SQUARE,

August 31, 1852.

CHAPTER I.

INTRODUCTORY VIEWS.

General Statement—particular conditions of disturbed mind and emotion—power of intellect alone in remedying them—diversity of natural constitution in mind and body—its power of modifying the religious character—religion a medical agent—medical men instrumental in applying it—cases—testimony in favour of communicating on religion with the sick—value of religion to practitioners of the healing art—examples.

THE duties which are involved in the healing art have a more extensive bearing on the general interests of mankind than is commonly supposed. If the practitioner can ease pain, heal a sore, remove a limb, or treat with some success the ordinary ailments or accidents to which the body is liable, it is usually thought that he reputably fulfils the obligations of his useful and honorable profession. But there is another order of duties scarcely less momentous, and not less difficult in their successful performance, namely, the relief of a depressed or disturbed mind or of troubled affections. As disorders of the mind are often removed by material remedies, so, on the other hand, diseases of the body frequently require the aid of mental remedies; but notwithstanding these reciprocities between mind and body, such clear evidence is often afforded of the integrity of the mental energy, under the progressive decay of corporeal power, as tends to confirm the opinion, that mind has an independent nature, though manifesting itself by material organs.

It is not unjust, perhaps, to say, that although every medical practitioner ought to be a psychological physician, yet to these cases some have not directed as much attention as they have to those affections which involve some injury or disorder of the body; nor has the estimation of the public been as high to the tact, skill, experience, and kindness required in the one case as to similar acquirements in the other.

The body, in its real wants, or its imagined necessities, soon arrests attention, whilst the mind may be long perplexed, and the heart in ill comfort, either from real or imaginary causes, before any means, more especially the proper ones, are resorted to. The actually insane have happily awakened much greater interest than formerly. Confinement is less rigorous, and it is at his peril that the keeper indulge in severity. Science herself is not invested with the frightful apparatus she at no very distant period demanded, in the treatment of the more severe forms of mental alienation. Pastime and employment are now to a great extent substituted for solitude and coercion—kindness occupies the place of sternness, and docility is won by moral suasion rather than by authoritative command. To any benevolent mind it is deeply interesting to witness the kindnesses and courtesies shown by the physician, or the conductor of a well-regulated lunatic asylum, as he walks among the afflicted inmates. But the affections of mind, to which an allusion is here made, cannot be considered as instances of actual derangement. They are cases, however, which embitter life and disqualify for its duties, and consequently ought to receive their full degree of consideration. The frequency of their occurrence, too, enforces their claim; and as they often originate in some derangement of function in the body, or the disturbance of mind induces disorder of function, neither the sufferer nor friends, unacquainted with those functions, can be supposed to understand them. The course pursued by each is, not unfrequently, rather adapted to aggravate or protract the affection than to remove or palliate it. On the judicious guidance of the medical man alone, in these circumstances, depends the restoration of the person to peace and activity, or his receiving suitable treatment from the family or friends, whether of silent and unnoticed kindness, of firm exhortation, or of expressed commiseration, as the state of things may demand. In medicine circumstances are everything, and hence the extreme folly and peril of having one mode of procedure for every disease or disorder however varied its concomitants.

We are concerned here, as already implied, with a class of cases in which the mind and the moral feelings occupy the prominent place; and in the management of which it will be of much importance to lay hold of these faculties either for prevention or remedy. It will be seen in the sequel that all

the vicious emotions have a tendency to injure the functions of the body, and that the virtuous have a contrary tendency; so that we do well to know how to banish the one and to cherish the other. That great and excellent man, the late Dr. Chalmers,* has taught us the influence of mere efforts of intellect in effecting this purpose where disease does not exist. "Now we hear," says he, "both of virtuous emotions and of vicious emotions, and it is of capital importance to know how to retain the one and to exclude the other—which is by dwelling in thought on the objects that awaken the former, and discharging from thought the objects that awaken the latter. And so it is by thinking in a certain way that wrong sensibilities are avoided, and right sensibilities are upholden. It is by keeping up the remembrance of the kindness that we keep up the emotion of gratitude. It is by forgetting the provocation that we cease from the emotion of anger. It is by reflecting on the misery of a fellow-creature, in its vivid and affecting details, that pity is called forth. It is by meditating on the perfection of the Godhead, that we cherish and keep alive our reverence for the highest virtue, and our love for the highest goodness. In one word, thought is both the harbinger and sustainer of feeling, and this, of itself, forms an important link of communication between the intellectual and the moral departments of our nature."

But although efforts of mind alone, if well applied, can effect much in the regulation of the emotions, there are circumstances under which those efforts will be totally unavailing.

Nothing is more evident than the fact, that in the natural constitution of mankind there are diversities in the mind and the emotions, which render one person incapable, mentally and morally, of effecting that which would be easy to another. Nor is it less certain that there are varieties in the physical constitution—and as it bears on the mental character and moral feelings some observations on the subject here will not be out of place.

Nothing more strikingly manifests diversity in the physical constitution than the effects of different aliments, when there is no reason to suppose disease exists, and long before dislike could have arisen. It is equally shown in the results of medical treatment in disease, and it assists in explaining the

* Bridgewater Treatise, vol. ii., p. 202.

discrepancies in the reports of different practitioners as to the virtues of the same remedy in the treatment of similar diseases in different persons. In the hands of one it may have proved very successful, in those of another it may have totally failed; whilst in the employment of a third, whose experience may have been more extended, the result leads to the supposition that both were in error. This may in part arise from complications of disease, or from differences of age in the patients, or from difference of locality; but far more frequently it is owing to that diversity of natural constitution, usually denominated *Temperament*—a term which embraces the mental and corporeal nature. Persons who have considerable obesity or plumpness are frequently thought strong, and may be congratulated for their apparent vigour, whereas they belong, in general, to a class in which there is a prevailing want of power. Suppose such a person to become the subject of inflammation, and to be vigorously bled, and other depressing measures to be used with equal energy, the immediate danger may be averted, but a new order of disease, more intractable than the first, is likely to be induced. In the same constitution there will frequently arise pains which resemble inflammation, particularly in the left side of young females. The nature of these pains is generally well known by medical men, but sometimes bleeding or leeches, and impoverishing diet will be used, whereas the disease, being neuralgic, such treatment is uncalled for, and often very pernicious. On the contrary, in persons of spare habit there might arise the idea of their being necessarily feeble; and by some it might be thought most injudicious to employ active depletion, even in acute inflammation, whereas this may be the remedy, and the patient, though spare, may possess the highest degree of constitutional strength. A tall thin man, nothing apparently but skin and bone, yet whose muscles were tense, and pulse strong, became the subject of acute inflammation of the lungs. It was necessary to bleed him; he was placed in the sitting posture, bled, (*pleno rivo*,) and it was not until he had lost three pints of blood that his pulse yielded. To him this was immediate relief, but to a man abounding in fat, and who to the common eye might be considered a specimen of vigour, it might have proved fatal. One person of a cold phlegmatic temperament, not deficient in fat—it may be so redundant as to render him corpulent—has a spitting of blood supervening

on some chronic disease; another person of sanguineous temperament, has the same affection also supervening on derangement similar to that which preceded hemorrhage in the former case, the treatment suitable in one case would be most unsuitable in the other, and none but a medical man would detect the essential differences.

Every well-informed and experienced medical man discriminates these differences. In some cases, indeed, the characteristic features are not very discernible, but it may be truly said, that although during infancy the differences are not so great as they become afterwards, yet from early life to old age varieties exist, and the distinction of them cannot be too much considered in dietetics and the treatment of disease. The very young children in one family, where there may be a proneness to glandular swellings, may need a free administration of animal food, which, to children of corresponding ages, differently circumstanced, would be pernicious.

These diversities of temperament, thus showing themselves in relation to the body, are equally conspicuous as to the emotions. It is well known that these moral feelings are the language of infancy, and sometimes the exclusive language of decrepit old age, and give a striking feature to the character of every human being throughout life. Some persons are cheerful and happy without knowing wherefore. Their buoyancy raises them above disasters that would drag other persons to the dust. On the contrary, there are persons who are habitually desponding; discontent ever sits on their brows; and though the horn of plenty may be in their possession—the gifts of nature and providence abundantly spread around them—yet gratitude and joy are strangers to their hearts. These extremes of natural disposition are to be totally distinguished from those states in which a transformation of character takes place from disease. Owing to disease there may be an outward expression of joy or sorrow, without the corresponding inward emotion; there may be laughter when there is no joy, and weeping where there is no sorrow; and there may be great depression from continuance of disease, or from an unhealthy state of some function of the body, even where that derangement of function is so slight that the patient has not discovered it.

The subject is of great importance in relation to hereditary disease, or disposition to it. The germ of some of the most

formidable maladies will often be found in the transmitted peculiarity. This is a consideration of great moment to the individual, and deeply interesting to institutions for the insurance of life. Precautionary measures will frequently prevent the development of the latent tendency.

It behoves every parent, and all persons on whom education devolves, to give attention to the subject. One system of discipline cannot be successfully adopted even in the nursery; and if the system pursued there be not one well adapted, the difficulties of management afterwards will be greatly increased. Were there more of the habit of interrogating nature, and of applying those measures which she directs, the labours of education and discipline would be more successful. In some families the children have remarkable resemblances. From birth upwards the offspring seem cast in one mould, taking, perhaps, the characteristics of one of the parents; all may be meek, bashful, docile; or all may be bold, restless, petulant. In most families, however, there are mixtures, and with considerable diversity; some tyrannizing over others, ever quarrelsome and selfish, teasing and keeping those of gentler qualities in perpetual terror and subjection; some will be petulant and irritable, and yet irresolute; and a quarrel between two such children is long in being made up. In some children there is a generous disposition, a magnanimity that suffers injury with patience, and readily forgives a wrong. A child of this disposition cannot endure a consciousness of having wronged another, but flies to embrace him, acknowledges his fault, and asks forgiveness.

Now these diversities, springing from the same parental roots—gifts of nature—varieties which cannot have resulted from education or imitation, are to be carefully studied, and the training should be conformed to the requirement. It is not unfrequently remarked of a child that it is totally unlike both its parents; this is a fact by no means singular. Disease in a line of transmission sometimes passes over a generation, so that a child may possess an inheritance of this kind from a grand-parent, transmitted of course through a parent but never developed in the constitution. Equally so it may be as to disposition. There may be the revived image of a grand-parent, the image either not having fully imprinted itself on the intervening life, or if imprinted, having been modified for better or worse by the habits or determined efforts of early

life, and thus the natural disposition is not clearly observable. It must never be forgotten, too, that the disposition of a child may be totally altered by disease, even though the disease has for the time been latent.

These are facts well established, and (though moralizing may be unnecessary,) it may be just remarked how forcibly they inculcate the duty of a careful avoidance of such habits as tend to induce or foster those diseases, or those tendencies to disease, which are capable of transmission to offspring. They inculcate also the necessity of great discrimination as to the punishments of childhood. The mother may place two children involved in the same fault in the corner or closet. Their dispositions are different, and one of them speedily flies to the offended parent and asks forgiveness, whilst the other will sulk for hours, till the parent, dreading an injury of the child's health, or herself wearied out by the continued fretting of the little delinquent, either takes the child from the place of punishment, or connives at its escape, and thus not only is the end of punishment frustrated, but obstinacy is strengthened by the victory it has gained. There are some dispositions where the sense of shame, justice, and affection, may be safely appealed to; there are others in which it is far better to inflict, with calm self-possession and fortitude, a summary corporeal punishment, if punishment is required, until by a course of patient and well-directed instruction and encouragement, the child is enabled to obtain a conquest over emotions that restrain him from acknowledgments he would be happy to make, had he the courage to do it. There is another disposition that must not be mistaken for obtuseness. The child is placid and affectionate, but reserved. A fault has been committed—reproof may have been given—but there appears no concession. A discriminating eye would see that there is great sorrow at heart, but it neither shows itself by tears nor confessions. This penitent offender hangs about, has punishment enough in his own feelings, and must be met by a tender overture. In some dispositions it may be allowable and proper to allow time for reflection to elapse between the commission of the crime and the infliction of punishment, of whatever nature that may be: but in other dispositions it is exceedingly injurious to delay adjustment—in general a speedy settlement is desirable. And let the parent never forget, in the case of a petulant or froward child, that the evil might have been

inherited, and then counsel and correction, though quite necessary, will be given with much self-discipline. It must, however, be borne in mind, that frequency and severity of punishment, and continual reproaches or detraction, restrain the development of that confidence which expands the mind and heart, liberates the tongue, and tends gradually, though it may be slowly, to overcome reserve, sullenness, and intractability.

A father presented his son to a sagacious preceptor (a friend of the writer) with something like the following statement—"I have heard, sir, a high character of you, and I wish to place my son under your charge. I am sorry to say that he has been at other schools, and has made no progress, he has not much talent, and is very idle." The injudicious parent said other things reproachfully of his son. The gentleman to whom he was introduced with this statement, saw that nothing could be so disheartening to the youth as the idea of inability, coupled with a settled character for idleness, and he put to him some of the most simple questions in arithmetic, which, being within the merest child's capability were answered correctly. He then told the father there must be some mistake, for the boy evidently had talent; and immediately the boy's countenance lighted up with hope. He entered the school, cheered with encouragements, became industrious, and acquitted himself well in his studies. Had this boy been received with his father's injudicious endorsement, he would, in all probability, have remained dispirited, indolent, and perverse. The mind and the moral feeling enchained by a narrow-minded and ill-natured severity, were liberated by wisdom and kindness, and the result was happy.

Under a similar variety of circumstances, mental, moral, or morbid, we meet with painful conditions on the subject of religion. Not unfrequently these cases involve the most intense anxiety. Conscience is awakened, and no ray of hope appears to enlighten the path. Life is rendered unhappy, almost intolerable, but death can only be thought of with unmitigated horror. Where this intensity of feeling and perversion of reason and of religion itself exists, the suffering is more frequently connected with some functional disease, and is to be assuaged by medical treatment in conjunction with judicious counsel, rather than by the kindest counsels alone. It has been admitted, however, that the mind, when rightly directed, and

steadily and powerfully exerted, can control the moral feelings to a great degree; so in some cases the most painful emotions on religious subjects are overcome by judicious guidance, under the divine blessing, by means directed to the mind itself: but in most of these cases, if of long duration, a reference to causes seated in some organ of the body, and exerting a disturbing influence on the mind or moral feelings will be expedient; and if not as a cause of the intensity of the feeling, there may be impressions made on organs which it will be most safe in relation to mind and body to remove.

Religion is not only of universal interest in relation to mankind, but may be said to be equally so in relation to each individual, inasmuch as its influence should pervade the entire man. It is an agency acting so powerfully on the intellectual and moral faculties, and yet having such a variety of expression, that some allusion to the sources of that variety becomes unavoidable.

Taking the volume of divine revelation as the only standard of religious sentiment, and the directory of moral conduct, we cannot but perceive that a great transformation of character is required. It appears the design of true religion to restore the lost image of the Deity, and when the heart becomes duly impressed with its spiritual obligations there will be awakened an earnest solicitude that the mind and affections should become harmonized with the divine will. And yet it cannot but be perceived, that, (without requiring innocent and social recreations to be avoided, or the duties of life neglected,) the number of persons, who, with their reception of the sublime truths of holy writ, attain to eminence of holy living, is comparatively small. This eminence does not require perfection, for that is incompatible with human nature in this state of probation; no one will be found without some defects, and the accurate delineation of character on this point as well as the various states of men, contained in the scriptures, is a strong proof of the authenticity of their inspiration.

Divine revelation provides for mankind as wanderers from the path of righteousness, and for their being restored by a progressive work, admirably adapted to the development of those sentiments and emotions which ennoble our nature, and lead to the most beneficent actions. Still there is the fact, that the working of these truths on different persons is attended with great diversity of results. Some persons who

have avowed their full belief in the truths of holy scripture, and their adoption of its principles as their rule of life, shine in certain excellences, whilst they are remarkably defective in others. One has strong faith when all is prosperous, but his reliance on the wisdom and mercy of God soon fails when crosses befall him. Another is so defective in the ordinary fruits of faith, as to awaken suspicion that instead of the "corrupt tree" having been uprooted and "the good tree" planted, the former lives and flourishes. Some persons appear highly devotional—constant in their attendance at the sanctuary—deeply interested in some favourite preachers—may exhibit, indeed, great sanctimoniousness, and yet very slight provocation shows that there exists an irritable, over-bearing, or litigious temper. Some who are forward in their professions of holy feeling, manifest therewith strong indications of self-complacency or vanity. There are some professing christians who appear incapable of attaching themselves to one preacher or one sanctuary. During a short period the majestic dignity of a Paul absorbs their attention, and from their warm eulogy it might be inferred that they would esteem it a privilege ever to receive the instructions of the gospel from his lips; but 'ere long Paul has ceased to attract, and now they are sitting at the feet of a Peter; and thus they rove, unstable in all their ways, and apparently making little advance towards the kingdom of God. There are persons who are heard boasting that they have the merit of constancy—changeableness may not be their defect—but they may be of that class, whose veracity cannot be depended on; that, either from wilful misrepresentation, or from the bad habit of colouring or distorting what they see and hear; or they are over-hasty in getting an impression, and mutilate what is told them, so that no reliance can be placed on what they report. From the lips of some professing christians, profane and unchaste language is sometimes heard.—Some are always discontented and murmuring, and others are ever "hanging their harps on the willows." Some professing christians render themselves liable to imputations affecting their honour in business—this we confess with peculiar shame—for we are neither fatalists nor phrenologists, and therefore do not admit that persons are impelled to fraudulent practices by inevitable necessity, or by the large development of an organ in the brain: but there are mental and physical conditions, which, in some cases, tend

to extenuate the baseness of these dishonourable transactions. Uncharitableness is a prominent feature in some religious professors, and gives great freedom to a slanderous tongue. This unlovely trait does not show itself merely in relation to persons of a sect or section different from that to which they belong, but is so ill-judging that a shade of difference cannot be tolerated.

It must not be said, hastily, that the cases supposed here must be examples of dissembled religion—that such inconsistency is entirely incompatible with being actuated, in any measure, by the principles of moral rectitude flowing from the pure stream of divine truth. That there is much of hypocrisy in religious profession cannot be questioned; false principles are easily imbibed, and where imbibed, are sometimes long perpetuated by heads of families, or influential persons; and if they have influential sanction, and accommodate religious profession to a worldly mind and an unawakened conscience, they meet with ready acquiescence: but some discrimination is necessary in adjudicating these matters. Any inconsistency of conduct must be greatly deprecated, but it would be unjust, without full investigation, to infer the total absence of genuine christian principle on account of some deficiencies in the character.

Religion may have been early and perseveringly inculcated, and may have had great influence in the formation of high and honourable character before the individuals may be said to have become truly religious. If persons thus advantageously circumstanced, are ultimately led to adopt christian principles, they may be conscious of an inward change affecting the thoughts, desires, and motives; but no alteration in their outward deportment may become visible. It is not so, however, with the great number of persons who are arrested in a career of worldliness, and often of profligacy. Religion takes men as it finds them, with all their defects, and every variety of natural disposition. Sentiments and habits to which a person has long been wedded, and inimical to religion, are not usually relinquished at once; and yet such pernicious sentiments, and discreditable tempers and habits, cannot be abandoned too soon. The sinner who with honest conviction and genuine repentance, is led to exercise faith in the divine Redeemer, may be at once justified in the sight of Him who searches the heart; but before he can fully justify himself before men, he must be allowed time; the work of sanctifi-

cation is not the achievement of a day where there has been a previous life of supreme desire of worldly gain, undue attachment to, or absorption in, worldly business, or habitual indulgence in immoral acts;—but religion cannot be duly honoured, nor the professor of it enjoy the happiness it brings, unless he make prompt and decisive efforts to comply with its requirements, in his public, domestic, and private life.

There are other circumstances under which constitutional causes, whether of temperament or disease, have a bearing of great interest in relation to the diversities under which, in different persons, religion is exhibited to the world. It is very common for religious persons to compare their state, and their degree of piety, with the standing in these respects of others, and by this method they may arrive at most unfounded opinions of each other, and of themselves. A lady who is of a sanguine temperament, and whose nervous system admits of high excitement, becomes married to a man having a cast of melancholy in a cold constitution; the wife, if unable to see the real origin of her husband's peculiarities, will be ready to impute to him the absence of all godliness, and will distress herself with the anticipation of an eternal separation; whilst the husband, if equally uninformed, will regard his wife as a fanatic. So that these individuals, instead of dwelling together in christian love, each kindly endeavouring to counteract the other's extreme peculiarities, and thus proving reciprocal blessings, and having their hearts increasingly united by the consciousness of benefits mutually conferred, live in habitual repulsion of each other. So great are the modifying differences in the constitutions of different persons, that it is impossible all shall attain equal eminence in the same virtues.

We must not pass from the varieties among religious persons without adverting to a class, within which will be found many who in their faith and deportment honour christianity, but who shrink from verbal and open profession. The unwillingness to occupy their just position may arise from an excess of modesty or scrupulousness, or from indecision; but is often associated with a peculiar constitution of mind and body that predisposes to retired habits, and demands a strong effort to conquer.

Although we claim the exercise of great candour of judgment respecting persons who make some religious profession, on the grounds of diversity of temperament and diversity of

previous habits, as well as of surrounding circumstances; it must be maintained that if there exist but the germ of christianity, it will not lie dormant; the mind may be but in the twilight of knowledge, but it will seek greater light. Christian principle, from its very nature, will excite to a constant struggle to gain religious knowledge, as well as an ascendancy over every ascertained evil tendency of mind or heart. Where there is no persevering endeavour to conquer a bad temper, an erratic or arbitrary disposition, a litigious, envious, censorious or bigotted spirit, to control a lying, perverting, or profane tongue; where there is not perfect fairness and honesty in dealing, with love to God, and devout service of Him, there is reason to infer that the religious sentiment and emotion professed is spurious. A very eloquent writer has in a few lines described the nature of genuine piety. "We deprive the word of God of its clear meaning, lower the standard of morality, debase the spirituality of the Deity, place the perfect purity of heaven and the pollutions of hell too contiguous, render the church of Christ on earth and the world, as having too much in common, if any motive subordinate to love of God and holding communion with Him, is allowed to weigh in the regulation of our christian profession. It will not be denied that these attainments are progressive, but they must be the principle of action."*

The doctrine of scripture is that believers have Christ dwelling in them, and that they are in Him. The import of this figurative language is clear, and it is equally clear that believers do not always act as if Christ were in them and they in Him. If there were identity with Christ, there would be a greater resemblance to Him; stronger faith, warmer love, holier aspiration, purer motives, higher benevolence, greater joy. What an influence the church of Christ would produce if every nominal believer were a real believer, exemplifying perfectly the true character of the christian faith! How would moral evil be reprov'd, and good morals be invited and encouraged! All members of the christian community pulling one way though not with equal zeal and energy; not as now, when some believers are endeavouring to baffle others, and would prefer to aiding them lending aid to the enemies of Christ. What an example to the world! when

* Sedgwick on Indecision.

will these (religious) envies and feuds cease? The possession of the christian faith, as estimated by unerring truth, is of such value, and the spirit engendered by it described in the same records as so kind, that we might reasonably expect those who possess it could not fail to imitate the conduct of the woman of Samaria. As soon as her mind was enlightened by the Saviour, and her heart touched, she invited her friends and neighbours to come to him that they might enjoy the same privilege.

The interest of the subject has led to a slight digression from the precise object in view. We repeat it, that religion as well as being the subject of highest moment considered in relation to the divine Being, and the future and eternal salvation of the soul, is a great theme considered medically. It has already been said to be a frequent cause of disturbed emotion, acting powerfully on the terrors and anxieties, the joys and hopes; not unfrequently involving a painful intensity of thought as well as of feeling. Although the legitimate tendency is to temper the emotions, and to regulate the efforts of mind, yet often it produces an opposite effect, disturbing rest, destroying appetite, depressing the spirits, and inducing a distaste for all society. When the truths of the gospel are rightly believed, they take possession of the fears and hopes, the joys and sorrows, the love, hatred, anger, and all the sympathies of our nature. But, as already intimated, all varieties of character are exemplified, because we differ in temperament, and vary in every possible way, when religion begins to have its influence on the heart. It is when religion is not yielded to thoroughly, when all the emotions are not influenced by it, that we cannot expect to see its most happy effects; and it would be most unjust to ascribe the defect to religion, which at most is but partially received.

In exquisitely sensitive constitutions, (which will have to be described,) with a tendency to seize hold of what is felicitous, and alive to what is extravagant, we cannot wonder that a sudden perception and self-realization of the benevolence and mercy of the Deity, awaken the joyful emotions to a high degree. Under such circumstances there often is a sort of ecstasy, with accelerated pulse, and high excitement of the brain and nervous system. This sometimes goes on to hysterical mania, of longer or shorter duration, according to the degree of impression and tendencies of the constitution.

Occasionally it will issue in actual inflammation of the brain, but more frequently in irritation or congestion.

At another time the depressing emotions are taken hold of. There was not only the predisposition, but from awful representations of the realities of eternity, and of divine judgments, terror has been awakened—conscience alarmed; and under conviction, compunction, fear, shame, and ceaseless solicitude, there are suffered some or all the injurious results of the depressing emotions.

These severe cases are not of very rare occurrence, and between such extreme points there are various degrees and modifications of perversion and disturbance. If disease is induced, it must receive its appropriate treatment: but it is equally important to supply the deficiency in the religious impression. Nothing would be more unjust than to say that religion had made the recipient fanatical in the former case, and melancholic in the latter; for in both the mischief has arisen from religion having only been permitted to take a partial hold of the mind and affections. There was needed, in the former case, a moderating fear to restrain the transport of joy, and induce humility; and in the latter, that measure of faith and hope, which the provisions of God's mercy ought to inspire. In the treatment of such cases, both as to primary impressions and secondary effects, the state of the emotions must be fully entered into, and the endeavour directed to the establishment of that equal influence on which the enjoyment of solid satisfaction in religion depends, with appropriate medical remedies when requisite.

Some medical practitioners decline these cases, as not within their province, except so far as the medical prescription is concerned; or, in addition to this, they recommend a course of excitement in direct opposition to that which has disturbed the mind and nervous system, and urge a resort to recreations to counteract the excitements that embarrass the mind, or to dispel the gloom that overspreads it. Usually, however, it will be found more efficacious in tranquillizing emotions disturbed by religion, to conjoin with the medical prescription, (if that were needed,) such considerations as would indicate to the patient a due estimate of the importance of the subject, respecting which the anxiety had arisen; that it is not considered a subject to be annihilated or crushed, but to be judged of calmly and reasonably. In this way confidence will be

inspired, and an influence gained. But if the medical practitioner, or the judicious friend, feel uninterested in such cases, or inadequate patiently to meet the subtleties and perversions of a mind controlled by a tried and tempted conscience under conviction, candour will dictate the advice that would have been offered if the distress had arisen from embarrassment in business. In that case it would be said, "Look into your affairs speedily, consult a friend who well understands such matters, meet the difficulty fully, let there be no reserve, others equally embarrassed and distressed with yourself, acting with integrity, have emerged from their trial with established reputation, and have prospered more after a season of deep anxiety and conflict, than they would have done had their perplexity not occurred; because, there being a truly honest purpose, past sufferings led to increased vigilance and devotedness, where otherwise self-confidence might have permitted laxity."

It has been justly said, that "morals can never be efficiently taught without a full knowledge of the agents of hygiene, and of all the stimulation emanating from the viscera, and received from the brain."* But it would be most erroneous, if all the excitements and depressions of christian experience were resolved into constitutional influence. A very popular and distinguished writer, now deceased,† would refer us always to the "stomach and the pulse." It is of great importance to aim at a clearness of perception and discrimination in all these cases; for in this way alone can those from whom counsel and aid are sought, be saved from vacillation, and acquit themselves efficiently; and, as well as looking to the stomach and the pulse, they will often find that, apart from all modifications of temperament, the hand of the Almighty must not be excluded from that process by which the mind and the emotions acquire a meetness for the purity of a celestial abode, and that this refining process is sometimes a very painful one.

It may, however, be most truly said, that the tendency of the christian religion is to exalt all those faculties of the mind, and all those moral feelings that elevate character and promote health, usefulness, and happiness; and to repress those exercises of mind, and those moral feelings, (or excesses or

* Drs. Bell and Delaroche.

† Southey.

perversions of feeling,) which produce distress, defame the character, and impair health. No stronger collateral proof of the authenticity of revelation can be adduced, than its exact adaptation to the human intellect and heart. With all its grandeur and sublimity it recognizes no distinction of persons, but produces similar effects on the poor illiterate man as on the rich and educated; and the endowments it imparts are the same in quality, though the power of exemplification may be very different. The labouring man, with a mind unenlightened by divine truth, has little conception of dignity. He feels himself insulated, and seems to live to little or no purpose, except for the physical strength he possesses, and usefully exerts. It is widely different, however, with a person similarly circumstanced as to illiteracy and station, but whose mind and moral feelings have become imbued with the principles of holy writ. He perfectly understands his position, views it as appointed of God, and is contented, though he strives honestly to rise in it; he realizes his privileges, has a heart that sympathizes with privation or distress, and whilst grateful for what he has, he is cheered with the hope of being admitted finally into the eternal habitation of his Maker's and Redeemer's family. The scrupulous integrity of the truly religious man, in humble and uneducated life, has often been fully exemplified. The following case was well known. J. C. was a waterman, notorious for profaneness and mischief. A religious tract placed in his hands was blessed of God, and the swearer became a religious man—as distinguished for his piety as he had been for profaneness. Some years after, a brother, having a little property, died; he had left some of his property to his relatives, and the residue, several hundred pounds, to religious institutions. By the statute of Mortmain this bequest became forfeited. Some of the Trustees of the institutions waited as a deputation on J. C. and put him in full possession of the case. The poor man listened attentively, and then said, "I do nothing without consulting my wife." He and his "better half" retired, and after due consideration, he intimated to his visitors that he and his wife perceived that the *law* gave them the property, but that the *gospel* did not, and as they now professed to live by the gospel, they were ready to confirm the intentions of the donor. The gentlemen who had represented the institutions, actuated by the same principles as the honest waterman, suggested that as he was getting old,

and might become unable to work, they should like to know what he had to make up by his labour, in addition to his annuity, to render himself and wife comfortable. He was at first reluctant to mention the amount, expressing his full reliance on divine providence; but on being urged to the statement, he at length yielded. That he who had so nobly acted, might suffer no hazard of privation, the gentlemen undertook to supply him with that amount annually so long as he lived.

In a country like this, we do not perceive the influence of religion on the emotions, as it may be observed where christianity is of recent introduction. It has been strikingly exemplified among the Tahitians, and the natives of other South Sea Islands, converted to christianity. In their heathen state they never forgot a benefit, or forgave an injury; their revenge was implacable, following its victim from Island to Island, till it could revel in his agonies, and exult over his death. When they became converted to christianity, it is said they learnt to live as brethren, and to forgive, as they prayed to be forgiven. "This was signally exemplified," say Missionary historians,* "in the war previously alluded to, (a defensive one to the christian natives,) which was conducted without ferocity, and in which for the first time mercy was shown to the vanquished. The christians conquered by their valour, but they triumphed by their forbearance; neither plunder, nor violence, nor massacre, followed the defeat of their foes; and the latter, astonished at this new thing in the island, were soon induced to submit to such magnanimous conquerors."

It is very striking how the argument derivable from religious responsibility will sometimes avail, in subduing a resisting patient to required treatment. When the writer was a student at one of the principal London hospitals, a man was brought in with an affection of the most perilous nature;† the common means of relief were unavailingly tried, and it was mentioned to the patient that an operation was indispensable: but although the necessity of it was urged upon him, with intimations that delay might lead to mortification, he resolutely refused compliance. On the following day, a consultation of the principal surgeons of the institution was held, and all agreed that there was no alternative, except

* Tyerman and Bennet. † Strangulated Hernia.

very early death, unless the operation were performed. He emphatically said "I will rather die than submit." The surgeons and pupils were leaving the ward, as another surgeon, remarkable for his tact, entered; the case was mentioned to him, and the writer and a few other students accompanied him to the bedside of the patient. He spoke kindly to the man—who said "they want me to have an operation performed, but I had rather die"—"well, well, my good fellow," said the surgeon, "I am very sorry it is necessary, but have you thought what there is after death? there is a judgment, and you must give an account of yourself to God. God has been pleased to give us means to use, and it is our duty to use them; if you refuse to use the means God has given, and which we think may save your life, you are in a measure answerable for your death, and must account to God for this sin, with your other sins." The man appeared much impressed with the thought, and was silent; the surgeon passed on saying, "we will leave you for a few minutes, to consider the subject." On having returned to the bedside, the man said with great eagerness and decision, "I'll submit to anything, sir." The operation was performed and life saved.

In chronic ailments tending to death, nothing is so supporting as religion. It is the great sustainer, the only source of joy and hope, and often of a well-grounded confidence of future and eternal happiness; enabling the dying possessor of present peace, and anticipated felicity, to endure patiently, and to maintain calmness or cheerfulness to the last. Kindness, it is well known, awakens emotions which tend to prolong life under circumstances of exhaustion and excitability, and the good effect on the brain and nervous system is strengthened, where kindness and christianity co-operate.

To endure acute suffering of mind or body with patience, is a high attainment; and by an example or two, we shall show that nothing conduces so greatly to promote it as a sense of the supporting hand of God, realized not by a formal and cold assent, but by genuine conviction.

A delicate lady was suffering from a tumour of the breast, of great magnitude.* When she first consulted the writer, she shrank from all idea of an operation; palliative measures were employed, but disease advanced, strength failed, and

* A case of cysto-sarcoma.

death appeared near. The inherent recoil from death, led the patient now to express her willingness to endure an operation. The husband expressed reluctance to give consent, unless she would submit to the use of ether, but her answer was "I should dread that as much as the operation, for if there is any danger, I cannot endure the thought of having my mind confused." Her friend and minister pressed mesmerism on her, but this she scornfully rejected, adding in reference to both, "I have been accustomed to trust in God, and having now made up my mind to the operation, I shall cast myself on divine support." She did this, and weak and delicate as she was, she endured the removal of a mass, nearly five pounds in weight, with a patience that would have secured great credit for mesmerism, had it been employed. Her recovery was uninterrupted, and she survived the operation five years. On four subsequent occasions the writer had also to remove a return of the disease, but each was comparatively slight. She had the satisfaction of generally enjoying fair health and good spirits, was able to attend her husband through a long and fatal illness, and was at length called to her rest by another form of disease;* that which had presented itself externally having been entirely eradicated.

In cases of extreme and overwhelming grief, from sudden calamity, when some of the machinery of the body stands still, (the secretions being suspended), other parts in dreadful tumult, death seeming inevitable, and perhaps earnestly desired and solicited by the sufferer, the suggested thought of the superintendence of unerring wisdom, of the unceasing benevolence and sympathy of the eternal God, comes like the master-hand put to a machine worked out of its adjustments. There may not be an instant restoration to tranquillity, but there is given resignation to the mind, and calmness to the emotions, by which time is secured for perfect restoration. One well authenticated case is worthy of brief detail.

Mrs. S. was a delicate, intelligent, and pleasing lady; she married satisfactorily, and had become a mother. Their house was too large, and whilst it was undergoing alterations, the husband took lodgings at Clapton, where the parents with their infant enjoyed many an evening walk on the banks of the Lea. The house was nearly completed, and though ready

* Carcinoma internally.

to rejoice in having all their wishes gratified, yet as they returned from the house of God on the sabbath preceding the event about to be mentioned, they were led to converse seriously and affectionately on the precarious tenure of earthly things. On the Tuesday following, (August 11th, 1819,) two of their intimate friends walked from town, to join Mr. S. in a bathe in the Lea. The husband kissed his wife and child, and cheerfully bade them farewell, little suspecting it was the last adieu. Mr. S. was drowned. It is not intended to give the history of that melancholy affair, except as it bore on the lady. She had prepared breakfast for the party, and then placed herself in the window, with her little daughter in her arms, to catch the first glimpse, and give those expressions of welcome which had so often delighted the kind husband and loving father. She sat and watched in eager and long expectation; lively and pleasing hope sank into suspense, and then into painful apprehensions. She had sent messengers, but they did not return with tidings; for the friends had prudently sent for an elder brother from town to make the sad communication. His unexpected appearance, and sad countenance, told the tale. She fell into violent paroxysms of hysteria; for some days life was doubtful; so powerful was the shock to the brain and nervous system, that she shed no tears, the liver secreted no bile, the kidneys ceased to act, and the skin was dry. Scarcely had there been witnessed a case, in which with equal suspension of secretion, life was spared. Her lamentations were severe; the words "widow," "husband," which she often repeated, never failed to rend her wounded heart. But even at this period, her piety steadfastly maintained a struggle, and soon gained an extraordinary ascendance. "Grief" she would say, "struggles with resignation; I have sustained a great loss, but I am sure it is all right." At times she had delightful experience of the consolations of the gospel, and would express herself as having greater discoveries of the mercy of God, than she had ever before known. Recovery was slow, but it is nearly certain that had she been entirely destitute of the hopes and consolations of the gospel, she must have sunk beneath the painful catastrophe. As well as showing the preeminent value of religious faith in such circumstances, the case shows the great importance, on the part of medical men, of being prepared to meet the mental agony of such occurrences.

There was a state of excitement so full of danger, that the introduction of a stranger, even as a minister of religion, was out of the question. With her medical friend she was altogether at home, and combined as her distress of mind and disorder of body were, she could freely discuss every thing with him, and it was in no small degree to her benefit, that he would as freely guide her with respect to the one as the other. Numerous points of deep interest might be traced in the history of this lady, who died some years afterwards of consumption, to which she had inherited a tendency, but the details do not accord with the present object.

The following testimony in favour of religious communication with persons in sickness, on the part of the medical attendant, derives force from the learning and office of the patient, Sir Henry Blosset, Chief Justice of Bengal. His medical attendant relates the following particulars. "During the whole of Saturday, he seemed very anxious to know when I thought he should depart; and once, after inquiring very particularly, I gave him my opinion, when he said, "a few hours then will free me from trouble, and I hope Mr. S. you will never withhold the light of divine truth from your patients; it is the only source of comfort in life and in death; what could I have done without this support; and what the condition of those who live without God, and have no hope in their death! In prosperity I have been too regardless of my eternal concerns: but blessed be God for bringing me to this state."

Nothing could indicate higher benevolence on the part of a medical attendant, than was shown by a venerable and distinguished physician, still living. The circumstance occurred when cholera was prevalent, and the narration bears on the present topic, inasmuch as here was the agent, whilst prescribing for the body, seeking to apply appropriate remedies to the mind and emotions. On a Sunday morning, the physician was required hastily to visit a neighbour who had been seized with the disease. Here the doctor saw a fine athletic man, a merchant, unmarried, in the prime of life, in lodgings, and no friends about him. It seemed probable that he would die within a few hours. When the doctor had prescribed for the disease, it occurred to him that he was the only person who could have the opportunity of directing the sufferer's mind to

* Life of the Rev. T. Thomason.

matters imminently momentous, in a condition like his. He inquired if he had settled his affairs, when the gentleman said he had not, nor had he a friend near, to whom in such an emergency, he could apply. The doctor offered to make his Will, and pen and ink having been brought, he fulfilled this act of prudential kindness, and obtained his signature. When this adjustment of worldly affairs had taken place, and the mind was somewhat disencumbered from this world, the friendly physician added the character of spiritual guide to that of lawyer. He directed the patient's thoughts to things of eternal moment, and urged upon him in kind terms, the importance of preparation for death, as the issue might be unfavourable. After some encouraging conversation, he requested that a prayer book should be brought to him, and from this he offered up such prayers as seemed adapted to the patient's condition. The doctor retired and went to church, often recurring, in devotional thought, to the patient he had left in so dangerous a state; and it occurred to him that, when acting as lawyer, he had omitted to name executors. On departing from the church, he visited the patient, not only to ascertain the result of the means prescribed, but likewise to supply the deficiency in the will. The disease had made great advances, and though the gentleman was able to name his executors, it was with the utmost difficulty he affixed his name. Very soon afterwards he expired.*

Here was an emergency in which, but for the prompt kindness of the physician, temporal affairs of great moment would have been left in perplexity; and a soul might have passed into eternity without one solemn thought of preparation. Some will say it was needless or cruel to awaken anxieties about death, so far as the man's soul was concerned, whilst they

* If there is any truth in revelation, intercessory prayer, sincerely offered, will not be without its answer, although infinite wisdom may not answer precisely in the way hoped for. A medical man, who makes a practice of daily prayer, realizes a beneficial feeling, when in secret he includes his patients within the sphere of thought and devotion. His thanksgiving, when made an instrument of usefulness, and his petition at the footstool of sovereign mercy for the suffering, quicken his interest in his patients, and he enters with additional concern into treatment, and brings all indirect as well as direct means to bear on the respective cases. Nor does he forget the consolation of mourners, or the dejected; or the animating hope for such as expect and fear the season of trial and anxiety.

will commend his having been advised to make a will; most, perhaps, would have said nothing about either will or soul. But some might have said "make your will, sir, it will not increase your danger, but be of good heart, and you will probably soon be better;" this would have buoyed him up with hopes of recovery until the last moment—would have blindfolded him until he dropped into eternity.

This is a point on which much deception is practised, although, with a kind design. It is, however, a remarkable fact, that if the "last will and testament" is not made, everything must be hazarded to secure it; and yet, though it may be well known that the dying person is unprepared for a happy entrance into that world from which there is no return, and in which the condition remains unchanged through eternity, he must not be disturbed about death if the *Will* is made! Medical men, in the haste of their visits, and having it in chief design, to make the sick bed as calm as possible, may have much excuse in this matter, and a family of infidels may be consistent in their silence on the subject: but it is most inconsistent on the part of those who avow their belief in revealed truth, to inspire with false hopes of restoration, the dying relative, whom they profess to love, and in some cases almost to adore; often deluding (unintentionally) onward to perdition.

When the subject can be introduced by some judicious friend, or pious and judicious christian minister, it is much preferable to its introduction by the medical attendant. But neither friends nor ministers are always judicious in a sick chamber, and in a large number of cases, when the communication can be made by the medical man, or those who are necessarily about the sick, it awakens much less agitation, than by the formal introduction of a comparative stranger. In the awful moment, when the dying look about them with agony, or deep solicitude, and when distracted friends can afford no solace, it is exceedingly lamentable if the only person who has free access and confidence, whose words have been listened to, and his looks watched in relation to time, shuns the subject of eternity, drops no balm of spiritual consolation, but hurries from the scene, when his medical services are of no further avail. How desirable that they should take advantage of such seasonable moments, that they may comfort the dying by introducing to them the divine pilot, previously unknown

it may be, who will, on well defined but easy terms, convey the soul to the haven of rest; and that they should at the same time direct the disconsolate to Him, who appoints the afflictions of mankind, who gives the affliction a commission, and is able to convert what seems a curse into a real blessing. But where the christian minister can be admitted without any feeling of dread, his cheerful aspect, his tender sympathy, his holy conversation, his apt reference to revealed truth, and his devout prayers, are sources of indescribable comfort to the suffering.

A person, who during forty years' practice, shall not only have candidly communicated to friends his apprehensions of danger, but has endeavoured that the patient also shall be made acquainted with his peril, may be permitted to express himself somewhat confidently as to the tendency. These communications have required much prudence; every degree of tenderness and caution, compatible with fidelity, has been exercised; and it is not recollected that in a single instance injury was done: but instances in very great number are recollected, in which the mind was greatly soothed by the conversation to which that which was imparted led. Many, though previously silent, had been longing for the introduction of the subject. Still, it must be affirmed, that the season of pain, and weakness, and danger, is not a favourable time to commence religious inquiry; postponement to this season is very dangerous,—it may be a fatal procrastination. Many persons vainly think, that although there may have been entire neglect of duty to God, or only occasional service formally performed, it will suffice if they can but at last put up the publican's petition "God be merciful to me a sinner." But it often happens in such cases, either that in the agitation of the awful moment, the petition is forgotten, or conscience is awakened, and in terror the dying person becomes alive to its insufficiency,—not being associated with genuine penitence: but an obscuring and disabling cloud may come over the mind, or the final seizure may be sudden, and rapid in progress; and under pain and the pressure of other considerations, "the one thing needful" is overlooked.

It has been already shown how beautifully natural and revealed religion associate themselves with the various pursuits of science. It could not now be generally said of men highly cultivated in science, any more than there should be ground for it in

men less enlightened, that they are "like the peasant whose dull attention is raised to God when the storm of winter howls round his hut, and the thunder-cloud darts its bolt on the neighbouring tree, but who sees Him not in the soft showers of spring, and in that diffusive vegetable life which is taken up by every root, ascends every pore, and on every stem forms, by a process at once the most wonderful and beautiful in nature, the fruits upon which millions are to subsist."*

Natural theology is deeply interesting, but it is to the light of revealed truth we are chiefly indebted for our ability to see the divinity in nature. Christianity, as unfolded in the sacred scriptures, and realized in the heart, is a subject of preeminent sublimity, and apart from its bearing on the future and eternal welfare of mankind, is a subject whose interest rises with the progress of investigation. Here, however, it is not referred to theologically, but medical men more than others are deeply interested in that which, in its partial and erroneous application, can take such hold of the sentiments and emotions of mankind as to impair health and reason, or destroy life, but which in its just reception tends incalculably to the preservation of the intellectual and animal functions. The malevolent emotions all tend to our injury—the christian religion thoroughly embraced represses them; the benevolent emotions sustain health, and open to us some of the most exalted pleasures—it develops them. It is true, as already shown, that religion does awaken anxieties, and lead to depressions; but uninterrupted joy,—undisturbed pleasure—is too exciting to our organs in the present imperfect state; health and reason may be endangered by it, and the fear and solicitude which christianity awakens, tend beneficially to dilute the joy. It forbids recklessness, which ruins health as well as property; but it denies to man none of the aspirations after useful science, and it urges him to the most exalted employment of the faculties with which his Maker has endowed him. Its influence is to make what is good, better; and to elicit good out of what is commonly denominated evil. It may be called the true philosopher's stone, for it turns the foulest dross into the purest gold—sorrow into joy, hatred into love.

In allusion to some topics of unprofitable discussion, not

* Rev. Richard Watson.

unknown to the devotees of medical science, a distinguished writer* has remarks well worthy of citation. "A religious man has a happy escape out of all the difficulties of these dark questions; he feels within himself the liberty of his choice; his conscience tells him he is responsible for his actions; the word of God points out a remedy for the evils which encompass him; he applies the remedy to himself in humble thankfulness, for it meets his wants, and is fitted to his capacity; and in the terms of his acceptance into the christian covenant, he finds no condition annexed but the love of God and man."

Although we have disavowed any attempt to write on religion theologically, we are conscious of having been betrayed occasionally out of its medical bearing. Christianity is undoubtedly the greatest of all sciences, and to write upon it well, requires great knowledge, and great wisdom, and much light from the divine Author. Whatever deviations may have occasionally taken place, it has been desired, as much as possible, to adhere to the mental, moral, and physical tendencies. There are, however, some further observations bearing on the medical department of the subject to be made,

Medical men have the power by their knowledge and practice, of influencing the emotions, from the infant's birth to the last scene of life of the venerable man; and they have, as already stated, to give advice on those disturbances which arise from religion, as well as from other causes; so that it often devolves on them not only to alleviate distress, but to serve the cause of christian candour and charity. In suggesting a few additional topics on religion, as it bears on medical studies and practice, and as it urges itself on personal considerations, it must not be supposed that the profession as a body are chargeable with infidelity, or a prevailing neglect of religion. Formerly there may have been some ground for such imputations. Less than half a century ago, anatomical and medical science, as some professors taught it, was liable to the reproach that it favoured a tendency to materialism; and within recollection other sciences also dreaded any identification with religion,—indeed they appeared mutually to dread approximation, but now their friendship appears reciprocal.

Medical science has an almost unlimited range, and all the preliminary studies, and the studies that ought to continue

* Rev. A. Sedgwick.

through life, involve different departments of nature, where the hand of God is ever visible except to the wilfully blind. Information must be drawn from the animal, vegetable, and mineral kingdoms; therefore animal and vegetable life must be deeply studied physiologically. Parts of the mineral kingdom must be investigated, not superficially for a knowledge of external character, or even for antiquity, but chemically. Then there is the atmosphere to be perpetually considered, not merely as to its humidity and temperature, but the effects produced on it by animal and vegetable matters, in their living and decaying states; also meteorologically, to consider the effects of light, electricity, and of chemical rays at particular seasons; and of climate in general. The degree of interest felt in all these subjects, will depend very much on the spirit of the student's investigation. If the aim be simply to acquire what is needful to pass an examination, or merely that which can be turned to a mercenary account, he will be a total stranger to those delights which are experienced by him who rises in his contemplation to the great Architect of nature. In one case the details will be dry, in the other, every step will teem with interest, in developing fresh evidence of wisdom in contrivance and adaptation, and of power in execution, which will enkindle in his mind and heart sentiments and feelings of reverence and delight that richly repay all toil. Every new attainment of natural truth, pursued in this spirit, "will," says Liebig, "enable the mind to recognize in the phenomena of nature, proofs of an infinite wisdom, for the unfathomable profundity of which, language has no expression."

But interesting as these departments of study are, the medical student must come nearer home, for the science is based on human anatomy and physiology; the structure and functions of the different parts of the human body. The intellectual faculties and moral powers must be included within the sphere of investigation, if he who purposes to undertake the responsibilities of health and life, wish to exclude nothing in the constitution of his patient over which he can exert an influence.

Scarcely anything is wanting in the ardour with which organization and function are studied. These subjects are interesting in themselves, and vastly useful; but they have their interest much increased when viewed in relation to those

mental and moral powers whose operations they have to obey and in their bearing on animal propensities, for all are associated.

Everything in these branches of study directs to God, and it is easy to adduce both proof and testimony, that it is this which gives to these pursuits their peculiar animation. Nothing seems more uninteresting or unpromising than a detached human bone. It has been said that "there are sermons in stones;" what is there in a bone? It at first sight may appear only a thing that has length, breadth, and solidity, and that renders a mechanical service. But when the bone awakens thought of the infinitude of that mind which projected it, and of that Almighty Hand that alone could make it; when the reflection seizes the fact that every impression on it has a corresponding impression on the similar bone in every human being, that it is in its form and proportionate size a precise representation of the bone, infinite wisdom made for the like purpose at first; that in those impressions made by the origin or insertion of muscles, and those depressions or openings along or through which nerves or blood-vessels pass, there are not only evidences of design, but of a design so perfect, that in proportion as the knowledge of the anatomist advances, he discovers more clearly the perfect accuracy of the Designer's thought; then it is, that every minute point stirs up emotions that are not only gratifying and elevating, but which even tend to impress the facts of construction and use more permanently on the memory. And when we connect with thoughts of our material frame, the tenant, the immortal soul, struggling for enlarged conceptions, and yet already stretching its powers to an amazing extent, and possessing feelings ordained to bind us together, we become absorbed in the beauty and sublimity of the subject, and are ready to say with Galen, that every lecture on anatomy and physiology, should prove "a hymn of praise to the Creator;" and with a living writer* "the Author of our corporeal frame, is also the Author of our capacity of kindness, and of resentment, of our love and of our wish to be loved;—of all the emotions which bind us to individuals, to our family, and to our kind."

But though natural religion, however interesting, cannot be

* Whewell.

substituted for revealed truth, yet a pious studiousness of nature is an indication for good. It is likewise, as already intimated, a source of the most exalted satisfaction in scientific and other researches when it leads the mind to the eternal source of all intelligence. That so many of the recent discoveries in science, attained by research, have tended greatly to corroborate the truth of the inspired volume, as well as to illustrate some parts of it, is a fact of vast importance.

We have just adduced the proof, as it appears to the writer, that the pleasure of these studies as well as their usefulness, is proportioned to the reference had to religion. Testimony was promised; and the testimony about to be adduced derives great additional force from the fact, that he who offered it, in receiving his conviction in favour of divine truth, had triumphed over previously cherished scepticism. An eminent member of the profession, who, in his writings and oral instructions, had expressed himself disparagingly of the spiritual nature of the human soul, and had spoken deridingly or scornfully of divine revelation, addressed a large assembly of students and practitioners a few years back in terms which would constitute an excellent motto for every youth to adopt on entering the profession. "*The profession is one of the noblest pursuits which could be followed by man, provided it were undertaken with that due respect for morality and religion, which should form its most prominent features.*"*

Hitherto that which has been said on the subject of religion, has related more to what a medical man may effect by it for others, than to what he may ensure for himself. We hope to be excused if we venture to press the subject on the ground of its importance as a personal concern. Personal interest in it will greatly strengthen his influence in guiding others in their religious difficulties. Enough has been said to show that religion is "the one thing needful" to others, why should not the practitioner, seeing it so to others, seek it for himself? In many instances—the number greatly increasing—it is done. There is no immunity for him in the holy scriptures. He is exposed to strong temptations to forgetfulness of God, as the object of religious adoration and worship; but those temptations will afford him no exonerating plea in the day of judgment. He

* Lawrence's Introductory Lecture, 1842.

may, as is general in the profession, much to its honour, have abounded in works of mercy, but commended as they are in the sacred volume, they do not avail, of themselves, for justification in the sight of God. In his researches as to the causes and effects of disease, there is a continual attempt to develop primary causes, not merely to satisfy his own mind, but to answer the interrogatories of his patients, and to give a rationale of the manner in which those causes have operated in producing effects then existing, and likely to bear on effects anticipated. If these researches are habitually conducted without a reference to a great first cause, the mind becoming increasingly estranged from the Deity in his providence, is in greater danger of becoming alienated from Him as the object of worship, than the minds of persons who are not called upon so continually to seek explanations of phenomena of nature, or such phenomena as involve more or less directly the hand of God. In addition to this, little discredit attaches to the medical man if he seldom or never appear among his neighbours in the house of God. Some even appear to dread the inferences that may be drawn by thoughtless neighbours, that frequent attendance in the house appropriated to divine worship, is incompatible with much professional occupation. Rather than incur this suspicion, they neglect the sanctuary, allow their reverence for the divine Being (so dependent on public as well as private worship) to decay, and jeopardize their interest in eternal life. It has, however, often been shown, that by good management, a medical man in full practice can occupy his place in the house of God, twice on the sabbath, with considerable regularity. A man of independent mind would, of course, feel that opinions of neighbours on a procedure so important, was unworthy of a moment's consideration; and unquestionably, when consecration of the sabbath is a matter of principle, and accords with the general conduct of the individual for consistency of character, the tendency is to elevate him in the esteem of all persons whose respect is worthy of being cultivated.

The events a medical man is called daily to witness, are full of admonition to himself. An eloquent writer has forcibly alluded to this fact.* "The scenes constantly before the eyes of medical men," says he, "strip the world of its charms—

* Rev. Robert Hall.

insist on the deceitfulness of pleasure—the unsatisfying nature of riches—the emptiness of grandeur—and the nothingness of merely worldly life.” This is undoubted fact; and should it not have a powerful influence on the minds of intelligent and reflective witnesses? A medical man, as well as witnessing every variety of pain and suffering, in mind and body, has death presenting itself continually to him in every variety of form. He, perhaps, has repeatedly seen the serene departure of the true christian, full of acquiescence, sustained—quietly resigning himself into the hands of God—not unfrequently being filled with joyful anticipations of the “rest that remaineth for the people of God.” At the moment, he honours the grace that can so sustain in the dying hour—and the last expressions of his expiring friend for a time lead him to say, “when my time comes, may I die the death of the righteous, and my last end be like his:”—but the impression wears off.

He sees the blasphemer die—hears his oaths and ribaldry—and though not startled at profaneness in common circumstances, yet the moment of dying he feels is not one in which to indulge in imprecation. The atmosphere of the room is repugnant to him, and he makes a speedy exit—reflects upon the scene as an awful one—perhaps, if familiar with scripture, he may consider it an instance of God having finally withdrawn himself—but this impression also wears off.

There is a third form under which death presents itself, and that is, where there is just enough of religious knowledge and feeling to convince the dying person that to die unprepared, is to make a most unhappy close of life—the conscience is alarmed—and all the world, if possessed, would be given for another month or week of life to adjust concerns of eternal moment. Instances, however, of this kind, and all the varieties under which this awful event presents itself to the profession, too often fail of producing those salutary impressions they are so well adapted and designed to produce. A time may come when conscience, awaking from its slumber, may not only suggest in thundering accusations, that God had not only spoken in the volumes of revelation and nature, but also in the daily recurring incidents of professional life—but in vain.

A medical gentleman, who had devoted much time to the study of anatomy, particularly to what is termed morbid anatomy, remarked, “I can perceive much to admire in nature, but cannot at all comprehend the subject of death. I cannot

see why people should die." Had he studied the Epistles of Paul half as much as he had studied the writings of John Hunter, or even read attentively, 1 Cor. xv. he would have learned the design God had in the removal of mankind by death from time to eternity. This gentleman's case is worthy of remark. It shows the possibility of having the mind unceasingly occupied, through a long succession of years, on subjects directly connected with death without any serious self-application. All his investigations were pursued with such entire thoughtlessness or perversion about the "life to come," that the last enemy overtook him, and led him away without his having apparently had one serious thought that he had a soul worth caring for. But not only was it so, that with the ravages of disease and death continually before the mind, and causes and consequences investigated with great zeal—this gentleman never appeared to realize his own mortality, but he remained a total stranger to that expansion of mind which enables a devotee of science to connect with any one department in which the divine hand is conspicuous, grand conceptions of the varied operation of an infinite mind. It is not denied that benefits may be conferred on mankind by discoveries made in this way, but if these pursuits are conducted with reference to a great first cause, the pleasure of the labourer will be heightened in a tenfold degree, and the results, to science, in all probability, prove more truthful and beneficial. This case is adduced as one of many well known instances of the effect of habitual proximity to the clearest evidences of the precariousness of life—either by some insidiously undermining, or some more open assault—in producing a callousness of feeling as to personal danger and accountability. The case is forcibly admonitory. The man, who regardless of his ease, endeavours to qualify himself for his great responsibilities in the exercise of his profession, is entitled to high eulogium—but let him guard against that narrowness of view that excludes other great topics that may tend to elevate and expand the mind and sanctify the heart.

There is another forcible reason why medical men peculiarly should ponder on their position in relation to death, namely, their liability to contract fevers and other dangerous diseases in their intercourse with the sick. It is true that an acquired habit, and their usual confidence and courage, appear to protect them to a great extent ; but, with every allowance,

their life is surrounded with dangers, and within the last few years, especially during a recent epidemic in Ireland, the deaths of medical men from fevers contracted from their patients, have been very numerous; a circumstance not singular, or adduced for the purpose of special pleading, though there is a special plea in the fact. Professor Caspar, of Berlin, writing on the Probable Duration of Life among Medical Practitioners, shows that mortality is great in comparison with other professions, among medical men. He quotes, as peculiarly applicable to them, the remarks of Jean Paul, in relation to human life in general. "The life of man has often been compared to that of travellers or pilgrims; it seems to me rather to resemble that of an innkeeper who is ever busy about his guests, receiving them and seeing them depart; and who in the occurrence of every interval of unprofitable repose, longs for a fresh bustle, desirous of more work when at rest, and of rest when at work, always hoping for the time to come when quiet and ease will suffer him to enjoy his arm-chair in tranquility; but in general before that time arrives he is gathered to his eternal rest." * *Rest*, it may be—happy indeed if it is—and why should it not be? There is mercy with God for every true penitent and believer in his Son Jesus Christ; but whether it be eternal rest, purity, peace and friendship with God; or eternal condemnation, banishment from the divine presence, and consignment to the place of hypocrites and unbelievers, will depend on what had been the wise preparation, or the unwise neglect, before the messenger of death arrived. One distinguished member of our body, living at no very distant period, is reported to have said, "should it please God that I am sent to hell I shall endeavour to make myself happy there." When Shadrach, Meshach, and Abednego were cast into the furnace heated to seven times above its wonted degree, they, no doubt, felt happy even there; they, by their fidelity to God had secured his gracious promise of deliverance—and one "like the Son of God" was with them in the furnace; therefore the heat could not hurt them, though it slew those who cast the innocent victims of tyranny and idolatry into the intended place of torture and death—but we look in vain for any promise of deliverance for the subject of divine judgment and vengeance. The only safety will be in fleeing from the wrath to come, to the provided refuge.

* Med. Gaz. May 10, 1834.

Before concluding this introduction, we may adduce an example or two to show that high attainment in science is not incompatible with religion; and that religion is not incompatible with the highest professional honour and usefulness.

With respect to that illustrious man Baron Cuvier, we have not had as full details of his religious character as could have been wished. He may, like some other great naturalists, have worshipped God as unfolded in the book of nature, and not as more clearly and savingly unfolding Him and his will in the volume of inspiration—but we hope it was not so. We think we have information enough to justify us in adducing him as a bright example of the maintenance of religious principles in connexion with the most ardent and most successful pursuit of natural science. It bears on the present subject to refer to him as a man presented to us on the pinnacle of scientific honour, whilst exhibiting all those kind and tender, and pious emotions, that some smatterers have thought incompatible with philosophy. This distinguished naturalist may, with much propriety and advantage, be taken as an example by young devotees of science; for he was one of the most perfect specimens of industry and order combined with great candour and humility; and he exemplified a still higher quality in his aim to preserve a constant reference to the Supreme Being. We often look at the eminence attained, till we envy it, but we do not study for imitation the steps which led to it.

A short time before his decease, he had been created a Peer; but he had been President of the Interior during thirteen years. The extent of business he despatched in this office was almost incredible, sometimes examining ten thousand cases in a year. His talent for managing business was remarkable, and his study of nature is said to have been subservient to this. “The study of nature, and the incessant admiration of the order which prevails in her minutest parts, had impressed him with the necessity of establishing and maintaining the same principle in political and social organization.” He appears to have been remarkably accessible and unassuming. As a parent he was very affectionate, and suffered severely in the loss of his children. “In his last lecture,” his biographer says, “he expatiated much on the sublime study of nature—a study, which while it enlightens and strengthens the human mind, ought to preserve it from the deceptive habit of regard-

ing things apart from their relation to each other, and distorting them that they may be subservient to the laws of a system; which ought, in fact, to lead the thoughts incessantly to that Supreme Intelligence who governs, enlightens and vivifies all; who reveals all things, and whom all things reveal." He seemed to be led, by the examination of the visible world, to the precincts of that which is invisible, and the examination of the creature evoked the Creator. He had been educated a Lutheran, and though we have not full particulars of the closing scene of life, it appears that when the hour of death approached, he maintained a seriousness in its prospect, with a calmness of feeling highly becoming his circumstances. It is reported that when he perceived his end approaching, he made all requisite preparations with the calmness of a great mind. He employed his last moments in calming the extreme grief of his wife and friends.

The following account is given of Baron Haller:—

"There are hours of despondency and languor in every man's life, which can neither be prevented nor remedied by the most prosperous worldly circumstances, nor by the greatest exertions of human industry and resource. The healing art, which Baron Haller applied with unequalled success to the diseases of the body, could not, as he experienced in his own person, reach that dissatisfaction with the present, and that awful apprehension of a future state, which will at certain seasons break in upon, and interrupt the course of business and pleasure, and agitate the bosoms of mankind.

"With the torrent of fresh images which were poured into his mind from every new contemplation, were mingled the comforts of religion. Its laws were to him a delightful subject of attention, and a joyful object of hope. He tasted of the fountain of life, where refreshing streams so invigorated his soul, that he beheld undismayed the king of terrors."

And within our own times we have had bright examples of the same kind. The names of John Pearson, and William Hey, and Thomas Bateman, will remain in the recollection of the older practitioners of the present day—and Turner, and Hope, and others, come down to very recent times, and the memoirs that have been written of them bear ample testimony that the full adoption of religious sentiments, and the consistent discharge of religious duty, are not incompatible with the attainment of high professional eminence. They were philo-

sophers in their respective departments of medical science, but their minds were deeply imbued with the wisdom that cometh down from above, and they were well prepared to enter into the kingdom of heaven.

Although we do not in every respect coincide in the sentiments of Dr. Channing, he has given so vivid, so beautiful, and so truthful a description of the dignity, usefulness, and happiness conferred by religion in all the walks of science, and in social life, that we have great pleasure in concluding these introductory details with the citation of it.

“ I wish you to feel that religion, love to God, is in no way at war with our relations and present state. It does not take us out of the world. It is not inconsistent with any of the useful pursuits of life, but unites them with itself, and makes them oblations to God. He who feels the true influence of religion does not relinquish his labour. On the contrary, he becomes more industrious, labours with more cheerfulness, is more contented in his lot, however difficult. Religion furnishes motives which give to existence a dignity and animation such as he was unconscious of before. Neither does he forsake society. On the contrary, his social character is improved. Taught by God's goodness, he looks round on his fellow-beings with new tenderness. A more benignant smile lights up his countenance at sight of human virtue and happiness, a more frequent pain is felt at sight of human guilt and misery. He is more conscientious, more just in his transactions, more faithful in all his relations, milder in his temper, and more active in his charity. Neither does he give up all his enjoyments. His religion cuts off no innocent and healthy stream of pleasure. It heightens pleasure by making it more rational, more pure, more equable, more consistent with all the duties of life. This is the nature and influence of true religion.

“ In one word, religion is designed to refine and improve our whole nature, to make us better in every condition, to awaken all our faculties, to render us active, intelligent, generous, pure, temperate, meek, contented and serene. And it is genuine just so far and no further as these effects are produced. This influence of religion over the whole life is the proper standard by which it should be measured.”

* Dr. Channing, vol. ii. p. 12.

CHAPTER II.

The Material Instruments of Mental and Moral action partially described.

THE HUMAN BODY—Sketch of construction and function, as agents by which, and on which, mind and the emotions act—bones and joints—muscles—nerves—blood-vessels—digestion and nutrition—viscera—heart—lungs—liver—kidneys—caution to the young, especially females—brain—observations.

AT first sight it may seem that the topics of this chapter do not harmonise with the avowed object of the Treatise, but on a little reflection the seeming discrepancy will disappear. The biographer of some very distinguished personage may often, with great advantage, prefix to the personal narrative, a particular description of his habitation and domain, his haunts, his alliances, and the agencies by which his great deeds were accomplished. Here we have a preliminary vastly more important—one that will commend itself at least to the general reader, because no great attention can be given to diversities in the intellectual and moral departments of human history, without some reference to varieties in the corporeal department. Together these diversities and varieties constitute the temperaments, and no wide allusions can be made to them without the employment of terms with which the popular ear is not familiar. But the particulars which follow respecting the structure of the human body are stated, not only to render explanations more intelligible, and to throw some light on the structures with which our faculties and emotions interweave themselves, and by which they act; but to awaken increased interest in studies so well adapted to elevate the mind to the great Creator.

To the professional reader, it will be obvious, that such, to him, familiar particulars, are not adduced for his information: but when the wonders of nature, in any division, are grouped together, and glanced at even but slightly, they will sometimes

awaken sentiments of much deeper interest and reverence than are felt when separate parts are more closely investigated. On one occasion we conducted a plain but intelligent countryman through several of the natural history rooms of the British Museum. On leaving the building he was in a sort of reverie, and was asked what he thought of the collection—his reply was short but striking, “I never saw so much of God before.” A somewhat similar feeling has been experienced on reviewing, as a whole, the structure of the human body. The student of another book—the Bible—has sometimes found that a rapid perusal throughout—as a common book would be read, has led him to perceive wonders in revelation, which he had not discovered by a more close investigation of individual books. Feelings of this kind have led to the hope, that in giving a very brief summary of the constitution of our organic structure—a structure, without doubt, precisely similar to that given to Adam, as God modelled it by his own hand—may not be altogether uninteresting to persons professionally familiar with the body in its structure and functions.

THE HUMAN BODY.—The *Bones* are walls, or fixed parts, which give erectness to the body; some are cylindrical, some flat, some vaulted, some winged, some abounding in projections of varied forms and sizes, others smooth and simple. They vary in size from the long and strong thigh bone, to the orbicular bone of the ear, which is not so large as the smallest pin’s head. The walls of the bones are dense and strong, but the interior of the larger bones is cellular—a design to increase the surface for the attachment of muscles, without lessening strength or increasing weight. In most of the bones perforations will be seen, and are to admit blood-vessels nerves and absorbents for the nutriment and change of the bone itself: but in numerous instances, the bones have holes perforated in them or through them, or channels are grooved in them, for the safe transmission of nerves and vessels—soft parts liable to injury or impeded action, if not protected at a particular part, and the bone is made the defence. Where bones have processes or projections, they are always in the same places, and in corresponding bones they exhibit the same forms; but nothing can be more varied than are the processes of different bones. Take for example the 24 vertebræ, making the spinal column. An anatomist will

decide at once by the processes, whether a detached bone belongs to the loins, back, or neck; but inasmuch as these processes would have interfered with the horizontal movements of the head, the form of the two upper vertebræ totally deviates, in some particulars, from all the rest, and they differ from each other. The upper vertebra is little more than an irregular ring, with a smooth notch in one part to receive a tooth-like process or pivot springing up from the spot of the second vertebra, where, in the other vertebræ, the part called the body is placed. The ring-like vertebra, which is called the atlas, is bound strongly to the base of the cranium, and the revolving movements of the head are accomplished on the pivot of the second vertebra. The bones amount in number to about 248. They have all nearly the same density, with a solitary exception; a part of the temporal bone, within which the organ of hearing is situated, (an organ that on acoustic principles required great denseness,) has a stony hardness, and no accidental circumstances can explain this singularity. The bones have a close investment of strong membrane called periosteum, from which the blood-vessels to nourish the bone proceed. It will be perceived at once that the bones afford remarkable evidence of infinitely wise design.

One particular has been mentioned respecting the organ of hearing, as to the hard bony box within which the curious and complex instrument is contained; but the mode in which the vibration of the drum of the ear is transmitted to an inner membrane, by four small bones, is a most striking point connected with the bones. Four small bones occupy the space between the two membranes, or form the chain of connexion. From their particular forms they are called the hammer, anvil, orbicular bone, and stirrup. The handle of the hammer is attached to the drum of the ear, and the head rests on the anvil; to one leg of the anvil the orbicular bone is bound, and to it the top of the stirrup, whilst the base of the stirrup rests on the membrane spread over the opening leading into those canals and cavities of most singular construction, on which the nerve expands. Nor are the ribs less extraordinary in their construction, and adaptation. Had they resembled the other bones, in being bony throughout, the capability of expanding the chest would have been exceedingly impeded; but by the fact that about one fourth of the length is gristle, the chest has that power of expansion and contraction, which respiration requires.

No right-minded person can examine the progress of the formation of bone without perceiving inscrutable wisdom of purpose regulating the operation by laws. In the early foetal state, the bones are much more separated from each other, than at birth; and at birth some of them much more so than they become soon afterwards. The long bones are first seen without any appearance of the head of the bone, so that the foetal body is altogether flexible. Even at birth the bones of the head are disunited. Could any thing be more beautiful than an arrangement which leaves the bulky head perfectly compressible until birth, and then the process of consolidation gradually advances, but not with a speed that prevents some expansion of brain?

The bones are united to each other by *ligaments* of amazing strength, growing out of the bones, and placed, not at random, as if they were the products of chance growth, but circularly, longitudinally, obliquely, crucially, or just as the exigency presented itself to the most perfect design.

At these articulations, the bones are not placed together naked, for if they were, we should have suffered severe collisions in the joints; but the points of apposition are cased with gristle, evidently with the design to prevent collision, just as a fender is used among shipping, or between railway carriages. These joints are of great variety of form, according to the extent and nature of the motion required. Where very little motion is required, as between the bones of the carpus and tarsus, where the bones lie side by side, the joint does little more than keep them from consolidation. These joints are not the proper joints of the wrist and ankle (though auxiliaries), at which much play was required, and the proper motion of each joint is obtained by a remarkable combination of precision and power. It has been said of Galen, that he was converted from atheism by contemplation of the structure of the ankle joint. The elbow joint is hinge-like, because motion backward and forward was alone required. In the shoulder it is a cup and ball, the cup being shallow, to afford the greatest facility of motion. The hip is also cotyloid, but the cup is much deeper, and the ball much larger, because it has greater weight to sustain, and would be much more liable to dislocation and other accidents than the shoulder; to guard against this liability to accident, the cup and ball here differ in another point from the shoulder. As well as being preserved

in place by a similar ligament, there is growing from the head of the thigh bone into the bottom of the cup, a very strong ligament, quite singular in its position, but precisely adapted to security, without in the smallest degree interfering with motion. In all ages some persons have attempted to disparage the works of God, but everywhere the structure of the joint harmonizes so perfectly with the end to be answered, that the most ingenious mechanician would despair of emendation. But one of the most beautiful provisions remains to be mentioned. The joints are not fewer than 200,—about 30 in each arm—and each furnishes its own lubricating fluid, commonly called joint oil; not having a supply provided once for life, but as waste takes place from absorption, the manufactory continues at work to supply the deficiency!

The Muscles are the moving power, constituting what in animals we call flesh. As in the case of bones, they are of various forms and bulk. Some idea may be formed of their strength when we observe a miller carrying a sack of flour up a ladder. He raises his own body, and the sack of flour, by means of the muscles at the back of the legs alternately. This fact teaches us forcibly the greatness of muscular power; whilst another fact will elucidate the minuteness of the application of muscular movements. In the act of listening we tighten or brace the drum of the ear, by means of a muscle attached to one of the small bones spoken of above; if we expect a painfully loud sound we relax the drum, and this is effected by another muscle adapted to the purpose. Although we are unconscious of these changes, they contribute very largely to our comfort and advantage. If I pick up a stone, I stoop by the relaxation of some muscles, and balance myself by the contraction of others. I grasp the stone by muscular power, and if I throw it from me, the act is effected by a forcible exertion of the muscles of the arm. If a pleasant emotion is enjoyed so as to excite laughter, the impression on the brain is conveyed by the influence of nerves to certain muscles of the face, by which the expression of laughter is produced. If anger or scorn is felt, the same or other muscles are excited to action, for by a very slight variation of the motion the expression of the countenance undergoes a great change. In this way the various emotions may be clearly written on the countenance. This does not always happen, indeed, because by self-command the outward expres-

sion may be restrained; but where this is not done, and where there is no palsy, the voluntary muscles, throughout the body, by a silent and wonderful agency, are obedient to the will.

There is a circumstance, as interesting as it is striking, in relation to these moving parts, which is particularly evident where the muscle is large, as in those muscles forming the calf of the leg. The mass of flesh could not attach itself to the bone of the heel, but the strength of the fleshy part is condensed into a small but very strong cord, denominated a *tendon* or *sinew*. The evidence of design may be illustrated by a fact of daily occurrence. A heavy weight has to be raised, requiring the united strength of forty or fifty men. They cannot all take hold of the ponderous mass, but they attach a chain to it, equal in strength to their united powers, and in that way they can apply their energy with as much effect as if they individually handled the body. This is not only the case with large muscles, but even with muscles of the smallest size—the bundles of fibres have their strength condensed into the tendon wherever it was required—not otherwise. The rule is, that the origin of the muscle is fleshy, and its insertion tendinous—but in some cases both the origin and insertion is tendinous and the middle fleshy—and there are cases, few indeed, where the centre is tendinous and the two extremes fleshy. There are other muscles whose fibres are circular—for instance, round the mouth—and others that act as sphincters, closing orifices, which if left patent would subject us to ceaseless annoyance. The action of these sphincter muscles may be compared to that of a ring of vulcanized caoutchouc remaining in a state of close contraction, until dilatation is required; but, differing in the fact that though the muscle yields readily to natural pressure, it is very impatient of any unnatural forces. It is easy to observe in all this that there was infinite mercy of design as well as wisdom. Had it been otherwise, instead of the human figure being agile and graceful as it is, it would have been cumbrous and unsightly. We should, no doubt, have received different impressions as to sightliness and unsightliness, had it pleased God to form us otherwise; but as things are, how difficult to conceive of a leg or arm of one thickness from top to bottom having any beauty in it! or of a face being otherwise than inexpressive and uninteresting if it merely had muscles to open and shut the eyes, and to open and close the mouth, and

not the great variety on which the different emotions play! How very widely different would have been our comfort, either in private or social life, whilst such extraordinary operations are going on within the body, if a periodicity had not been secured to wastes by those sphincter muscles just alluded to! Without some reflection, we do not perceive the great goodness of the divine Architect in things of minor moment.

A reference has been made to evidence of design in the muscles of the calf of the leg, and the power they are capable of exerting, but this evidence is strengthened when we recollect that the bone of the heel to which the tendon is attached projects two or three inches, so that in raising the body the muscles have the decided advantage of a lever.

Of the voluntary muscles, about five hundred are distinguished by their peculiar and appropriate names.

There are muscles not under the control of the will, and denominated *involuntary muscles*. These are employed in circulating the blood, carrying on respiration, and conducting the digesting food through the alimentary canal. Nothing is more wonderful than the constant and quiet action of these involuntary muscles. In average movements the muscles of the heart contract and dilate upwards of a hundred thousand times in twenty-four hours. In the great majority of persons this work is performed during a long life without any pain. They allow of being occasionally hurried in their action, but if they are habitually excited, either by long continued and severe exertions, or by habitual excess from stimulating drinks, they either enlarge, and injure health, or endanger life from the excessive bulk or action of the heart; or they become enfeebled, and either sink into flabbiness or allow the chambers of the heart to dilate, and in these ways injury to health and danger to life may occur. Then there are the involuntary muscles carrying on respiration by night and day; likewise the muscular coat of the stomach and intestines, giving those gentle movements that facilitate digestion by bringing the aliment into contact with secreted and peculiar fluids at different stages of the process, inducing a sort of vermicular action, by which, as the nutritive matter becomes absorbed, the innutritive is carried onwards preparatory to its expulsion from the body.

Although these involuntary muscles act independently of

the will they are greatly influenced by the passions—as will be seen when these are considered.

The subordination of the voluntary muscles to the will, and the influence of the emotions on them, as recently adverted to, forms the basis of physiognomy. Muscles, often and forcibly used, strengthen, become more distinct, so that persons who do not understand the case physiologically, can usually estimate with considerable accuracy whether the prevailing disposition is placid, happy, or miserable; whether the predominating passion is anger, dissimulation, humility, or pride.

The Nerves.—The terms sensibility and sensitiveness necessarily arise whenever the facts of diversity of natural constitution are under discussion. They relate to that part of the body which feels or causes the sensation denominated feeling, viz. the brain and nervous system. A more full description will be attempted of the brain when some other parts, either allied to it, or having their functions dependent on it, are considered. The brain is the centre, and there are connected with this organ a prodigious number of nervous chords, divided and subdivided until there remains no place which the point of a pin can puncture, without the sense of pain being instantly transmitted to the brain. This is effected by the nerves of sensation; and following up this injury, or any other inflicted on the nerves, we perceive other surprising actions of the nervous system. The intelligence of the injury, as just stated, is carried inwards; if the nature of the injury be such that some action taken on it is desirable or necessary, all may be the work of an instant, but the conception of this is more easy than the illustration. It appears as if a council were held and a decision arrived at, then chords, (nerves of motion,) similar to those which conveyed the homeward-bound intelligence, are employed in an outward-bound commission, and directed by the will, they act on the moving powers, and the injured part is removed from the instrument inflicting pain.

Although this complicated process requires time to describe, and though the successive parts in the process are definable, it is, nevertheless, the work of an instant, and indicates most strikingly the perfection of that agency with which the mind of infinite wisdom has furnished us. The late Mr. Abernethy was accustomed to illustrate the celerity of these actions by a familiar occurrence. A person has burnt his foot, and a pail

of water happens to be near at hand, and in the twinkling of an eye the foot is in the water. Within this short space, not only had intelligence of the injury reached the sensorium, but the nature of the injury had undergone consideration, and a decision had been arrived at that cold water was good in such cases. The nerves of motion had transmitted the purpose of the will to the muscles of the leg, and the foot was placed in the water as already stated, in an instant.

It is generally and justly thought, that pain is an evil, but there are many circumstances under which the sense of pain warns against much greater evils. In paralysis, if there is loss of sensation as well as of motion, local mortification is liable to occur from neglected pressure.*

The nerves are distributed to the viscera with great freedom, and the maintenance of nervous energy in each viscus is indispensable to the maintenance of its functions. It will be seen, hereafter, how mind and the emotions acting through the nervous system influence the peculiar functions of the organs of the body, and in no case is one principal nerve substituted for another. Besides this, the nerves connect the different organs so intimately, that one cannot be much disturbed without others, or all sympathizing and suffering with it. A severe blow on the head frequently produces sickness, owing to the connexion between the brain and stomach by means of nerves. Vexation and grief disturbing the brain occasion a sense of oppression at the pit of the stomach from the same cause. Irritation in the liver or gall-ducts, or in the kidneys, disturbs the action of the heart or stomach. This sympathetic action is not

* Our knowledge of the influence of nerves on muscles has been greatly aided by electricity. The varied results of diversified experiments have very justly been designated "great results from small but remarkable facts," not merely, however, in their relation to nervous and muscular actions, but likewise as to galvanism, for it was accidentally discovered by a very trifling and well-known incident. Frog-soup was prescribed for a Bolognese lady, under a cold, in 1790. Some frogs, skinned by Madame Galvani's cook, were lying on a table, when an electrical machine was discharged at a distance. At the moment the electric spark issued, the muscles contracted strongly, although it did not reach them. The energetic mind of Galvani seized this simple occurrence, and the subject became amplified to an extent not previously known.

Electricity has thrown much light on another office, of essential moment, which the nerves fulfil in the maintenance of the vital functions.

uniform ; for instance, irritation in the liver will, in one person, induce disorder of the stomach, and in another, of the heart or lungs ; often requiring some considerable pains-taking and accuracy of investigation to discriminate between cause and effect.

Reserving for more full notice the brain as the sentient organ, I shall only observe here, that whilst nerves proceed in considerable number from the spinal marrow, there are nine pairs of nerves (ten of some authors,) that proceed direct from the brain. Each of four organs of sense has its particular nerve. There is the nerve of sight, *the optic* ; the nerve of hearing, *the auditory* ; of taste, *the gustatory* ; of smell, *the olfactory* ; the organ of touch is not distinguishable by a single nerve, being the result of a congeries of nerves at the ends of the fingers. It would be just as absurd to suppose that we could taste by the ends of the fingers, or smell by the ears, as that there could be sight by means of any organ except the eye.

There are two pairs of nerves to which,—now that we are touching on sympathy and vital function—a more especial reference must be made. These two pairs are called the *par vagum* and the *sympathetic*. The former nerves deriving their names from the distance to which they go, and the latter from their connecting so many organs.

These very remarkable nerves co-operate in some of their functions, but each has its special office. The *par vagum* on either side, makes exit from the brain and comes into the neck behind the angle of the jaw. Here it has important associates of nerves and blood-vessels, but though entangled, and giving off some branches, it pursues its course down the neck between the carotid artery and jugular vein ; enters the thorax ; travels on behind the root of the lungs, the two converging to the *œsophagus* or gullet, and running on each side of this tube, form a net-work upon it and then unite upon it ; split into many branches ; pierce the diaphragm with it, and ultimately are distributed very largely on the stomach ; and in a less degree on the higher portion of the intestines, the liver and the spleen. But in its course, each sends a branch to the larynx as the organ of voice, branches to the pharynx, where the food is first collected in the act of swallowing ; to the gullet through which the food is conveyed by muscular action to the stomach ; to the air passages, the lungs, and heart. These nerves possess a perceptive faculty in a high degree, and by

this quality control muscular actions; exercise a discriminative function over the air passages, and thus guarding the lungs in some degree from receiving noxious air by the irritation it induces; and the stomach from retaining noxious food or transmitting it into the intestines, its tendency being when such offending matters come into contact with the lining of the stomach to induce such action of the muscular coat that the offending matter shall be ejected. These nerves act in full force on the respiratory organs, and those concerned in the first part of the digestive process. They communicate but slightly with the heart and circulation, because the more powerful actions of this department of our system, might, under great direct communication, disturb the sensorium; and they are withheld, apparently for the same reason, from that part of the alimentary canal, where by the admixture of secretions excrementitious separations begin to take place. How beautiful is here the evidence of adaptation! we shall see this more strikingly, however, when we have considered the sympathetic nerves. Persons when eating, can understand that their food must be felt in the mouth and moved by muscles in the act of mastication, and then they suppose that the act of swallowing is nothing more than the morsel dropping down into the stomach; but it is a much more complicated act, and requires that it should be felt by the nerves in the pharynx; that the muscles of the pharynx should contract upon it, and the muscles of the œsophagus receive it from the pharynx and convey it into the stomach; and yet though so complex as it may appear, one faculty so necessarily acts on another that the end is attained by the most perfect simplicity.

The sympathetic pair of Nerves.—There is something singularly interesting in contemplating these nerves. These nerves though so important, appear to have only an indirect connexion with the brain; their precise origin is so obscure that authors differently describe it. Some say that they arise from the sixth pair of nerves (which are nerves distributed to the abductor muscles of the eye), receiving a branch from the fifth pair: others describe them as independent nerves, each having a ganglion or enlargement a little below the ear, and from which a branch is sent upwards to join the sixth nerve. The ganglia are not mere enlargements of a nerve, for the nerves entering them, or connected with them, are divided into an infinity of ramifications, and become entirely

blended with its substance. If an origin must be given to the sympathetic nerves, it perhaps is most correct to say that each originates in this ganglion and sends a nerve upwards to communicate with the sixth pair; but judging from its peculiar functions and the manner in which different portions can be individualized, we should rather say that it does not originate from any precise point as other nerves do, but "consists" (as a great authority * expresses it), "of a great many centres more or less powerfully or extensively connected together." We must therefore allow that the nerve is compound and has great peculiarity in its composition and distribution. From that point which we may call its origin, it proceeds along the neck into and through the thorax and abdomen to the extremity of the sacrum—the lowest part of the back-bone. Besides the ganglion mentioned, there are two other ganglia in the neck, eleven in the thorax near the heads of the ribs, and similar ganglia are formed throughout the course of the nerve.

Not only does the upper cervical ganglion connect itself with the brain, but by other filaments with the nerves of the orbit and face, the tongue, the pharynx and larynx, and nearly all surrounding parts. It has been observed that no part of the body receives a more intimate connexion with important nerves than the cutaneous nerves of the face and neck: this is supposed to be a provision for the uncontrollable connexion between the mind and the face,—the moral feeling and the action of vessels as it is shown in blushing. The nerve in its course through the neck communicates by its branches with the par vagum, the sub-occipital nerve, and the cervical nerves. Its branches surround the carotid artery. It sends branches to the cardiac plexus, larynx, pulmonary artery and lungs, and the aorta; accompanies the phrenic nerve in its progress to the diaphragm, and joins the thoracic plexuses; as it passes through the thorax, receives the thoracic nerves from the spinal marrow, and at each point of the junction is the little ganglionic enlargement. From three or four of the thoracic ganglia branches are sent, which unite and form the *great Splanchnic* (or *Visceral*) *nerve*, which passes through the diaphragm, enters the abdomen, and forms what is termed the great semi-lunar ganglion. But nature, beautifully provident, and having an important office for this semi-lunar ganglion,

* Swan.



transmits to it some subsidiary branches in another direction, to unite in the ganglion. It is formed by branches of the lumbar nerves as well as of the sympathetics. It is not in fact one ganglion but a cluster of ganglia. From it a mesh of nerves is formed, and is called the solar plexus. The par vagum and the phrenic nerve send branches to it, and it becomes the great source of nerves to the higher viscera of the abdomen.

This plexus is a most wonderful thing, such an intermixture of nervous filaments that although they are in continuity one with another they have been compared to a handful of a sempstress' fine ravellings. In this part it is that anxiety so often excites an uneasy feeling, and it is called the centre of sympathy. But tracing the sympathetic onward, we find it forming ganglia and sending branches to the different viscera, forming a plexus on the aorta and supplying its coats, as well as sending branches to the ligaments of the spine and the integuments. We trace it to the sacrum and pelvis, retaining the same character, forming ganglia and plexuses, and giving off branches to the viscera contained in the pelvis, and to the organs peculiar to both sexes, as well as to the ligaments and cellular tissue. The prolongations of the right and left nerve pass along the inner surface of the sacrum, and from each of the five foramina, on either side of that bone, a nerve emerges that unites with the sympathetic, and at the point of union a ganglion is formed as in the back and loins. Ultimately, the sympathetics unite, and at their point of union a ganglion is formed. Even from this last ganglion filaments proceed, which joining filaments from the fourth, fifth, and sixth sacral nerves, form an intricate plexus to supply parts at the extreme end of the spinal column. Here they unite with nerves that proceed from the spinal marrow to the lower extremities.

Of these sympathetic nerves it has been said "they cannot be considered in any other light than as being formed of the same matter as the brain, as having similar functions and powers, rather co-existing with than dependent on the brain; and the sympathetic nerve may be defined a tract of medullary matter, connecting the head and neck, the viscera of the thorax, abdomen, and pelvis, into one whole.

"The sympathetic pair of nerves are singular in this, that they take no particular origin, but have innumerable origins,

and a universal connexion with the other nerves through all the trunk of the body. Those viscera to which they are distributed, are entirely independent of the will, and have functions to perform too essential to life to be left under its influence. The sympathetic nerves are thus, as it were, a system within themselves, having operations to perform of which the mind is never conscious; whilst the extent of their connexions occasions during disease sympathetic affections not easily scrutinized." * Some of the functions conducted independently of the will, were referred to when speaking of the involuntary muscles; but there are secretions going on, and there is a chemistry at work, elaborating widely different results from the same blood, in different organs, through the agency of these nerves and the peculiar organization of the viscus, and the non-necessity of mental superintendence for these varied purposes is a most merciful exemption. Our voluntary actions add to health and happiness, but had it been needful to be continually watching over vital actions, night and day would have been passed in the charge, and the issue would have been far more frequently disturbed than it now is, because our interference would have involved anxiety which would often disorder products essential to health, which nature quietly effects for us. The evidence of a benignant Creator forces itself on us in all this!

We are often entertained in observing the beautiful mechanism of the spider's web, spread over a large surface, and the network extremely complicated. Yet a touch of the most remote thread transmits intelligence to the concealed spider. The spider, too, can generally distinguish the tremour of wind or that given by the mischievous finger of man, from that induced by the desired captive. This serves to illustrate a mechanical communication by delicate threads, and also the nice discernment of instinct: but it is infinitely below the vital actions and quick sympathies through nerves from head to foot, and between all intermediate parts,—in a greater or less degree according to circumstances.

But although the functions executed by these nerves are carried on quite independently of the will, there is not an organ to which their branches are distributed that does not exert an influence on the mind and passions, or that may not

* See Bell's Anatomy, vol. iv.

be influenced by them ; and if this remark applies generally, it does so with double force to the reproductive organs of the male and female constitutions, in relation to which the reciprocal influence is most obvious. Although means and facilities of investigation have been at hand, and although minds the best adapted for such investigations have been intensely applied to the subject, very much in this, as in every other part of God's works, remains unexplained, yet great advances have been made in the development of its mysteries.

In addition to the brain, and the nerves proceeding from the brain and the ganglia, there is another department of nervous influence observable which has been only recently discovered. This is termed the *reflex system*, a true spinal system distinct from that of the sentient and voluntary nerves. The nerves of this system are called the excito-motary nerves, and their influence is exerted upon the muscles which belong to the entrances and outlets of the animal frame, in other words, on the sphincters, muscles of deglutition, and of respiration.

A study of the nature and functions of these nerves—especially of the sympathetic in its origins and ganglia, as just intimated,—has awakened great interest, and researches in comparative anatomy have thrown much light on these portions of the human body, and everywhere disclose the infinitude of the mind of God. All persons have some notions of the importance of the brain, and many of the community have loose ideas of nerves, and of being nervous, but there are very few who are aware of the ganglia, those little brains,—the “magazines of nervous influence,”—so numerous on one pair of nerves, and so infrequent on others, but in either case so uniform and peculiar. Though it was not intended to give a minute anatomical description of the nerves, this ganglionic system, by which it is probable that nervous power is gained and modified, could not be passed over.

The Heart and Blood-vessels.—Terms will have to be used that relate to the circulation of the blood. Few persons are so uninformed as not to know that the heart is placed on the left side of the chest, that it is composed chiefly of muscles and of fibrous membranes, and has its nutrient blood-vessels and its nerves, that its muscles are in alternate contraction and dilatation, and its valves opening and closing oftener than every second of time, when we are asleep as well as when we are awake, from the first moment of our earthly existence to the last.

The heart is double, one side circulating blood through the lungs for the purpose of its purification and enrichment, and the other distributing the pure and nutritive blood returned to it from the lungs, through the body. The former is called the *lesser* circulation, the latter the *greater*. The impoverished blood returns from its circuit and enters the right auricle, a mostly membranous chamber, but having muscles adequate to its contraction. Just before entering this auricle the blood receives a supply of nutritious matter, the auricle contracts, and the blood passes from it into a more muscular chamber called the ventricle; this also contracts;—blood-valves—perfect flood-gates—close the aperture by which the blood has passed from the auricle to the ventricle, and it necessarily flows out by another opening, the pulmonary artery. Here we find other flood-gates, very different in their construction from those just noticed, and acting in the opposite direction, for whilst those closing the aperture from the auricle to the ventricle forbid return to the auricle, these forbid the blood's return to the ventricle when the artery exerts a contractile power on its contents. In this way the current proceeds in one direction, and no retrogression is allowed until disease has impaired the valves. The blood circulates through the lungs, and in its course expels carbon and imbibes oxygen. This is designated, as mentioned above, the lesser circulation. Renovated by the supply of nutritious matter it had received previously, and by the change undergone in the lungs, the blood returns to the heart, but now to its left side, by four veins entering the left auricle, a chamber resembling in its structure the right. The blood now presents an appearance widely different from that it had on being transmitted from the right side of the heart. It was then of a very dark purple colour, almost black, now its hue is a bright red, it has acquired properties which fit it for the sustentation of the different parts of the body, and for the support of animal heat; likewise that from it may be elaborated, in organs of various structures, those varieties of secretion which it is the peculiar vital function of those organs to produce. This is called the larger circulation, and to accomplish this the blood passes from the left auricle through a free aperture, provided with its valves, into the left ventricle. The ventricle immediately contracts, the flood-gates instantly close the aperture by which the blood entered, and it passes out by a large

vessel, the *aorta*, and this, as in the case of the pulmonary artery, is furnished with valves, so that although contraction takes place in the artery the blood cannot re-enter the heart.

Whilst there is a general symmetry between the two sides of the heart, the two auricles being in great measure membranous and their muscular fibres arranged in a somewhat similar manner, and the two ventricles being composed wholly of muscles, yet there are differences so striking as to mark design. The valves to close the apertures from the auricles, though composed alike of a base of membrane with strong tendinous chords tying the loose edges or apices to the fleshy columns in the cavity of the ventricle, yet are different in shape; the right may be said to have three segments of the valve, and is called tricuspid; the left two, and from an imagined resemblance to a mitre, are called mitral: but neither of these forms would have been applicable to the pulmonary artery, and aorta. Here, three semicircular valves occupy the circumference of each vessel just at its commencement. But let any person cut three papers into the shape mentioned, and endeavour to make a perfect closure of a cylindrical tube, he will perhaps detect two imperfections; first, that whilst there is firmness at the attached base there is insecurity in the floating apex; secondly, that at the points where the apices come together there is a small opening left. Now these apprehended defects are most remarkably obviated by a small projection at the point of each valve, and which projection being much thicker than the rest of the valve, accomplishes the twofold object of completing the closure and giving security. But the most remarkable difference in the two sides of the heart is that the left ventricle, having the heavier duty to perform, has its muscular walls about twice the thickness of the right.

Great and successful achievements in architecture, hydraulics, or in any other division of human skill, excite much admiration, but many persons, who often speak with adulation and eloquence of the ability displayed, seldom or never reflect on the wondrous works within them, except it be when some derangement has arisen. To such persons the following summary may not be uninteresting or unprofitable, inasmuch as it will tend to show what reverence and gratitude are due to Him who made us, and who so long sustains, amidst disturbing causes, harmonious action:—who gives knowledge

to detect errors of working, and directs to means, in ordinary, to re-adjust disordered action. It may also draw respect to the department of human labour that strives, with much anxiety and research, to penetrate these intricacies of nature—to discover and apply those means likely to be most effectual in averting sufferings and dangers to which even slight organic derangements might lead. And those who labour in this department cannot but feel, that whilst employing their highest faculties in this responsible service, it does not derogate from their honour to ask counsel from Him who gives “wisdom to the wise and knowledge to them that know understanding;” whose devices they are endeavouring to comprehend and in whose track of benevolence to man they are humbly aiming to follow.

The heart is not selected because in it the skill of the Divine Architect is peculiarly evinced; for every other organ is as replete with evidence of an infinite mind as that, only the construction and actions do not equally allow of demonstration.

On an average the heart may be said to contract and dilate 75 times in a minute—4500 times every hour. It has been estimated that all the blood of the body passes through the heart about every $2\frac{1}{2}$ minutes—making a total per hour of 94 gallons. Within the same period the four sets of valves or flood-gates mentioned above will have opened and shut an equal number of times with the actions of the heart, and will consequently have made 18,000 movements. But to have a just idea it should be remembered that these four sets comprize eleven individual valves or gates, so that the aggregate movements in a single hour will be 48,500—and all effected without our having the least consciousness. To say nothing of more extended disease it may be remarked, that if a single valve be lacerated or become the seat of disease, whether primary or sympathetic, so as to impair its action, much suffering might ensue, and even life become endangered; and we shall have to show that particular states of mind and moral feeling have an influence on these delicate but important structures.

Immediately on the blood's being transmitted from the left side of the heart into the aorta, there are two arteries to receive the supply to nourish the heart itself, and this having been effected, the waste blood is brought by a vein and poured

into the right auricle with the other venous blood ; and at the termination of this vein we find a little curtain directing the current in a course not to be interfered with by the larger quantity of blood poured in from the *venæ cavæ*, the veins returning blood from the upper and lower parts of the body ; and also protecting the orifice of the vein from the possibility of blood entering it from the auricle ; this little vessel is so situated that the feeble current it delivers glides on with the stream undisturbed. But there is a considerable number of other points in which the precision of design, and the simplicity and power of execution, are most beautifully exemplified.

Should it be asked how is circulation conducted when no respiration takes place before birth?—the answer to this question is most satisfactory. So long as the maternal blood circulates through the infant there is no necessity for oxygenation within its own lungs—the circulation, therefore, for this purpose, is dispensed with—the two auricles have a free opening in their septum—and the two great arteries have a duct of communication between them, so that the two sides of the heart communicate freely, and such functions as growth requires are conducted by a single circulation. No sooner does the infant acquire independent existence, than the progress of obliteration of all the fœtal peculiarities of circulation commences.

Those vessels that carry out blood from the heart are called arteries. The aorta is the root—it speedily sends out branches—and these divide and sub-divide into myriads—some of which are so minute that the eye, unless aided by a powerful lens, cannot discern them. These vessels bear nutriment to every part of the body. And not merely nutriment, but penetrating into the peculiar structure of each organ, that structure, aided by the nerves, effects such changes on the blood that where there is any secretion required, that secretion differs in every organ from any other ; we repeat it, though the same blood flows into all the organs, each organ eliminates a product widely different in its chemical qualities from that of any other organ ; and on the due maintenance of these diversities our health and happiness depend. By various causes some of these processes are easily disturbed. Atmospheric influences are a frequent cause—indiscretion equally so—and the state of mind and of the passions, has, perhaps, as much influence on the chemistry of our organs as either of the other causes.

When the arterial blood has fulfilled its purpose in accomplishing these vital functions, the impoverished blood is collected into veins; these are as ramified and minute as the arteries, but they gradually coalesce until all from the lower part of the body collect in one large vein, the inferior vena cava; and all from the upper part of the body meet in another large vein, the superior vena cava; and these, as already described, pour their blood into the right auricle of the heart for the lesser and renewing circulation.

To that which has been said about the arterial blood supplying secretion under the modifying peculiarities of minute structure and the nerves, there is one very remarkable exception. Though an artery does enter the liver, it appears that it enters for its nutrition and not for secretion; the latter function is performed at the expense of the venous blood of the portal vein, conveyed into that vessel by the veins of the alimentary canal—that blood being more suitable for the secretion of bile than the blood of the artery; and the peculiar structure, and the nerves of the liver, in opposition to the general rule, take this venous blood to effect its secretion instead of the arterial. All this is exceedingly curious and wonderful. Chemistry has made us acquainted with new forms of organic and inorganic substances, and microscopic researches have disclosed structures previously unknown—the pains-taking dissector with patient and close investigation has unravelled intricacies of arrangement by which physiology has been advanced, but a perfect exposition of the processes that are continually going on within every part of the body, without noise or pain, has never yet been attained, and is not likely to be attained, because interesting as it is to explore the results of divine wisdom, every advance only indicates fresh intricacies, showing the immense distance between the highest finite mind and the wisdom of God.

Of the arteries, four to five hundred have names—and though the veins are not honoured to an equal extent with appellations, they are scarcely less numerous; and although the extreme points of both are as minute as has been stated, there are yet finer tubes interposed between the arteries and veins called the capillaries—and even these minute vessels are subject to the action of the heart, and are influenced by the nervous system, and by mind and the emotions. But, as in the case of larger vessels, the

circulation in the capillaries is susceptible of modification from causes within those almost invisible tubes themselves.

Digestion and Nutrition.—The process by which nutriment is furnished to the blood is not less wonderful than the circulation of the blood, and its application in the various assimilating organs. Foods of various kinds after being well masticated and mixed with saliva, are received into the stomach, and when it has been transmitted thither, persons in ordinary health think no more about it. It is, indeed, highly desirable that no undue care should be entertained respecting the meal about to be eaten, or that has been eaten, for in general those who are most nervously solicitous about their food, and are most watchful of the effects of what they have eaten, hinder or frustrate the operations by which the materials eaten are to be rendered food, by the disturbed state of their mind and nervous system. Where positive disease exists, too much circumspection as to aliments cannot be exercised—the anxiety condemned, is that in which a person, really in health, but fastidious, seems to watch for some hidden poison in almost every meal. These unfounded apprehensions alone may, as already stated, impede digestion, convert into poison what was perfectly wholesome, and give rise to varied inconveniences. There is an important process of animal chemistry to be conducted, and it requires an undisturbed and healthy condition of the nervous system, and of the circulation of the blood, and therefore the absence of anxiety about it is highly expedient.

It would be quite out of place to attempt any extended or erudite description of the function in question. It is familiarly known that certain wastes are continually taking place, so that as well as providing for growth in the young, the wastes of all ages have to be provided for. The elements necessary for the support of animal life are few, but they undergo extraordinary combinations and decompositions.

The chief constituents of the animal body are albumen, fibrine, the gelatinous tissues, and caseous matter—but to provide these for the bones, muscles, nerves, and every other solid of the body, and to aid, directly or indirectly, in the secretion of the fluids—for the renewal of energy in parts, and maintenance of fabrics (for we shall shortly see that all are undergoing change) is a most complex affair. It is also the office of the food to aid in the sustentation of animal heat by

the chemical changes which it effects in conjunction with the respiration. The carbon and hydrogen of the food combine with the oxygen inhaled, and by organized agencies the great result is effected. It is evident that essential as respiration is, digested nourishment is equally so—hence where, as in cold climates, most heat is required, most food is taken. Food has also to provide for energy and activity of mind. Our aliments vary to some extent but the variations in the blood, in a state of health, are only slight; yet the results obtained from it, in the variety of our organization, quite independently of our interference, place animal chemistry infinitely beyond anything yet attained by the highest human skill. In illustration of this subject Liebig refers to vegetable physiology. “We know” says he, “that the aliments of all plants are precisely the same, but what a multitude of forms do these assume in the organisms of different plants! The same soil on which we grow grain, beet-root, or potatoes, yields also tobacco and poppies. In grain and potatoes we have starch, in beet-root sugar, in all three a certain amount of compounds containing sulphur and nitrogen; in the poppy a fat oil, and a series of organic bases—containing nitrogen, but not sulphur—which are not found in other families of plants; in tobacco, a volatile oil, containing nitrogen,—possessed of basic or alkaline properties.”

“These substances, so different in composition, are all derived from the same compounds which nature supplies as food to all plants. It is certain that the differences in the nature and composition of these products can only be determined by variations in the organization of the plants which produce them.

“If we suppose that it is from the blood that all the constituents of the animal body are formed, this can only take place in virtue of certain forces, which belong, not to the blood, but to the organs in which the component parts of the blood are employed to produce them.”*

Even during sleep these varied processes are in active operation without disturbing our repose. And though we shall not attempt to explain, even as far as known, the chemical processes by which assimilation is effected in every region of

* Liebig's Researches on the Chemistry of Food, p. 5.

the body, yet the course taken by aliment, on its reception into the stomach, may be briefly adverted to. The first process in nutrition is mastication; after trituration by the teeth and combination with saliva in the mouth, the broken food is conveyed into the stomach. The glands within the stomach secrete a fluid called gastric juice, which is so powerful a chemical agent that if a person is killed or suddenly dies soon after taking food which has excited the secretion, it is capable of destroying the coats of the stomach itself. That the entire food may be subjected to the action of this agent, the mass is gently moved about by the muscles of the stomach. Here we see mechanical and chemical agency concurring, independently of our will; and a failure in either will subject the person to great inconvenience. If from mental or other causes there is deficiency of the gastric juice; or if from over distention of the stomach, the muscular fibres are so extended that they cannot properly exert their functions, digestion is interfered with. Under natural circumstances the aliment is reduced to a semifluid consistence in about three hours, and in this state is denominated chyme.

The chyme passes out of the stomach, at the opposite extremity to that at which the aliment entered. It does not fall out as from gravity through a lower opening, but is gradually conducted there. The outlet affords remarkable evidence of adaptation; in its undilated state it will only admit a small finger, is round and firm, and has the power of contraction and dilatation. The most delicately organized parts of the body yield mildly and readily to any natural excitation, though they may be very sensitive to provocation from unnatural stimuli, and may powerfully resist them; this is the case with the small opening in question—the pylorus. It readily, and imperceptibly to us, allows the chyme to pass, but it will long refuse exit to unprepared matters, as if conscious of the inconvenience or pain they may occasion. When from the indigestible nature of the aliment taken into the stomach, or from its excessive quantity, or disturbances of mind, or any cause retarding the changes required in this first receptacle, the food, instead of being prepared to travel onward ferments and becomes acid, or remains in a too solid form, the pylorus resists its passage, and often after some painful struggles, the coats of the stomach become irritated and the contents are ejected by vomiting; if, however, crude matters do pass the

pylorus, they usually occasion great irritation in the intestines. There are progressive changes to be effected in the food to prepare it for nutriment, and each change must be accomplished in its proper organ. Even milk taken into the stomach must undergo changes corresponding with those of more solid aliments; when sickness occurs soon after milk has been taken into the stomach, persons are often surprised and alarmed at seeing the ejected milk curdled, but this is a natural change in the process of its becoming prepared for nutrition.

When the chyme has passed through the pylorus into the next division of the alimentary canal,—the first portion of the intestines called the duodenum,—it undergoes another chemical process. The duct which brings bile from the liver and that which brings the pancreatic juice from the pancreas, deliver their contents here, and these fluids, with the secretion from the intestinal glands, effect decomposition of the semi-fluid substance: new combinations also occur, so that nutritious matter is elaborated, and the separation of the fecal part commences. Farther preparation for nutrition, and more perfect rejection of dregs takes place as the contents are moved through the canal; the nutritious matter formed here is denominated chyle.

It would appear that absorption of nutritious matter commences as soon as it is formed. Some would appear to find its way into the circulating fluids very directly, in a course which has not been clearly made out; but the special provision for this purpose is in the myriad of absorbents, called from their whiteness—lacteals. These are distributed very copiously on the mucous lining of the intestines; and by their open mouths they suck up the chyle, and the current flows through their minute canals in one direction towards a general receptacle. Here the chyle becomes mixed with the lymph collected by the absorbents from the general body, and from the receptacle arises a duct about the size of a crowquill, by which the combined results of the gatherings of the lacteals and absorbents are conveyed to their destination. This small but important canal called the thoracic duct, arising in the abdomen, steals through an opening in the diaphragm, just where owing to a peculiar construction it cannot be compressed by that muscle, passes upwards along the thoracic vertebræ; and along with the impoverished or venous blood from the upper parts of the body—viz. in the angle formed by the junction of the

subclavian and jugular veins, pours its contents into the venous current.

It is extremely beautiful to trace the course of this little duct; the lacteals and absorbents contributing to supply it, pass through glands for the purpose of having some salutary change effected in the matters that are to nourish us, and thus they pass onward, and as already stated, pour their respective contents into a common receptacle; hence ascends the duct, and instead of entering the heart from below with the contents of the inferior vena cava, where the transit would have been less favourable, and the small current somewhat opposed, it ascends much higher, but well protected, to open into the descending current. Nothing could more strikingly evince fertility of design and power of execution. On minute investigation, it is found that within the short course of the chyle from intestine to the thoracic duct, it has undergone a the considerable chemical change, having gained an increased resemblance to blood, though it varies in some degree according to the aliment that has been eaten. As the emotions have a great influence on the chemistry of the secretions, we cannot doubt they have also on the delicate chemistry by which changes are effected on the raw material from the time it enters the stomach to that of its reception into the thoracic duct.

Absorbents.—Whilst the blood is continually depositing nutritious or new matter, there is another class of agents, (just alluded to,) called absorbents, carrying away what is old or redundant; the bones themselves are continually undergoing this change, as well as every other part of the body; these absorbents therefore exist every where, and in a state of health or whilst healthy action goes on in a part, a precise balance is maintained between the powers of deposition and absorption. These little tubes pass through glands, where the lymph they contain undergoes some changes, the more minute and ultimate vessels unite, as the smaller rivulets into larger streams, and these again unite until they collect in the receptacle already described. The processes specifically belonging to the absorbents, add very greatly to the complexity of the vital functions, and to the very varied operations going on within the body; these absorbents do not merely pervade the internal parts, but are spread through the skin and integuments also. As well as being the organs by which waste is carried off they

not unfrequently supply materials by which life is sustained, even though the body becomes emaciated.

It will occur to the most superficial reflection, that there is a structure which connects the muscles, vessels, nerves, and absorbents, together, and is spread over the surface of the body, though covered by the skin; this substance is cellular, and the cells are occupied with more or less of fatty matter as persons are (in common phraseology), fat or lean; from its structure it is called the cellular membrane. Much nutritious matter is deposited in these cells, and during illness, as the sufferer is deprived of sustaining aliment, the matter laid up in the cellular tissue is absorbed and contributes to the maintenance of life for some time; the wasting that ensues is attributable to the privation of the usual means of keeping up the deposits. This cellular tissue connects together all the membranes of the internal parts of the body, and sometimes, especially if there be indolence or excess in living, becomes loaded with an embarrassing and unsightly quantity of fat; the great accumulation of fat is however not always proportioned to the quantity of food eaten, for many persons exceedingly moderate in this respect, suffer obesity. *

Were it intended to give a full outline of the different component parts of the body, many others must have been adverted to and described, and the description of the structure and office of each, would have furnished abundant reason for wonder and admiration.

The *heart* has been already alluded to as the chief agent in the circulation of the blood; the description there given is very inadequate even as a study of natural theology, but it answers the purpose of showing how it may be affected under emotions.

Then there are the *lungs*, within which a vital change is effected on the blood by the air we respire. On the fulfilment of this function depends in great measure the energy of every other vital function. The vivifying powers of the blood, if not

* The Giantess who died suddenly at Birmingham Oct. 1848, affords an example; she was 30 years of age; weighed 31 stone 11 lbs. she ate moderately, often only a single chop for dinner, and drank water. At the lower part of the abdomen there were six inches of fat in the integuments, the liver was very large, weighing 9 pounds; heart large and flabby; she was 4 feet round the waist, 6 round the bust, 7 and an inch round the hips, and 22 inches round the upper part of the arm.

its vitality, depend on the delicate chemical process by which not only does the oxygen of the atmosphere combine with carbon given out from the impure blood, but some oxygen is actually absorbed into the blood; the colour of the circulating fluid changes from its deep purple to a brilliant red, and having received the elements of nutrition and of animal heat, as just described, becomes fitted for performing its rapid and important circuit through the body, and for effecting all those new combinations to which these pulmonary processes have relation. We may perceive in this, not only the advantage of a construction that secures capaciousness of chest and lungs, but also how important those exercises are which give energy to respiration, and that purity of atmosphere that secures its due proportion of oxygen. Nothing can be more striking than the wisdom manifested in the construction of the heart and lungs, in their relation to each other; the heart double; the weaker side connected with this lesser circulation through the lungs; the delicate tissue of the lungs; the cells into which the air passes and around which the blood-vessels spread themselves without giving out the vital fluid, and yet exhaling and absorbing through delicate partitions, and the blood passing onward into another series of blood-vessels, by which the renovated fluid travels back to the other side of the heart, the stronger side, for the larger circulation: all this is effected without our will, or our having any consciousness of that which was taking place. But if we carry our inquiry further, and trace the various methods by which aeration is effected in different varieties of animals, according to their habits:—land animals, with lungs like ourselves:—amphibious animals, similar, but with greatly enlarged cells:—fishes, with gills; the frog in its tadpole state having gills, but in its metamorphosis from a fish to a reptile the gills disappear, and lungs are developed; in birds, almost the whole body, even the bones, are subservient to respiration: the provision of nature to effect this function in the tribes of animals and insects, is well adapted to excite wonder and admiration in the highest degree. The law is the same but the mode of carrying out is diversified, according to the habits and instincts of different tribes of animal existence.

The *stomach* and *intestinal canal* have been slightly alluded to, but there are several other points relating to the latter, affording evidences of design which cannot be passed over.

In the first place, the enormous length of the intestinal

canal, which is about as long as three times the height of the individual; this is designed for the more perfect conversion of the food into nutriment, and to afford extent of surface for its absorption. The lining membrane is a secreting as well as an absorbing structure, and is much larger than at first sight appears; it is extended by circular folds hanging loose into the cavity, and both absorbent and secreting vessels pervade these folds, as well as every other part of the membrane, extending even into the minute villi or nap; these folds are called *valvulæ conniventes*; so called, because, although hanging into the canal, and thus lessening the calibre to a small degree, they are so yielding and delicate that they allow matters to pass without hindrance.

Having traced through about three fourths of this long canal, we come to a point where even the external form changes, and the calibre increases. In this portion inert matters—the wastes for removal from the body—are principally contained, and between this portion and that which preceded it there is a very perfect valve, allowing matters to pass onward but preventing retrogression. The mechanical description of the various contrivances alluded to, gives no adequate idea of the vital actions by which these arrangements are effected, and the design in them accomplished, at once so simple and yet so efficient. Names are given to different portions of the small intestines, as duodenum, jejunum, and ileum; and then commences the large intestine or colon of which we have just spoken. And between the ileum and colon, the valve just described is placed. The whole of this canal is delicately organized and abounds in glands, but the organization is most complex about the pylorus and the lower valve, and on this account and from the irritation produced by the arrest of matters not duly prepared to pass them, these parts and their vicinity, and that portion where the biliary and pancreatic ducts terminate, are more liable to disease than other portions.

The *liver* is an organ so large and important as to require notice among the viscera. It is indeed the largest of all the abdominal organs. It is composed of lobules;—(acini)—and plexuses of minute biliary ducts; branches of the hepatic arteries and of the portal vein compose the lobule: “the terminal branches of the portal vein compose the exterior of each lobule—the hepatic vein takes its origin in the centre; the capilla-

ries which communicate between these being distributed on the membrane of the secreting cœca."* Unlike the arteries of other secreting organs the office here is mere nutrition, the branches do not merely ramify through the substance, but are seen to ramify freely on the coats of the portal vein, and on the hepatic duct, furnishing materials for the nutrition of both, and to the latter for the secretion of mucus which lubricates their internal coat. There are also distributed through the liver, nerves and absorbents. The peculiar secretion of the liver, bile, is the product not of the arteries, (or of the arteries only in a small degree,) but of the veins. This is elaborated in the lobules, and is conveyed by the small ducts into larger and larger ducts, until they all unite in one canal called the hepatic duct. It was not the design of the great Creator that man should be continually eating, and, on that account, continually digesting, therefore the constant flow of bile was not required. There is, consequently, a receptacle called the gall-bladder, attached to, and partly imbedded in, the liver, into which bile, as prepared, enters, and whence it is poured out at such time, and in such quantity, as is required. This is a beautiful provision, and not less so the method by which it is carried into effect. If we look merely at the position of the ducts we should expect that bile would flow direct from the liver into the intestine—for the duct communicating with the gall-bladder turns off at a rather acute angle. When there is nothing exciting to a flow of bile into the intestine, that portion of the duct nearest to it does not readily admit the bile so that it diverges into the receptacle. When a supply of bile is required, the gall-bladder contracts, bile is sent back by the duct through which it had entered, and when it comes to the point of junction with the hepatic duct, it finds no freedom of passage back to the liver, but a ready one through the portion that previously resisted it; and it flows into the duodenum, not by passing directly through the coats, but slantingly—from above downwards—so that whilst it passes into the intestine, nothing from the intestine can pass into the duct. How justly it was said by the inspired writer, "we are fearfully and wonderfully made!"

But why is it that there should be a deviation from the law

* Carpenter's Phys.

that secretion is effected by the arteries? The question, like many others relating to natural phenomena, it is very difficult to solve. We cannot, however, doubt that bile is essential in the preparation of nutriment, and that the composition required constituents, found alone in the blood of the mesenteric veins—the veins of the intestinal canal. This departure from the ordinary law indicates the Creator's capability of adapting our most minute parts to a designed end. But it is considered not improbable, that the blood of the mesenteric veins, into which matters other than the chyle absorbed by the lacteals enter, undergoes a kind of purification in the liver, before entering the general circulation, and that the separation of the bile effects this.

The *pancreas* (the sweetbread of animals) is an organ that invites attention here because its duct terminates in the duodenum near the biliary duct. It secretes a fluid resembling saliva, but somewhat more concentrated. The saliva mixes itself with the food in mastication, and at other periods flows into the mouth and is swallowed. This provides for the food in the stomach—the first chemical process—and the pancreas supplies a similar ingredient of the process as it further advances. The food having undergone chymification in the stomach, and having passed the pylorus, meets with bile and pancreatic juice to conduct, as already stated, chyfication. The part of the alimentary canal where they terminate—we repeat it—is denominated duodenum.

The *spleen* is an organ appended to one end of the stomach by short blood-vessels of considerable size, and subserving the great function of this receptacle of aliment. Whatever other use it may answer, it seems designed and adapted to increase the supply of blood to the stomach when occasion requires it. It receives a large supply of blood, and from its spongy texture it retains a full quantity; but when the stomach becomes distended by food, and the process of chymification requires an increased supply, the spleen being pressed on by the stomach, and the short vessels communicating with it, probably rendered more free by the coats of the stomach being extended, as a reservoir meets that exigency. Here is a beautiful provision for occasional service, effected by simple and involuntary means.

The *kidneys*, like every other secreting organ, are made up of tubes of all-but infinite minuteness, surrounded by

plexuses of vessels and nerves; but these tubes have their peculiar arrangement, as is the case with every organ: they are organs of waste, and remove from the blood what is no longer necessary, or what, if circulating, would be pernicious. Their structure is exceedingly beautiful. The whole of the secreting surface, involving capsules,* and minute and somewhat tortuous canals, is a great prolongation of duct, in which all the tubes terminate: the blood-vessels ramify on the walls of these tubes. If we make a section of one of these organs lengthways, we observe a very beautiful division into three parts; there is first a cortical, then a tubular, and then a papillar; the cortical is very vascular; the infinitely small tubes proceed thence, collecting together into papillæ or nipple-like processes, which project into a cavity called the pelvis or basin, — and thence proceeds an excretory duct, conveying the secreted fluid into the general receptacle of the secretion of the two kidneys,—the bladder.

These organs, like all others, have their veins, nerves, and absorbents. By their nerves they are brought into sympathy with other organs, so that when a calculous body, however minute, traverses the excretory duct, it often produces excessive disturbance of the stomach, although there may not have been any acute sense of pain. On the contrary, disturbance of mind, anxiety, or nervous irritation, frequently excites the kidneys to excessive action, and occasions great irritability of the bladder.

Tracing the excretory duct to its termination, we perceive another striking evidence of design.—Instead of passing direct through the coats of the bladder it passes obliquely, extending some little distance between the coats, so that they act as a valve; the two ducts enter apart from each other, not far from the neck of the viscus, so that when it contracts to expel its contents, instead of tending to occasion any retrogression of fluid into the ducts, the pressure renders the valve more secure. Dry anatomical detail is unwarrantable where there is such vivid evidence of skill in the construction of valves on plans varied according to exigency.

Then there are the *organs of re-production*, having peculiarities in the case of male and female; the whole of this division of the human frame, is full of wonderful contrivance and adaptation to a great end. The origin and development

* Named after their discoverer, Malpighi.

of new life, and the means provided for its sustentation, before and after birth, are so curious, so wise, so efficient, that the man who on reflection does not see indications of infinite wisdom and mercy, must have a dull understanding and an obdurate heart. As the sexes advance to maturity, these are the organs that have more influence on the mind than any others, and on which the mind exerts an influence of quite a specific nature. In the case of the female, the whole body as well as the mind, sympathizes with these organs in a most extraordinary way, and to secure a healthy state of body, energy of mind, and propriety of moral feeling, unnatural and undue excitements are to be as sedulously avoided,—indeed, more sedulously avoided than the indulgence of that not uncommon capriciousness of appetite that longs for the most pernicious aliment. It has been said, however, in relation to food, that when the proper food has been eaten, the less thought about digesting it the better; so we say with respect to these organs, periodical attentions are requisite, but beyond this, the more the mind wanders from them to objects of useful or enlightening avocations the better.

It should never be forgotten by the young female, that so strongly do mind and body sympathize with the healthy state of this part of her system, that she must endeavour to avoid with the utmost care, such topics of reading, and thought, and conversation, and such articles of diet, or such methods of dress or habits of life as tend to produce morbid excitements; and if any doubts arise to her respecting health, or as to what is prevalent among the most exemplary of her sex, let her ask the opinion and advice of her mother, or aunt, or friend, without shame or fear; and if she cannot confide in a judicious female relation or friend, let her confide in an honest and honourable medical friend, who will delicately and confidentially advise her,—she may rest assured of receiving advice that will be of great value to her, and perhaps save her from weakness and ill health, nervous capriciousness, or what is much worse, mental imbecility. Delicacy is a trait in the character of a young female, so admirable, that in its proper degree, none should be more cultivated; but there is a false shame, not unfrequently induced by lessons on prudery, that leads to much evil in secret. To youths of both sexes chasteness in thought and deportment cannot be too strongly inculcated.

The Brain.—In the hasty exposition that has been given of the nervous system, the brain has been barely mentioned, although that is the direct instrument both of the mind and the emotions. It was reserved for a closing topic of these anatomical details.

Persons who have not studied the subject may get the idea that the brain is a white, homogeneous pulpy mass, just as it appears on the butcher's bench, or as one of the luxuries of the table;—but it is a widely different thing. Whether viewed as a whole, or in its individual parts, it strikingly exhibits contrivance. The uniformity of even its minutest parts intimates to us that all was perfect as it came from the Designer's and Maker's hand. The mode of its protection indicates the importance of the structure protected. There is first the scalp consisting of more dense cellular structure than is found in other parts, and of some muscular fibres.* The bulbs from which the hairs grow increase the density, and the hair affords additional defence to the head. Then comes a dense membrane, the pericranium, attached to the bone, and from which nutrient vessels proceed into the bones; and owing to the blood-vessels, nerves, and absorbents, the adhesion to the bone is so close that it is not easy to strip it off. We now find bone. Those which were eight separate bones in the infant, are now a solid bone, but their divisions are still apparent by sutures formed by the interjunction of blunt tooth-like processes. It is thought that these sutures have something to do in checking the extension of severe injuries. The bones are composed of two tables or layers, connected by a cellular tissue, so that a blow which fractures the outer plate may not extend to the inner. There is the arched form of the bones adapted to lessen the force of a blow, as well as to render the bones very unyielding in proportion to their thinness. At birth, when it is indispensable that the head should yield, the eight bones of which the cranium is composed, are separated from each other by membrane, so that by the edges of the bones overlapping, the head accommodates itself to pressure with safety to the child, and incalculable advantages to the mother. No sooner, however, has birth taken place, and the necessity

* They are these muscular fibres that give us the power of moving the scalp, and by cultivation this power can be augmented to a great degree.

for separate bones in great measure ceased, than the process of ossification of the intervening membranes commences. This process is not completed for several years, for with the growth of the body there was necessity that the brain should be enlarged and developed; and this could not have taken place had the bones become consolidated at once. Besides, during the early years of childhood, there is liability to accidents from the heedlessness of the age, and there are some diseases connected with the excitability of infancy which, though still perilous, are less so from the fact that the bones yield. There is also not so much danger of fracture, and when turgescence of vessels occurs there is less pressure. Thus far allusion is made to external coverings of the brain; before proceeding to the brain itself, some further reasons than its affording evidences of design may be assigned for speaking of it somewhat at length.

Some acquaintance with the complexity and delicacy of the brain may deter from a recklessness of living that often induces disease in the organ. It may also afford caution against those violent emotions that endanger life, either by urging blood to the brain, or by so depressing the circulation that the due supply of the vital fluid is withheld. It will likewise tend to show the importance of not overworking the organ by long continued and intense studies, or overloading it by excessive cares which it is possible to moderate. On the other hand, the tendency will be to show that by moderate and habitual efforts of mind the brain itself becomes invigorated; efforts that at first occasioned pain not only cease to induce pain, but really yield a consciousness of benefit. Persons who well employ their intellectual faculties, gain control and power both in mental exercise, and in regulating the emotions; and they acquire a feeling of healthfulness in the physical frame which otherwise they would not possess. It may be said that the ploughman who never reads, or who is awakened to few thoughts beyond his team, and makes no advances in intellect, is more healthy than even the moderate student; but in that case the comparison is made between a man in his completeness—a creature with mind and matter developed—and a man in whom the brutal part greatly preponderates, the most important part of his nature remaining undeveloped. There are, indeed, instances of persons, even in the humblest occupations, who, though uneducated, subject themselves to intellectual and moral discipline, and their superiority, in all respects, to the

mere labourer, confirms what has been asserted as to the physical advantages of mental culture. There is another point with respect to the intellectual operations that makes it expedient to have special reference to the instruments by which they are carried on. Though we are very far from concurring with the opinions of phrenologists, yet it is unquestionable that headach, excitement in parts of the brain, and sometimes even more severe affections, arise from long-continued and intense concentration of mind on one topic. The relief experienced from changing the object or course of thought, even without cessation of study, would lead to the belief that we have the power of relieving one portion of the brain by calling into action another portion, though we are unconscious of the change of place. The relief experienced may perhaps more correctly be ascribed to decrease of earnestness of attention and effort. Even a superficial examination of the varied and delicate structures of the brain will prevent surprise that persons who have recurred to one subject or pursuit with great pertinacity, or have allowed themselves to dwell greatly on one powerful emotion, often become enfeebled in their nervous system, as well as weakened, if not disabled in mind. "That the brain may be over-wrought by circumstances of another kind is known to medical men. The poor and mean among mankind have the mind over-wrought; and the nervous system exhausted by real calamities, just as the high and educated by their more refined occupation; and thus they often claim an unenviable approximation to them in the character of their diseases." *

We enter upon our remarks in reference to the brain, therefore, with feelings totally different to those we have in relation to any other organ. It is the organ of moral feeling as well as of mind; and on this account might fairly be introduced by preliminary remarks. Some readers will find difficulty in fully understanding the description, but description of everything new to us, requires a little study for comprehension

When the bones of the skull just described are removed, we find that the brain is most carefully enveloped in a very dense and strong fibrous membrane, which is called the *dura mater*. There is then a membranous investment, which is

* Latham.

transparent, full of blood-vessels, though invisible, except from the effects of disease. It exceeds in delicacy the finest spiderweb; yet, wanting a more familiar comparison, it is called the arachnoid membrane. Then there is a third membrane, called pia mater, not so delicate as that just described, and in which blood-vessels are not only visible, but large and crowded, and they beautifully ramify in all directions. Whilst the other two pass over the surface, this dips into all the depressions, and follows all the convolutions, and lines all the cavities; so that we find three membranes, each different from the others, and each having its peculiar function; the outer giving support and protection—the two others secreting moisture, and containing absorbents to take up what is old or redundant.

Although the dura mater has been described as an investment of the whole brain, and by its strength constituting the greatest protection of the mass within the skull, that is not all it does; there are portions shooting out from it obviously designed to give another kind of support. Had the entire mass been supported merely by external investment, it would have been much more liable to concussions than it is. From the dura mater, at the very top of the brain, there descends to a considerable depth a portion by which the upper part of this great organ is divided into halves, which are called the hemispheres of the brain, or cerebrum. It does not cut into the substance, for the other membranes glide entirely over each hemisphere, and from their surface a sufficiency of moisture is secreted to prevent union; so that this descending portion of dura mater is a septum of the hemispheres, and, being somewhat in the form of a sickle, is called the falx. It does not act as a complete septum, for at its lower part, where it is concave, the structures of the hemispheres intermix.

The falx descends perpendicularly; but when we approach the base of the brain we meet with another portion of the dura mater, placed horizontally, and spreading itself like a tent over a portion of brain, about a fourth of the whole, consisting of similar pulpy matter to that of the larger portion just described, although arranged in a different manner. This portion of the brain is called the cerebellum, or little brain; and the process of dura mater, which covers it, is designated tentorium cerebelli; and, as in the case of the hemispheres of the cerebrum, those of the cerebellum are divided, and kept as-

sunder, by a falciform process of the dura mater. Having completed the investment of the brain the membranes proceed into the spinal canal, where they protect that important appendage of the brain—the spinal marrow.

This disposal of the membranes of the brain not only indicates the design of giving steadiness to the organ, and rendering concussions less easy, and disease less frequent; but, as the dura mater is composed of layers, a channel is formed, where the described portions start off from the larger sheet of membrane, and in this channel, partly imbedded in a groove in the bones, the blood returning from the brain, flows into the jugular veins, in its progress to the heart; these sinuses are so uniform, that every surgeon knows precisely from without where they exist. This disposal of the membranes of the brain interests a surgeon professionally, but the subject receives additional interest, when viewed, not only in relation to its end, but likewise as part of that wonderful and beautiful adaptation of means to ends so characteristic of perfect design.

Having removed all the membranes from the exterior of the brain, we observe that it is not a smooth surface, but is made up of convolutions, placed in close apposition, prevented from uniting by pia mater, which, with its numerous blood-vessels, dips into the grooves, and by its humidness prevents union. The sulci or grooves are not very deep, but are so numerous that the real surface of the brain is nearly, if not quite, double what it appears, and in this way there is secured a much wider distribution of blood, as well as a more ready removal of the blood, which having parted with its renovating properties has to be conveyed back to the centre of circulation. Looking now on the surface of the brain we notice particularly the two hemispheres, and each hemisphere has its three lobes—anterior, middle and posterior. Having cut off a slice horizontally, the substance presents two appearances—the outer, the cortical part (the rind,) is of an ash-gray colour, whilst the inner (the larger part,) is white, and called the medullary. The gray nervous matter (the cortical,) is more vascular than the white matter, and it has been thought that the intellectual ability depends on this. Modern discoveries have, indeed, led to the opinion that the function of the white texture is to communicate or transmit impressions, and the gray to receive them, or originate impulses. The

mass of brain is made up of this pulpy structure—a structure which presents the appearance of inert matter: it is, however, fibrous, and its functions, though difficult to explain with precision, are essential to all vital actions, as well as to all the emotions, and all the operations of mind.

Carrying our inquiries a little further we find additional and most striking evidences of design. Though the hemispheres of the cerebrum are apparently divided, yet at the lower part, connexion with each other is secured by pulpy matter, like that of the hemispheres themselves. There is first a long narrow mass called the corpus callosum, and when this is turned back there are seen the two commissures—small round bridges, by which, no doubt, some intercourse of function is carried on. Turning up the larger medullary junction of the hemispheres, the corpus callosum, an aperture is observed on each side, which leads into a chamber in the centre of each hemisphere. These chambers are called ventricles—and, as there are others, these are designated the *lateral* ventricles. These cavities are rather large, and having opened one, the first thing that strikes the eye is that it is lined by the pia mater, and that a congeries of blood-vessels, united by loose membrane, forms a highly vascular substance, denominated choroid plexus. The lining and this plexus secrete the fluid by which the ventricle is lubricated, and union of its sides prevented; and so long as secretion and absorption maintain a relative activity, there is no more fluid than is consistent with ease, health, and reason; but if in consequence of inflammation, or from any other cause, the secretion exceeds absorption in only a small degree, a form of disease occurs which endangers ease, health, reason, and life.

These ventricles are very singular in their form—and ~~have~~ given the idea of a three-horned cavity—hence there are the names of anterior, posterior, and inferior horns. As the cavity proceeds backwards, it makes a turn towards the corresponding ear, and dips a little into the substance, forming the inferior horn; it makes another turn a little towards the centre, but principally running backward, forming the posterior horn. The plexus just described lies on the floor of the ventricle, but extends into the inferior horn. Two distinct bodies are conspicuous in the anterior part of the ventricle, one of a gray colour, the other white. The gray matter of the former enters the substance in streaks—it is therefore

called the corpus striatum (streaked body.) Into the other body that important nerve the optic, the nerve of sight, is traceable, and on that account it is denominated the thalamus nervi optici—the bed or receptacle of the optic nerve. Part of the substance of this optic thalamus passes into another chamber, the third ventricle. When the thalami are held apart, and we look anteriorly into the space below, which is the third ventricle, a small white cord is observable, the anterior commissure, extending across and uniting the medullary matter of one corpus striatum to that of the other. On looking backwards in the third ventricle we perceive another white cord which is the posterior commissure—this unites the medullary matter of the thalami.

In the inferior horn of the lateral ventricle there is a convex substance to which the ancients gave the singular name of hippocampus major, (great sea-horse,) and another in the posterior horn called the hippocampus minor. Inappropriate as these names are, they have helped to serve the purpose of directing attention to the individual parts of the organ, and thus have promoted the discovery of their uses. The two lateral ventricles are separated by a transparent partition or curtain—the septum lucidum—exceedingly thin and delicate. At the bottom of this septum there is a kind of arch, called the fornix, not altogether more than an inch in length. It arises by two pillars called the anterior crura of the fornix, and at its termination are other two pillars called the posterior crura. Between the posterior crura a number of depressed lines are seen, to which the name of psalterium or lyra has been given, from a supposed resemblance to David's harp.

When two cylindrical substances are placed together there is a recession above and below. The thalami of the optic nerves are somewhat of that form, and although they converge they retain their convexity, which leaves a space beneath, and this space is called the third ventricle. This ventricle is lined with a delicate expansion of the pia mater, and which here secretes the fluid requisite to preserve the different parts contained in it, or forming it, from uniting with each other. Immediately behind the posterior commissure, which is here apparent, we meet with a very singular substance; it does not exceed in size that of a large pea, but having somewhat the shape of a fir-apple, it is called the pineal gland. It has peduncles which connect it with the optic thalami. Its struc-

ture is pulpy, and, what is very remarkable, in its centre is found a particle of sandy matter. A little behind, and below this substance, there are four round substances of the size of vetches, and placed together so as to form a square. From their resemblance to each other they are called the corpora quadrigemina—they are so situated as almost to appear designed as a couch for the pineal gland to rest upon.

Anterior to the optic thalami there is a little body not very unlike the pineal gland, but very differently situated. Some very curious projections in the bone, between the orbits, form a cavity thought to resemble a Turkish saddle, and for that reason called the sella turcica. This cavity is lined by the membranes of the brain, and a little substance, perfectly distinct in its nature, and yet communicating with the brain, is placed in this carefully prepared recess. It is called the pituitary gland, from a mistaken idea that the pituita or discharge from the nose proceeded from the brain, and this body, having its position just behind the top of the nose, was supposed to secrete that matter. A delicate funnel-shaped tube of gray substance, leads from the anterior part of the third ventricle to this body in its secure bony lodgement.

We pause here for a moment, having run over some of the principal component parts of the larger portion of the brain—the cerebrum. Anatomically, there are many other points that would have demanded attention, but it has been viewed with an eye rather to natural theology than to anatomy, because it has been our wish to awaken an impression, by details of construction, of the complexity of that organ the Almighty saw occasion to prepare for the operations of mind and moral feeling, as well as for a kind of presiding organ over the physical frame. With all the diversity of parts we have seen that continuity is maintained.

We now proceed to another division, for at this point we arrive at that portion of the dura mater by which the cerebrum is sustained, and the cerebellum protected. But, as already intimated, this tentorium is not a complete septum, although quite sufficiently so to answer the ends just stated. It has an opening in the centre through which the two great divisions of the brain, the cerebrum and cerebellum, have continuity of substance. Not only does the pulpy substance of one part merge itself into that of the other, by two processes, thought to resemble legs from the upper and lower portions, and hence

called *crura cerebri*, and *crura cerebelli*; but the ventricles, even, have communication by ducts, from the two lateral ventricles, through the third ventricle, to a fourth ventricle within the cerebellum, this fourth ventricle being closed by a very delicate valve.

The cerebellum, or little brain, is as its name implies, much smaller than the cerebrum. Like the cerebrum, it is invested by its pia mater, and arachnoid tunic. It is divided into two hemispheres, (or halves,) by a small sickle-shaped process of dura mater. As in the case of the cerebrum the surface is convoluted, but the convolutions are much smaller, and have more recently been called layers. When cut into we perceive as in the cerebrum, medullary and cortical matter, but the arrangement is very different. The white medullary matter, presents an elegant arborescent appearance with the stem and branches very strongly marked: it is called the *arbor vitæ*. This medullary matter appears to proceed from the two prolongations called *crura cerebelli*; large and roundish medullary pillars extending from a third division of the brain, called the *pons Varolii*.* Rising upwards, they radiate and form the resemblance to a tree as just described.

Although the third portion of the brain (the *pons Varolii*.) is very small in proportion to the cerebrum, and small in comparison with the cerebellum, yet it is of very important consideration;—all the parts of the brain seem to concentrate in it. The two great divisions of the brain appear to unite here, by the four large prolongations mentioned above, two of the cerebrum, the *crura cerebri*, round pillars of medullary matter, which ascend and radiate into the substance of the hemispheres; two of the cerebellum as described in the preceding paragraph. To the radiation of the medullary matter through the gray body in the lateral ventricle, has been ascribed the radiated appearance which the round mass here presents. In reference to its own structure, as well as its relation to other parts of the brain, we may say that the *pons Varolii* is composed principally of transverse fibres connecting the hemispheres of the cerebellum; but these fibres are interlaced with numerous longitudinal fibres which connect the *medulla oblongata* (a fourth division of the brain) with the cerebrum, and transverse fibres which connect it with the cerebellum,

* Called also *tuber annulare*, *meso-cephalon*, and *nodus cerebri*.

so that it really is a bridge of intercourse between all the parts, or a tie of connexion to them.

Continuous with the annular protuberance, and the crura of the cerebrum and cerebellum, is the spinal cord. This important process of the brain seems to consist at its commencement, of four bodies, two corpora pyramidalia, bundles of medullary matter that can be traced into the crura cerebelli, and two corpora olivaria. They are compactly united together, and this portion being larger than the rest of the spinal cord, is termed the medulla oblongata. Although the pons Varolii and the medulla oblongata, are small in comparison with the cerebrum and cerebellum, their importance in the subdivision of the cerebral organ is increased by the circumstance, that several of the cerebral nerves are directly traceable to them: the spinal marrow, the source of so many important nerves of sensation and motion proceeds directly from them.

Having turned up the brain so as to get a view of the entire base, a beautiful exhibition of very important parts presents itself. So varied are the parts, that no reflective and unprejudiced mind could possibly contemplate them without perceiving evidence of indubitable contrivance and adaptation. The dura mater remains strongly attached to the bone, the more delicate pia mater and arachnoid still cover the brain. The divisions of the three principal parts, cerebrum, cerebellum, and pons Varolii, arrest notice. There are the different lobes of the cerebrum and its large convolutions—there is the more compact cerebellum and its fine layers, and there is the white mass constituting the pons Varolii.

The method of supplying blood next arrests attention. Anteriorly there are the two internal carotid arteries, having emerged from their tortuous course in the bony canal; then we observe the two vertebral arteries, having risen from their singular course in the neck, straight through the foramina of the five lower vertebræ of the neck, and by a canal more tortuous than that of the carotids through the two upper vertebræ, the dentata and atlas. These two arteries are seen in the inverted position in which we now have the brain, on opposite sides of the medulla oblongata,—they incline towards each other, and near the junction with the pons Varolii the two unite to form the basilar artery; this artery proceeds directly over the pons, and then divides into the two posterior arteries

of the cerebrum. These two sources of supply send off branches into all parts of the brain, but the most remarkable fact is that of branches of the vertebrales uniting with branches of the carotids, immediately on their coming into the brain. Instead of the vertebrales immediately dividing, to supply their portion of the brain, they give off some branches, but the main supply progresses towards the carotids, and when not far from them, branches from each meet and form a circle from which branches proceed towards all parts of the brain. There are other sources of supply of blood, but they chiefly expend themselves on the membranes of the brain; there was not the same necessity here to guard the current by curving the canal, as in those vessels which convey the vital fluid direct into the delicate structure. The largest of these meningeal or membrane arteries, proceed from the internal maxillary arteries, but subordinate twigs proceed from other vessels—the more important has its proper foramen, and is accompanied by a vein returning blood, the others enter through foramina by which nerves emerge.

These arrangements involve a most remarkable evidence of care, that the supply of blood to this organ should, on the one hand, be admitted cautiously, and on the other, not be liable to the evil which would result, if one of the sources were obstructed or cut off.

The next objects that strike the eye, are the pairs of nerves; cord-like or thread-like portions of nervous matter, enveloped in membrane, proceeding from different parts, and having each its peculiar size and form.

The first pair are the olfactory;—the nerves of smell—have a three-fold origin from the anterior lobe of the cerebrum, and are singular in enlarging as they advance from their origin.

The second—the optic;—equally singular in the pair joining after having proceeded singly from the optic thalamus and corpora quadrigemina, and their point of junction and separation are now visible. These nerves are directed to the eyes—expand into the retina—and are exclusively the organ of sight—though folly and absurdity ask you to believe otherwise.

The third—the motores oculorum;—smaller nerves, coming up just in front of the pons Varolii, but traceable to the crura cerebri, nerves for the muscles of the eye.

The fourth—the pathetic;—very delicate nerves, coming

from two of the corpora quadrigemina and valve described by Vieussens,—they are singularly small in the brain, but it would scarcely have been expected that the superior oblique muscle of each eye should have received its nerve direct from the brain, instead of receiving nervous influence from a fibril of some near nerve.

The fifth—trigemini or threefold;—each nerve has a double origin, one joining the crus cerebelli, the other traceable to the floor of the fourth ventricle; they are large roundish nerves, and derive their name from dividing into three important branches. The larger of the two original portions enters a singular ganglion and the other not—the reason for this difference is not ascertained—it is supposed to be a nerve of sensation, and the other a nerve of motion.

The sixth—abducentes;—these nerves are small, and appear to derive their origin between the pons Varolii and medulla oblongata, but they can be traced through the medulla oblongata to a process of the cerebellum; these nerves are distributed to those muscles which draw the eyes externally, or apart from each other.

The seventh—the facial;—are small round nerves, which appear to arise from the sides of the pons Varolii, but, as in most other cases, this appearance is deceptive, for they can be traced through this body towards the floor of the fourth ventricle, dividing into two portions, the one ascending towards the cerebrum, the other descending to the cerebellum; in its course each nerve passes along with the auditory nerve—enters the bony canal to the organ of hearing, and gives branches to the small muscles of the drum of the ear, before it is distributed on the side of the face.

The eighth—the auditory;—are large round nerves, rather soft in texture, which appear to arise from the pons Varolii, but they may be traced running upwards around the root of the process of brain, from the cerebellum to the oblong medulla and the floor of the fourth ventricle,—this nerve enters the internal auditory canal;—divides into minute filaments to supply the labyrinth of the internal ear, as the organ of sense. This nerve and the preceding are frequently described as one pair of nerves, each consisting of the auditory or soft portion, and the facial or hard portion.

The ninth—the glosso-pharyngeal;—appear to arise from the medulla oblongata, exterior to the corpora olivaria, but

they may be traced to the fourth ventricle and the posterior part of the cerebellum.—This nerve is destined, as its name implies, to supply the various parts about the pharynx and tongue.

The tenth—the nervi vagi or pneumo-gastric (lung and stomach nerves, as well as wandering;)—are destined to important functions; they derive their apparent origin from the medulla oblongata, externally to the corpora olivaria adjoining the preceding, but they can be traced to the fourth ventricle and posterior part of the cerebellum. They have a wandering course, as their name implies. They proceed through the cranium, accompany the carotid arteries, pass down the neck into the thorax, travel through this division of the body, perforate the diaphragm, each dividing into branches which freely communicate nervous supply to both extremities of the stomach and its lesser curvature, and sending filaments to those plexuses of nerves which supply the liver, spleen, and contiguous viscera,—but in this long course these nerves send branches to all the important parts near which they pass; all of these cannot even be mentioned. There are filaments to the organ of voice, the larynx; the recurrent to this organ, is too important a vocal nerve to be denominated a filament, it branches off when the nervous stem has descended as low as the clavicle, then turns back, as the name implies, to its destination. There were other branches given off to the larynx previously, but it seemed designed that an organ so distinctive of man, and so dependent on nervous influence, should be provided for in an extraordinary manner. Each vagus nerve sends filaments to the cardiac plexuses to join the great sympathetic nerves of the heart,—to the trachea and œsophagus—several important branches to the anterior and posterior pulmonary plexuses, for different parts of the lungs, accompanying the divisions of the pulmonary artery and vein, and the air tubes. It will at once be apparent, that there is propriety in designating these nerves pneumo-gastric as well as par vagum.—It has already been more fully described as to its function.

*The eleventh—or accessory nerves to the pneumo-gastric;—*singularly enough originate from the posterior origins or fasciculi of the fourth, fifth, sixth, and seventh cervical pairs (within the vertebral theca, or sheath,) each nerve then passes upward into the brain,—receives filaments from the oblong

medulla, and proceeds towards and communicates with the nervus vagus, and has its egress with that nerve. When it has left the cranium it becomes united with the trunk of the vagus nerve and lingual—gives a branch to the pharyngeal plexuses—then enters the sterno-cleido-mastoid muscle, gives, a branch to it, passes through it, and terminates in the trapezius muscle.

The twelfth—the glosso-pharyngeal or lingual nerves;— appear to originate between the corpora olivaria and pyramidalia, but by minute dissection they can be traced into the medulla oblongata, dividing into two portions, the one ascending apparently to join the cerebrum, the other descending to join the cerebellum. These nerves, with branches from the fifth, supply the tongue as the organ of taste.

It may be very difficult to read, and much more difficult to clearly comprehend, what it has been attempted to describe of this most complex and most mysterious organ of mind and sensation. But surely no one can patiently read these few pages without understanding enough to awaken a deep reverence of the infinite wisdom of God, under a full conviction that no particle has been created in vain.

Among other things strikingly indicative of perfect design, the manner in which blood enters is particularized. Though even a captious sceptic may admit that from some cause or other there is uniformity; yet he will be hoping that among the numerous nervous cords that pass out of the brain, it will be discovered that they make their exit through any adjacent opening or crevice—liable to be diverted by accidental forces—just as the fibres of vegetable roots would creep through a perforated vessel, or as snow-drops or crocuses emerge through the apertures of the porcelain hedgehog, within whose earth-filled cavity the bulbs had been planted. But he will be disappointed of his hope. The basis of the cranium presents evidences of design as strikingly as the basis of the brain itself, in the uniformity of its various elevations and depressions, and of the foramina through which the nerves as well as blood-vessels proceed out of the skull. These foramina are not only uniform in position, but they are also uniformly various in form and size, and each particular nerve and blood-vessel proceeds through its proper orifice, so that the anatomist the moment he discovers an opening in the bone, whether round or oval, or a jagged fissure, can with confidence

mention the nerves or blood-vessels, or both, that pass through it; and when he sees projections, depressions, or grooves, he knows precisely what had been attached to the process, what had lodged in the pit, or the groove. So beautifully accurate is the Great Creator in the arrangement of his most complex works!

When the anatomist has done his utmost to develop the structure, and the physiologist to develop the physical functions, they unitedly perceive that there are points in texture and office which the human mind is far from having attained to the knowledge of; and when the psychologist comes in with the highest attainments of intellect, with the greatest powers of mind, aided by treasures laid up in memory, not merely collected from external sources, but elaborated within by thought, reflection, and reasoning—he also will acknowledge what a wonderful organ is the human brain. And far as we may advance in the knowledge of its structure, and certain as we may feel that it is the organ by which the mind acts, yet there is an intricacy about the operations of mind itself, which this knowledge does not aid us in unravelling. Although it is common to ascribe the emotions to the heart, that is only a figure of speech; for all those fine emotions, pleasurable and painful, of which the most philanthropic, most cultivated, most virtuous and godly human being can be susceptible, are cogitations and issues of mind working by that machinery which has been very partially described.

We scarcely now enter into any intelligent society without having the achievements of the electric telegraph made the topic of conversation. The subject is unquestionably full of interest and amusement, but it falls infinitely below the action of the brain and nervous system. In the simple fact of velocity there may be analogy, but in every thing else the analogy fails. A mind acting by means of some human brain may, indeed, carry this great discovery to ends not yet imagined, much less attained; but every new attainment in science or art, tends to raise the mind within which it was conceived and the organ by which it was worked out, to a greater distance from the thing elaborated.

Some phrenologists have thrown much light on the structure, and some on the functions of this presiding organ; but their subdivisions of the brain are much more fanciful than true. They refer the more purely intellectual faculties to the anterior

part of the brain, but it is a striking fact, ascertained in the pursuit of comparative anatomy, that tracing animated beings from those of the more limited instincts to those which are higher, the advance of intellect keeps pace with the progress of structure backwards. Those animals lowest in the scale, have only the anterior lobe; then come those with anterior and middle; and in the highest those with anterior, middle, and posterior lobes. It has therefore been said, with apparent truth, that anatomy refutes the doctrines of the phrenologists.

When life is withdrawn from this beautiful mechanism of the human body, what a change is produced! The transition from life to death may have occurred at a moment when all the actions essential to intelligence, life, and enjoyment, appeared in full vigour. All the varied operations have now ceased, and no human power can restore one of them, or arrest the tendency to decomposition. And whilst viewing with feelings of amazement the now lifeless corpse, a contemplative witness cannot but allow imagination to follow the soul into those scenes, happy or mournful, which the life of the deceased had apparently prepared for. But deeply as the beholder is impressed at the appalling scene—awe-struck as he may be at the ravage death has made—solemnly and fearfully inquisitive as may be the imagination as to the condition of the departed spirit—the event does not often excite any deep convictions in the beholder's mind, that the moment is coming when precisely these changes will occur to himself.

In all communications between a medical man and his patient, it behoves the latter to make no reserves bearing on his disease, and to indulge in no dissimulation. A very judicious and experienced physician,* asserts the importance of knowing what a man is, and how he lives; as by this the physician often arrives at a much better judgment, and a better treatment of his disease.

This reference to the structure of the human body was introduced by an intimation that peculiarities of character, as indicated in the mind and moral feelings, could not be understood without some reference to temperament; and that temperament could not be understood without some reference to those physical peculiarities which exert a modifying agency on different persons. Fondness for the subject may have beguiled us beyond what strict necessity and perfect order demanded.

* Dr. Latham.

CHAPTER III.

Temperament, as Modifying the Mind and Emotions.

DEFINITION—effects of conformation—epochs—relative volume of parts—predispositions—effect of emotions—wet-nurses—advantages of variety—characteristics—sanguineous—choleric—phlegmatic—melancholic—minor divisions—modifying causes.

WHATEVER opinions may be adopted as to the origin of diversities in the human constitution, the fact of their existence is unquestionable, and very important. Two persons exposed to the same accidental circumstances may receive different impressions, and the effects produced in them may be very dissimilar. To the practitioner of medicine the subject has a twofold importance, for besides the share he takes in that which is of general interest, he is influenced in his judgment and treatment of disease, by the knowledge he gains of the modifying tendency of peculiarity of constitution.

These modifying tendencies exist from childhood to old age, though not in an equal degree; they have not only a special importance in relation to disease, but the education of young persons, and their pursuits in life should, in considerable measure, be guided by constitutional tendencies. None can so fully appreciate these tendencies as those persons whose professional studies, and intercourse with mankind in all conditions, open to them sources of information which others do not possess; yet every person should endeavour to know what are his preponderating excellencies and defects, that he may cultivate the one, and repress the other.

In popular language the terms temperament and disposition are often used as if they were equivalent terms. Disposition refers essentially to the state of mind, whilst temperament relates more immediately to the constitution of the body, but involves circumstances by which the mental tendency may be greatly influenced. Temperament refers to a state of the body dependent on the relation one part (one of the organic

systems, the vascular, nervous, or lymphatic for instance,) bears to another; and in connexion with this, certain qualities of mind, so that where there is, or has been no disease, and where the natural tendencies of mind have not been controlled, there exists a correspondency or harmony between the physical and mental constitution.

The ancients could not overlook these diversities of human character, and they were aware how greatly conformation influenced emotions, modes of thinking, and habits. Certain varieties of character are observed at once, others are not so apparent. Stature and figure, and alacrity of movement, are obvious to every eye, but varieties in the muscular strength are not so readily detected. It is not uncommon to attach the idea of strength to mere corpulence, which usually arises from an excessive deposition of fat, whilst some exceedingly meagre persons are possessed of great muscular power. Even the colour of the hair, eyes, and skin, furnishes distinctions, among external marks, which are deserving of some consideration in estimating the physical, mental, and emotional character. Then if we look to the desires, tastes, and pursuits, as well as mental qualities, of even the narrow circle of our acquaintances, we observe differences as marked as if the persons were of different races of beings. Some covet what others contemn. Some pursue with unwearied perseverance, things which others would not retain if put into their possession. Some are ever cheerful, vivacity is seen in all their movements; whilst others are mopish, the dulness of the mind being visible in the slowness of their actions, and their insusceptibility of interest in scenes around them; and between these extremes several shades of character will be discovered.

A remarkable coincidence will often be apparent in the physical constitution, mental and moral qualities, and morbid tendencies; and these analogies show themselves most strikingly about those epochs of life, when peculiar changes take place; and to ascertain temperament all should be studied. It is not enough to observe merely the external form, although from this, some knowledge of character may be obtained. Moderateness of stature, and a uniformity of growth and outline, and an expanded chest, are conditions which oppose themselves to many of the infirmities incident to early life; whilst excessive length of extremities, which is commonly

associated with a narrow chest, is an indication unfriendly to vigorous developments. Here let me observe that as a young female of this construction advances to puberty, she will require great care, and should there be a delay in the change peculiar to the sex, no attempts to hasten it by severe and coercive measures should be adopted. Even should the temporary difficulty be overcome, by what are somewhat rudely designated forcing means, it may be at the expense of serious, if not permanent injury.

In looking at the human figure, a finely developed chest always gives a favourable impression, and an opposite feeling is excited if the chest be narrow. These are differences, however, which though more or less felt by the system generally, yet are not to be considered as causes of full or deficient power, but as indications, with other signs, of the existing state. In seeking a knowledge of temperaments and tendencies, it is not enough to limit attention to external form, nor is it, on the other hand, essential for the common purposes of life, to gain an intimate acquaintance with the structure and functions of the vital organs; but no person should imagine that he has sufficient knowledge on these great subjects, not only to have an opinion, but to practice on that opinion, who does not study with some attention the principal functions on which health and life depend.

For the enjoyment of perfect health the different parts of the body must be in due relation to each other. The solids and fluids may not bear due proportion. In the more athletic persons the muscles swell on their limbs, but in others, especially in females and children, the impression of a muscle is not visible, even when the muscles are put into their more powerful action. This has been explained in the preliminary observations.* In some persons there exists great firmness in the muscles and membranes, in others all is laxity. In some persons there is a disproportioned development of brain, lungs, stomach, heart, liver, or some other part, giving a preponderating character to the body or mind, not, perhaps, so obviously to the eye of the common observer as to that of a medical practitioner, although some disparities will be discernible to the most superficial observation.

It has been questioned whether or not there is sufficient

evidence that the stomach can properly be enumerated among the organs which give a preponderating character. The mental power however, is very dependent on the state of the stomach.* This organ is undoubtedly much influenced by habit. Its undue requirements may have commenced with the injudicious repletions of infancy, or the unwillingness, in after-life, to endure slight inconveniences of hunger; whatever may have been the causes or circumstances involved, there are many persons who seem to live for no other purpose than to transmit food into the stomach; no sooner is one meal swallowed, than both thought and desire are actively contemplating and providing for another. We sometimes find the stomach enormously enlarged; whether it had been a primary formation, and had led to an inordinate desire of food, or whether it had become dilated by the debasing habit of eating and drinking in great excess, it may not in all cases be easy to determine; but in some instances it evidently is either congenital, or undergoes extension from infancy or very early life.

In attempting to form an accurate idea of the natural varieties of the human constitution, it is necessary to take individuals of about the same age. Then, if we meet with individuals in whom the external indications do not correspond with the mind and moral feelings, inquiry should be made as to the existence of any disease, or any disturbing cause in the mind, likely to exert a modifying influence.

Every step in these inquiries evinces the necessity of some anatomical and psychological knowledge, but we do not insist on the necessity for that degree of knowledge of minute anatomy, which is requisite in the treatment of disease. There must, however, be a sufficiency to enable the inquirer to distinguish, in the relative volume and activity of organs, those differences which have relation to the external form and characteristics.

Some knowledge of the harmony which exists between the instruments of mind and body, is also requisite for the purposes in question; it is still more necessary if the investigation

* Very few persons are able to imitate the noble-minded and truly philosophic *Drew*. Such was his mental and moral integrity, that when he had not means of paying for his meal, rather than get into debt he allayed the sense of hunger by tightening his apron-string.

is conducted as auxiliary with the usual means to the detection and treatment of disease. It has been already shown that the study of peculiarities of mind, and those other qualities which indicate tendencies of constitution, is full of general interest and advantage; but to those who have the high responsibility of treating disease it is preeminently important.

We have already remarked, that for the maintenance of perfect health each organ must perform its certain sum of action, and though the body possesses considerable power of self-adjustment, a transient cause, as over-exertion, indiscretion in diet or exposure, noxious inhalation, or a powerful emotion, may produce a derangement which the unaided vital powers cannot adjust. The greater or less facility with which these derangements occur, is greatly dependent on temperament; and so is also the power of spontaneous adjustment. If this be not known, or is overlooked, the habits of an individual, instead of conducing to that happy state of things under which the most perfect health is enjoyed, or the power of self-adjustment preserved, may be tending to loosen the securities of health and comfort, and to shorten the duration of life.

The temperament, or greater predisposition in certain organs to be disturbed in some persons, and others in other persons, often shows itself very manifestly. Two persons apparently in equally good health, may accidentally be exposed to the same proximate cause of disease, but owing to the variety of predisposition, they may be very differently affected. In one it may produce jaundice, from affection of the liver; in the other vertigo; or perturbation in the action of the heart,—one may have the circulation powerfully excited, and the other equally depressed. One person catches cold, and the vital powers are prostrated to the utmost degree; another has the same misfortune, and the usual consequence is fever of an acute or inflammatory type. Other persons are endowed with such vigorous powers, that nothing seems to disturb them, until by a perhaps somewhat presumptuous trial of their impunity, they discover to their cost, that nature even with them has her limits. In the ordinary avocations and circumstances of life, the human body is exposed to so many disturbing causes, that it is scarcely possible to preserve for any very long period, the medium on which the most perfect enjoyment of health depends: but temperaments occasion a variety, both in the tendency to disease and in the form of its occurrence.

Although with all our knowledge of the nervous system, we do not understand the way in which the mind and moral feelings act on different parts of the body, yet that they do act, and that most powerfully, is an established fact; nor is it less certain that the influence is effected more readily in some constitutions than in others, and that the effect differs, consequently this discussion on temperaments is not foreign to the more special object of this inquiry.

It is a curious fact, that the consequences which ensue from the agitations of the mind or disturbances of the emotions vary as they do from other causes. In some cases the involuntary muscles suffer; for instance, the muscular coat of the alimentary canal, in which a painful cramp may be induced, or the sphincter muscle may suffer either spasm or relaxation; sometimes the voluntary muscles become contracted or convulsed. Not unfrequently the liver is the suffering organ, and it may show itself either in an excessive or deficient secretion of bile. In some persons, the organs of respiration are the parts on which the mental agitation falls. In some the heart suffers, its action may be impaired in one case, and in another heightened, and the whole circulation may be disordered, according to the effect on the heart. In some cases, a great temporary increase of vital action takes place, in other cases it is almost suspended. Secretion is sometimes increased, sometimes diminished or suspended. Strong emotions, especially of the finer feelings, occurring to females at periods natural and peculiar to their constitution, not unfrequently arrest secretion;—whilst a similar cause, in a different temperament, may render the secretion profuse. It may be said that the fact of a particular organ becoming affected under severe mental agitation, is attributable solely to a predisposition in the organ itself, and not dependent on constitution;—sometimes it would appear to be the case.

In the selection of a wet-nurse, inquiry should not be limited to the examination of the bosom, but extended so as to ascertain if possible, that she is in disposition not liable to those violent disturbances of the mind, by which the supply for the infant may either fail in quantity, or be rendered pernicious in its quality; for strong emotions have an effect on the blood itself and consequently on the secretions. Irascibility of mind, so frequently accompanies irritability of the nervous system, that the temperament ought to be ascertained

before confiding to a stranger the very important charge of supplying nutriment to an infant. In cases where there is doubt as to the nutritious quality of the milk, the microscope becomes of great value in ascertaining the number and size of the globules.

In relation to Life Insurance, temperament is a subject of great importance. In estimating the value of life, we look not merely at the physical frame and present health, but also to the wear and tear to which the candidate may be subjected from his habits and occupation. But this is not enough; the occupying tenants,—mind and the emotions—must pass under consideration. Habitual vexation, and violent outbreaks of temper, of frequent recurrence, render health and life very precarious; and if a man's frame is not compacted of the firmest material, the probability of sudden disaster, or hastened dilapidation, is much increased. The grindstone though revolving equally, and undergoing uniform pressure and friction, and though it appears to have the same compactness throughout, yet does not always wear equally; some parts are softer and more yielding than others. So, after a while, the human body yields to wear and tear; first, perhaps, very insidiously in some organ of less integrity than the rest; and should irritation be applied within, as well as friction without, the inequality of endurance will more speedily indicate itself. In doubtful cases the medical referee will not fail to inquire into the tendencies to nervous and mental excitability, and where inquiry is not likely to serve his purpose, his practised eye will usually detect the evil, if it has been for some time prevalent.

The physical, as well as the mental and moral history of mankind, tends to show the great wisdom of God in establishing so great a variety of character. Perhaps there are no people less interesting, as a race, than the Chinese, and they are reported to have a remarkable similarity of physical and mental character. "A small eye, flat nose, yellow complexion, want of expression in the whole countenance, certainly bespeak very little beauty. Corpulence in a male, and small feet in a female, are the *ne plus ultra* of ideal perfection in the human form. Not only is there the greatest sameness in the colour of the eye, and the shades of the hair, but the inhabitants of the various provinces differ very little in their whole outward appearance. Nor is this characteristic sameness confined to the body, it extends also to the

mind.”* Constitutional bluntness of feeling, grossness in their enjoyments, and little capacity for mental delight, are ascribed to them in general; but exceptions exist, and it is allowed that, even among them, there are found persons actuated by noble sentiments. These defects in their quality of body and mind, clearly indicate how much less interesting the human race would have been had they all been cast in the same mould. The defects among these vast people are partly ascribable to their rigid system of non-intercourse with other people.

Having received from the hand of the Almighty, intellectual and moral faculties, as talents to be used and accounted for, we have habitually to exercise them, in this our probationary state, not merely for our own gratification and advantage, but in relation to one another. In these sympathies, and reciprocities of kindness and effort, real vigour is gained by those faculties and emotions which ennoble our nature. And it has pleased God to make those sentiments and exertions consistent with a line of conduct which, whilst shedding a most beneficial influence in various ways on the soul, is, likewise, sustaining to the health and vigour of the body.

The temperaments usually admitted are four, viz:—the Sanguineous—the Choleric—the Melancholic—the Phlegmatic. To those who are familiar with the celebrated work of Cabanis, “*Sur l’Homme*,” it will be apparent that a rather free use has been made in the divisions of what he has written; but he adopts a larger number of distinctions than there appears occasion for.

I. The *Sanguineous Temperament*:—is usually characterized by red or light, and flowing hair—blue eyes—and fair ruddy cheeks. The skin soft and delicate—stature often considerable. Sometimes the person is thin as well as tall—slender with long neck and fingers. The chest is expanded. The lungs and heart, and whole sanguiferous system are fully developed; consequently there is a full pulse and free circulation. These circumstances are often associated with large muscles, with great activity of the digestive organs, and with considerable excitability of the nervous system. The solids are full of life and tone, and there is promptitude of action. It is evident, therefore, that it involves a high degree of vital

* Gutzlaff.

energy, and is rather the prevailing temperament in the male sex as they arrive at maturity. It has been supposed that the physical cause of the characteristics of this temperament is found in the chest, in the volume of the heart and lungs. This, although in part allowed, is a too narrow view of the general condition.

With these physical qualities there is an acute and irritable mind, quickly susceptible of strong impressions, with some tendency even to vehemence of passion. With a proneness to be ardent and overbearing, there is generosity and frankness. The mind is not usually brought under good discipline, but is somewhat fickle,—not very profound or powerful. There is lightness and mobility of the affections—high enjoyment of the pleasures of life—and where there has not been good mental culture, a love of notoriety will show itself. Extravagance marks the conversation of the sanguine, so that a body as large as a pea has the magnitude of an egg,—their geese are all swans,—their pains are the most exquisite that can be felt, and the intensity is pleaded in excuse for impatience,—whereas by signs that are all-but unequivocal to a practised eye, it was pain under which persons of another, and more enduring temperament, would have slept without much hinderance.

The diseases to which there is the greatest tendency in this temperament, are sudden attacks of acute affections; the ill consequences of repletion; and tubercular affections, including consumption. The general plethora often attendant on this temperament is favourable to congestions of blood, but owing to the vigour usually possessed, unequal distributions of blood, constituting local congestion, do not so often occur as in other temperaments. When it does occur, there is usually some previously unhealthy state of the affected organ concurring to the effect.

II. *The Choleric or Bilious Temperament*:—the more common external characteristics of this temperament, are black, curling, or crisp hair,—grey or dark eyes,—complexion, reddish brown or swarthy, or sometimes ruddy,—the skin is thick, rough, and hairy,—pulse strong and full,—the figure is firm and thick set. The peculiarity of this temperament, is ascribed to the contents of the abdomen, particularly the liver.

The liver in infancy is uniformly large in proportion to the

other viscera, and it is supposed, in persons of this temperament, to retain a preponderance of its agency on the constitution in after-life, even if it do not retain its preponderance of bulk. From the important functions of the liver, and the extent to which every part of the body sympathizes with its healthy and morbid actions, through the nervous system, we cannot wonder, remembering the influence which physical agents in general exercise on mind and the emotions, that the liver should have the credit of greatly modifying the character of a class of the human family. Unfavourable or unhealthy conditions of it, often produce timidity and depression, whilst full and healthy development, contributes to elevate the vigour of mind and body. If with this full development of the liver, and that of the organs of procreation, the chest is capacious then, to elevated sensations and strong passions, there will be added great energy in the circulation, and much vital heat. In the internal habit of body, the choleric temperament borders on the sanguine, except in the being a greater preponderance of the liver. The liver has so powerful an influence on the organs of nutrition, and on the nervous system in its healthy actions, that with other functions developed at puberty, it contributes to give that new character which at that period exhibits itself, the ideas and affections acquire new features, the joints become firm, and the whole body becomes more vigorous, erect, and pleasing.

The mental character greatly resembles that of the sanguineous temperament, with perhaps less generosity, less ardour, and less ambition.—The temper is hasty,—provocable on small occasions, and with ready susceptibility of impressions, there is great changeableness. The sensations are more acute in persons of this temperament than in those of any other. In opinions and affections there is peremptoriness, with inconstancy; and frequently great restlessness.

The diseases to which there is the greatest tendency in this temperament, are those of the liver, heart, arteries, and lungs. The organ first named has a tendency to disordered function and to organic lesion, not only from causes of undue action within itself, but also from the sympathies of which it is very susceptible. The excitability of the nervous system, the disturbances in the circulating system, and the frequent outbreaks of sentiment or passion, have great effect in the production of congestion or inflammation in this large

organ. All powerful emotions too greatly interfere with the secretions of the liver, inducing either excess or deficiency, so that these persons make common complaint of being very bilious. The heart and blood-vessels suffer in this temperament from all the causes tending to produce active hypertrophy, and the lungs will inevitably be involved in the same pernicious influence, from the circulation of too much blood and the hurried respiration. In many respects they resemble the affections of the sanguineous temperament, but the attacks of acute disease are more obstinate. There is not an equal tendency to consumption.

III. *The Phlegmatic or Lymphatic Temperament*, sometimes called the *Inert Temperament*:—the hair is usually pale, sandy, auburn, or whitish, but occasionally black; it may indeed present any shade of colour. The eyes are most frequently light grey—the skin pallid, with very little hair growing from it. Weakness of body, and deficiency of red blood are often associated with black hair and dark skin, in persons of this temperament, especially in large cities. The blood-vessels are small, and the pulse weak. The secretions are scanty except from the mucous membranes. In many examples, we find little sensitiveness of the nervous system, and much indisposition to muscular activity; in other cases the sensitiveness is excessive—not in healthy force, but morbid irritability. Even with capaciousness of chest, and full development of lungs, the power of circulation and degree of animal heat are inconsiderable. There is often a great tendency to deposition of fat, even to unwieldiness; the body is soft and flabby, though it may possess some strength. It has been stated that children very commonly manifest this temperament, but where there is the germ of another temperament, and no controlling discipline employed, the germ expands as childhood advances,—so that although a succession of infants in one family may have much resemblance, the children as they progress, may evince great unlikeness. At adult age, instances of the phlegmatic temperament are most frequent among women, whose constitution undergoes less change between childhood and maturity than that of men. In men, as they proceed to maturity, their peculiarity of constitution evinces itself, but females mostly retain the characteristics of the lymphatic temperament. They are more nervous than men, and have not equal predominance of the gastric

function. Their more gentle education, their recreations, and employments, being less varied, less rugged, and less natural than those of boys and men, they retain more of the sensations of early life, and their movements are less energetic. In some cases, in spite of all restraints on natural development, marked features of the sanguine temperament show themselves among ladies—but at present, with much that is commendable in the emulation for mental culture, and giving them credit for their delight and taste in fancy works and other sedentary employments, there is little scope for regular hours of thorough activity that might give omens for improvement in their physical constitution.

The mental character of this temperament, is not as feeble and inactive as the corporeal character,—on the contrary, there is often much in it that is deeply interesting. If the brain and nervous system are well developed, persons of this class possess as great energy of the intellectual faculties as those of the most robust constitutions; but bodily strength is often wanting to enable them to turn these faculties to the most useful account. Intellectual labour exhausts them, and the powerful emotions impair the equilibrium of functions to such a degree, that persons of this temperament become greatly distressed if they yield to them, or to any powerful excitement. Indulgence of the passions heightens irritability. The physical constitution being more liable to variations than under other temperaments, there is a greater variety of mental character. Most of the individuals are strangers to the inquietude common with the choleric, and have not the brilliancy, vivacity, and flow of ideas of the sanguine:—they feel, think, and act slowly, but their prevailing disposition is sweet and tranquil.

In illustration of this variety of mental character we remark, that sometimes there is the capability of fixed and intense thought; and though, as we have said, there is generally dulness of sensibility and sweetness of disposition, there are not a few in whom sensitiveness has great preponderance, and the temper is very irascible and capricious. In many persons of this temperament, the habit of exaggerating pleasures and pains, is very striking, and not a few habitually try “to move your pity by a whining tale.” It has been said, that persons of this class are more prone to superstition, avarice, and cowardice, than persons of an opposite temperament. But mental blind-

ness, as well as vice, will too frequently be found with any constitution of body.

The diseases to which there is tendency in this temperament, present considerable variety. Whether chronic or acute, they are all marked as diseases of deficient power. Of the chronic ailments, there are congestions, dropsies, ulcerations; and where there is excitement with debility, the tendencies involve that great variety of affections denominated nervous. Nothing would be more erroneous than the supposition that persons who are bulky are necessarily robust. The accumulation of fat sometimes arises from inactivity. Food may be taken in full quantity, and may be digested, and the person may appear to enjoy a fair share of health, and yet the muscles may be very small and flaccid, and the heart and whole arterial system may partake of this deficiency of tone, and the capability for muscular efforts may be very imperfect. Other involuntary muscles than those of the heart, share of the same condition. The heart's action is feeble, and easily disturbed. Where there are large deposits of fatty matter in the cellular structure of the integument, whether from inactivity of the person, or inactivity of the absorbents, it is likely to accumulate in the cellular tissue about some of the vital organs. The heart sometimes becomes loaded with fat, and its functions much interfered with. The capacity of the chest may be lessened by the quantity of adipose substance deposited between the under surface of the ribs and the lining pleura; and also in the mediastinum, a part in the chest beneath the breast-bone. There is not unfrequently a large deposit within the tissue of the mesentery and of the omentum, and this will not only render the abdomen tumid, but interfere with respiration, and with the peristaltic movements of the alimentary canal; so that it becomes a matter of vital moment to counteract this tendency to accumulation of fat as much as possible. But corpulence is not an essential characteristic of the temperament. In many persons of this temperament, the body is meagre; there is deficiency of appetite, and feebleness of digestion and of assimilation. From this cause there is a deficiency of red blood, and consequently great pallidness of countenance. This is frequently observed among the residents of cities, and involves in it, wherever found, not only general weakness, but extreme liability to disturbance in the circula-

tion of blood, and derangements in the balance of functions essential to life. The diseases arising from this state of constitution are multiform, but all have that one great characteristic, *debility*. There may be deficient or excessive excitability; but the debility may be as real in one case as the other,—and those invigorating measures, which in the one form elevate the excitability, will in the other lessen it, by imparting true nervous energy. The debility may not be so extreme that the person is incapable of active duties. If disease invade, even if it be of an inflammatory kind, it will not be incompatible with efficiency of medical action to bear in mind that a much smaller measure of active treatment will tell on a constitution of this kind, than would tell on persons of the sanguine or choleric temperaments; and that when the powers are depressed by disease, or its required treatment, there is less elasticity than in more robust habits.

There is much tendency to affections of the lymphatic system, involving glandular affections; and if those of the mesentery become enlarged or the seat of scrofulous deposit, a very formidable affection has arisen.—In this case, although much food is taken and digested, the nutritive matter is stopped, in its progress in the lacteals, by this affection of the glands.—All parts of the body become emaciated,—even the bones become rickety—and if the disease be not removed, the sufferer, after pining long, dies of starvation.

Much allowance should always be made for irritability of temper in children, where there is great irritability of constitution; and if it is more than usual, the state of the head should be very closely watched, for this often is one of the earliest signs of that sub-acute inflammatory condition, which ends in convulsions, or hydrocephalus.

At more advanced age, an ardent and emulous young person, excitable but weak, often brings on congestion, or sub-acute inflammation of brain from intenseness of application. At this moment, the uninterred remains of a very promising youth, intensely exerting himself to obtain college prizes, utter the language of caution against undue mental efforts, where excitement is not fully balanced by imperturbable power. In the case before us the brain suffered,—typhus fever ensued, and early delirium forbid those sweet solaces which a widowed mother would have had, could her kind

assiduities have been recognised by her much loved and affectionate son. The development of true nervous energy often induces diminution of irritability, and, on the other hand, great irritability generally implies deficiency of nervous energy. In children especially, where this temperament predominates, there is a great tendency to deficiency in the action of the liver, and much irritability arises out of this state. Great care must be taken that the constitution is not injured by too powerful excitants of the liver. Measures very lightly exciting, invigorating diet and good air, will usually be the best restoratives. As children advance to puberty, the functions of the liver become more vigorous, and the nervous energy is more developed, provided nature is not hampered by indiscretion in diet, over sedulousness in studies, or sedentary occupations.

If the biliary secretion is deficient, there will be impaired digestion, and the secretion peculiar to the female, will probably be late in its appearance, deficient in quantity, and irregular as to its recurrence. Under these circumstances, the first years of puberty will be passed in great enervation. The circulation is feeble, but the pulse may be very quick, and owing to the imperfect state of the assimilating powers, there will be a great deficiency of red blood. Great inertness usually attends this chlorotic condition. The brain and nervous system will be oppressed, and headaches occur, usually about the temples or forehead, not unfrequently intense in degree, with extreme depression of spirits. Because these headaches are so intense, and are attended with oppression of head and vertigo, and because the pulse is very quick, leeches are not unfrequently resorted to—but every one of these symptoms arises from deficiency of the vital flood—and the loss of blood, however small the quantity, is a great evil. Not unfrequently, local leeching is employed to bring about delayed secretion, from the mistaken idea that the want of health and energy depends upon that cause; but time and sustaining means in diet and medicine—good air, often changed—exercise, especially on horseback—and a happy regulation of mind, usually impart health, when natural functions will become established.

A young lady in her twentieth year had never experienced the change proper to her sex. She was a striking specimen of the lymphatic constitution in an unsound state. She was

pale and sallow—appetite deficient—her flesh was doughy—she had frequent attacks of intense pain of the head, often attended with giddiness. The mental character was that of placidity, inactivity, and feebleness. She had met with little mercy at the hands of advisers, who, instead of looking to the constitutional peculiarity, had imputed all to nature delayed. Various means of a disturbing and lowering nature were prescribed, partly to remove constipation and the pains of the head, but designed, by force of arms, to obtain what nature in the patient's feeble state, was unable to yield. The active purgation left the bowels more torpid, and being of a depressing nature rendered the headaches more frequent and more severe—and the remedies totally failed as to the other point. The appetite lessened—the mind became more irritable—and the spirits were greatly depressed. Had the temperament of this young person been duly considered, she might have been spared much suffering. Coming under other counsels, mild alteratives, occasional gentle aperients, sustaining bitters, country air, regular exercise, nutritive diet, cheering intercourse, and an encouraging aspect given to the whole affair, speedily improved the condition both of body and mind,—the appetite and health progressively improved,—attacks of headach soon became less frequent and severe, and the temper regained its placidity. In the course of a few months she appeared well, and now, at the lapse of some three years, there is a bloom of health in the countenance—the spirits are cheerful—and habits are active, and the periodical relief is now regularly experienced.—The long delay was very unusual, but the case affords decisive proof that it was not the cause of the ill health of the young lady, but its consequence.

There is a tendency, in this temperament, to excessive secretion of mucus. This may occur from the lining of the nostrils, or throat, or from any other mucous membrane. If the lining of the air passages is the seat of this redundant secretion, the cells of the lungs may become loaded with it, so that respiration may be impeded, the oxygenation of the blood not duly effected, and animal heat not well sustained.

Passive hemorrhages not unfrequently occur in this temperament. If from the nose, the gums, (perhaps after loss of a tooth,) or from the air passages, or alimentary canal, or any other organ, the treatment required will be very

different from that demanded in cases of hemorrhage in plethoric constitutions. If the hemorrhages of this temperament occur where there is irritability of the nervous system, they may assume the character of activity, and being kept up by an irritative hemorrhagic action, may go on till the person is blanched, and even till the heart does not receive a sufficiency of the now thin blood to stimulate it to continued action.

It has been already intimated, that, besides great variety of mental character under this temperament, there is equal variety in the diseases to which there is tendency. When there is a predominance of sensibility there will occur some form of that class of cases denominated nervous. They are most frequently found in connexion with this temperament, but are so numerous and so varied, that some writers have placed them under a separate division, calling it the Nervous Temperament. These cases occur under so great a variety of circumstances, and may be induced by such varied causes, that it is sometimes difficult to assign them their proper place. The reference here is not to those attacks of nervous affection that may be induced by some diseased condition, where there may have existed no predisposition,—but to those cases where such is the prevailing tendency. Here is met with that class of hysterical cases so numerous—so various—so complicated—so simulating—often so exceedingly embarrassing to the most skilful and experienced medical practitioner. Many cases of supposed spinal affection are purely of this description. In the case of a young lady who had been treated for many months for genuine paralysis, and where the muscles of the legs appeared perfectly incapable of action, a treatment involving kind but firm and persevering coercion, combined with electro-magnetism, was substituted for perfect rest, and gradually restored the lost muscular action. In another case, a beautiful young woman, highly hysterical, had been consigned to her bed or reclining chair for months, and declared herself unable to stand. In this condition she also came under the author's care. Having, after two or three visits, fully assured himself that there was no spinal affection nor organic disease, he instituted a course of discipline similar to that of the preceding case. The lady soon became able to stand. In a few weeks she could, by the aid of his

arm and encouragement, walk the length of a long garden. Then electro-magnetism was recommended, and once he had employed it—certainly to the terror of his patient. He then received from her parent, an intimation that he was about to remove his daughter some distance into the country, and the author never saw her afterwards. A short-sighted economy and mistaken kindness, cut short the treatment. The interesting girl remained on her bed or couch for years, gradually wasted through inaction, and some months ago it was reported to us that she appeared near death.

A young woman having a terrific cough, had been under the care of a gentleman somewhat celebrated for his knowledge of chest affections. Excessive confidence in percussion and auscultation, led him to tell this young person's mother that one lung was already gone, and that the other was not sound,—so that recovery was impossible. When she came under the author's care, he, not having equal confidence in the detection of disease merely by his ear, felt it necessary, with the means which had been before used, to look at and fully consider the temperament, and all the circumstances of the case. He thought he could detect only the hysterical simulation of consumption. A sustaining and cheering plan of treatment speedily removed the cough and all the other symptoms of consumption, and she became able to fulfil the duties of a domestic governess in the country,—retaining, indeed, the evidence of the phlegmatic temperament combined with nervous excitability. She has since become a healthy wife and mother.

The design here not being to discuss the medical treatment of disease, these cases are only referred to as aiding in the illustration of the constitutional tendencies of the lymphatic temperament,—and the two former as evincing a mental impression of inability, which though real to the patient, was unreal to any intelligent observer.

“All very extraordinary cases independent of organic disease,” says Dr. Elliotson “are to be seen in young women. Cases are continually seen in young women, of so extraordinary a nature, that you would not believe in their accuracy, if you merely read them in books. They almost always occur in single ladies;”—but in either sex, that state denominated nervous, has remarkable influence in modifying physical tendencies. In highly nervous persons, under peculiar, and it may be

urgent, circumstances, it has occurred that vomiting cannot be induced. A medical gentleman who had become much alarmed, and believed that his safety depended on the induction of vomiting, took ten grains of emetic tartar with no effect. The inaction was ascribed to the strong emotion of desire, as some individuals cannot micturate in the presence of others—the eagerness increases the desire but prevents the accomplishment. Exaggeration of pleasures and pains, misconceptions, and distortions of reports and intelligence, are so common to persons of this class, as not to require more than this passing notice.

There are many circumstances under which persons may become highly nervous without having had the previous tendency to that condition. It might occur to persons, who in temperament and habits, had not previously exhibited the smallest tendency to nervous sensitiveness. Even in the most athletic, a predominant degree of sensitiveness may be developed by an overworked brain, deficient or unhealthy action of liver, or by prolonged anxiety or excitement. These are changes which demand very close investigation, especially if they have occurred rather suddenly, as they sometimes are the precursors of organic mischief, and the only symptoms of a state which if detected early might admit of remedy.

It has been already stated that temperaments glide into each other, and in some cases we meet with mixed temperaments. So that, although it is not so common as to annul the natural distinctions to which reference has been made, yet it is proper to remark that nervous persons may be found of all temperaments, where nervous susceptibility has not become an acquired condition.

Greater diffuseness has been indulged under this temperament than with reference to others, because of the great extent of its range, and the variety of forms in which moral or medical attention may be required.

IV. The *Melancholic Temperament*:—in this temperament the hair is most frequently black, smooth, stiff, and lank—the eyes and complexion are dark—skin, sallow—the figure often gaunt and lank. Sometimes there is unwieldiness and inactivity. The countenance is usually very thoughtful. The circulation is languid, but there is great muscular strength; there is full capaciousness of lungs, and the liver sometimes is not deficient in function, and to these circumstances the

muscular power has been ascribed, whilst the feebleness or slowness of circulation has been attributed to a deficiency of nervous energy. Whether we can detect it or not, there is no doubt that some defect exists in the physical conformation. It is of little avail that the lungs and liver are of sufficient volume, if the chest is narrow and compressed, and the pit of the stomach (waist) constricted—the respiration in this state would be impeded, and the portal vessels and ducts of the liver obstructed. Every impediment to the circulation through the vena portæ, exercises great influence not only on the liver itself, the spleen, and other abdominal organs, but also on the general circulation, and gives rise to a variety of sympathetic affections of a distressing and depressing order.

The mental character of this temperament involves much that is singular and affecting. There is little mental activity, except when education or high principle has led the individual to constrain himself to efforts by which he has in a measure gained an ascendancy over his natural listlessness. But, even under these favourable circumstances, when indisposition or misfortune occurs, the natural tendencies show themselves in distressing forebodings, and unwarrantable distrust as to exertions which the emergency may require. There is hesitation and reserve. Not unfrequently there are eccentricities that give rise to the imputation of craziness. The will, in many persons of this temperament, does not proceed to the end to which it is directed except by the most circuitous path. The inclination may be forcibly directed to an object, whilst the actions tend from it. These persons as well as others, fall into love, but this with them is a most serious affair, and assumes such unnatural forms as to be quite incomprehensible to persons who are unacquainted with its metamorphoses. But although not obvious to the unlearned, an attentive observer who understands peculiarities of temperament, often recognises the existence of this passion, even when it may be modified by diffidence, or complicated with superstition or sentimentality, to which the melancholic are prone. Many who have shunned the society of the other sex, and from whose deportment towards them, feelings of dislike were supposed to exist, have acknowledged that they had forcible inclinations and affections towards them.

Even with the constitutionally melancholic, it must not be

supposed that there are no seasons when the mind can enjoy life. Some are met with who not only have enlightened minds, but also truly philanthropic hearts—and have great delight in society when they have surmounted the great dread of a first introduction; but changes are liable to come over them, sometimes without apparent cause, and they sink from a state of full enjoyment of life and from active beneficence, into darkness, coldness, seclusion and almost misanthropy. Some persons of this temperament have evinced imagination and genius.

The tendencies to disease under this temperament, may be inferred from the physical constitution and mental character.—Under it, as under other temperaments, the physical conditions may vary. As there is variety in the conformation, so there will be a variety in the effects to which peculiarities lead. So long as the melancholic sustain their activity, they may have a good share of health, although never acknowledging that it is so. If there is much sallowness, we infer that bile is not flowing in the proper channel, and if inactive congestion of the liver occur, it is likely to be accompanied with dyspepsia and constipation. Dilatation and hypertrophy of the heart have occurred—not from the activity of circulation as in the sanguine temperament, but from the labour of the heart to carry on circulation unaided by active muscular exertion. Besides this, the seclusion to which there is a frequent preference, leads the celibate, with strong passions, to secret vicious habits, at all times pernicious both to mind and body, but doubly injurious to a melancholic temperament. Hemorrhoidal affections frequently occur, sometimes attended with hemorrhages, which if not in great excess relieve all the symptoms. The melancholic state has been considered as altogether pathological. Broussais, a celebrated French writer, regarded it as originating in chronic inflammation of the digestive organs. This would probably be the congestive condition referred to above, as resulting from obstruction to the portal circulation, and involving all the abdominal viscera.

The melancholic are less secure against insanity with its temptation to suicide, under circumstances of annoyance and anxiety, than persons of other temperaments.

Every person will recollect the peculiarities exhibited by Cowper, who was a striking example of this temperament. The case of that truly excellent man, is so much in

point, that a very brief reference to it will not be improper. In person he was strong-built, of middle stature. His sensibility was excessive; he was shy and reserved until he gained familiarity, when he was marked by sedate cheerfulness. He spoke of himself as being stout in appearance, but demolished by a little illness. He finely characterized the facility with which the harmony of the machine is disturbed in persons whose nervous system has great predominance. "If I have strength of mind," says he, "I have not strength of body for the task you would impose on me. I cannot bear much thinking. The meshes of that fine network, the brain, are composed of such mere spider's threads in me, that when a long thought finds its way into them, it buzzes and twangs and bustles about at such a rate, as seems to threaten the whole contexture."

On another occasion he said, "Indeed, my friend, I am a man of very little conversation on any subject. From that of despair I abstain as much as possible, for the sake of my company, but I will venture to say that it is never out of my mind one minute of the whole day. I do not mean to say that I am never cheerful—I often am so—always indeed, when my nights have been undisturbed for a season." Writing to another friend, he says,—“The melancholy that I have mentioned to you, and concerning which you are so kind as to inquire, is of a kind so far as I know, peculiar to myself. It does not at all affect the operations of my mind on any subject to which I can attach it, whether serious or ludicrous, or whatever it may be, for which reason I am almost always employed either in reading or writing, when I am not engaged in conversation.—A vacant hour is my abhorrence; because when I am not occupied, I suffer under the whole influence of my unhappy temperament.”

He much enjoyed lively and rational association, when the formalities of introduction were over, and though it may be observed that he struggled against the tendency to despondency, yet the effort was far more trying to himself than would be imagined by others.—He observes, “The effect of such continual listening to the language of a heart hopeless and deserted, is, that I can never give much more than half my attention to what is started by others, and very rarely start anything myself.” The composition of his poems must have been a perpetual struggle, and whilst writing them,

though they exhibit such diversity as charms other minds, the state of his own was one of great and painful depression. There were seasons however, when he enjoyed some internal tranquillity, and allowed himself to be very humourous.

Some persons in judging of his character and feelings, have impugned his religion. But so far from religion being the cause of his depression, it restrained him from worse evils; and though he did not actually realize his personal interest in its merciful provisions, he clearly saw its sustaining influence in others, and had full faith in its reality, and was, (unconsciously it may be) greatly sustained by it. Under a nervous and melancholic temperament, tending to destroy reason as well as peace, and to make life itself burdensome, the claims of religious accountability fortified him. And being able to describe the happy state of the true christian in this life, and in the life to come, he could not but at times catch somewhat of its solace. It would be quite in harmony with his temperament too, if he had acquired the habit of speaking of himself and his painful feelings in somewhat exaggerating terms. His unceasing effort to be employed, indicated a powerful intellect, exalted principle, and sound purpose. It was a happy thing for the world that he did not yield to the strong bias of his temperament, for his writings, if not distinguished by the highest poetical genius, are chaste and beautiful, and exalt virtue and religion; and whilst they tend to benefit mankind, much that is amusing blends itself with them.

Cowper may fairly be referred to as affording great encouragement to others struggling with similar infirmities of constitution. They may not have his endowments and acquirements, but they may be usefully occupied in some way, and may be assured that if they do not well occupy themselves, they will not only give advantage to their physical enemy and be rendered for the time more unhappy, but their power of resistance will progressively weaken, until all inclination to effort is lost. On the day of writing this paragraph, the sequel of such a case presents itself. With great effort, the writer had assisted a poor melancholic youth—almost imbecile—and had so far prevailed over disease and reluctance, that he settled in business and married. There appeared ground of hope that he would persevere in well doing. He resided at a distance, and had not been seen by us for some years, when

we learnt that he had gone quite out of business, and remained in a depressed and miserably nervous state. Instead of continuing to make a manly stand against his infirmities, and pursuing his business with determined effort, he sat pining and fretting over the fire—attended to a customer with coldness and inattention—customers and friends grew cold—business did not prosper—hope, not being cherished, abandoned him—the energy he had once acquired he allowed to wane, and though he might have made himself useful, if not always agreeable to the lady he had chosen when his first energies were partially developed, he has remained a total stranger to the pleasures, and his wife to the advantages of conjugal life.

Many persons of this temperament, by their judicious efforts, gain a great ascendancy over the spirit of discontentedness and the disinclination to effort. Many, like the excellent and beloved poet, go working on; and if they do not conquer their infirmities, they do not allow them to increase—do much good; and deserve both sympathy and honour. Others, like the person just alluded to, yield the contest, and suffer the penalty. Some do not see their danger; they imperceptibly wax worse and worse—feebler and feebler. But others, with their eyes open—with the dangers clearly set before them—muse and murmur; allow molehills of difficulty to become mountains, simply because they will not make efforts to brush them to the winds as they gather.

Individuals who are the most robust—those whose muscles are large and strong are the least sensitive. Cabanis denominated this the Muscular Temperament. The preponderance of power may show itself under two very dissimilar states. In the one there is naturally a capability of exerting great strength; and in the other, under temporary excitement of the nervous system, great muscular power can be exhibited, although a marked condition of feebleness may naturally exist. This may be observed in some hysterical and delicate women, and in some maniacs.

The same author distinguishes a Nervous Temperament—persons in whom the nervous or sensitive system predominates over the muscular.

Various circumstances occur to modify temperament. The influence of climate is great in this respect; and although no great or permanent change can be effected, except by con-

tinued residence, yet the tendency may be inferred from the rapid changes produced on the state of mind and body by only a short change of residence. Imagination must not be altogether disregarded as to climate and locality. A situation not insalubrious or ill-adapted, may not conduce to health if there is a strong impression that it disagrees. The residents in cold climates have usually a vigorous circulation, while those who reside in hot climates become much enervated. Persons residing in deep valleys have a feeble circulation. In these humid valleys we find some of the worst specimens of the human family—weak and rickety—afflicted with scrofula, goitre, and cretinism—impaired in mind as well as in body. The best diet and training, apart from removal from the spot, would not remove this unhappy preponderance of the lymphatic temperament.

In low and shady plains, fertilized by large rivers or numerous rivulets, the inhabitants are said to exhibit a prevalence of the lymphatic temperament, but not in the degree in which it is seen in the valleys. The men are fat, and have a deficiency of muscle. The people are weak, often sickly, and rarely attain old age.

Persons who live in dry, stony, elevated, sterile situations, may be thin, but they are agile and healthy. The mountaineer, even though his food may be of the simplest kind—sometimes little more than milk and cheese—enjoys true robustness, great activity, and energy.

In these few facts, taken from extreme cases, we perceive full proof that climate has great influence in maintaining or depressing the corporeal powers; but for sanitary purposes it would seldom answer to remove from one extreme to another. It is not enough to say to the weak and lymphatic citizen, you should go into the country, or go to the coast, or reside in the country. If, for a temporary change, some latitude of selection may be allowed according to the season,—if for a permanent residence, it is more important to weigh well the temperament and its peculiar modifications, and to take into calculation all the changes of season—the aspects—and susceptibilities. A large portion of the population of a country must crowd together in cities and towns; and all measures that tend to the salubrity of the atmosphere (the local climate) have a great control over the spirits as well as the health of the citizens.

Habits of life—regimen taken in its most enlarged sense—have great influence on individuals in modifying the temperament, if not, in some cases, of changing it. And as it is possible, by a plan of life, well adapted and perseveringly followed out, to act thus powerfully on tendencies of constitution, it is an object worthy the attention of the moralist, the philanthropist, the physiologist, and the physician. If we can correct what is pernicious as it regards the body, we can exert a like influence on the mind and moral feelings. Persons who enjoy good health are usually not so excitable and litigious as those who are sickly; and the fact, that the disposition may be changed, involves in it another point of great moment, for as certainly as tendencies of body, and dispositions of mind, can be amended under favourable circumstances, so can they be impaired when the circumstances are unfavourable.

We have just alluded to the natural tendencies of different climates; we may add a remark or two on the tendencies of climate as to the production of disease. The finest constitution has been impaired or ruined by an ungenial climate, especially when to this has been added dissipated habits. The subject is of vast importance to missionaries and others, who have to consider the question of residence and labours in foreign countries. In hot climates, during the summer, the body becomes pale, spare, and debilitated; the skin, liver, and intestines, having great sympathy with each other, (as we have shown in the details given of the distribution of nerves,) have the greatest tendency to suffer; hence jaundice, bowel inflammation, diarrhœa, dysentery, and cholera. Under feelings of exhaustion many persons fly to the temporary relief obtained by drinking spirits—a practice full of danger. In cold climates the lungs and kidneys are the more suffering organs. But sudden changes everywhere are hazardous; the lungs and kidneys—the liver and skin—cannot endure sudden changes of action without danger of suffering. Some countries have their peculiar seasons, during which there is admirable adaptation to a particular state of constitution. But, with all its vicissitudes, Great Britain may be regarded, on the whole, as one of the most healthy countries, not the most delightful at all seasons, but containing every spot congenial for almost every condition of every temperament, whether for temporary or permanent abode. A congenial climate and correct habits

of life should be conjoined to secure the full benefit of either; necessity sometimes forbids the former, and then the latter becomes additionally important.

Too intense or unsuitable studies and employments, have a great influence in modifying temperaments. The first effect may be the induction of temporary disease—it may be of the brain and nervous system, or of the organs concerned in digestion; for these speedily suffer from close and intense mental application or continued annoyance, and much more speedily and severely in some temperaments than in others. In some instances, however, though mental labour may for a time prove injurious to health, and though some change or intermission may be demanded, the inconvenience may be but temporary; but if these intimations of suffering do not subside or are not regarded, the injury sustained may be permanent. Not only have these circumstances developed an order of sensibilities previously unknown to the individual, but have induced organic disease.

Many a youth of fine qualifications in mind and body has undergone a lamentable change in both, by the severe habitual coercions of some domineering relative, or over rigorous employer. The continual association of a young person with retired and mopish old people, ever striving to repress the liveliness and playfulness of youth—(so natural to early life, and so conducive to soundness of constitution and energy of intellect)—will sometimes render spiritless those who had been full of vivacity.

Age modifies temperament. It has been already shown, that as the child grows, the soft, fatty mantle that infancy wears, and which imparts an external similarity, is gradually put off, and the differences of temperament are evinced. Buds that may wear striking resemblances whilst they remain folded up, will open into great variety of form, and hue, and odour, and fruit. Other epochs have been mentioned at which changes occur—but these admit of no precise definition. The circumstances of life greatly influence these changes; and most persons who have attained the evening of life, can look back to different stages at which their altered views and feelings indicated that some considerable revolution had occurred, although there had been nothing very marked in the steps leading to it. Sometimes we perceive considerable ardour even in old age, but this is neither usual nor desirable. The

varied experience through which mankind pass, tends to moderate the ardour and enterprise that may have distinguished earlier years—but now calmness harmonizes with the reduced powers of the body as it has become less capable of exertion and endurance. If the mind has been well regulated there is often great dignity in the calmness and serenity of old age—and, as far as mind can influence body, it is the condition exactly adapted to prolong, in some degree of vigour, the functions essential to life;—happiness is realized, and warm affection upholds the venerable relative whose life may have been chequered but not dishonoured. But if the mind has been ill regulated, and the conduct questionable, there often comes on a state of depression and discontentedness, perhaps from no other cause than the inability to do what had formerly been done; and a peevish and jealous spirit not only torments the mind, but frets the organs essential to health and reason, and hastens decrepitude and death.

Royer-Collard has remarked, that age alone may suffice to modify temperament.

CHAPTER IV.

*The Distinct Emotions, and their Relation to Health,
Disease, and Religion.*

General remarks—manner of observation—the emotions specified—benevolent and malevolent emotions—good and bad humour—barbarous customs—self-possession—influence of medical men—modifying causes—prevailing calamity—pestilence—sickness and sorrow—age—climate—temperament—subordination—mental character—tendencies as to health and religion—emotions successively considered.

THOSE who desire to pursue this subject closely and philosophically, cannot fail to derive great advantage from reading the interesting works of Drs. Brown and Abercrombie. It is not intended here to discuss the intellectual faculties otherwise than as they are connected with the affections or moral feelings; and with respect to these, the design here is to show how they and the temperaments stand in harmony with each other, how they influence the person, and are themselves influenced by health, sickness, and religion.

Were the emotions better considered in their influence on health and happiness, there would perhaps be less discord in the world than there is at present. Many persons entertain the idea that they are students of character as exhibited in the active and operative affections, while they are directing their studies exclusively to what is visible in others, not to what is felt by themselves. Persons should not be satisfied on this subject, any more than on others that are important, with superficial observation, therefore the signs of emotions in others are to be well observed in conjunction with self-observation. We have shown in the preceding pages, that in the formation of character the cultivation of the emotions is not sufficiently regarded, and that parents inadvertently foster, in their infants and young children, habits which in after-years it requires many a hard struggle to uproot.

It is familiarly known how the feelings of mankind lead their understandings. Lord Bacon, in one of his aphorisms, specifies the motives which influence men in shaping their opinions to their feelings.

Some persons, who have never looked much into this part of their mental constitution, may perhaps inquire what are those emotions to the cultivation of which so much importance is attached? They may generally be included under love and hatred; sympathy and pity; pride and humility; joy and sorrow; jealousy, envy, and shame; anger, including its several varieties of passion, resentment, and peevishness; gratitude; likewise desire and hope.

These emotions have been very naturally divided into retrospective, immediate, and prospective. It would come nearer to the object of the following pages to adopt the more simple division of benevolent and malevolent emotions; but whilst the former division would require a more extended discussion than is designed, the latter would be too restrictive. Either would interfere with the desire to awaken practical attention, as concisely as possible, to a subject which insinuates itself into all the relations of life.

Precise arrangement being abandoned, the following observations from the pen of Dr. Reid may be introduced here. They are so comprehensive as to be easy of personal application, and are not only worthy of general perusal, but to be engraved on the memory and heart. "Among some of the principles of action," says he, "there is a natural affinity, so that one of the tribe naturally disposes to those which are allied to it. Such an affinity has been observed by many good authors to be among all the benevolent affections. The exercise of one benevolent affection gives a proneness to the exercise of others. There is a certain placid and agreeable tone of mind which is common to them all, which seems to be the bond of that connexion and affinity which they have with one another.

"The malevolent affections have also an affinity, and mutually dispose to each other, by means perhaps of that disagreeable feeling common to them all, which makes the mind sore and uneasy.

"As far as we can trace the causes of the different dispositions of the mind, they seem to be in some cases owing to those associating powers of the principles of action which have

a natural affinity, and are prone to keep company with one another; sometimes to accidents of good or bad fortune, and sometimes, no doubt, the state of the body may have influence upon the disposition of the mind. At one time the state of the mind, like a serene unclouded sky, shows everything in the most agreeable light. Then a man is prone to benevolence, compassion, and every kind affection—unsuspicious—not easily provoked.

“The poets have observed that men have their *mollia tempora fandi* when they are averse from saying or doing a harsh thing; and artful men watch these occasions, and know how to improve them to meet their ends.

“This disposition, I think, we commonly call *good humour*, of which in the fair sex Pope says—

‘ Good humour only, teaches charms to last,
Still makes new conquests, and maintains the past.’

There is no disposition more comfortable to the person himself, or more agreeable to others, than good humour. It is to the mind what good health is to the body—putting a man in the capacity of enjoying everything that is agreeable in life, and of using every faculty without clog or impediment. It disposes to contentment with our lot, to benevolence to all men, to sympathy with the distressed. It presents every object in the most favourable light, and disposes us to avoid giving or taking offence.

“This happy disposition seems to be the natural fruit of a good conscience, and a firm belief that the world is under a wise and benevolent administration, and when it springs from this root, it is an habitual sentiment of piety.

“The only danger of this disposition seems to be, that it may degenerate into levity, and indispose the mind to a proper degree of caution and of attention to the future consequences of our actions.

“There is a disposition, the opposite to good humour, which we call *bad humour*, of which the tendency is directly contrary, and therefore its influence is as malignant as that of the other is salutary. Bad humour alone is sufficient to make a man unhappy. It tinges every object with its own dismal colour; and, like a part that is galled, is hurt by everything that touches it. It takes offence where none was meant, and disposes to discontent, jealousy, envy, and, in general, to malevolence.”

To those of us who live in highly civilized society, there is something almost incomprehensible in the emotions of uncivilized people. An Indian, who in a moment of excitement shall have committed murder, delivers himself up to the nearest relative of the victim. He knows that his life will be forfeited, yet makes no effort to escape; indeed the offender converses calmly respecting his execution. Mr. Stewart relates an instance of this kind, and though great efforts were made to prevail on the brother-in-law of the deceased to forego his right of taking away the murderer's life, he would neither listen to entreaty, nor accept a bribe.* They also mourn by proxy. Four men were seen by Mr. Flint performing this act, whilst the squaw (wife) and sisters were walking about with unconcern. The mourners sat with their heads nearly together and covered with a blanket, they uttered dolorous sounds and sobbed for about an hour; when the mourning was over they arose, assumed their usual countenances, and went about their ordinary business.

Nothing can better show the influence of custom over the modes of indicating emotion than the fact just related, and another mentioned by the same author. "It appears," says he, "to be the habit with them, to perform all their manifestations of joy, grief, or religion at once, and at stated periods." Naturally the emotions are the same, allowing for peculiarities of physical condition, which, to a considerable extent, is national as well as individual. The ascendancy of custom over natural propensities appears in these instances full of eccentricity; but even in our country, where no act of uniformity controls the methods of sorrowing or rejoicing, how widely these methods differ! Within the knowledge of the writer, a man who was about to leave the hospital in which he had been restored from severe disease, but was told that he could not be allowed to leave until he had rendered thanks to God in the service of the chapel; the man, an Englishman, asked if he could not do so by proxy! In some families there is the habit of expressing emotions enthusiastically, where it is well known a great discrepancy exists between the feeling and the utterance; whilst in others there is habitual reserve—apparent coldness—notwithstanding the existence of genuine and deep emotion.

* Residence in America, vol. ii. 164-66-67.

In aiming to judge with accuracy, both of the emotions which are felt, and of the mode of expressing them, there must be a careful reference to contingent circumstances. We cannot advocate dissimulation, except so far as a wise policy and honest intention require a concealment of the feelings; but the condition must involve in it something extraordinary to justify even this. The history of mankind cannot be correctly understood if the emotions which lead to the actions of men, placed in difficult and peculiar situations, are judged by precisely the same rules as those applied to estimates of character under contrary circumstances. It has been said by Lord Nugent, that Cromwell was, doubtless, a dissembler for the honour at which he aspired; "but," he adds, "he had to deal with bad men, and dissimulation was the weapon which they used; Cromwell took it up and vanquished them."*

The momentous duties of the barrister not unfrequently place him in circumstances in which he must plead in opposition to his convictions, or throw up his brief. His interest in the case of his client rises as its discussion advances, and he is perhaps betrayed into greater dissemblance than he had intended. The necessity for this may be regretted, and yet, perhaps, the interests of truth and justice are nowhere so effectually served as in our own courts of law. The advocate gradually obtains that ascendancy over his feelings which qualifies him, in this one point, for the future exercise of the judicial functions. Nothing would be more unfounded than the notion that, because our judges are able to pronounce the awful sentences of the violated law without apparent emotion, they are strangers to the feelings common to the human heart. But with all their official habits, and all their endeavours to sustain self-control, and execute with dignity the painful duties devolving on them, sometimes it is evident, by their embarrassed utterance, that these efforts are not adequate to the occasion; justice must be upheld and may look stern, but there is often deep sorrow at the necessity of inflicting its severest penalties.

Medical men have their self-possession greatly taxed, sometimes by circumstances adapted to excite great risibility, when unseasonable laughter would be considered unpardonable. It is in the discussion of graver topics, that they, not

* Life of Hampden.

unfrequently, are thought very deficient in the kind and sensitive qualities. He is but ill qualified to superintend the cure of disease who is unable to encounter the severe catechisings to which the sick and their friends often subject him ; or who cannot calmly discuss topics on which he may at the same moment be enduring great anxiety ; or who cannot with steadiness and composure execute the most painful duties, never losing his ability to provide promptly for any unexpected emergency that may arise. Nothing, however, would be more unjust than to suppose that the acquired self-possession indicated the want of genuine sympathy.

The prevalence of some great calamity has a tendency to modify the emotions. This has been strikingly exemplified in times of persecution. Even when the cruel hand of the oppressor could no longer bring his victims to prison or to the stake, it was but by a very gradual process that even the sincerely religious and benevolent allowed an expansion of the charity to which christianity invites and prompts. Some classes of persons, justly indignant at their cruel treatment, have on some occasions evinced a contracted spirit, though otherwise of noble minds ; when strong emotions are excited by severity, it requires no small degree of self-control, lest, positions being reversed, the reaction should lead to measures equally inconsistent with reason, if not equally injurious.

During a destructive pestilence, a similar tendency has been observed. There have been noble exceptions, but the predominating sentiment of self-preservation lessens, and in many instances, destroys the affections which unite intelligent beings in social life. The history of the plague in London yields examples of this kind ; but we prefer a reference to an epidemic of which more recent accounts have been placed before the English reader by Dr. Babington, in his translation of Hecker's work on the Black Death. This work affords particulars less known but equally corroborative of the point before us. During the Black Plague, or Black Death, as it prevailed in the fourteenth century, the Flagellants imagined that by the infliction of bodily punishments they might avert divine wrath. Among the Jews there was a fanatical zeal to die as martyrs to their ancient religion. Deeds of revenge, avarice and desperation, as well as of fanaticism, were prevalent. Amidst general lamentation and woe, the influence of every law, human and divine, vanished. In many

cases, instead of sorrow and mourning, there appeared indifference, or frivolity and mirth; "this being considered, especially by the females, as conducive to health." But the charitable orders conducted themselves admirably, "and did as much good as can be done by individual bodies, in times of great misery and destruction, when compassion, courage, and the nobler feelings, are found in but few; whilst cowardice, selfishness, and ill-will, with the baser passions in their train, assert the supremacy." "In place of virtue, which had been driven from the earth, wickedness everywhere reared her rebellious standard, and succeeding generations were consigned to the dominion of her baleful tyranny."

The importance of governing the emotions was forcibly pointed out by an ancient writer in reference to another epidemic, the Sweating Sickness, which prevailed in the sixteenth century. After having given many directions as to the body, the author, Dr. Caius, comes to moral preservatives, and they are all well worthy of citation. "All these things duely observed and well executed whiche before I have for preservation mencioned, if moreover we can sette aparte al affections as fretting cares and thoughtes, dolefull or sorrowfull imaginations, vaine feares, folysh loves, gnawing hates, and give our selves to live quietly, friendlie and merilie one with an outhr, as men were wont to do in the old world, when this cuntry was called merrie old Englande, and every man to medle in his own matters, thinking them sufficient as thei do in Italie, and avoyde malyce and dissencion, the destruction of commune wealthe, and private houses, I doubt not but we shall preserve our selves from this sweatinge syckness, and other diseases also not here purposed to be spoken of." A faint indication of this modifying tendency of a dangerous epidemic, has shown itself in many instances during the cholera in this country in 1832 and 1849.

Personal affliction, as sickness, has remarkable influence in modifying the emotions. Many persons, who, when in health, have been conscious of the prevalence of sentiments and emotions opposed to their future and eternal welfare, have thought that the time of sickness would be favourable to a conquest over the regretted but tolerated vices, not knowing that the same irresoluteness, under new, if not greater provocations of temper, and worldly anxieties, follows the procrastinator into his expected season of moral amendment.

For the time, in many instances, affliction may subdue the intensity of the angry and malevolent emotions. Fear may appal the irascible man, restrain the profane from his oaths, and may indicate to the covetous and sensual, the groundlessness of their dependence on riches and pleasures for permanent happiness. There may be the outward air of penitence and of wise adjustment. In many cases there is not even this good result—but the pain or weakness induces heightened irritability—impatience—a restlessness which forbids all peaceful reflection, and tends to frustrate efforts at restoration. However, in a great number of instances affliction does alter the emotions, at least in the outward expression, and if it terminate in death, charity pleads for the character of the departed, survivors put the best construction on the change, and may, perhaps, be ready to say, “may our latter end be like his.” But the modifying effect of personal affliction can be best ascertained when viewed both during the existence of the state of terror, and when it has passed away. Prison annals teach us that many a criminal under sentence of death, and expecting execution, receives the minister of religion gladly, reads his Bible and religious books, seems truly penitent, and expresses his hope of divine forgiveness: but let him get a reprieve or commutation, and no sooner is the fear of death dissipated, than his piety is scattered to the winds. He thanks his christian friend for his attentions—fetches his books from the cell and returns them, saying, “I have no further need of them.” Having had occasion to state what I had observed during a long series of years, of the deceptiveness of serious emotions awakened during sickness, a most respectable minister, who occupied an important station in London during nearly half a century, reported that he had visited many persons on whom illness or affliction had apparently produced a most beneficial change in their sentiments and feelings—but recovering from the affliction, their wise reflections and plans of amended life generally proved to be evanescent.

A venerable clergyman reported that within the course of his ministerial life, he had, perhaps, visited two thousand persons who had deferred preparation for the kingdom of heaven until the season of illness, and then sought his services, seemed penitent and appeared to have undergone a change of character; some survived, and some died; but this good man, with every

predisposition to encourage hope, did not feel perfectly satisfied that a sincere change—a change that placed their souls in safety, had occurred in more than four or five cases. It is unquestionable that affliction modifies the emotions, and in most instances not for any real and permanent good. But where a change seems still wanting, it is never too late to seek it. Though the prize is too glorious to be obtained by faint and inactive desires, or by unmeaning expressions, yet the object is too valuable to be lost without an earnest endeavour to surmount all obstacles in the way of possessing it.

Age is another circumstance which has great influence on the moral feelings. Many persons whose convictions have been in favour of a life of religion and morality, have promised themselves the enjoyment of its soothing influence when the buoyancy of early life has passed away, not knowing, or not believing, that a new order of emotions develops itself as life advances, less amiable and governable, perhaps, than that order which pervades the vivacity and impetuosity of youth. Byron remarked that it was a mistaken idea that passions subsided with age, as they only changed, and not for the better—avarice usurping the place vacated by love, and suspicion filling up that of confidence.

Climate, also, has very great influence on the emotions. It has been said that in the Polar Regions there is neither love nor jealousy, whilst in warm climates the passions are strongly developed. But this influence is not limited to temperature—it includes atmospheric pressure and moisture, electrical state, sudden vicissitude, and other points scarcely appreciable. The departure from a large city into the pure atmosphere of the country, often occasions a most perceptible change in the elasticity of the spirits—drives away irritability and despondency, and imparts calmness and hope. In some instances the air of the country is too exciting, and the sedative effects of a town air are more conducive to health, and to a happy state of the moral feelings. The vicissitude of our climate, though pernicious to a certain class of sufferers, conduces greatly to the development of faculties, by requiring varieties of arrangement, by which the pleasurable emotions are awakened and sustained. The monotony of those climates, where the sky remains long unclouded, often produces an extreme degree of mental depression, as we ourselves expe-

rience in a measure, when we have had a long continuance of even the finest weather.

It has been already shown that climate and locality have great influence on our physical constitution, and allusion has been made to the lamentable consequences to the moral feelings, as well as to the physical frame, of residence in deep vallies, and the inspiring influence of a greatly elevated residence with varied and expanded scenery. By taking the two extremes we have the tendency more strongly marked; but it should be remembered that the same effects follow, though in a less degree, from continued residence in more moderate contrasts—and that is an ill-chosen domain, however beautiful, if continued residence at it either depresses or unduly excites the feelings.

Temperament, it has been already shown, has great influence in modifying the emotions. In the judgments we form of others in considering their moral feelings, we are never to lose sight of constitutional peculiarities and tendencies. An occurrence thought by a person of one temperament scarcely worthy of observation, will take an inextricable hold of a person of another temperament, although he has no more intimate relation to it than the former person. One man falls into embarrassments, but the difficulty has little influence on him, except to stimulate his exertions to meet the exigency: he discloses his difficulties, and meets the inquiries and frowns of his creditors with a noble candour; another, under precisely similar circumstances, will succumb—his mortified pride leads him to subterfuges—he seems fettered—and though he retains physical ability, he feels as totally incapable of the needed efforts, as if his hands and feet were bound together. A man ought not to yield to apathy or an imagined inability, much less to the dishonour of subterfuges; but great allowance must be made in those cases where energies are oppressed by natural weaknesses.

The influence of governed emotions on the well-being of society has been forcibly described by the late Dr. Chalmers. When speaking of the ties which bind together into a domestic community, he observes, “The members of every little commonwealth are so linked by certain affections, or by certain feelings of reciprocal obligation, that each member feels almost as intensely for the wants and sufferings of the rest, as he would for his own, or labours as strenuously for

the sustenance of all as he would for his own individual sustenance.—There is very generally a union of hearts, and still oftener a union of hands, for the common interest and provision of the household.”*

“Each man’s house, may be regarded as a preparatory school where he acquires in boyhood those habits of subordination and dependence, and reverence for superiors, by which he all the more readily conforms in after-life to the useful gradations of rank and authority and wealth which obtain in the order of general society.”†

These preliminary remarks may appear to some needlessly prolonged; still, they have their bearing on that which is to follow, and if they have not appalled by their triteness or dulness, they will, it is hoped, rather excite the desire to pursue the subject. Knowledge is useful, and some additional information may be conveyed; health is valuable, and some hints for its preservation will be given; happiness is a great consideration, and some guidance for its maintenance will be offered; virtue is an ornament of great price, and some principles will be laid down for its advancement; and religion is *in*-valuable, and some inward evidence of its being possessed will be defined, and some of the outward marks delineated.

The particular emotions considered in relation to disease may be divided into the exciting and the depressing. Some, indeed, produce effects of an intermediate nature. Joy and anger, love, surprise, hope, avarice, pride, ambition, and desire, are exciting; whilst fear, grief, and anxiety are depressing. The malevolent emotions, too, as hatred, resentment, jealousy, and envy, tend to impair vital energy, and should be considered as indirectly depressing, although the irritative actions to which they give rise are often of an exciting and most powerfully disturbing kind. Sympathy and pity, as well as gratitude, have a rather intermediate effect. They are feelings that are agreeable, and their tendency is sustaining, if not experienced in an intense degree.

LOVE.

Love is one of the benevolent emotions;—it may indeed be regarded as the most benevolent and the most general.

* Bridgewater Treatise, vol. 1, 222.

† Id. 231.

It is that emotion which links us together in social and family relations, and excites us to feel interest for mankind. But love has its preferences, and it draws us to attach ourselves most warmly to those who in some measure resemble us. So common is this that a person may generally learn his own character by considering that of persons to whom he becomes most affectionately attached. There is something so delightful in the feeling itself, and so desirable in the effects it produces, that it is lamentable when it is placed on improper objects. It has been spoken of as an emotion that cannot be described, but with which all persons are familiar. There are indeed misanthropes in the human family, but happily their number is very small, and they probably are not total strangers to the feeling in question. We cannot say of all love that it involves loveliness, for oftentimes it is directed to persons or things which a moral and intelligent being cannot love without a loss of reputation. Even when its object is approvable, its degree is not always what it should be.—The husband may love his wife, yet it may be but little;—the parent may love his child, and yet it may be but in a low degree. On the other hand, conjugal and parental love may be too intense.* The affections of some persons are much warmer than those of others, owing to peculiarity of constitution, but the tendency of genuine love is to give high delight to the feelings. It is a master-emotion, that not only actuates to, and performs many offices of kindness, but is capable of producing a long train of other benevolent emotions, which themselves become centres of beneficence; it has too, a sort of magic power of inducing corresponding emotions in the hearts of persons towards whom it may direct itself. Some of the baser passions are often mistaken for love, and not unfrequently love is counterfeited to answer some base purpose.

In the young and ardent bosom there is no emotion so generous, so unsuspecting. Too much security cannot be placed around the young female in the development of love. Where minds have been well cultivated, and virtuous principles imbibed, and the condition of life equal, and family confidence reposed, there is little to fear. Where minds have

* Having been deeply interested in the study of Dr. Brown's admirable Treatise on the Mind, we have made free use of it in the definitions which open our remarks on each emotion.

not been well trained, where the existence of moral principles is questionable, where there is much inequality of condition in life, and especially if any clandestine movements are proposed, a young female will be unsafe, however strong may be the profession of love, and however brilliant the proffers of elevation. Strong emotions, and pleasing hopes and dreams, disturb and impair the judgment. Decision at the onset, candid communication with a parent or judicious friend, may conduce to the preservation of health, reason, and reputation. A mere dissembler may be repulsed by such honourable disclosures; but in the eyes of a genuine lover the prudent girl becomes tenfold more lovely—at least, she enhances herself in the estimation of the best judges of female character.

The physical effects of Love—It is one of the most exciting and sustaining emotions. Not only has it a beneficial bearing on the functions of the body in ordinary circumstances, but under trials, and in the performance of duties (often very afflictive) that bind families and society together, it yields more support to the vital powers than any other emotion. In whatever relation it may be viewed, it is one of the most agreeable of moral feelings. It has been said that “to love is to enjoy;” and consequently it has a salutary influence on the nervous system and the functions of the heart, on digestion and assimilation. There is not a function, indeed, to which it does not impart benefit. It has also a tendency to keep out or repress those emotions that exert a pernicious influence on the body. To ensure these happy effects, the emotion must not be at variance with judgment; for, if so, it will be governed by impulses which do not conduce to healthy organic actions. It cannot be supposed that either happiness or advantage will be realized from the affection, if it gain an ascendancy over reason; or if subterfuges have to be resorted to for the purpose of obtaining a somewhat plausible sanction to its existence. To secure its sustaining power, and its moderately exciting influence on the nervous, vascular, assimilating, and absorbing systems, and through them on all the functions of the body, there must be no cross purposes at work—mind must be in harmony with the emotion.

There is, therefore, an opposite aspect in which this moral feeling must be viewed. From various causes, which often force themselves on our attentions, its influence on both body and mind may be the reverse of that we have described.

These causes may be found in the misplaced affections of young persons, clandestine intimacies (founded usually in passions inferior to love), thwarted or disappointed love. From any one of these causes it may occur that there are derangements which impair digestion, disturb sleep, pervert the judgment, and endanger all the healthy actions. It is familiarly known and said, that "love is blind," and often "very mischievous;" but the extent of evil is only known to medical men. Sophisticated love sometimes transforms a young person from loveliness, openness, suavity, and cheerfulness, into reserve, mysteriousness, untruthfulness, and moroseness. We could mention instances, but the word of warning may suffice.

The inordinate intensity of the affection, too, may be very injurious, especially when absorbed by one object. This will produce anxiety, disorder of the vital functions, nervous excitability, headaches, and many heart-sores, disturbing not only tranquillity of mind, but soundness of reason also. In many of the instances of deteriorated character referred to above, the change must be ascribed to a species of insanity. When these sad effects ensue from disappointment, whether real or imaginary, other consequences still more lamentable not unfrequently follow, such as positive insanity, suicide, or murder. The effects produced vary greatly according to temperament. Where there has arisen great distress, whether from opposed inclination, want of reciprocity, or unfaithfulness, the kindest medical counsels, and the tender sympathy of friends are demanded. Reproaches and harsh measures, so far from driving away the distress, may give permanence to mischief already existing, or impel to more deplorable issues.

But there is still another light in which this emotion must be viewed. Sometimes it becomes capricious, even when there has been no previous instability, and without any obvious occasion. There may be no alienation or diminution of worthiness in the person previously beloved. The emotion which had existed in an honourable and happy degree, now has either deadened or ceased—hatred may even have usurped its place. This has happened to a husband or a wife, a parent or a child, and no endeavours, however kind, were successful in restoring the lost affection. These cases suggest matter for grave inquiry. Not unfrequently it will

be found to be the beginning—the first symptom—of a break-up of health of body, or of insanity. Grief and injudicious treatment may lead to bickerings which only aggravate the deplored alteration—the safer course will be found in judicious medical counsel.

Love undoubtedly is one of the benevolent affections ; and, although, like every other good, the delightful sentiments awakened by it are liable to be perverted, its tendency is most salutary as it regards the body, as well as the mind.

Religion takes possession of this Emotion. The individual who has become a partaker of true religion, cannot fail of viewing with affection the Being from whom he has derived this invaluable blessing, and towards whom it tends. Where there is no love to God, there is no genuine religion. The degree of it will vary in proportion as reason and reflection appreciate religion as a present and eternal good ; but it will also be modified in its intensity by the individual temperament. It has been already shown that constitutions have their peculiar susceptibilities, and it would be a great error in judgment to expect the same lively indications of love to God on the part of persons of the sanguine, phlegmatic, and melancholic temperaments, though in each it may be equally genuine. From previous observations it appears that love is an active principle, becoming deeper and wider in its sphere of benevolent operation as new discoveries are made of the worthiness of the objects. As the christian advances in knowledge of God ; of his greatness, holiness, and mercy : of his providence, works, and grace ; as he increasingly realizes the debt he owes for life, comforts, endowments, and hopes of a better life, his love must of necessity undergo expansion, whatever may be his temperament. He must be a very dull scholar in the school of Jesus Christ who does not experience this, and there may be some question whether that which had been supposed to be love is not spurious.

Some excellent christians have perplexed themselves with apprehensions that their love does not reach the eminence required by the Saviour when he said “ He that loveth father or mother, son or daughter, more than me, is not worthy of me.” Love to parents and children is not only a law of nature, but is expressly commanded by God ; and where it is violated, not only is social order deranged, but the command of God disobeyed. There is no incompatibility between genuine and ardent affection for relatives and friends, endeared to us

by varied obligations, and the supreme love of that Almighty Being who established those relationships for wise and merciful purposes. Who supposes that Abraham was not as sincerely affectionate towards Isaac as David was towards Absalom? The supreme love of God involves in it all those tender emotions which are in harmony with his will, and attach us to his creatures; whilst our perceiving something in his creatures worthy of our affection, or in their condition calling for its exercise because he willed it, cannot fail of directing the pious mind and heart to the beneficence of Him who bestowed endowments and capacities by which those emotions, so conducive to health and pleasure, can have such ample range. We exemplify our love to God in our love to mankind, when our love to them influences us to consider how we can best promote the ends of infinite wisdom and mercy in reference to their temporal and eternal welfare.

The Scripture testimony in its bearing on this emotion is presented very explicitly and in all varieties of application. We are commanded to love God with all the heart. We are told, if any man love not the Lord Jesus Christ he shall be accursed. The Almighty is described as knowing and loving them that love him—as keeping covenant with them—preserving and prospering them—giving great peace to them—regarding them as his children—and causing all things to work for their good.

Then we are not only to love God himself, but also his law, testimony, commands, precepts, and house. If a man love me, says Christ, he will keep my commandments. We are to esteem the ministers of truth very highly in love for their work's sake—to love the saints—to love one another with a pure heart—and to provoke to love and good works. We are to love our relatives—our neighbours—to love (or be concerned for the highest welfare of) even our enemies. We are taught the eminent source of this affection—it is the fruit of the Holy Spirit—love is of God—and it must abound and be without dissimulation. We have therefore future as well as present rewards by cherishing this disposition.

HATRED.

This is an emotion designed to answer wise and good purposes—leading us to shun and shrink from things that are to be abhorred—whether material or moral. In its abuse, to which there is a ready tendency, it becomes one of the

malevolent emotions, and is, in a moral point of view, antagonistic to love. As soon as an infant becomes capable of distinguishing objects, it shows its preferences and dislikes, proving that hatred as well as love is a natural emotion. It is one of those moral feelings which nursery-maids, and many injudicious mothers, begin early to cultivate. They will teach the infant to put away a brother, or a sister, or a servant, and to shrink from many harmless things in nature; and the impressions made at this early period are often not entirely erased throughout life. The early lessons by which the antipathies of children are developed, and are directed towards objects undeserving of hatred, are, it may be, given playfully; the child is made a toy, but the emotions God has given for wise and beneficent purposes are perverted, and a foundation is laid for many a painful struggle in after-years. Even before the child gets out of domestic training, it is not unlikely to be subjected to some severity of discipline, owing to its indulgence in those tempers that had been taught or fostered in the nursery. Education of the emotions can never begin too early, and the careful avoidance of encouraging the infant or child in strong aversion to persons and things which a correct judgment would not thus dislike, will be a prominent feature of a well-ordered and intelligent system by which the rudiments of goodness and happiness are to be implanted.

Whilst there is much in the world that ought to be loathed, hatred must form an essential part of our moral nature, but the emotion itself is painful. It has been said that—"to love is to enjoy"—but "to hate is to suffer;" and the same writer adds—"though it may not be always unjust, it must be always absurd to hate for any length of time, since it is to give him whom we hate the advantage of occupying us with a painful feeling. Of two enemies, therefore, which is the more unhappy? He, we may always answer, whose hatred is the greater. The mere remembrance of his enemy is an incessant uneasiness and agitation, and he endures, in his long enmity, far more pain than he wishes to inflict."

But in minds defective as to sound discipline, hatred often arises from the most frivolous or unjust causes. Dr. Cotton Mather relates the following circumstance.—"I happened once to be present in the room where a dying man could not leave the world until he had lamented to a minister, (whom he had sent for on this account,) the unjust calumnies and

injuries which he had often cast upon him. The minister asked the poor penitent what was the occasion of this abusive conduct; whether he had been imposed upon by any false report? The man made this answer, 'No, sir, it was merely this, I thought you were a good man, and that you did much good in the world, therefore I hated you. Is it possible, is it possible,' he added, 'for such a wretch to find pardon.'" Here envy induced hatred. In other ill-regulated minds a consciousness of guilt—the fact of having grossly injured another—previously perhaps loved—awakens hatred instead of penitence; advantage in argument, or greater success in business, is enough to taint all excellencies. Hatred is so preponderating a passion with some persons, that they seldom speak of others without detraction. Count Rumford, it is said, was a misanthrope of this description, and though he did much for science, and something for humanity, yet intercourse with him on amicable terms was impracticable.

Besides the direct awakening of painful sensations, hatred, like love, is the awakener of a train of emotions, and in this case they are of a malevolent nature, and may lead to actions and conduct not so detrimental to him whom we hate, as to persons more immediately around us, who are annoyed and injured by the evil passions arising out of discomposures to which they have not been accessory.

The physical tendency of Hatred;—As we must admit that hatred is a natural passion, we cannot consider its tendency, in its proper place and degree, to be of necessity injurious. It involves repugnance, never agreeable, but often very useful in withdrawing us from, or driving from us, that which might prove noxious; nevertheless, whenever from ill-government it becomes an almost habitual feeling, it, at least, deprives the individual of those pleasurable sensations which give energy to the action of the heart, freedom to the circulation, diffusion to nervous influence, elasticity to the spirits, and clearness to the intellect. Whatever agitates the mind embarrasses the nervous system, and enough has been shown, in the details given of the pervading agency of the brain and nerves, to convince any thoughtful person that a derangement in that department will more or less disorder the whole body. And when a man whose predominating feeling is that of hatred, retires into solitude, and disentangles himself from everything likely to awaken malignity towards others, he

cannot realize self-satisfaction. He may have misgivings, and the inclination of his feelings towards others may then seem odious to himself: but all this tends to vex the mind, injure the relish for social comforts, and impair the functions of the body. Its tendency is rendered most apparent when it exists with some intensesness. There are indeed persons on whose lips the expression "I hate" is too familiar; but there perhaps is no inward emotion corresponding with the expression: this, however indicative of bad taste, cannot be said to injure the health: on the contrary, the emotion may exist, in full force, without expression. Its effects are something like those of a nauseating medicine; it produces repulsiveness and disgust—hurries the action of the heart, but lessens its powers—impairs the appetite, and injures the digestion.

The sight of the person hated reproduces all that is disagreeable in feeling. The mention of the name is revolting. A person sitting at dinner hears the praises of the person he loves, and everything about him seems sweeter than before; his appetite and digestion appear to be equally quickened; his countenance lights up, and his spirits are elated; but let the person whose propensity is to *hate* hear mentioned the praises of the man who is odious to him: his brows knit, and if he have not self-command to prevent it, his teeth will be clenched; even if able to repress these indications of his hatred or the utterance of his feelings, his appetite will be impaired or cease, his breathing be hurried, he will become thoughtful and morose, and the next morning will perhaps complain that his dinner disagreed with him—the fact being that it was not digested.

Hatred, in its corrupt exercise, is as we have stated, one in the train of malevolent emotions, and, when excited, often stirs up the whole train, and their combined force greatly disturbs all the vital functions. The nerves, blood-vessels, and the blood itself: absorption, secretion, and assimilation: all are disordered. Hatred must be considered one of the depressing passions. In most cases, perhaps, there may be no greater direct punishment as to health than is occasioned by mental annoyance; but even when not inducing actual disease, it may predispose to it:—or finding an organ predisposed to take on diseased action, the commotion set up, though by a short indulgence of the spirit of hatred, may suffice to develop the impending mischief, which without this exciting cause might have passed away.

It has been intimated in the preceding article, that some forms of disease, coming on perhaps very insidiously, particularly affections of the brain, may induce a remarkable change of character, so that a person naturally benevolent and of great suavity, may become ungenerous, irascible, and malevolent. This may take place even before disease indicates itself by the ordinary signs. All striking changes in mental and moral character demand close medical investigation; a sense of guilt will not unfrequently produce a great change of character—this was remarkably exemplified in the case of David. ii. Sam. ch. 2,

Religion takes possession of this Emotion;—It does not aim to eradicate it, but to moderate its intensity, and to lessen or remove its malevolent quality. With relation to the Divine Being, and also to persons and things, when the heart becomes imbued with religion, it will experience emotions very different to those realized independently of religious influence. Few persons perhaps will admit that they hate God, but their direct opposition to his will in their disregard of religion in its personal and relative claims, their neglect of his word, disobedience to his commands, deafness to his warnings, non-acceptance of his gracious invitations, and abuse of sacred institutions, afford ample proof that he is really hated. Not hated because he is so powerful—so wise—so glorious—in these respects he may be revered—but because he is holy, and makes holiness a condition of the full enjoyment of his favour in time, and of his benign presence in eternity. But if religion is taken up with sincerity, and has its due influence, that in God which was previously admired, becomes more admired, and that which was hated is loved. Having by the renewed nature regained somewhat of the image of the Deity, and imbibed somewhat of the spirit of Jesus Christ, who came to be our pattern as well as our Redeemer, as a general principle we shall love or hate whatever is lovely or hateful to God. It must not be denied, however, that there are often sad deficiencies perceptible on this point. Many persons whom we cannot but regard as essentially religious, yield to great inconsiderateness with respect to the emotion in question, indulging dislike and hatred without just or adequate reason. Hatred, in its malevolent spirit, indicates itself in divisions derogatory to the christian character. In some professing christians, malevolence would seem to outweigh benevolence, and in this respect they bear little resemblance

to their great Exemplar, whose countenance was perpetually lighted up with benignity. Even when his holy nature revolted at the wickedness of mankind, his hatred of sin was mixed with deep compassion for the sinner. It is not so with some of his professed disciples; they not only hate the sin, but hate the sinner—indeed, sometimes they appear to exult if a brother whom they have disliked, falls into inconsistency or misfortune, and thus affords some colour for their odious spirit. These are circumstances that render very questionable the existence of christian principle.

As religious awakenings occur, and impressions are made under all varieties of character and temperament, we are not to wonder that many incongruities exist in the novices. But religion and misanthropy cannot harmonize, they must be in perpetual conflict, and the better principles, if genuine, will gain the ascendancy, although the progress may be slow. The hatred that is to be combated manifests itself under various forms—detraction, distrust, coldness, maliciousness, and as these ungracious feelings may have long rankled in the heart, and struck root deeply, a long and determined process of self-control may be requisite before eradication can be effected.

Dr. Brown has very happily described the contrast between a spirit of kindness and a spirit of hate. “The annexation of pain,” says he “to the emotions that would lead to the infliction of pain, is, as I have said, a very striking proof that he who formed man, did not intend him for purposes of malignity; as the delight attached to all our benevolent emotions, may be considered a positive proof that it was for purposes of benevolence that man was formed; purposes which make every generous exertion more delightful to the active mind itself, than to the individual whose happiness it might have seemed exclusively to promote.”

The Scriptures teach us that we are to hate evil—to hate every false way—to hate vain thoughts—to hate lying—hate suretyship, bribery, and covetousness; we are to avoid the hatred which stirs up strife, destroys sympathy, and dissevers brethren. We are taught that he who hates the righteous, whom the world may designate *the saints*, commits a heinous sin, which is traced out into a variety of forms each having its punishment annexed. Guilt will often cause a development of hatred, though the person hated may have been in no way

a party to the crime. The sight of Uriah could not fail to be odious in the eye of David, because it reminded him of his criminal passion. The record of this dark spot in the character of the sweet psalmist of Israel, tends to confirm the veracity of Scripture. The change which his character underwent is a most forcible proof of the effects of sin on the heart, in its successive developments and influence. Had it not been that he sought to cover his crime how could David, honourable and merciful as he had been, have so ill-requited a faithful and devoted soldier?

“He that hateth,” says Solomon, “dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart; whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation. “A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.”

SYMPATHY AND PITY.

There is scarcely a feeling in the human heart more interesting to mankind than this. Sometimes it adds to our sorrows, for we are constrained to feel with those who suffer, as well as with those who rejoice. Much of the sorrow of a benevolent man is derived from the wretchedness of others, but he receives ample compensation. Although in case of suffering it does not necessarily go farther than feeling for the individual who is the subject of it, yet it is scarcely possible to suppose a case in which, if there be genuine sympathy with suffering, there will not also be felt the desire, and be exerted the effort, if possible, to relieve it. There can be no love without sympathy, but there may exist sympathy where there is no love. The wisdom and goodness of the Creator are exemplified in ordaining such an interest in our relations to each other; and that the means by which this is carried out elevate and gratify our nature, and heighten joy, whilst they bring alleviation to suffering. Dr. Turton has forcibly expressed this—“How wisely has it been ordered,” says he, “that an interest should be given to our relations to each other by means of a power which at the same time elevates the individual character, and ensures the most beneficial consequences to social life.” A late very popular writer,

Dr. Chalmers,* observes, "Nature hath made compassion one of the strongest, and in spite of all the depravations to which humanity is exposed, one of the steadiest of our universal instincts. It were an intolerable spectacle, even to the inmates of a felon's cell, did they behold one of their fellows in the agonies of hunger; and rather than endure it, would they share their own scanty meal with them." There are some persons of such ill-regulated hearts, that although they sympathize with sorrow, they never sympathize with joy. The felicity of others is infelicity to them.

There is no emotion that calls for more early and careful training. If greatly cultivated in a temperament of high susceptibility, it may become much too acute, and tend to produce, in active life, severe excitement, on even frivolous occasions. In a less susceptible temperament the continual appeal to sympathy, as made by some persons to whom the instruction and discipline of children is entrusted, is full of mischief. These teachers, being all sensitiveness themselves, strive to elevate to their own morbid standard of acuteness, sympathies which nature did not qualify the child of this temperament to feel. The child will be discouraged or disgusted with upbraidings, and nature may be frustrated in one of her more perfect types of harmonized emotions. In a cold or phlegmatic temperament greater freedom may be requisite, that the individual may not be left the prey of selfish considerations—taking no interest in circumstances around him—a condition debasing to an intelligent and moral being, and subversive of those principles by which social happiness is sustained.

There is, perhaps, no emotion which receives more partial or capricious notice than this under consideration. As already observed, the child in the nursery is more initiated into the observance of objects of distress, or of inconvenience, than of those of happiness or joy. How common to appeal to the tender feelings of the child in such language as this—"Poor horse—has lost his tail—are you not sorry?—stroke him! Here is poor, poor lamb with a leg broken—kiss it, poor thing!" In this way pity and sympathy are cherished in a morbid degree. On the other hand, how comparatively seldom

* Bridgewater Treatise, vol. ii. 29. A case in point is related.

are heard, in these early appeals to the moral feelings, commendations of the noble horse—of his stately figure—of his apparent consciousness of power—of his docility, and great usefulness. May it not be owing in some measure to these first impressions that the horse meets with such unkind treatment, not only at the hand of grooms, but of persons whose education should have taught them better? The groom scratches the horse with his curry-comb, and storms at him, and gives him many a sharp blow or kick because he will not stand still. From the lips of some grooms you will never hear a kind word to the animal. And the *gentleman* in driving or riding, if his horse starts or trips, which he would not do could he help it, too often punishes the poor animal severely. How seldom are the innocent playfulness, warm affections, and many lovely qualities of the lamb, topics of nursery conversation. The playful kitten may sometimes awaken pleasant sympathies by its unceasing gambols—but the good effect of this is counterbalanced by the many angry rebuffs the child receives—from the hand as well as from the tongue—for pulling the little playmate about. Cruelty should be prevented, but this might be done (except where there is unusual viciousness) without having resort to the angry tongue or slapping hand.

Education of the emotions can accomplish much in balancing and directing them. It should be borne in mind that sensitiveness over cultivated, or not judiciously repressed when excessive, may grow to an exquisite degree, laying the individual open to the perpetual provocation of painful sympathies—to becoming the subject of a delicacy and quickness of feeling, which will render life painful, and the society of the individual very irksome to persons of reasonable and well-ordered feelings. Much may be effected by directing a mind of this description to things in nature and art adapted to produce unexciting pleasure. An insusceptible child, on the contrary, may with great advantage receive that kind of training by which the tender emotions can be cultivated, and sympathy awakened; much may be effected in counteracting the insensibility to first impressions, not by reproaches for want of feeling, but by perseveringly seducing the mind and moral feelings to objects really worthy of a tender and lively interest.

Pity is nearly allied to sympathy. It is directed to some object adapted to excite sorrow, combined with the desire of affording relief. From the predominance of opposite traits of

character in some persons, a question might arise whether all persons naturally have this emotion; doubtless in some temperaments all the tender emotions are very defective, and the early education and subsequent training may have been unfriendly to their development.

The physical tendency of Sympathy, is of a varied character. It has been said that dispositions, as well as habits, are catching. Persons who were previously unlike, do undoubtedly acquire many features of resemblance by being much together for a long continuance, especially if this association have commenced in early life. This circumstance renders it very undesirable that children or youths should associate very much with highly nervous persons, particularly if there is in these young persons a tendency to inordinate excitements. Young nurse-maids or governesses who are subject to hysterical attacks, or who scream on every sudden noise, or are very timid, or easily put out of temper, or who have any strikingly objectionable peculiarity of mind or of person, are not the proper individuals to train up children, or be their usual companions. Some of the most excellent of the earth suffer from deformities which lead to awkwardness of gait or expression. In some of these cases the manners are so kind and affectionate, and the management and instruction so efficient, that the defect of body soon ceases to be noticed. But should it be that with deformity, or any unseemliness of body, there is a strictness or severity of discipline exciting aversion, its influence may be pernicious, not perhaps in all cases from genuine sympathy, but from imitation or mockery.

A young person residing almost exclusively with an aged relative or friend, is apt imperceptibly to acquire through sympathy, something of the constitutional character, or, at least, the habit of complaining, to which the infirmities of age and feebleness of mind often lead. But apart from sympathetic influence, the inactivity of age, and the antiquated habits and sentiments to which they are exposed during wearisome hours, lay the foundation of many diseases, dependent on obstructions of the vital organs. In some young persons there is great constitutional and mental power of resistance. Their vigour, vivacity, and genius, provide inexhaustible comfort for those to whose now exhausted resources they have to administer, without apparent suffering to themselves; but aged persons, who need the companionship and services of the

young, and who derive great advantage from their vivacity, should take care that no selfish considerations withhold from them frequent seasons of relief in congenial society, pure air, and exercise—the stamina of health once undermined—painful sympathies acquire double force.

It is not infrequent that the grand-daughter becomes the continued and chief companion of her aged relative. Society is shunned. Imbecility has crept on with age, and peevishness, prompt to rebuke vivacity, is perhaps associated with it. With much to endure, at an age when nature does not provide for great endurance in constitution or temper, or rigid privation of society, the young person is likely to form clandestine and degrading associations, from which great moral evil may result.

That great kindness which leads an aged relative or friend to cast a mantle of protection over a young female otherwise unprovided for, and unprotected, cannot be too highly appreciated; nor should we discourage those attentions prompted by young and warm hearts, by which they would endeavour to comfort decrepit age in its progress to the grave. It is only wished to guard against sympathetic and other associated influences, which may act perniciously on the physical constitution of youth, as well as on the mental and moral character.

It would be slanderous to impute to age indiscriminately the want of gentleness and kindness—ornamental in all ages—and in none more so than in persons who by the advance of years are constrained to withdraw from the more vigorous efforts of an intellectual or an active life. We have known not a few under these circumstances who have retained great benevolence and cheerfulness—always ready to encourage plans of usefulness—and to communicate instruction from the treasury of richly stored memories and matured thoughts—and who, far from reproving the sallies of lively thought, and the playfulness of intelligent and amiable youth, are greatly amused and inspirited by their society. The sympathetic influence under these happy circumstances is beneficial both in mind and body, to their younger companions.

High nervous excitements, especially those denominated hysterical, are readily caught where there exists a predisposition to them. It is almost certain if a lady shrieks out at church, or in any other assembly, others will be seized in the

same way. The same has occurred in the wards of a hospital, and it has required the raising up of some antagonist emotion more powerful than sympathy to counteract it. Irons have been kept heated to burn the person seized in the hand. Live toads have been tied by the leg, and the string thrown upon the neck as a necklace, the loathsome reptile occupying the place of a locket. These are expedients resorted to in former times, but too barbarous to be resorted to now; nevertheless, they show how powerful is the agency required to counteract the effect of sympathy in susceptible constitutions. In a family known to the author, the introduction of the Bible at family worship, though a customary thing, became the exciting cause, together with the presence of other young persons, of an hysterical paroxysm in one of the young ladies, and no sooner did the fit occur in one, than others present became more or less affected. Other expedients having been unsuccessfully tried to prevent the attack, the head of the family, a man of discernment and decision, had recourse to an expedient not very agreeable to him, nor pleasant to record. He intimated that at the next seizure he should inflict severe chastisement on the first affected, and a horse-whip was placed on the table with the Bible. The threat, and knowledge that it would be carried into effect, prevented further seizures.

These sympathies must not be imputed to mere caprice. It might be supposed that an effort on the part of the young lady, without the threat of castigation, might have prevented all the mischief. Much may be effected by strong resolution, but there are states of constitution in which unaided resolution is not adequate to the counteraction of these nervous excitabilities and sympathies. The means resorted to in the case to which allusion has been made, might seem discreditable to the good sense and reputation of the patients; but its mode of acting was medicinal—it set up an emotion more powerful than that of sympathy, and proved efficacious.

These instances of morbid sympathy are not limited to the young; sometimes aged persons alive to all proprieties of demeanour, have their sympathies so easily awakened, that they cannot endure the recital of any fact or tale adapted to move either painful or pleasurable feelings, without an almost overwhelming excitement. This may be one of the first indications of mental weakness, arising from declining energy

in the organ of mind. It occurs too, sometimes in children before fastidiousness can have had its development, when sympathetic joy and grief will occasion paroxysms of high excitement, attended with flushed face, hot skin, and quick pulse, and will leave great prostration and loss of appetite. This is a condition tending to severe disease—indeed it usually occurs when the health is not good, and efficient medical treatment should be resorted to without delay. Instead of adopting this course early, we have repeatedly known injudicious parents amuse themselves by toying with these morbid excitements in their child, until they have become alarmed by the aggravated symptoms of disease, or the supervention of a fit.

Whilst Sympathy and Pity are common to the human family, they are more acutely felt by women than by men. Men in their varied and rugged occupation, have scarcely time for the incidental calls to commiseration which almost hourly present themselves in common life ; and the carelessness with which some pass them by, and the unwillingness there is, in retirement, to reflect upon privations and distress, have a powerful tendency to impair some of those moral feelings which are the most delightful social bonds. Persons who never invite sympathy and pity into the circle of their emotions, not only deprive themselves of much gratification, but deny themselves an agency which is conducive to the healthful actions of the body. In their moderate and proper exercise they are exceedingly soothing. When a man has been busily occupied in the excitements of business—in his schemes and his speculations—his successes and his disappointments—or in the intricacies of professional life—if he do not find intervals within the day, when the rapid current of his mind, and the earnest feeling of business-anxiety, can be arrested for a little by a kind thought and feeling for others, he will realize the benefit of doing it in the calmness of the evening. It will temper his excitements, and give to his heart a sentiment of repose. A man may live who has lost any one of his senses, and yet no one will say that he does not sustain a heavy loss ; and not only a loss in the common sense of the word, but as one part of the body sympathizes with another part, the loss of one sense withdraws from the constitution an agent by which all the functions of the body are benefited ; and though one sense being lost all the others

become more acute, yet the possession of all entire is far better than any compensation:—so, all the emotions, rightly exercised, have a happy effect on the body; if any one is not rightly exercised, nature is perverted, and injury must arise from such perversion. Apart from all other considerations the cultivation of these emotions is conducive to the benefit of the body. The advantages are not limited to acts of charity, for the kindness which sympathy induces is one of the most efficacious means of alleviating many forms of physical suffering. Life when at a low ebb is often prolonged for a considerable time by the soothing and sustaining influence derived from an active and applied commiseration, by its giving tone to the nervous system, so that the vital functions are kept up, when an angry word, or even an unkind look, would endanger a fatal disturbance.

To deepen impression, we purposely repeat a reference to early discipline. Nothing is more important to the discipline of the nursery and the school, as it regards health and happiness, than that the moral feelings be brought under right culture. Many sensitive children and young persons are essentially injured by having their pity and sympathy appealed to, and excited, on the most trivial occasions. There ought to be great power of discriminating the tendencies and dispositions of children on the part of those who have to educate them. Some children are very obtuse, and yet their tender emotions may be drawn out by placing often before them those facts which call for commiseration, and by leading them to reflection on what is painful and distressing; whilst other children, by similar treatment, may be drawn into such morbid excitability, that the most trivial occurrence awakens pain and agitation, stirs up an agony of feeling, and unfits them for intercourse with the world; and not unfrequently develops those diseases of the brain and nervous system to which such constitutions are predisposed, and to which much reference has been already made when speaking of temperaments.

In reference to these emotions, it is worthy of remark that whilst they have an influence on the body, the functions of the body influence them. We do not mean that state of things in which a man, whose heart had been as the nether millstone, becomes ready to give to the poor, or to charity, all that he has, when death stares him in the face. In

that case there is no pity—it is a gift prompted merely by the apprehension of the wrath of heaven, and by the hope of appeasing that wrath by a transfer of property that can no longer be retained. But a man who has been tender-hearted when in health, will often become more tender and sympathizing in sickness. When the wind was whistling and the rain beating on a winter's evening, the guardian of the night cried the hour—"There is the poor watchman," said a kind-hearted invalid, "I should like to give him a great-coat;"—tears burst into his eyes, whilst he added, "this illness has softened my feelings very much, I assure you."

On the other hand, it has been shown that there are states of disease in which a change in the feelings from kindness to severity is one of the earliest symptoms.

Religion takes possession of this wonderfully kind Emotion. Were a man to say that having secured his own safety, he felt little or no concern as to the safety of others, there would be ground of suspicion that he was a total stranger to the religion of the gospel; it would, at least, be certain that he had been exceedingly defective in cultivating its spirit. He can be little regarded as a disciple of Jesus Christ, however flaming his profession of love to him, who feels no sympathy with him in his benevolent concern for the salvation of mankind. He acknowledges him in words, but in spirit and works denies him.

All nature is so full of God, and the adorable Redeemer has, in his discourses to his disciples, so unceasingly availed himself of similitudes of exquisite beauty drawn from this source—and nature was so under his control as almost to appear a part of himself, that a christian cannot avoid having his sympathies awakened by the demonstrations of a present God, and present Saviour, in the world of nature. The christian naturalist embraces what is sublime and awful, magnificent and beautiful, among things inanimate;—and the noble and useful, and myriads of beings down to infinite minuteness, among things possessing life. A man who is a stranger to truly religious feelings, a pantheist even, may be a great admirer of nature in the diversity of her colours, forms, odours, melodies—of her grandeur in great things, and wisdom in things that are small, and may acknowledge the evidence of the skill of the divine architect, and author of nature—but the christian naturalist has a much higher

order of sentiment and feeling, a true sympathy gives him a perception of God in his glory and goodness, wisdom, bounty and fulness; and thus identifying himself with the Almighty, he acquires devout and delightful emotions when in the midst of the works of nature, and even when contemplating them.

Although mankind are capable of feeling this joy from sympathy with things around them, yet there are many persons whose sympathies are far more alive to what is annoying, than to what is animating. We perhaps ought not to wonder at this, if we are correct in thinking that, notwithstanding very great improvements, the teaching in early life by precept and example tends that way. If the weather be gloomy—clouds hovering about in the sky—a fog intercepting vision—rain pattering on the window—frequently there is occasioned a state of morbid feeling, of annoyance, allied to sympathy. The mind is dejected, and temper irritated, though there may not be the smallest inconvenience suffered. The well-ordered christian mind does not indulge in this ungrateful feeling, but endeavours to realize the goodness of God, as much in the humidness of the atmosphere, as in its dryness, in the beautiful adornment of the atmosphere by clouds of all forms and tints, as in the cloudless sky. He may be imaginative, but if that lead to devout thoughts of God, it is far better than vacant musing. Indeed there is scarcely an attribute of Deity which the christian may not see and realize in the clouds. He may perceive in the thunder cloud, awful majesty—in the heaps of cumuli, oftentimes rising up like vast conical mountains with silvery summits, but varying in form every moment, whether stationary, or gliding along with the current of air, he may perceive divine grandeur—in the cirro-cumuli, those aggregations of small round white clouds, occupying a large space high in the atmosphere, he perceives a fine emblem of divine serenity.

“ Far yet above these wafted clouds are seen,
In a remoter sky still more serene,
Others detached in ranges through the air,
Spotless as snow, and countless as they're fair,
Scattered immensely wide from east to west,
The beauteous semblance of a flock at rest.” •

In the ever-changing pencillings of cirri, whilst he gazes he gets an impression of the inexhaustible facility of God in

• Bloomfield's Farmer's Boy.

changing the aspect of things he is pleased to touch. In the stratus, that cloud whose under surface touches the earth, and generally moistens what it touches, usually making its appearance about sun-set, and disappearing after the sun has risen, the christian is led to the reflection that God is here showing how one thing acts on another; the lower atmosphere in cooling, occasions a precipitation of water in fine particles, hence the dew; but when the sun has risen, the particles still floating as mist are re-dissolved into the atmosphere, unless it be already surcharged. Common as all these appearances are, and unobserved as they pass, except as they conduce to personal convenience or otherwise; they yet effect for mankind a most important end in preserving a balance of electricity, as well as in moistening the earth. Connected with meteorology, there are many other phenomena, with respect to which it is not enough to say they are deeply interesting, for if the mind rightly views them, and the heart realizes God's presence, the christian feels himself not merely surrounded by the works of the divine Being, but coming into contact with Himself, and really sympathizing with Him. In the splendid rainbow the mind imbued with just thoughts of God, never can forget that although a natural phenomenon, it must be regarded as a striking symbol of divine mercy.

Benevolence is a duty interwoven with the other duties of a religious life. Had we no other motives to actuate us to kindness than those suggested by the emotion in question, they would suffice, if fully carried out. But Christ is the great exemplar, as well as the redeemer, and his sympathy with mankind shone conspicuously throughout his life. He manifested the most tender sympathy with objects of distress wherever they were found; and it does not impugn the universality of his compassion towards the whole human family, that he appeared to sympathize most intimately with those who accepted his message of mercy. His presence at the marriage of Cana was a proof that he shared in joy, as other facts show that he sympathized in sorrow.

If the man who professes to be a christian does not identify himself in sympathy, with the joys and sorrows of other disciples of Christ; if he feel little or no compassion for suffering humanity, and especially if in solicitude for the eternal welfare of mankind, he does not manifest the same spirit that was

so conspicuous in the divine Redeemer, he ought to question whether he has any vital union with him.

It is not incompatible with the genuineness of the christian character, that in peculiar temperaments there may appear deficient warmth of sympathy. Nevertheless, the discovery of a defect in a trait so prominent in the well-delineated disciple, will not fail of leading to persevering efforts to bring it out in fuller proportion. By neglect to cultivate the feeling, the individual deprives himself of high gratification, withholds from the Author of his faith a claimed and merited return for unexampled kindness, and denies to mankind a boon of which unmerited mercy made him possessor, and bountifully appointed him an almoner. Sympathy becomes inactive and inoperative by non-exercise, and he in whom the feeling remains frigid or decays, will undergo a degeneracy of character, as prejudicial to his happiness as it is subversive of his usefulness. If the adorable Redeemer condescends to represent himself as the head, and his disciples as members of his body, and to declare that if one member suffer, he himself sympathizes—surely, if the most exalted part participates, the subordinate members cannot be excused. In the unconcern and peril of unbelievers, the christian perceives a symbol of that which was his own condition, before he became the partaker of religious principles; and in the diversified experience of other persons, his sympathy has a double bearing; in their joys, faith, and knowledge, he becomes a participant of moral benefits—and in their darkness, doubts and burdens, he by his sympathy may become an agent of great service.

There is something at once imposing and affecting in the sympathy which binds together an immense company of pilgrims, differing in age and rank, under great toils and privations, for an object which to sober reason appears irrational and absurd. It has been said, “Theirs is the sympathy of man as a gregarious animal, drawn together by a bunch of green leaves, supposed to be nutritious, but in reality highly noxious.” There is nothing here of the sublimity of christian sympathy. Their hearts may beat in unison. They may cheer and animate each other in the vain prospect of a future requital. Limbs may toil, and feelings may reciprocate, but the head, the source of all correct movement, is but the “baseless fabric of a vision.” It may, indeed, have form and

solidity, but is totally destitute of vitality. If we personify the devotees and the thing they worship, we have a hideous monster. The body and the limbs may be gigantic, and may harmonize in their relation to each other, whilst the head is a lake of water, or a lump of wood, of metal, or of stone, a bundle of feathers, or a mass of shells.

In its tendencies and issues how widely different is christian sympathy! The head of the christian body is the perfection of knowledge, and sheds an influence adapted to promote the happiness of every member, although every one may not yield perfect subjection, or even readily obey the requirement of a recognized and gracious sovereignty.

The Holy Scriptures abound with passages bearing on these emotions. The epithet, sympathy, does not occur in our translation of the sacred writings, but the emotion is expressed under other designations. When we are exhorted to bear one another's burdens, we have precisely the idea. Although the construction of the word imports to *suffer with*, yet it includes a communion in joy as well as in sorrow, so that when St. Paul says, "My joy is the joy of you all"—and "we are helpers of your joy"—and, on the contrary, when he tells them he "joys and rejoices with them," there is the indication of mutual interest—of genuine sympathy. When this great apostle addresses the Corinthians, he affords us a beautiful example of this participation in the joys of others. "Therefore," says he, "we are comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all."

Then there is sympathy in suffering. If one member suffer, all the members suffer with it.* Does not Job ask for sympathy when he says "have pity on me, O my friends?" The divine command is that pity should be showed to the afflicted. We are taught that he who gives to the poor lends to the Lord. The absence of pity has received the direct marks of the divine displeasure. It is one of the three transgressions of Edom, because of which the Almighty declares he will not turn away the punishment thereof. One of the denunciations of God, when he would make men the

* This figure is beautifully illustrated by the description we have given of the union established among the members of the body by means of the nerves.

instruments of punishing others for their sins, is "let not your eye spare, neither have ye pity."

When the mother's breast will not yield a due supply to her helpless offspring, or when death deprives the babe of maternal care, sympathy and pity draw to it many a tender heart and willing hand. But when God would describe the the miserable condition of the inhabitants of Jerusalem, through their abominations, and when divine judgments were come upon them, the prophet Ezekiel is inspired to show them their real state. Under the similitude of a wretched new-born infant, destitute of the commiserating heart, and the preserving hand, the consequences of their guilt are to be exhibited to them, that they may be brought to conviction and humiliation. After describing their wants, the prophet says, "None eye pitied thee, to do any of these unto thee, but thou wast cast out in the open field, to the loathing of thy person."—On the other hand, when God would turn away his anger from his people, or moderate the severity of the judgments he had brought upon them, he turns the heart of their enemies, and inclines even them to pity. Justice and mercy were always conspicuous in God's dealings with his ancient people. Miracles and mercies had settled them in Canaan, and yet their conduct was as disobedient and provoking to the Most High, as it had been in the wilderness—they corrupted themselves and forsook God: he permitted the heathen to conquer them and make them captives—they that hated them ruled over them: and yet in mercy he made them to be pitied of all those who carried them away captive.

It is evident from these few citations that sympathy and pity are emotions which occupied a prominent place under the Jewish dispensation; and there is scope for their exercise, and requirement of their full influence, in the formation of the christian character.

PRIDE.

That there is a feeling of pride infused into the human heart, and that it shows itself very early, no person can doubt. We have all seen how the little child struts about to exhibit the new shoe, or the new frock, and the somewhat subdued vanity of the boy when he is first breeched; and we cannot but deprecate the encouragement given to these

germs of pride and vanity by silly decorations, and by amusement at the airs they produce. It is not to be wondered at, that as the child grows, the love of finery, and desire of approbation of some extraneous ornament, should grow with it.

In the first acquirements of science, the child boasts of the alphabetical letter, or the elementary sound just learnt, and so we find it upwards through life in "children of larger growth." In the child we do not wonder at a little vanity on a real or imaginary accession of knowledge; we can excuse exultation in the man, too, who makes some really great discovery in humanity or science; but we do wonder that learned men should allow the little mind so strikingly to appear, as is not very unfrequently the case, in their exultations at some discovery, rather curious than useful; but more especially at their sharp contentions for priority on these trivial occasions. Here we may say with Shakspeare—

"I can see his pride
Peep through each part of him,
Pride hath no other glass
To show itself but pride."

Pride, no doubt, is congenital, but whether it formed any part of man's endowments in his state of innocency, may be questioned. It appears to arise from fancy, or consciousness of something in us superior to what is possessed by others, but it is not the invariable and necessary consequence of this knowledge. A man may know that he has more wealth, more intelligence, and more virtue than his neighbour; but the mere knowledge of the fact does not constitute pride. If, however, he has this knowledge, with a disposition to display the fact when its mention is not positively demanded—if he speak of it boastingly—if he look scornfully on his neighbour, as possessing less than himself, he renders himself justly chargeable with the imputation of being a proud man. Wherever there is prevalence of pride, there is a want of generosity in the estimate of others.

The intensity of this emotion may be modified by physical causes, as differences of temperament, of which much has been said, and also by the limits of a man's intercourse with the world. Where its existence to a reprehensible extent cannot be questioned, some allowance must be made for the constitutional peculiarity, early education, and the circum-

scription of the man's access to the ordinary sources of knowledge. We have known persons who had been well educated, and their intercourse with the world not very limited, who have been so addicted to self-commendation, that you could not be long in their company before this tendency would show itself. Sometimes it is combined with mock-modesty, which always renders egotism peculiarly offensive. No unction is so agreeable to persons of this disposition as flattery. But whilst it is unwise to flatter, it may be very unjust to condemn with unmitigated severity. There are some soils in which weeds grow more luxuriantly than precious grain; and the roots of some weeds spread so wide, and penetrate so deeply, that there is needed deep digging, a strong arm, and much perseverance, before they can be eradicated.

Sometimes smatterers in education, and babes in knowledge, have the vanity to associate their names with the giants of science. A poor illiterate man, who has spent a long life in his native village, scarcely ever having travelled beyond its precincts, who has acquired the habit of appreciating and speaking of his knowledge in a similarly eulogistic strain, is a character not unfrequently met with; but the habit is more excusable in this case than in either of the former.

Pride is associated with all classes—the educated and uneducated. The conceited artisan, mechanic, or labourer, or the vain servant, may be as notorious in his circle, and as much the jest of his associates, as the proud and vain of higher positions are conspicuous and contemned among persons of good sense and taste in their circles. But in all these cases, with much to regret and condemn, there are, as already intimated, allowances to be made—and such as are peculiar to each case.

That feeling which in its ill-regulated gratification constitutes pride, is not to be condemned when limited to self-respect; when it gives the person so much of regard for his reputation that he cannot descend to a mean action, and when after he has done a good action, it awards him a consciousness of self-approval. In doing good there is an elation of heart which has been designated, “the honest pride of conscious virtue.”

The physical effects of Pride and Vanity.—As they are emotions whose influence is powerfully felt on the organs of

the body, the effects are worthy of much consideration. The pleasurable sensation that fosters them, when it becomes elevated, is felt at the pit of the stomach, (anatomically the centre of sympathy — as has been explained) where many of the emotions are powerfully felt. The heart acts with unnatural energy, the face reddens, the eyes sparkle, and the voluntary muscles appear to have increased power. In some persons it seems literally, as well as figuratively, that the heart swells with pride. Pride is undoubtedly one of the exciting emotions, and where it has an uncontrolled license, it often lays the foundation of diseases arising out of increased action of the heart. Pride may exist, and exert its injurious effects in retirement, but it generally seeks publicity; and when the man who is the subject of it meets with public flattery, the excitement has an intoxicating effect. Such is the excited state of the brain and nervous system, and such the increased action of the heart, that the judgment is sometimes bewildered, and the man makes himself a ridiculous public spectacle.* Public rebuke is felt most keenly by the proud; and the vexation which this produces, occasions fretfulness and depression, by which the digestive functions are greatly disturbed; and disturbance there becomes the parent of a numerous and very troublesome and disturbing progeny.

Even vanity, that seems so inoffensive as to health, and is so amusing in the empty show and petty objects by which it is gratified, is not quite free from a pernicious influence. Vain persons have their own excitements, and are continually exposed to annoyances from without. They do not realize those manly and womanly emotions, and that love of veracity and sterling excellency, which tend to harmonize the different parts of the physical system, and which whilst speaking out so beautifully in the open and lovely expression of countenance, promote the well-working of the machinery within; but that degree of self-esteem, which it has been said may honourably be cherished, diffuses a salutary influence on the brain and

* We remember on one occasion when a vain orator had wearied his auditory, and they expressed their weariness by the usual signs of scraping the feet, striking with sticks and umbrellas on the ground, the speaker was so absorbed in his self-approval, that he mistook the signal, and emphatically said, "Your approbation makes an old man vain," and wandered on until all patience was exhausted.

nervous system, and through them on all the vital functions. In the description given of the physical organs in a preceding chapter, it has been shown how the brain and nerves act throughout the body for good or evil.

These remarks on the physical influence of pride apply with peculiar force to the higher and fashionable circles. Among these elevated personages there is not generally that healthful vigour which is to be found in humbler life. There is more excitability and less power, and the vital actions are more readily disturbed; under these circumstances the proper cultivation of the emotions is of vast importance. It cannot for a moment be supposed that the charge of neglect in this important particular would universally apply. Even those of us who are at a distance from the aristocracy of this country, must know that, in many families of nobility and rank, a thoroughly sound education in mind and morals is given to their sons and daughters, so that they present the loveliest specimens of humanity, not merely as to what are called accomplishments, but also as to the brightest ornaments of the cultivated mind. But it is equally certain that to a lamentable extent, especially so far as ladies are concerned, beauty and accomplishments are so sedulously studied, that pride and vanity grow luxuriantly, to the production of some most injurious physical effects. There is acute sensitiveness to pleasure from applause or flattery, and to mortification from neglect or disappointment, and either tells forcibly on the feebly compacted body. This is to be the more deplored, because it is well-known that in families of rank, nature has bestowed her favours very liberally; and if instead of the pernicious emotions those of a benevolent and health-giving tendency were more cultivated, nature's bounty would shine forth most gracefully. But whether it be in high, or middle, or low classes of society, it will be found that a peculiarity of physical constitution is connected with this emotion, and that it may be repressed or encouraged by good or bad discipline in early life. However, neglect at that season will not afford an adequate excuse for indulgence of so offensive a trait in after life.

Religion takes possession of this Emotion.—A really proud man, or a vain woman, is not in a favourable condition for the influence of religious principle; but there is nothing impossible with God. A proud man may become religious under sudden

and powerful conviction—his prevailing emotion may appear for a time overruled; but, as the recently awakened convictions lose somewhat of their intensity, his associates will detect the traits of his previous character, and they may observe them before the individual himself has become conscious of the reviving ascendancy of his old master-passion. Great allowance must be made for this; if religious principle be in due exercise, the pride will be brought under some control—it will be ceaselessly resisted—and though not wholly conquered, it will, at least, be diverted from seeking preeminence in things that are frivolous, temporal, or beneath the eager pursuit of an intelligent and immortal being; and should it manifest itself in seeking eminence in the pursuit of piety and beneficence, many objects of charity may reap the benefit, although the spirit of the benefactor may not yet be pure.

If persons in humble life, or with narrow and feeble powers of mind, having this predominating trait, become religious, it must not be expected that they will at once subdue its tendencies, and evince that humble and contrite spirit, so becoming in the christian, and which will be cultivated if the germ of true christian principle be in the heart. In every religious community there will be found conceited ignorance, as well as conceited intelligence—and this either with poverty or with affluence. Wherever it exists much allowance must be made for the individual's temperament, and, perhaps, long-continued habits previous to his religious profession. On the other hand, if the person's own eye does not soon detect the incompatibility of haughtiness, or excessive self-complacency, with the required spirit in the disciple of Jesus Christ, fidelity and brotherhood will demand that the eye be opened, and the fault secretly reprov'd, otherwise it might lead to great mischief. If pride is the dominant passion in the prelate or other dignitary of the church, the rector, the vicar, or the curate, or any minister of Christ, the sin is aggravated in proportion as the office preeminently demands an assimilation to the meek and lowly spirit, and purity of deportment, of Jesus Christ, the Head of the Church.

Pride shows itself under aspects where it is not always recognised. Tale-bearers, tattlers, busy-bodies, persons strangely officious in the affairs of other people, and not generally striving to make them more happy, exemplify a species of it in their inordinate love of notoriety, and are often very mis-

chievous persons. Unadorned truth is too tame—excites too little admiration; they must excite surprise—inflame—produce effect; unsullied goodness is odious, or has flaws in it—they detract; whilst in some way or other they themselves must be honoured. We have described temperaments under which these characteristics appeared, and when such persons become religious, it is scarcely to be expected that this lamentable tendency to distort, detract, and colour will be overcome at once. If pride, under this aspect, is offensive and dangerous in the common circumstances of life, it is tenfold more so when combined with religious profession; and if religion does not progressively subdue the tendency; if years roll on without some marked ascendancy being attained over so deplorable a habit, it is certain either that there is no christian principle in the heart, or that due discipline of the mind and moral feelings has been so greatly neglected as to render the matter very questionable. If on the contrary, the individual is studiously endeavouring to counteract the propensity, and yielding evidence of progressive change of character, a charitable judgment must be formed, even though there yet remain some indication that the natural or acquired infirmity has not been perfectly cured.

Pride may not unfrequently be detected under another aspect, it seeks to hide itself in great gentleness, mock-modesty, and high religious profession. Far indeed, would we be from repudiating gentleness and kindness, where there is unequivocal evidence of sincerity; and until we had good ground for suspecting their spuriousness, the suspicion ought not to be entertained. It is stated here, to awaken attention to the manly virtues; but where there is great softness of manners—extraordinary amiableness—a parade of kindness and sympathy—profuse assurances of christian love—with no discrimination—no ingenuousness—where things can be effected by secret stratagem, contrary to the profession of the avowed kindness, pride, yea, consummate pride, may be detected. There is the solicitude for notoriety, whilst the mind is weak enough to endeavour to conceal it in the vestments of humility. The common eye does not always detect the falseness of the character, but renders it the gratifying and desired homage, fanning the flame of self-love. If in this case as in the former, religion does not crush the vanity,

and expand the heart to some degree of true honesty, it is certain that it has not acquired pervading influence, it may be doubtful whether it even exists in the germ. But let not the man who possesses an opposite temperament, including in it rude honesty, be too vigorous in condemnation, if there are indications of a struggle against a proneness to dissimulation. If the proud is less haughty, less self-important, less garrulous; is gaining an ascendancy over what is evil in himself, and becoming increasingly zealous in works of philanthropy, the simple consciousness of superiority in knowledge and usefulness, with right views and feelings, and due religious influence, will not allow of supercilious haughtiness towards others, less favoured of Providence, but not perhaps less needful in their position.

The language of the Scriptures is uniformly directed against pride in its ordinary acceptation. It is spoken of as the pride of power that tyrannizes and persecutes; the pride of impiety that will not seek after God. It is described as having its seat in the head; as deceiving the subject of it, making its stamp on the countenance, compassing the person about as with a chain, bringing him low, causing him to languish, promoting his fall and destruction. The Almighty represents himself as hearing of man's pride; as seeing his haughtiness, to bring it down; as hating the haughty eyes, as well as the lying tongue. He declares that the high shall be hewn down, that the haughty shall be humbled, and that he will lay low the haughtiness even of the terrible. Even the sons and daughters in Zion, with their many excellencies of character, must beware of the rising of a proud and haughty spirit, which always has its tendency to oppress, and to obtrude, and to bring on themselves a worldly spirit, with special marks of divine displeasure. The christian is to aim at gaining holy exaltation, but they are the lowly who shall be exalted, whilst the haughty shall be abased. What an example of the effect of mortified pride and avarice, do we see in the disappointment and vexation of Ahab, when refused Naboth's vineyard. 1 Kings, xxi.

HUMILITY.

This emotion may be regarded as the antagonist of pride, and it acts as an adjusting power, precisely as the muscles on

one side of the face drawing against those of the opposite side, produce a happy, not a distorted expression. Pride leads us to contemplate things as below us, humility leads us to look above ourselves, and to feel that there are minds more capacious or vigorous than ours—stations more influential—possessions more vast—characters with fewer blemishes. Pride in its proper sphere, preserves us from being abject, humility from being arrogant. We may observe in the relation one of these emotions bears to the other, how nicely the allwise Creator has balanced the faculties of the mind and the emotions.

Humility never fails of paying the respect always due to eminent rank and attainment, when the claim to distinction has not been vitiated or forfeited by crime. A man in whom this feeling has proper exercise, will never speak of persons who have distinguished themselves in science or philanthropy, but with deference or veneration; and real goodness is estimated by the humble-minded at its full value. In drawing the character of an excellent minister of Christ, the biographer, Mr. Jay, has given a sound definition of this emotion. "His humility was genuine, and not assumed. It was not the humility that is founded in vanity, and applies a number of self-annihilating expressions as anglers to fish for praise; a humility that retreats, to be followed; that refuses, to be courted; that disowns excellences, for the satisfaction of inducing others to affirm that we possess them, and to believe that we are insensible of them. Reality needs no pretence, but those who have neither the trouble nor expense of maintaining the reality, can afford to be very lavish in professions."*

In true humility there is nothing abject—nothing inefficient: modesty is not incompatible with the highest moral courage when its exercise is called for, nor with great cheerfulness. Dr. Reid in his "Essays on the Powers of the Mind," remarks that "a just sense of the weakness and imperfection of human nature, and of our own personal faults and defects, is true humility. It is not to think of ourselves above what we ought to think—a most salutary and amiable disposition, of great price in the sight of God and man—nor is it inconsistent with real magnanimity or greatness of soul. They may dwell together with great advantage, and ornament both, and be

* Life of Cornelius Winter.

faithful monitors against the extremes to which each has the greatest tendency."

What is attained only tends to elevate to a higher position, from which heights, and lengths, and breadths of knowledge unattained, become more perceptible; or it opens a door or a window, through which more of ignorance and misery than was previously known, invites to redoubled efforts for alleviation. It does not forbid a becoming attention to outward appearance, or detract from any real grace of person or polish of manners. Indeed an apparent disregard of personal appearance, and adoption of uncouthness or singularity of appearance or manners, is often one form of pride—the affectation of humility.

To the honour of English society, females participate in all the privileges of social life; they occupy a more retired position, but the more retired position does not necessarily confer on them greater humility; but as vanity in women is one of the most displeasing passions, humility is one of the most attractive and pleasing virtues, and in their domestic and private retirements, will protect them against much provocation and mortification of temper.

The physical tendency of Humility;—though not so conspicuous as the physical tendency of some other emotions, involves much that is interesting. In estimating that tendency it is very necessary to distinguish what is genuine from what is spurious. Mock humility, with all its professions to the contrary, seeks for praise, and is in reality pride. When humility is felt in its due degree, and is combined with other laudable emotions, its influence is salutary. It sustains a medium between pride and melancholy. It is not incompatible with all the advantages of a cheerful and happy disposition, and yet it escapes the excitement and vexations to which the proud man is liable. When felt in an extreme degree, its tendency is depressing, and might stand in the way of those muscular efforts, by which nervous energy, and the circulation of the blood, are equally diffused. The extreme degree of this emotion, however, is usually co-existent with feeble corporeal power. The action of the heart is feeble, and the mind seldom of full vigour. There are seasons, though very rare, and generally under some remarkable and sudden development of religious conviction, when genuine humility will rather suddenly occur in the moral nature of a proud man,

and the tendency will then be to produce considerable depression of power, just as a man addicted to ardent spirits is depressed when the stimulant is suddenly withdrawn; but when the change is gradually effected, and then has the prospect of permanence, the physical condition is greatly improved. There are seasons when its antagonism to pride may be very beneficially resorted to, in allaying the excitements of pride and vanity—the only difficulty is in its administration. At moments when the proud are greatly inflated with their self-importance, injudicious and interested friends not unfrequently apply, with great freedom, the stimulating unction of flattery; they perceive that it gives pleasure, and perhaps are not aware that whilst giving additional energy to the excitement they may endanger life. It would be far more honourable to themselves, and beneficial to their friend, did they kindly and faithfully inculcate sentiments adapted to lower the excitement, and induce the more calm and appropriate feelings arising from moderate self-esteem.

An extreme sense of humility is often connected with the melancholic temperament, and the tendency to it should be as sedulously guarded against in early life, as the opposite trait. In children we frequently see instances of excessive distrust of themselves, and although forwardness is not commendable, the opposite state of feeling, when strongly marked, is an evil to be counteracted by great tenderness and encouragement, rather than to be corrected by rebuke. A very shy and modest child, always ready to put a brother or sister in the place of prominence, and to shrink as much as possible from observation, instead of being scolded and nick-named “a poor chicken-hearted thing,” should be encouraged, not cowed, and the duties required of the tender scion of social life, should be such as can be readily accomplished, so that becoming elated with the consciousness of ability to do some good, he may acquire confidence. This treatment has a happy physical tendency, inasmuch as it awakens mental energy; the mind develops the functions of the body through the nervous system, and their revived activity combats and overcomes many tendencies to disease, which often lurk in very reserved and subdued children. This amended state of the body comes back again on the mind, which doubly repays the happy influence it had received. Mind and body thus concurring, confidence is gained, and grows,

and may gradually supplant the undue feeling of self-distrust, as well as invigorate a feeble constitution.

It will appear therefore that humility when rightly cherished is salutary; but if in great excess it may be depressing. It leads a person to diligence both of mind and body; he feels that he has acquired little, and done little, and that which he seeks after and does, is sought and done without excitement. He escapes those warm controversies that agitate the mind, and irritate the body; if overborne in argument, modesty is his safeguard; he yields calmly and gracefully, whilst the man of pride, even when completely refuted, exposes himself to derision for his obstinacy—flushes in the face—suffers palpitation of the heart—as well as heartach and headach, which require time, and perhaps medicine to remove. And whilst the lady of retiring habits and unambitious spirit is secured in her domestic avocations and friendly circle, and her unostentatious efforts to do good, against numerous and injurious vexations, the lady, who, with exquisite sensitiveness of mind,—though enervate in body,—is called by position and circumstances into more public association, will, by a similar spirit, be secured against many morbid excitements that an endeavour to attract notice would produce.

It has been remarked that in every situation of life, wherever there is a prevailing tendency to pride and vanity, these emotions entwine themselves about the anticipations, the regards for the present, and the retrospections; and that thus there is no end to the excitement and heart-burnings to which they may lead; but if humility can be planted in the heart, it will grow and entwine itself about the same feelings in such a manner, that the growth of pride will be repressed, and health and happiness be incalculably promoted.

Religion takes possession of this Emotion. When the true christian is considered in relation to eternity, as well as time—when it is remembered that he enjoys the friendship of God, has an alliance with the divine and adorable Redeemer in his present state of existence, and has a well-founded belief that the Almighty will welcome him into his presence at death, and elevate him to eternal glory and felicity—it must be admitted that there is no condition so truly noble and enviable; and yet every step in his progress to the glorious kingdom prepared for him, tends to increase his humility. The higher the moral elevation he gains, the deeper and

more degraded by his sins, appears the abyss from which God, in his mercy, has raised him; the more he discovers of the holiness of God, the more humble-minded he becomes. The Rev. Adam Sedgwick, a deeply interesting writer, after pointing to Jesus Christ as the Rock on which the spiritual edifice must rest, bears testimony to the solidity of the foundation laid in humility, on which alone the whole superstructure of the christian life can be securely carried up. "Christianity," says he, "considers every act grounded on mere worldly consequences, as built on a false foundation. The main-spring of every virtue is placed by it in the affections, called into renewed strength by a feeling of self-abasement, by gratitude for an immortal benefit, and by the hopes of everlasting life. Humility is the foundation of the christian's honour—distrust of self is the ground of his strength; and his religion tells him that every work of man is counted worthless in the sight of heaven as the means of his pardon, or the price of his redemption. Yet it gives him a pure and perfect rule of life, and does not for an instant exempt him from the duty of obedience to that rule; for it ever aims at a purgation of the moral faculties, and a renewal of the defaced image of God, and its moral precepts have an everlasting sanction. And thus does christian love become an efficient and abiding principle; not tested by the world, but above the world; yet reaching the life-spring of every virtuous deed, and producing in its season a harvest of good and noble works, incomparably more abundant than ever rose from any other soil."

Other religious systems lay their foundation in the pride of human reason, ostentatious ceremonies, or superstition; but there is no system that so truly honours human reason and passion as that of the Gospel, however it may be reviled by some scoffers as the religion of the humble in heart and life. It has been said of humility that it is associated with contentment, peace, and submission.

The Scriptures describe humility as one of the graces of the Holy Spirit, and part of the evidence of a child of God. Jesus Christ condescended to assume the form of a servant, to instruct his disciples to be meek and lowly. Holy Writ abounds with exhortations to this virtue. Its language is; Put on kindness, humbleness of mind, meekness; be clothed with humility; serve the Lord with all humility

of mind ; walk humbly with thy God. Manasseh humbled himself greatly, and David humbled himself with fasting ; and both realized the advantage of this humiliation. There are numerous intimations for good from the Almighty towards those who cherish the grace of humility. It is said : He shall save the humble person ; He forgetteth not the cry of the humble ; so sensitive is He to this grace, that it is said, He heareth even the desire of the humble. We are told that honour shall uphold the humble in spirit ;— for thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, “ I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is declared that by humility are riches and honour, yea, and life itself ; that the essentials of religion may be included in loving mercy, and walking humbly with God ; and that the anger of the Almighty, so justly terrible to the wicked, will be turned away from the sinner when his heart is humbled before him.

ANGER.

We have very early indications that anger is natural to the human race, and that it may exist without the least moral consideration. It may be sudden and violent—the person may be actually enraged, or it may be sudden and less furious ; on the other hand, it may be deliberate in its origin, and protracted or settled in its continuance. Various epithets are employed to distinguish the different circumstances under which this emotion arises and exists. A writer on moral philosophy would treat of these distinctions, although the emotion is essentially one ; but it does not correspond with the design of this small treatise to enter fully on any of those nice distinctions as to the degree and nature of the emotion. When there is great quickness and intensity in the emotion, we say the person is in a passion ; and if easily excited, that he is of a passionate or hasty disposition. When the emotion is more continuous, but not equally intense, we say the person is peevish. When some sense of injury, real or imaginary, is treasured in the mind, leaving the individual serene as to everybody except the delinquent, but towards him cherishing the desire of

punishment, or hoping that some evil may befall him, we call it resentment, malice, or vindictiveness.

Anger arises ordinarily from the infliction of some personal injury, or the suffering of some personal annoyance; and so indiscriminating is the irascible person, that he makes little or no difference in the cases of intentional injury and annoyance, and that which had been wholly unintentional.

Sometimes anger arises where there is no personal wrong—where the conduct disapproved of has no bearing whatever on the individual who feels the emotion—and yet the emotion, painful as it is, and disastrous as it often is in its consequences, will be cherished with as much pertinacity as if the injury were personal. There is no moral feeling that leads to greater injustice,—so that the person who yields himself to this passion not only endures the painful feeling itself, but indulges in resentment. Now resentment often lasts long, and aims weapons capable of inflicting great injury to person and character; it may use these instruments secretly, as well as openly, and it rarely measures the proportion.

It may be, however, that oppression, injustice, or cruelty had excited the anger or resentment, and whilst pointing out some of the evils that may arise from it, we only intend to caution against undue indulgence in a painful and perverting passion, from which, in the particular case, perhaps, no good whatever could result.

Not only does great evil arise from the indulgence of passion, or any of its progeny, but, in good society, great discredit attaches to it—so that in public and social life the manifestation may be restrained, but the mischief and pain which it occasions to the resentful themselves, are not abated by concealment. When the malicious have no other power by which to inflict injury on the object of their resentment, the tongue can cut very sharply and very deep. Even when truth is spoken, it may be uttered with undue severity; and not unfrequently things that are very false and slanderous may be expressed, and a good character may be so defamed as to be irreparably wounded. These statements are sufficient to show how carefully a man should guard his anger under relative as well as personal considerations.

That anger is a natural passion, and that it is modified by peculiarity of temperament is clearly evinced in early life—this we have shown when treating on the temperaments.

The infant at the breast is easily made angry, and children of the same parents, subjects of the same discipline, will manifest great diversities in their susceptibility to it, and in the greater or less facility of its subsiding. Some are made angry on the most trivial opposition to their wishes, and the passion may rage furiously:—they will strike and scratch and bite a brother, sister, or nurse, and almost instantly afterwards relent, and tenderly clasp the individual on whom they had inflicted violence:—on the contrary, in others the fire may not burn with equal violence, nor be quenched so readily; it may even be long smothered, and not wholly extinguished until an opportunity to gratify spitefulness has occurred. Between these extremes there are various shades under which passionate dispositions show themselves.

Although these dispositions present so unlovely an aspect, yet it not unfrequently forms a part of nursery education to develop them in all their evil bearings. How often do thoughtless persons, to whom the care of children is entrusted, tease a spirited child for no other purpose than to be amused at the strong expression of anger thus excited! How often to a child of similar disposition are tales related with the design to awaken sympathetic anger, indignation, and revenge, and adapted to produce that end, instead of giving to the narrative a good moral bearing! A feeling of abhorrence of persecution, oppression, cruelty, or injustice in any form, cannot be too early impressed on the mind and affections of children; but as the emotion is one that gives pain to the individual, and in its unjust or excessive indulgence may lead to bad consequences, its development should never be the object of mere playfulness, or unconnected with a moral which, though superfluous to an adult, should be elicited from or suggested to a child. When an outbreak of passion has occurred, or when more continued malice has arisen, it should be met reasonably and kindly, not rebuked with passion, for that only aggravates the storm; and punishment and derision should only be resorted to in such extreme cases as reason will not conquer or correct.

We must be pardoned for so often referring to the earliest school of morals—the nursery—but we are compelled to say that a spirit of revenge, without any regard to justice, is often awakened there. A child knocks its forehead

against the table, and cries stoutly, though perhaps not really hurt. The mother may possibly be one of that not very rare species among which affection preponderates over wisdom, and instead of making very light of the accident, she calls out—"naughty table," and beats it, and then, the head having been kissed to make it well, the crying ceases—revenge has had its reward. This may appear a very trivial affair, but nothing is trivial that may have a bearing on the formation of character, and few persons can look into their own minds without perceiving that some of the teachings and practices of the nursery have made impressions of which they never wholly divest themselves—a fact to which repeated allusion has been made.

The moral of the lesson in question is the awakening of unjust resentment. Encouragement is given to acting on the impulse of passion. The child injures itself by heedlessness; and then the mother and child combine to direct the anger against a thing that was motionless, and could do no injury. The effect of this teaching may, as we have said, be carried through life. A passionate man, walking carelessly along the pavement, slips, and hurts himself; or, perhaps, only loses his equilibrium: he turns his head, looks indignant, and curses the innocent causes of his misadventure. He strikes his toe against a stone, and then pours vengeance on it; kicks it angrily, and bruises himself ten times more than at first. This conduct, in itself, only appears ridiculous—the man gets his just punishment—but it is worse than ridiculous when the same spirit of injustice is carried into social life. In general these ill-directed emotions, leading to false accusations and unfounded imputations, come back upon the author, and inflict the just recompense of pain, shame, and dishonour. Who will deny that the expressions of the nursery, and those absurd practices that impose on a child's understanding, and lead to its feats of striking, are among those early instructions which conduce to the formation of a hasty, savage, unjust disposition?

From the sketch given of anger, we might be ready to infer that it could not be one of those endowments which the beneficent Creator bestowed on man, but must rather have had its origin when his nature became corrupt. It is not difficult, however, to discover that this emotion, though so liable to perversion, is, in its proper exercise, adapted to serve most important and beneficial ends amongst mankind—ends derogatory neither to a highly cultivated intellect, nor to a benevolent

heart. The knowledge that such an emotion may be excited, often deters from unwarrantable provocations. And this knowledge derives additional force from the well-established fact, that unjust provocations not only arouse the wrath of the injured person, but awaken sympathetic resentment to an extent proportioned to the injustice, even though it may have been done to an obscure individual. As society is constituted, this tribunal is of great service punitively for many offences, and is preventive of much injustice. There are many offences against which proceedings in courts of law yield neither protection nor redress; and the passion in question seems essential to the maintenance of good order. Although all persons are not equally susceptible of this emotion, nor the same person equally at all times, yet more or less it serves as a general weapon of defence—one that even the timid and delicate woman can use with great dexterity and power against her assailant or oppressor, when no other means of defence are at hand. But even when used defensively, and therefore justifiably, no little care is requisite lest it inflict more injury than is intended, or than the case demands; or lest, by vehemence of excitement, the person do some grievous injury to himself.

The physical Effects of Anger, are striking and diversified. It is one of the most powerfully-exciting emotions. When the outbreak is sudden and violent, the consequences may be awfully disastrous. Even in a previous state of health, a fatal attack of apoplexy, or of spasm or rupture of the heart, has been the direct result. Under the excitement, when the effect is not so immediately fatal, the blood-vessels fill, the face flushes, the heart palpitates, respiration is hurried, the head becomes painful, and the judgment is disturbed. If, from this condition, farther lesions ensue, either from the overloaded state of the blood-vessels, or from the rupture of a blood-vessel, in the head, the speech falters, the limbs lose their power, and unconsciousness soon follows. Should it be the heart that suffers chiefly during this violent paroxysm of anger, death, if it occur, is usually more sudden than if the brain be the organ to suffer; the cessation of the heart's action, and consequent death, in one of these frightful fits of passion, is awfully sudden.

These are well-known facts, which may occur even when the health has previously been unimpaired; but are more likely to

occur when any of the vital organs are in an unsound state. Anger, however, is often disastrous to health in other ways. Where from the more slow operation of this morbid excitement, or from any other cause, there has been induced an enlargement of the heart, or a degeneracy of its muscular structure, (usually from ossification of its nutrient arteries,) or when there is rupture or disease of valves, ossification of the aorta, (very common at advanced age), or aneurism, or when there is disease in the vessels of the brain, the patient should have it most strictly enjoined upon him *to take care of his emotions*, for a violent paroxysm of anger would be one of the most likely instruments of death. That great man, John Hunter, formerly surgeon of St. George's Hospital, was of a very irritable temper. He became the subject of disease of the heart, and was so fully sensible that he was liable to sudden death from a powerful emotion, that he often remarked that he was at the mercy of any nurse in the hospital. He had, no doubt, often been provoked by their neglect; and knowing his own weakness, and the peril of his situation, it might have been expected that he would either have gained a philosophical calmness and self-possession, or have withdrawn from a position in which life was endangered. At length, when visiting his patients in the hospital, some agitation of temper occurred, and the feared catastrophe happened—the heart ceased to beat. Similar results have followed not unfrequently; and it is surprising, where the tendency is known, that the emotions are not guarded with greater vigilance. An eminent merchant died a few years ago, under circumstances resembling those which terminated the life of Mr. Hunter. He was so irritable, and of so violent a temper, that when indisposition indicated itself in his countenance, it was at the peril of curse or insult that even a friend ventured to suggest the propriety of his taking advice. A man charged with incendiarism had his feelings excessively irritated by the unfounded accusation—his rage increased—and he suddenly expired.

It not unfrequently happens, in somewhat advanced life, that disease of the heart has so insidiously developed itself that the person who is the subject of it is not aware of the fact. How important, therefore, to every one to guard against those impulses of passion which by frequent repetition may induce disease, and which, if disease pre-exist, may

break the brittle thread of life ! Here again the importance of beginning early, even in the discipline of the nursery, in the formation of good habits, and the adoption of good principles, is forcibly shown, inasmuch as the difficulty of conquering bad habits, and correcting bad tempers, increases with the duration of their indulgence.

Reference to what has been stated respecting the distribution of nerves will explain the variety of the effects of anger. One of the first results of anger, usually, is an acute pain at the pit of the stomach ; and when this occurs in a severe degree, at "the centre of sympathy," the whole system of body and mind is thrown into disturbance. "It is the perception of this insupportable sensation," says the translator of Broussais, "that with the rapidity of lightning carries away our consciousness, seduces our intellect, and forces us to obey the impulses of instinct." Not unfrequently there will be a bilious attack owing to the excessive secretion of bile. Sometimes there will be vomiting of blood, or spitting of blood, from a vessel giving way in the stomach or lungs. From the same disturbed state of the distribution of the blood there has come on sub-acute inflammation of the lining of the stomach, and this will be kept up in a chronic state, resisting the efficacy of remedies, when there is frequent recurrence of the exciting cause. Even one fit of violent anger has not only brought on an attack of gout, erysipelas, cutaneous eruptions, and almost every form of disease to which there may have been predisposition, but will so act on the blood itself that a perceptible difference is observable in its quality, and the secretions are rendered unhealthy. This has been remarkably observed in the mother with an infant at the breast. The babe previously healthy has been thrown into convulsions from being put to the breast soon after the mother (or nurse) had yielded to a paroxysm of rage.

But the injurious effects on the body are not limited to sudden paroxysms of anger, for the indulgence of deliberate resentment, or the nurturing of malice, is like taking poison in doses which though not immediately fatal are far from innocuous. There is kept up (more or less) a state of irritation of brain, hurried circulation, impaired digestion, watchfulness, disturbed and exhausting dreams:—or there is a state of excitement so frequently recurring that the organs, whose functions are essential to health and life, cannot endure it.

There are morbid actions at work which in their continuance will inevitably undermine the health, by deranging functions essential to it—and consequently the emotion, in all its degrees, calls legitimately and loudly for medical study and attention.

The habit of associating with the names of certain individuals who may have given umbrage the unfavourable side of their character, though in mere feeling, ought to be guarded against. It keeps up prejudice, and revives indignation:—is injustice to the disliked person, and detrimental to the disliking.

Even at that early period when it has been said that the first lessons of malice and resentment are sometimes taught, the evil resulting is not merely moral, but also physical. Frequently, when children are very cross, they are out of health, or they are rendered fretful by improper feeding, or mismanagement. The cause should be inquired into, and the proper remedy applied, because the provocations to which irritability is often subjected keeps up an excitement, in the delicate nervous system, that greatly increases the liability to those infantile diseases which aggravate peevishness; or it may even induce head-disease and convulsions, the issue of which may be fatal.

Were we only wise enough to receive the instruction the common incidents of life are adapted to convey, how much it would turn to our advantage! It has already been shown how much evil a placid man escapes, when, unlike the man of ungovernable passion, he adds no secondary self-inflicted punishment to his first disaster. The following narrative places this fact in a striking light. A passionate man riding on horseback was annoyed by the stumble of his surefooted animal. He kicked and whipped the poor beast in the fury of passionate excitement. The horse tumbled down and broke its knees, and severely injured the rider. The truth was, the horse had picked up a stone, and which remained entangled in the shoe, and from the pain it occasioned, the animal was disabled for safe movement; but the rider by his want of discrimination in not detecting the cause, and by his want of self-government, had not only brought on himself the injuries of the fall, but his rage had so deranged his vital functions that he had to ascribe to that circumstance a severe and long-continued indisposition.

Some employers appear to have little happiness with their domestics. Instead of shutting their eyes and ears to inevitable faults, of little moment, they are constantly watching and listening, using as it were spectacles and ear-trumpets that they may detect every little flaw of conduct to have the luxury of complaining. Apart from all considerations of the unhappiness of this disposition, as well as its inexpediency, because it incites the servant to pertness and dissembling; the maintenance of a resentful and an upbraiding spirit, with frequent outbreaks of passion, occasions tenfold more damage than the most luckless servant. The brain and nervous system are kept in an excited state—there is nervousness, unhealthy action of the heart, and hurried respiration; or there may be bilious disturbances and indigestion. The more active disturbance, after an outbreak, may speedily subside, but in some constitutions it is long before the disordered function, in some individual organ, re-adjusts itself. The frequent recurrence of these excitements, like those from any other cause, has a strong tendency to produce organic disease.

A few years ago we were called into consultation on the case of an amiable widow of very excitable temperament. She had been much annoyed by unguarded interferences of relatives in the education of her children, after having suffered great anxiety respecting the health of one of them. She had devoted herself unceasingly to the welfare and instruction of her young family; but provocation at this annoyance, induced and maintained an extreme degree of excitement, and great irritation of brain ensued. When medical advice was sought her temperament was not duly considered, and the supposition that inflammation of brain existed, led to the adoption of measures in the early stage, ill adapted to lessen the cerebral irritation. At a later period everything was done that kindness and generosity could devise, nevertheless irritation went on—hysterical paroxysms supervened—and death followed. It was clearly ascertained after death, that irritation, not inflammation, had led to an effusion of water, and the loss of a valuable life.

Enough has been said to show how much the existence of this inordinate susceptibility is to be regretted, and these instances prove how dangerous it is to have such an infirmity greatly provoked. Happily, as persons advance in years,

when their organs become less capable of enduring violent disturbances than in the meridian of life, the liability to strong emotions usually decreases. The wise man forcibly says, "a man of great wrath payeth the fine."*

Religion takes possession of this Emotion.—We should, perhaps, say that, at least, it influences and elevates the mind, so as to give power, by which it gains some ascendancy over, if it does not govern this master-passion. We admitted, with regret, that instances are not infrequent in which malicious sentiments and feelings are held and evinced by persons who profess to hope that their sins will be forgiven, and who are daily uttering the prayer, "Forgive us our trespasses as we forgive them who trespass against us." This inconsistency is sometimes associated with derangement in some function of the body, which occasions peculiar difficulty in carrying out good resolves and firm purposes; but in other cases it is unquestionable that the defect lies in the fact that religion is only partially embraced, and no efficient effort made to bring temper under subjection to it. No disposition is more at variance with the christian religion, than a hasty and resentful one—one easily provoked to anger, and long retaining it. God has implanted the emotion to be productive of good, and the criterion respecting its exercise is not left to a man's own caprice. He has no difficulty in discovering, if he wish it, to what extent his resentment ought to be carried. True christian principle condemns indiscriminate wrath; but it enjoins it, in due measure, wherever by its exercise, injustice, oppression, cruelty, sin in any form can be rebuked or repressed; and when its repression cannot be effected by means less exciting and painful. Unquestionably there are circumstances in which it is perfectly accordant with the christian spirit and duty, that indignation should be strongly felt and expressed; but it must never be let loose from the reins of clear self-possession, and sound reason. If self-possession is lost, the person is not accessible to explanation, and the christian ought not to place himself in this position. He must be willing to listen, and ready to forgive, even should he have been unjustly accused. Besides, if passion cease to be restrained by sound reason, malevolent feelings may effect much more injury to the individual

* Prov. xx. 19, Newman's Translation.

himself, than he who was the cause of his provocation can do to him in other ways. To a well-regulated christian mind, there is nothing more satisfactory than the discovery that an act which appeared intentionally offensive, insulting, or unjust, had been unintentional; or that some really innocent, but equivocal saying or doing of his own, had subjected him to misconstruction.

There is little reason under any circumstances to dread a deficiency of resentment, but much reason to fear its excess. Yet it is impossible for that man to be happy, who, instead of being alive to his debts of gratitude, seems to consider himself in arrear with resentment. Nevertheless there are such persons even in religious society, and there is in them a singular mixture of contrarities, emotions the reverse of each other, kindness and malignity, cordiality and coldness, admiration and hatred, so that it is difficult sometimes to decide whether the benevolent or resentful emotions preponderate. Christians, if they must be so designated, in whom there are these incompatibles, cannot endure the vexations springing up in business or society, cannot bear to be thwarted in prosecuting humane affairs, or contradicted on sacred topics, without the manifestation of ill-humour. In many of these persons there is religion enough to arouse painful reflection and bitter self-reproach. They secretly deplore their testiness—see it to be their besetting sin—but have neither the magnanimity to confess it, nor the vigilance and caution necessary to overcome it. They not only deprive themselves of pleasant reflections, but suffer great loss in another way; for some of their wisest and best friends, disliking collision with them, cautiously abstain from the expression of opinions, or narration of facts, which it might be useful to receive, believing them to be at variance with the previously formed opinions of their irascible and resentful friend. The father of the late Rev. George Burder, addressing his son after his marriage, and cautioning him against being soon angry, observes, “I am sure that not watching over our passions, is one of the principal, if not the greatest spring of all our uneasiness.” To the judicious paternal counsel of this excellent gentleman, the remark of a christian lady in her eightieth year, Mrs. Shepherd, in her beautiful letters to Dr. Adam Clarke,* may be added with

* Life of Dr. Adam Clarke.

propriety. "Many, says she, "eagerly run after blessings and comforts, and leave the commandments of God; seek evidences and testimonies from God, of what God is to do, (which is his proper work and business,) and in the mean time forget to do their own, viz. to cease to do evil, and learn to do well."

It must, however, never be forgotten that there are circumstances connected with temperament, and the state of body as to health, that render it exceedingly difficult to conquer a hasty spirit; so that much allowance must be made, and much forbearance exercised in the judgment passed on such cases. On the other hand, the testy must not think that they stand exonerated if they are not watching against their infirmity, and striving to control and conquer it. Enough has been said in the preceding pages to encourage them in combatting with the very worst temper, if unconnected with positive disease, provided the opposition to it is sincere, and especially if aided by the divine blessing—sought and obtained by fervent prayer.

The Holy Scriptures speak much on this subject, inculcating the doctrine and duty we have already stated. By numerous facts and observations we learn that anger is an emotion to be regulated, not to be wholly suppressed. Two kinds are clearly distinguished—worldly and godly. Without citing the particular facts, there are many where unjustifiable anger is severely rebuked—whilst the instances of justified anger are not few. The anger of Moses waxed hot when he saw the dancing on occasion of the idolatrous worship of the molten calf. The language of holy writ is—Be angry and sin not; let not the sun go down on your wrath; an angry man stirreth up strife; he that is soon angry dealeth foolishly; make no friendship with an angry man; be not hasty in spirit to be angry; the fear of a king is as the roaring of a lion, whoso provoketh him to anger sinneth against his own soul; it is an honour to a man to cease from strife, but every fool will be meddling; fathers provoke not your children to anger; I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.

The sacred writings, although sanctioning the emotion in a righteous cause, teach us to be slow to anger, and they forbid revenge. The christian may be betrayed into haste and

heat of passion, but with a mind and heart tempered by the love of God, and the benevolence of Christ, he cannot retain his anger, any more than he can deny himself the satisfaction of acknowledging his error on conviction. The inclination of the human heart, in its corrupt state, is to desire the unhappiness of persons whom it hates, but the requirements of holy Scripture are that this malevolent spirit be overcome.

GRATITUDE.

This emotion may almost be regarded as the antagonist of resentment. Resentment involves in it a double curse, and it is often difficult to determine which suffers most severely, the resenter of wrong, or he who did the wrong; whilst gratitude involves in it a double pleasure, and it is equally difficult to decide whether the gratification be greatest in him who pays the debt or does the kindness, or in him who receives it. It blends itself in a greater or less degree with other benevolent affections, and forms the basis of interchanges of friendship and kindness that diffuse much pleasure in society, and “bind as with silken cords one to another.”

But gratitude does not limit itself to rendering returns for favours; for there is expanding generosity in it, so that like all the other virtuous affections, it not only has its own reward, but tends to its own multiplication. We deposit the single grain of seed in the earth, and if it be a good seed life expands and it produces a large increase. The man whose heart is the seat of gratitude, and who carries out the sentiment of it, or allows its natural tendencies to flow, will inevitably be led to the indulgence of other benevolent affections. He will desire to produce in others those sentiments and feelings which yield him such pure delight. We have already shown that a miser may acknowledge and reciprocate an act of kindness, whilst he is solely actuated by a desire of future gain, and is a total stranger to that emotion which is so delightful to persons of correct feeling. Gratitude is not limited to any grade of society. Among educated persons of right feeling, it presents itself with the greater delicacy and refinement—and discovers methods of evincing itself not to be expected among the uneducated and uncultivated. But we often meet with very fine specimens of grateful and contented feeling among the poorest. Mrs. Patiens is now living;

she is very old, and occupies a garret. She has three shillings a week. The steps to her garret are kept beautifully clean ; so is her little window-curtain, and so are the ornaments on her mantelpiece. She is always cheerful, and never appears to want more than she has. A friend had some tickets for a clothing society, which he had received with a request that he would give them to help those who endeavoured to help themselves, and he thought one would be serviceable to this poor woman. It would make the account too long were all the details of the interview recorded—it must suffice to say that although her best gown was thirty years old—her blankets about the same—her bonnet of several years—her shawl about as old as her gown, yet she thought others needed it more than herself ; and whilst gratefully acknowledging the offer she declined it.

The poor are often reproached for their discontentedness, but there are many exceptions, and a grateful spirit always makes their little means go much farther in rendering them happy. A poor old woman died recently in her ninetieth year, but in full possession of her faculties. She had lived in close courts for more than half a century, and as a widow in one room for about twenty-five years. She had a small stipend from the parish by which she met all her wants, paid scrupulously for all services rendered to her, and kept herself and chamber very tidy. We had seen her, and tested her honesty and gratitude ; and even the overseer spoke of her as so grateful a creature—so contented that it was pleasant to do anything for her. These were not false appearances to obtain a reward, but specimens of genuine gratitude, connected with and conducing to a contented and happy spirit.

The physical effects of Gratitude, are not as manifest as are shown of some other emotions ; but it is one of those mildly exciting feelings that, whilst agreeable to the mind, are salutary to the body. In relation therefore to its influence on the body, it is far from a matter of indifference whether we cultivate the disposition of cheerful thankfulness for kindness received, or live in that apathetic state of feeling which receives kindness either with indifference, or with a muttering of discontent that benefits are not dispensed with a more liberal hand.

The tendency of a moral feeling is sometimes strongly

exhibited by placing its opposite by its side. The countenances of a grateful and ungrateful person clearly indicate that there is a physical reward in the placidness or gentle cheerfulness of the one, and a physical punishment in the fretfulness and discontent of the other. Any physiognomist would observe this; but the physiologist, looking deeper than the outward appearance, would perceive that in the one case there was an agency at work that gave energy to the brain and nervous system, sustained the action of the heart, and aided the digestive functions; and in the other, that the agency fretted the brain and nervous system, irritated the heart, and tended to disturb one or other of the organs concerned in the complex operation of digestion and assimilation.

Religion takes possession of this Emotion;—and though the feeling is pleasant in itself, yet christian principle renders it much more delightful, and opens a wider sphere for its exercise. The man whose thoughts and affections are limited to the present life, if he cherish this feeling, is sure to find, in every day, some occasion for its exercise, either from the kindnesses of friends, the civilities of strangers, or the attentions of dependents. But religion, while it adds purity to its common exercise, opens a wider field for it, as for all the benevolent affections, and brightens the vision, so that motives to thankfulness are detected where they were not previously discerned; and where by worldly minds it would not be anticipated that occasion would be found for one spark of thankfulness. This was remarkably evinced in the history of an invalid, who had not realized much christian feeling until he became aged. Then age, rheumatism, and weakness, bowed him down in body; but, instead of being the peevish old man, he was the cheerful, grateful christian, scarcely moving from one room to another, or even from one seat to another, without an expression of gratitude for the ability to do it; and, as to attentions, they were richly rewarded by thankful acknowledgment. Then, in relation to spiritual and eternal things, there is realized such unworthiness of divine favours, that every favour conferred ensures a thankful return. The language of a grateful and pious man is, “I am thankful to God not only for his mercies, but thankful also that he has given me the disposition to be thankful.” The man of cultivated mind, whose feelings undergo this correct religious adjustment, will, of course, perceive motives to thankfulness which never would present

themselves to a mind little enlightened by education or acquirement. But when the mind of a poor and ignorant man becomes enlightened by divine truth, when he is brought by sincere penitence to the footstool of mercy, and obtains a ray of hope of eternal felicity, it is often most surprising how the little incidents of his narrow sphere, and his scanty supplies, awaken sentiments and feelings of practical as well as theoretical gratitude.

He is rendered tenfold more rich and happy than the man whose wealth is poured luxuriously into his lap; but who, instead of being thankful for the munificence of divine bounty, just considers what he receives as his own—thinks himself under obligation to no one—cavils and hoards, or he lavishes what he has on himself. The poor christian man, though he has not a mite to bestow on others, has a heart full of kind feeling. He renders many little services, without the expectation of recompense, merely from the pleasure of doing good; but, if he receives kindness in return, he meets it with its full measure of thankful acknowledgment. He stands altogether in advantageous contrast with the selfish rich man, in whom acts of kindness, instead of moving to gratitude, not unfrequently awaken suspiciousness of the benefactor's motives.

The Holy Scriptures abound with recognitions of the principles involved in this emotion, though the epithet itself does not occur in our English version. It is included, however, in such precepts and declarations as follow:—according to the kindness I have done to thee, think on me, and show kindness; swear, since I have showed you kindness that ye will also show kindness to my father's house. David exhibits gratitude when he says, I will show kindness unto Hanan, the son of Nahash, as his father showed kindness unto me. He also exhibited gratitude for respect paid to the remains of Saul, though he had been his enemy. "Blessed be ye of the Lord," says he, "that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord show kindness and truth unto you, and I also will requite you this kindness because ye have done this thing." The New Testament abounds also with similar teaching on this subject; all the inspired writers of this part of Holy Scripture inculcate the duty of cherishing thankfulness to God, and afford examples of the happiness which grateful spirits realize in kindnesses one to another, and tender heartedness.

The great Exemplar himself commends this sentiment by a grateful recognition of the Father's blessing. It is displayed in the courteousness of christians one to another. They are to be of one mind, having compassion one of another; to love as brethren; to be pitiful and courteous: not rendering evil for evil, but contrariwise blessing—and that is to be done because it is inculcated as a duty, and encouraged by the promise of a blessing. Nothing actuates more to the exercise of true christian courteousness than a grateful sense of divine goodness, and a just appreciation of kindnesses shown us, however small those kindnesses may be.

DESIRE.

This is an emotion of a very comprehensive nature. It comes under that class of emotions denominated prospective; it presents great variety of form, and differs in the same individual at different times. The versatility of desire is a striking feature in the character of some individuals, and the transition from one object to another not unfrequently takes place very suddenly. These hasty transitions may be part of the constitutional peculiarity, or they may arise from disease.

In minds not thoroughly well disciplined, desire occupies more attention than any other train of thoughts or feelings. Could there be placed before a person a picture of his thoughts and moral feelings during any one day, when there had been no object specially arresting his attention, it would probably be found that a large portion was occupied by the emotion in question in one form or another; and occupied, he might be surprised and ashamed to perceive, most chimerically and unprofitably. The habit of indulging in vain desires strengthens in proportion to the indulgence, whilst other and better thoughts and feelings, tending to guard the judgment, weaken through neglect of culture; and then desire let loose, and perhaps stimulated rather than curbed, not unfrequently leads to the most ruinous consequences.

But although ill-regulated desire may lead to very pernicious events, in its legitimate indulgence it exercises a most salutary influence on mind and body. Man is often spoken of as an insatiable creature, and it would be difficult to imagine a state less enviable than one in which a man should fold his arms and say, that all his present desires were gratified. Not

only would that condition be unfriendly to intellectual operations, which afford such varied and exquisite delight ; and to position in social life, so replete with interest and advantage ;—but there would be the absence of the most powerful incentive to those exertions by which health of body is sustained. Desire, under proper regulation, is productive of one of the most delightful excitements of which the human mind is susceptible, and “ the desire accomplished,” says Solomon, “ is sweet to the soul.” But when allowed unreasonable indulgence, it may become productive of great mortification and mischief. Desire is unreasonable when it prevails so predominantly that those delightful emotions which realize the good already possessed have no space for development ; and not less unreasonable when it covets objects not attainable, or pernicious.

We have said that desire is awakened by a variety of objects, and undergoes modification, not only by the circumstances in which an individual is placed, but also by his peculiarity of constitution. We shall specify a few of these objects.

Desire of Society ;—is a very prevailing form under which the emotion presents itself ; but though prevalent, it is not universal, as we have shown when discussing the temperaments. The communion of man with man is clearly an appointment of nature, and the desire to enjoy its advantages and the happiness it imparts, to a degree not incompatible with correct thoughts and moral feelings, is worthy of being cherished. If, however, there be want of discrimination—if the desire be not regulated so as to lead to society really adapted to promote pleasure whilst realized, and satisfaction when reflected on, it might have been better had the desire not been gratified. There are persons who are very capricious as to their social intercourse—more inclined to find fault than to be pleased, and generally of a proud or selfish disposition. They expect more attention than is due to them, and are defective in those courtesies and efforts to please which are always appreciated, and which render society, whether domestic or friendly, most agreeable and beneficial. Whilst a social man resides in a civilized and enlightened country, the desire of society is not realized in its full intensity. In most cases as soon as the feeling arises it can be indulged ; but if located where the feeling cannot be gratified, the desire sometimes becomes most painfully intense. The desire of

society is a form of the emotion that to a great extent admits of education like every other moral feeling. And not only is it necessary to make a good beginning in childhood and youth, but parental efforts to establish a love of good society should be continued as long as possible. The following case is a striking instance of the lamentable consequences of withholding good association, for which early education had been preparing. A parent in good circumstances, and a pious man, had given his sons a liberal education. They completed their school studies with credit, both as to attainments and deportment. The father was an active man of business ; but exceedingly narrow-minded, arbitrary, and unskilful in the management of youth. The youths had brought from school the usual love of companionship ; but the father imagined that, as they were rising into manhood, if that desire were encouraged, it would impair their morals. He laid down very strict rules. They were to have no friendships. They were to be in business in the day—to read at home at night ; to be under his own eye, or going with him to religious services. They were never to be visited by their school-fellows, or to visit them. This soon became irksome to the youths, and they began to steal out, which drew down on them severe reproaches from their father. The parent's rigidness rendered home increasingly disagreeable, and their love for him faded. They began to stop out more frequently, for they had formed clandestine associations of a low description, so that their desire after good society and mental improvement was passing away, and its place became occupied by a desire to increase in that knowledge that made them welcome associates of spendthrifts, sensualists, and the profane. The father had the mortification to learn that they resorted to low public-houses for society, and were accumulating debts by card-playing. Instead of blaming himself, and changing his discipline, he became more rigorous ; and if they were not at home by a certain hour, the door was bolted against them. The mother, a sensible woman, who had in vain expostulated with her husband, would not tolerate that her sons should be forbidden access to the house, and she would sit up to put back the bolt. To prevent her doing this a padlock was put outside the door ; it was locked by the father at an early hour, and the key put in his pocket, so that his sons were compelled to seek rest in

low or depraved lodgings, or to wander for the night. The issue of this was that a family, educated, and in circumstances to be very happy, became divided and contentious, and each of the four sons, debased and degraded, left the country, and never returned to it. All this arose from the denial to intelligent lads of that congenial society in which good taste and desire for useful knowledge would, in all probability, have secured them honour and happiness.

Desire of Knowledge;—is another form under which the emotion presents itself. The true value of knowledge can only be known to those who possess it, and the desire after higher attainment usually rises as acquisitions increase. As in the former case the emotion indicates itself very early, and is shown by the inquisitiveness of children. If mind is properly cultivated in early life, and the youth is led to see the advantages resulting from the higher order of attainments, the flame of his desire will not be quenched; but if the studies of childhood and youth are made dry and cheerless—if the required labour is promoted by measures of severity instead of encouragement—desire will decay, and labour will cease, as soon as coercion is withdrawn. The maintenance of desire in relation to knowledge requires that it should realize its reward. There are instances in which the emotion is sustained almost exclusively for selfish purposes. The recluse may have an ardent thirst for knowledge, and may labour most assiduously to acquire it, but he may resemble the miser who hoards his acquisitions in bags tied or sealed up, and who grudges the dispensing of the smallest trifle for the benefit of others. Happily such cases are comparatively rare. Usually the desire of knowledge is maintained not only by the delight experienced in employing the mental faculties, but also that from those treasures something may be elaborated by which profit or honour may be gained, some progress in science made, some purpose in humanity answered, or social intercourse rendered pleasant and useful, by drawing upon the laid-up treasures to give information to others.

The kind of knowledge, to the possession of which desire will be excited, will depend very much on the taste or bias established in early life. Valuable as knowledge is, the desire of it is not always prompted by the purest motives, even though the attainment longed for may be of the best kind. But desire sometimes seeks to realize that which,

instead of elevating the intellect, debases it. If a youth is allowed to mingle with persons of low and profane tastes and vulgar habits, he will be likely to imbibe their tastes and habits, and will desire to gain that kind of knowledge which interests his associates. And, as in the case of society, the feeling becomes most painfully intense when the person who fully possesses it is removed from the opportunity of gratifying it.

Desire of Power;—is another form under which this emotion is experienced. The elements of a tyrannical disposition manifest themselves sometimes very early. It may show itself in feats of imaginary conquest, as the toy is laid prostrate, the foot placed upon it, and the oration of triumph delivered. It may be indicated in the acts of cruelty to insects or the lesser animals.

In after-age this desire of power may be manifested in overbearing conduct to subordinates, whether the oppressor be some distinguished or some petty tyrant. How often is it shown where there is no subordinateness, for the wife is not subordinate to the husband, though she has the appointment to be of weaker frame. It may be seen in public bodies; a chairman, director, or secretary, if he have in him the love of power, with a narrow and irritable mind, will obtrude himself on the meeting, and cannot brook opposition. But the feeling is not peculiar to the male sex, for woman, where the love of rule exists, has equal delight in exercising sovereignty, and is not less rigorous in its exactions. The desire of power is not limited to arbitrary rule over personal liberty, it is felt and manifested by some in their love of literary superiority; hence their extreme sensitiveness if the importance or priority of any fostered thought or discovery is called in question.

Individuals in whom this love of power exists in much force, usually busy themselves in politics and in party contentions, and feel the defeat of their party as keenly as if they were personally affected. It has been said of ministers of the gospel, that they are "the best of men," but only "men at the best;" and this is sometimes indicated in the love of power when two or more are associated in the same religious body; the elder looks with excessive jealousy at the rising popularity of the junior, and with detraction or power would put him down; and sometimes the junior becomes impatient too early to occupy the chief place of power.

In a greater or less degree the love of power has existence pretty generally among mankind, and few can endure any interference with their own prerogatives. It is at his peril, from the husband's revenge, that the rich master or the landlord strike or abuse the poor labourer's or tenant's wife, even though she may have been guilty of misconduct. If the school-master flog the child, parental indignation is roused, even though the parent would, perhaps, have used the cane with more severity for the same fault—now he substitutes caresses. How long did this love of power tyrannize over and enslave the poor negro, even in British dependencies! The wife of an American slave was treated with some indecency by the overseer; the indignation of the husband rose so high that he immediately struck the overseer: but this petty tyrant had authority to send him off the estate; he was sent some hundred miles off, sold, and never heard of by his wife and family again. And though England has absolved herself of this enormity, America, allied to her by sympathy as well as by affinity, adheres to this great injustice. But the poor negro himself has the common frailty, and whilst delivered from his bondage is too apt to lord it over his “better half,” sometimes even by the same cruel inflictions by which the merciless driver coerced him to obedience.

It must not, however, be supposed that the desire of power is always to be condemned; power is frequently desired, and when obtained, is exerted for the preservation of good order, for the promotion of industry, and for the advancement of schemes of benevolence, by which incalculable benefits are conferred on a neighbourhood, a country, or the world.

Desire of Wealth;—is another form in which the emotion exists. And here, as in every other form, the emotion presents itself in a pleasant or unfavourable aspect. The poorest person, with a benevolent heart, has realized the satisfaction of relieving wants, and a longing for larger means of doing good has ensued. A corresponding feeling has actuated persons higher in life, and they have been stimulated by it in their labours to acquire wealth, living frugally that they may be charitable, dispense more liberally to the needy, and advance beneficent schemes of temporary or permanent importance.

It is seen under another aspect, where the desire of acquiring wealth circumscribes itself to purposes of ostentation or self-gratification. Much as the benevolent application of

all income beyond the requirement of frugal habits may be admired, there are many good reasons by which to defend not only a moderate accumulation of wealth, but a due maintenance of state; nevertheless, the man who ministers largely to his own indulgence, scantily to the necessities of the destitute, inadequately and grudgingly remunerating the persons he employs, passes a mean and unenviable existence. Not so mean and unenviable, however, as the miser who, by the very narrow or disproportioned limits of his expenditure, scarcely affords to any one the means of subsistence; whilst the man who lives profusely, though not generously, does encourage to some extent commerce and labour, by which many are sustained. To desire wealth not only for purposes of present comfort and respectability, but also for charity, is wise as well as benevolent; to desire it, and to endeavour by all laudable means to gain it, so as not only to meet present exigencies, but to lay up moderately for the future, is provident and highly commendable; but to desire it for the mere sake of possessing it, is sordid and demoralizing to the utmost degree. The selfishness of avarice, whilst it is so hard-hearted that it would withdraw from others their life's blood if it could be turned into money, is so miserably penurious as sometimes to grudge itself the commonest necessaries of life; such is the sordidness of the passion, and so tenacious is the avaricious man's grasp of money, that he not only denies himself the pleasure which it might have procured him, but even parts regretfully with small dribblets to obtain the barest necessaries of life. It has been said of this emotion, as of some other evil propensities, that it not only grows with our growth and strengthens with our strength, but that it also increases with our increasing weakness.

Desire is awakened under a variety of other forms, on which much that is deeply interesting will be found in the valuable lectures of Dr. Brown, often referred to or quoted. To some of these additional forms we shall briefly refer.

Desire of the Affection of Others;—the desire of the love of those on whose estimation we think a value may be set, is a form of the emotion very prevalent, and is modified by personal taste and character. It is generally observed that there are traits of resemblance to ourselves in the persons whose affections we seek to gain; however, this is not universally the case, and many advantages arise from

intermixtures; but it is very unsafe to be looking downwards, in hope of benefiting others—it is better to look upwards as to character, that we benefit ourselves.

The Desire of Glory;—It has been said of this form of desire, that it does not merely connect us with the narrow circle which contains the objects of our affection, but with every human being that is to exist, and even with higher intelligences. This is one of those emotions that have either a virtuous or a vicious tendency, and scarcely any moral feeling demands greater watchfulness. There are persons who assert that they are not ambitious of glory, but it is questionable whether any person is wholly exempt from its influence, and in some persons it is the ruling passion. Where it thus prevails, it is well if it is pursued in acts which other minds can contemplate with satisfaction; acts which humanity can appreciate, or, at least, useful science commend. This is not always the case. So perverted are some who are ambitious of fame, (it must not be called *glory*,) that they have sought it in acts of tyranny and cruelty—gratifying malignant passions to perpetuate their name—or to gain applause in quarters where achievements are not always estimated by the virtue involved in them, or even by their beneficial tendencies.

But the love of glory insinuates itself into our common life, and actuates to the accomplishment not only of great and beneficial objects, but to the seeking after the prominent place in all committees and co-operations of men. Some seek it in publicity, and others in a studied retirement. We think it is not unjust to say of every man who makes himself singular, that he is desirous of fame. It has been already intimated that the feeling itself is not incompatible with the most praiseworthy sentiments. Tacitus has remarked, that “to despise fame is to despise the virtues that lead to it;”—and Brown has said, that “he who is altogether heedless whether every human being regards him as a glory to mankind, or as an object of infamy in himself, and as a disgrace to that nature which he partakes, must be almost a god, and raised above the very virtues as well as the vices of humanity, or he must be the most ignoble of the works of God.” Happy, indeed, is it when a name to be held in lasting remembrance is not associated with desolation, cruelty, oppression, or bigotry; but with true philanthropy, enlightened

sentiment, liberal feelings and views ; or with a development and diffusion of useful science, by which mankind are benefited. To a greater or less degree all this may be found in common life, and the virtuousness or the sinfulness of the emotion will be commensurate with the actions to which it leads.

Desire of the Happiness of Others;—we shall find a prevailing sentiment among the benevolent affections. In some persons the feeling may have a narrow circle, scarcely including in it more than friends, neighbours, or countrymen ; in others, there is a greatness that embraces all mankind.

Desire of the Unhappiness of Others ;—strange as it may appear, this is in some persons, as we have already shown, the prevailing sentiment. It has the dishonour, of course, to be ranged among the malevolent affections. This unwarrantable passion does not limit itself, in its evil wishes, to those who by their opinions or actions have forfeited the esteem of him who desires their unhappiness ; but so selfish is his nature, so ungenerous, that he cannot endure the thought of others being happy if he is not so—and a man of malevolent disposition cannot be happy. If the sun of prosperity should give him a feeling of temporary gratification, he could not for a moment allow the pleasure to extend itself, by endeavouring that others should be made happy with him.

Desire of Continued Existence;—is another form under which the emotion presents itself. We naturally shrink from death, and every reflective person shudders at the thought of annihilation. On the dread of annihilation, and the repulsiveness of the grim monster, death, Brown thus expresses himself—“ Strong and permanent as our wishes of delight may be, it is not happiness only that we desire, nor misery only that we dread ;—we have a wish to exist, even without regard at the moment of the wish to the happiness that might seem all that could render existence valuable ;—and annihilation itself, which implies the impossibility of uneasiness of any kind, is to our conception almost like a species of misery. Nor is it only when life presents to us the appearance of pleasure, whereon we look, and when our heart has an alacrity of enjoying it, wherever it is to be found, that the desire of the continuance of this earthly existence remains. It remains, and in many instances is perhaps still stronger, in those years when death might seem to afford only the prospect of a ready passage to a better world.”—Where

there is no well-grounded hope of a better life, who can wonder that there is a desire to live—a fear of dying? but viewing the matter merely as an estimate of comparative advantages, we might feel surprise that those who have a satisfactory hope that an exchange of worlds will add greatly to their happiness, should be so unwilling to enter on their expected felicity. If calculations were made on the customary rules for estimating loss and gain, who, under the circumstances supposed, would not be eager to exchange toil, pain, anxiety, decrepitude, blindness or deafness, for rest, ease, freshness, enlightenment, and joy, with no danger of recurring pain, weakness, or discord? But it is natural to shrink from death. The allwise Creator has implanted this feeling, and its existence is an indication that to live is conformable with the divine will, and involves obligations both wise and kind. There are awful examples, however, that this obligation is often disregarded. Suicide most frequently is committed under circumstances of present or expected calamity or disgrace;—or from physical disorders by which the powers of reason have been impaired;—or it is the result of a reckless desperation which prefers death, with its imagined uncertainty of there being any hereafter, or with the hope of there being none;—or a sense of guilt leads a man to plunge into eternity in the vain hope that God's eye can be eluded, or his justice propitiated, rather than submit to the scrutiny and judgment of righteous men. When the desire of existence is weakened by cruel treatment where kindness and affection were due; or by shame from loss of virtue and reputation; or under circumstances of great privation;—happy for the individual if the wane of this attachment to life is stated to, or suspected by, some kind friend who can duly pourtray the guilt, and all the awful consequences of self-destruction;—or can by any other method rescue the sufferer from the contemplated act. Another form under which recklessness of life presents itself is duelling, a practice so sinful that language fails to paint the atrocity, and usually arising out of circumstances so trivial, or so indicative of the want of moral courage, that, whatever may be the estimate of a clique, the community view such proceedings with great abhorrence.

In its Physical tendency, Desire—is an exciting emotion, but liable to the greatest modifications according to the nature of the object desired, the intenseness of the feeling, and

the particular constitution of the individual. The desire of society, of knowledge, of continued existence, of the affection of others, and the happiness of others, is in harmony with healthful actions, and contributes to promote them. But it happens, not unfrequently, that in carrying out the desire the proper limit of effort to attain or cultivate the desired object may be exceeded. This may injure health just as the abuse of every other laudable emotion transmutes what is good into something pernicious. Desire must be regarded as a powerful agent in relation to health of body, and integrity of mind, and requires to be cherished with much caution, and to be gratified with great discretion, even when the object it hopes to realize is not only justifiable, but worthy of some effort to attain. In this sense it becomes most important to set right objects before the mind, and to habituate the young to cherish those wishes that not only deserve some exertion to make them successful, but which in the efforts themselves, and in the end, bring with them—not shame and compunction—not aching of the head, the heart, or the stomach, but a sense of real honour—genuine peace and pleasure;—desires that can be thought of, and spoken of, with confidence and satisfaction, and which invigorate body as well as mind.

A dominant desire must always be watched, for physical as well as moral reasons. The desire of glory or of power, is ambition; an emotion, which when cherished in a high degree, exerts a very powerful influence on the functions of the body. A moderate desire of advancement tends to produce a salutary excitement in the system; it rouses energy, and stimulates to muscular exertions. But there is a tumultuous eagerness, often conspicuous even in the child, which producing irritation of the brain, and sometimes inflammation of that organ, with all the melancholy consequences that ensue from those morbid states in children predisposed to brain diseases. Sometimes the mischief will fall more powerfully on the heart, inducing irritability of that organ, followed occasionally by enlargement.

It will be seen that the delicate and emulous child must be watched, otherwise that which confers honour on the young pupil may be purchased at the risk of health and even life. Similar danger arises to the student at college competing for literary distinction, or studying intensely preparatory to ordination; although in this case it may not be so much a point

of ambition, as a sense of the importance of the hoped-for appointment. The loss of reason has been suffered from these inordinate desires of distinction, and the injudicious efforts to acquire it.

The desire of wealth, which in its excess is called avarice, is an exciting emotion. The tendency to it may be observed in childhood—not yet, perhaps, as to money, but in a disposition to grasp a multitude of toys, (sometimes not quite honestly,) and in unwillingness to give to a younger brother, sister, or friend, those toys which have now ceased to interest the possessor. They will be parted with on barter, provided there is real gain. To counteract this disposition, judicious endeavours should be made that the pleasure of the child should not centre in one desire, especially that of accumulating:—endeavours should be made to teach the child the pleasure of giving. The avaricious man has but one order of thoughts and feelings; they arise directly sleep ceases, and often occur even in sleep, denying him that refreshing repose which nature requires. Avarice, when intense, hurries respiration, and not only disorders the distribution of blood, but changes its chemical properties by the rapidity of its passage through the lungs.

Desire of mischief to persons hated, or of their unhappiness, is one of those malevolent moral feelings that invariably act perniciously on the animal functions; but they have been already discussed under Hatred, and little need be added. The perniciousness of animosity must, of course, be proportioned to its intensity; but the man who permits himself to become the subject of this or any other malevolent emotion, may rest assured that he caresses a serpent. So long as it is young and small, he may be merely incommoded by the disagreeableness of the guest. But as it is cherished and grows it will become less controllable—when not wished it may uncoil itself, and harrass his thoughts and feelings, and will not rest even when he lays his head on his pillow and longs for peaceful slumber. But he is in jeopardy of a severer infliction, for at some unseasonable moment the reptile may become unusually provoked, and regardless of kindness received, may severely bite.

At some period when the stomach has just received a supply of food, and the varied forces of the body are called into requisition to change the raw material into nutritive

matter, something is mentioned which stirs up the slumbering malevolence, and immediately the internal action is deranged, and great inconvenience is suffered, from the undigested aliment. When a meal has not been recently taken, there are times of predisposition to disease—the scales are at an even balance—the weight of a feather may turn the balance in favour of health or disease. In this state the sight of the hated individual, the mention of his name, or even the thought of him, excites an emotion of a painful or disturbing nature, and disease ensues.

With respect to those desires whose tendency is benevolent, or which arise from the necessities of our present life, or from sound contemplations of the future life, it scarcely need be said that their effects are salutary, conducing to a tranquil state of mind and a development of active energy of body; another illustration of the harmony of mind with moral feeling and organic functions.

There is one form of desire, often very intense, peculiar to the pregnant female, and denominated *longing*, which awakens much anxiety, from an idea that if not gratified some blemish, corresponding with the object desired, will appear on the child. The idea that mental impressions have an influence on the offspring, probably originated from the case of Jacob and his flocks. A severe fright, or a sudden shock, may so impair the maternal circulation as to endanger or destroy the life of the child; but the notion that longing may mark the child, or a frightful or disgusting object produce deformity, is quite groundless. Coincidences should never be interpreted as consequences.

Due consideration of his prevalent desires, will usually unfold the character of a person's mind to himself. If objects of sensual gratification be prevailing in the desires, it is a clear indication of viciousness;—if dreams of ambition, domination, or riches, are the prevailing illusions, the mind is feeble, avaricious or tyrannical;—if science or philanthropy, (dignified as these pursuits are) be ever the objects of desire, it is evident the mind with all its laudable preferences, is bounded by time, and has no adequate perception of things revealed to us by the Almighty in relation to eternity.

Religion takes possession of Desire:—It would not be likely that the divine Being who implanted an emotion having so powerful, and so extensive, an influence on our

thoughts and feelings, from childhood to old age, would not require that its highest and purest tendency should be to himself; or directed to those things that accord with, or subserve, his great and merciful design for the recovery of mankind from their fallen, sinful, and alienated state, to holiness, happiness, and himself. It would therefore occur to every thinking person that feelings so influential would be required in the service of God. Religion does not disconnect the desires from earthly and temporal things, but it keeps them subordinate to the desire of things that are more elevated, more noble, and eternal. And not only so, for in reference to temporal things, the desires of a truly religious person embrace, in their wide range, many objects of deep interest unknown to persons who are not actuated by the high principles of christian truth. Those objects which both may equally desire to attain, afford to a religious person much more satisfaction than can be enjoyed by one who never thinks of matters of science and philanthropy as involving in them relations to a pervading Deity.

Constitutional peculiarity manifests itself in our desires, in relation to religion; and though they may be greatly modified by altered taste and discipline, allowance must always be made for physical differences. Minds equally educated, and equally imbued with religious principles, will not manifest precise similarity as to points they desire to attain, or things they desire to possess. This is wisely appointed, and does not in the smallest degree invalidate the assertion, that the more a man's desires become imbued with the sentiments awakened by genuine piety, the more solid and uniform will be the present joy of his faith, and the more clear his prospect of future and eternal felicity. Christianity is a practical and social science, and interweaves itself into the entire intellectual and moral nature. That is not christianity which depends on the cold and formal observance of ceremonies, or which leads a man into monkish retirement for meditation. As to *society*, the man whose desires had previously led him to seek the companionship of the lovers of worldly pleasures—the gay and giddy—or it may be the scoffer or sensual, on becoming a christian, desires that of persons who fear God, and take exalted views of piety and virtue; and these preferences are manifested in the active and practical life. This we see also manifested in him who is distinguished for his

desire of *knowledge*. He does not desire to withdraw from those pursuits which give expansion to his mind, and render him a more efficient and useful member of society. On the contrary, by casting off pursuits too frivolous to gratify his now more elevated taste, and deeper sense of responsibility, he gains time and energy to indulge the desire he has acquired; to occupy himself more usefully among the claims of true science and humanity. But with all his ardour in attention to his proper calling, and in following out his desire to be useful as far as his circumstances allow, his chief desires are after increased acquaintance with those sublime topics which relate to immortality, and are the subjects of revelation; which associate themselves with all the christian virtues, exalt the man who cherishes them, and constrain him to those efforts which constitute him a blessing to his circle, and to the community.

The person in whom the desire of *power* has preponderated, may have his mind fully awakened to the penitence and faith of the true christian. Some persons have more of the capacity to rule than others, and where this power is possessed, and is exercised becomingly, it is a useful gift, and may be desired and exercised most beneficially in connexion with religious bodies. No associations can be well conducted without some ruling power; but when it is regulated by true christian principle, the desire is associated with no ambitious or arrogant views—no desire to tyrannize, or domineer, or lord it over any portion of God's heritage. The man who desires power, and exerts it in the wish to elevate other minds in piety and beneficence, confers great benefit, and lays up for himself pleasing and soothing retrospections for the evening of life. But there is much danger of its perversion into the Diotrephesian spirit—a narrow as well as overbearing spirit—a spirit greatly conducive to anarchy—frowning upon and discouraging willing-workers who cannot see eye to eye with it—(at variance with the spirit of genuine christianity); and when the evening of life comes with its purer and more humble judgment, the retrospection can be productive of no satisfaction. But, as well as the overbearing spirit, it is to be deplored that under the garb of religious profession, there are lovers of the highest seats, on whose tongue there may be the oil of kindness, whilst the lifted eye and the bland expression awaken the suspicion of much inward self-complacency; the

existence of which is rendered clear when the proper test is applied.

But the desire of power does not limit itself to a small circle, or a religious community. The truly religious man in his desire of power, is anxious to employ the influence he has acquired on the widest scale his piety and benevolence can suggest; and on the arena of legislation, where there are the time and qualifications for the very important and responsible office, the representative who wisely and consistently maintains unimpaired the integrity of his religious principles, may be truly regarded as a christian enlightener, (where such light is much needed,) as well as a public benefactor.

With respect to *Avarice*;—doubts may arise in the minds of some persons whether *religion* can take possession of the emotion on which it depends, and evolve anything good out of it; and yet, sordid and selfish as the desire of wealth may have been, the Almighty power of the Holy Spirit can effect a new creation, or can so modify human thoughts and emotions, that, as wrath can be made to praise God, so can also the vicious emotion in question. We have said that with the advance of years, and declining vigour of body, the desire arising from some of our evil propensities declines with the ability to gratify them; but that is not the natural tendency of avarice. In some cases, when in the last agonies of the struggle with death, and when it is felt that the enemy will assuredly conquer, the terrified miser, not able to shake off his consciousness of an account to be rendered, vainly hopes to purchase Divine leniency by bequeathing his precious dust to some charitable object. With this bequest, perhaps, there may be the reception of the Lord's Supper, under a fear-engendered or extorted expression of penitence, in hope that the sins of life will be cancelled. We would not discourage true penitence and faith even at the eleventh hour, but a mere verbal profession is too flimsy a veil to conceal from the eye of God the real state of the heart. And yet should religion, the christian faith, take possession of the miser's heart, (a strong fortress indeed to take,) it will gradually give a new course to the desires. The heart will enlarge, and benevolence, as well as piety, will find a place where nothing but the most meagre selfishness had previously existed. The stream of beneficence will, at first, be very small, and be rendered tortuous from the oppositions it encounters; but it will gradually wear for itself a wider and

more generous flow. Benevolence is a new feeling—prejudices and habits of long indulgence have to be conquered—there may still exist the same powerful desire to accumulate—but it will now be, not to heap up more of perishable gold, but the desire to amass the true riches, and the holding fast of that which is really good. Instances have been known where the narrow spirit of covetousness has been so entirely conquered, or brought into subjection, by genuine religion, that the persons have become most efficient labourers in works of humanity, and in efforts to advance the cause of christian truth; but cases in which the penurious become generous are extremely rare.

If it be true that religion effects such a change in the emotions and actions of the avaricious, and must effect it if its genuine influence is allowed, how does the matter stand with those christians—known to be affluent—but whose liberality never appears unless ostentation is gratified, or worldly interest likely to be promoted? Heaven promises no blessing on such donations, for God loveth a cheerful giver.

As to the Desire of the Affection of Others;—Religion takes hold of the emotion without meeting with obstacles such as those to which reference has just been made. We have naturally a desire to be held in esteem by persons of whom we have a good opinion, and we render attentions and services in hope that they will be reciprocated, and lead to our temporal advantage, our honour, or pleasure. But a man whose mind is rightly imbued with religious sentiments has higher and purer aims. He is not required to relinquish all reference to his worldly interests, but he cannot dissociate from his desire of the esteem of others, the hope of gaining or of doing some spiritual good. He hopes, through their greater advance in knowledge or experience, to be aided in his spiritual course; or that by their affection to him he may have greater access to their minds and hearts, so that they will appreciate his counsels, and be drawn into co-operation for the eternal benefit of others. Things relating to eternity are with him of the highest moment. He knows that they involve exalted and practical piety—the purest virtue—and widest benevolence; and he desires to gain affection because it places those for whose best interests he longs, in that position which is most favourable to his success.

In those cases of affection between the sexes, leading to

conjugal relationship, religion should influence this desire of the affection of others in the highest degree. It will prohibit the use of all dishonourable means to secure affection, forbid guile in every form, and lead to the full development of all those traits of the honourable character that impart true dignity to the christian suitor. Under assumed religious profession, the mean, selfish, sordid deceiver, has often artfully concealed the true nature of his bait, and has drawn into his possession the unsuspecting victim. Hypocrisy, nevertheless, sooner or later discovers itself, and usually inflicts, by its own instruments, punishment on him who practises it: but it is deeply to be deplored that the innocent are made to suffer with the guilty.

Religion also takes possession of the Desire of Glory. Reference is not here made to the state of future and eternal glory, to which the christian looks as his final rest; but to the estimation in which he is held among mankind. To desire honour and commendation among men, is not incompatible with a supreme love of God; but there is an essential difference between the estimate which the christian forms of true glory and praise, and that formed by men of the world. It need not be said that for the glory coveted by the profligate, religion gives no sanction; nor for a needlessly splendid display in house, equipage, attendants, or dependents. Mere distinction cannot gratify a mind thoroughly imbued with religious principle. A mind that has estimated the true value of the honours of this world—that has seen their emptiness and evanescence, and has duly considered those honours that flow from the friendship of God, desires the latter rather than the former, not only because they are more substantial, but more durable and pure.

If his position require it, the truly religious man may be surrounded with much grandeur—with much worldly glory—that, however, is neither his boast nor his choice; but his necessity. There may be genuine christian humility amidst the habiliments and pageantry of state; and truly honoured is the man who stands to his calling, maintains his integrity, and sheds the influence of divine grace in the tempting atmosphere around him. If a christian is in circumstances in which he can be more than ordinarily hospitable or generous, and if he exercise his beneficence openly, it must not be imputed to him that he does it to seek glory from man.

There is often more of vain glory in the performance of acts of charity in professed compliance with the scriptural command, care being taken, however, not only to let the charitable act be known, but also the modesty with which it was done. Genuine humility is very simple—it neither seeks display nor concealment. It has no unworthy motive to gratify, and therefore does not object to its virtues and charities being known, because these acts may be influential on others. Christian ethics as clearly teach us to set an example of virtue and philanthropy, as they denounce ostentation. The man who is actuated by religious principles desires to see christian virtue predominate among mankind ; and he exercises himself, according to his means and ability, to accomplish so desirable an end in co-operation with his brethren. He desires no undue praise, but he receives gladly the testimony of the wise and good that he has done well. He is cheered and encouraged by this commendation, whilst he desires and prays that others may deserve and have more glory than himself. It has been well said, that God and our conscience are the awarders of our true praise, and without the praise of these, the praise of the world, or even that of persons on whose christian judgment much reliance is placed, is not worthy of being estimated as anything ; but insignificant as it is, when the voice of conscience does not accord with it, it is something of great value when it echoes to that voice, and when, as distinct from our own self-approval, it seems to us the pre-sage of still higher approbation. It is enough to us, indeed, if God love us. But that great Being knew well how feeble is our nature, and what aid, as well as happiness it would derive from other affections. “ How is it,” remarks that eloquent writer, Robert Hall,* “ that we are the only beings that extend their anxieties beyond the grave ; that we are so reluctant to quit the present scene ; and that when we are at length compelled to depart, we grasp at the very shadow of immortality, and console ourselves with the hope of surviving in the regrets of our friends, and the reputation of our actions.” This disposition is often apparent in the bequests of the dying ; but that which is bequeathed by a true christian to beloved friends who are expected to sojourn longer on earth, is the gratification of a purer affection, arising sometimes from the hope

* Works, Vol. iv. 270.

that some unexplained sympathy and communion can be sustained between the saints in their heavenly rest, and those who are following them in the faith of Christ, with whom they had happy communion in their own state of pilgrimage.

Not a few of the most excellent and devoted christians, when drawing towards the end of their pilgrimage, and severely scrutinizing their past actions, have distressed themselves greatly by the consciousness that a desire of fame, or of glory from men, had mingled itself with their apparently pious and benevolent labours. They now feel great compunction that they had been actuated neither by pure love to God, nor by unsophisticated benevolence to their race; they mourn that their best efforts had been largely adulterated with the desire of human applause. Had this been the preponderating sentiment, religion could not sanction it, and there is no emotion of which the christian must be more wary than the love of flattery; but if, in the retrospection, it appears that the chief concern had been to honour God by the beneficent exercise of the talents entrusted, the fact that human infirmity, uninvited and uncherished, obtruded itself, and blended with the purer motive, should not distress, though it may produce humility, and be considered as an evidence that perfect purity is not attainable on earth. And it is owing to the nearer approach in meetness for the regions of perfection, that the conscience becomes more scrupulous, that actions are weighed in more delicate balances, that penitence becomes more penetrating, and that holiness is advancing. Instead, therefore, of the christian indulging in self-reproachings, he should encourage himself with the persuasion that he is undergoing that process by which the great Refiner will work off all his dross, and bring the anxious believer out of the furnace as gold in perfect purity. An advanced christian, who had been most active in works of piety and humanity, when drawing near to the end of life, was often melted to tears in the review of his public acts, from self-upbraidings, and deep humiliation. It was said by a minister who heard of his depressed state of mind, "he is in purgatory, Sir,—the protestant has his purgatory as well as the papist, the difference being, that in reference to the former it is before death, and in reference to the latter after death." He might have added, in the former case it is real purgatory, conducive to the highest benefit in heart-searchings and humiliation before the holy eye of God, a process of

growing meetness for the purity of heaven; in the latter case the sentiment is visionary,—an invention of the wicked one—deluding souls with groundless hopes. However much a man may honour his christian faith in zealous efforts to benefit others, and thus secure honour among men; and how eminently and evidently soever the blessing of the most High may appear to rest on that individual, it must not be supposed that He blesses on account of, or in reward of, the virtues exemplified; but He has so constituted us, that the blessing and the reward are elicited in the exercise of the virtues, as vices often elaborate their own punishment.

Religion takes possession of the Desire of the Happiness of Others. Of many persons it may be truly said they do not require religion to awaken those feelings which tend to harmonize and make happy any or every portion of the human family. It has been shown, however, that benevolence is not the predominant sentiment in every human heart; and where it is so, irrespective of religious motive, the desire does not ordinarily extend to the misery consequent on moral debasement; it seems the province of religious benevolence alone, to recognize the importance of making others happy for eternity as well as for time. Simple humanity suggests motives to kindness, and calls forth courtesies and attentions, which though not costly to those who render them, are sources of great pleasure to those who receive them; but when christian motives actuate the heart, kindness will become a ruling desire, and will manifest itself in sympathy, generosity, courteousness, and unwearied endeavours to abate the varied causes of misery, and to extend the means by which happiness may be promoted. It does not allow that the effort should be limited to those who are loved, or even to those who are within the circle of knowledge or friendship. That is very imperfect christianity that circumscribes its sympathy and generosity to a section or sect of mankind; the desire embraces the whole family of man, and will suggest to all, practicable efforts to fulfil what it so kindly wishes might be achieved. Whilst religion adopts all that human kindness, with its highest virtues, would dictate, as likely to conduce to the happiness of others, it gives additional refinement to those efforts, and carries out the principle so far, that even enemies will be included in the circle. We do not aver that in the desire of the happiness of others, religion has no

preferences. It begins at home, with most direct and intense sympathy; thence the concern for the happiness of others gradually extends itself: but to the mind and heart of a true christian, kindred will be recognised in the whole of that spiritual family of which Jesus Christ is head; and claims for benevolent consideration will be recognized, as widely as objects for compassion were embraced by the merciful regards of the Saviour.

Whilst we maintain that religion influences the desire for the happiness of others more than any other motive, we are constrained, with much regret, to admit that this feature is not strongly delineated in every christian. In some there are physical causes counteracting the full development of beneficence, and in our judgment respecting such deficiencies, all the circumstances by which character is modified, should be taken into account. But there are some persons who most sinfully stifle and repress the kindnesses to which the renewed nature prompts them, although they must have observed that when christian bounty and courtesy are allowed their full exercise, they not only make others happy, by extending the gospel to them, by enlightening dark minds, animating dead hearts, and multiplying home comforts,—but that such efforts are amply rewarded in streams of blessings coming back on those who rendered the service. We must plead, however, under this form of religious beneficence, as we have under other forms, that time be allowed, in the case of a person who has but newly adopted religious sentiments, for the full expansion of christian philanthropy; pleading, however, in full confidence that when christian obligations are understood and appreciated, the newly converted will not falsify their nature by remaining inactive.

Religion takes possession of the Desire of the Unhappiness of those we Hate. Were it not well-known that in some ill-regulated hearts a tendency to this malevolent emotion exists, human nature would seem to be calumniated by the imputation; and how much more would it appear to be so, were it asserted that even among persons avowedly religious, the sentiment is not universally conquered. Two points must be conceded before we can rightly decide on the influence religion gains over this discreditable feeling. First, that many avowedly religious persons are so in outward form only, and it cannot be expected that unholy desires in their hearts will

be overcome by the force of religious truth. Secondly, some persons who are actuated by religious principle addict themselves to strong expressions of dislike and evil wishes, when it is a mere verbal utterance without the existence of the implied emotion. Persons of the first description do not belong to the class under review—and those of the latter description may only be chargeable with indiscretion—but it is better, if religion does really influence their affections, that they should not habituate themselves to expressions which may be misinterpreted, and dishonour their true faith; for, unquestionably, genuine religion sanctifies and corrects the feelings.

An excellent clergyman had heard reports concerning a christian minister of another communion, and had probably read his publications; there was nothing in them derogatory to moral character, nor any essential difference in doctrinal opinion, and yet the good clergyman allowed a sentiment of strong dislike to arise within him. He remarked to a pious parishioner, “I should like to join the Evangelical Alliance, but I shall meet Mr. ———, whom I greatly hate.” Now, it is true he did not say he wished some evil to him, but had he, when in this spirit, heard that the hated person had met with some misfortune tending to lower him in public estimation, it is not unreasonable to suppose that he would have secretly exulted. Some time afterward the clergyman again met the same parishioner and said, “Well, I joined the Alliance, and there I met Mr. ———. I had not been long in his company before I perceived there was much to admire in him, and soon afterwards I could not help loving him.” Here was the true working of christian principle in changing hatred into love, and it shows the advantage of communion among christians who differ on minor points, and can conscientiously retain their differences without any impediment to their profitable intercourse.

It would not be incompatible with his profession, should a christian—perceiving some inconsistency in another, and having good reason to believe that nothing but some misfortune would lead to the removal of the sin—entertain the desire that the lesser evil might occur—this, indeed, would evince love to the individual, not hatred. Christian principle will not sanction any sentiment that involves hatred or dislike in such a manner that if any accident or evil befall the objects of those malevolent emotions, there shall be secret if

not avowed satisfaction. Under the subject of hatred, the claims of religion, which bear on this topic, have been discussed. If the christian keep in mind the golden rule, "to do to others as we would they should do to us," he must avoid the indulgence of all malevolent emotions. However confident we may be that another desires evil to us, (and his thirst for our unhappiness cannot evolve that which would gratify his unworthy wishes,) we must pity the man, who, debases himself by harbouring such sentiments; at the same time, we cannot but feel regret that there should exist a human being, however humble his rank, who desires evil to us. The whole tenour of the benevolence of the gospel is opposed to every emotion that either in desire or act tends to the injury of any human creature — and it presents the highest incentives to neutralize or conquer evil done us, or intended us, by forbearance and kindness.

The Scripture statements with respect to Desire are, as might be expected, very varied, and bear on these feelings of longing or wishing which prevail in man in his unconverted and converted states. The desire of Adam to gratify his appetite by a forbidden indulgence, subjected him to banishment from Paradise, and proved the occasion of that evil nature that has been transmitted through all succeeding generations. Those desires that relate to the gratification of appetite, and of the body's wants and inclinations, constitute a very large portion of our life; and the regulation of them occupies an important place in the moral government to which a christian becomes subject. They are set forth in holy Writ, in connexion with desire of worldly possessions and the pleasures of life; and the abuse of them with sinful lusts and affections. The wicked are said to boast of their heart's desire, but God declares that their desires shall perish. David, the sweet Psalmist, appears sometimes as if he were actuated by the spirit of revenge; God, says he, shall let me see my desire on mine enemies; and, as if that were not enough, he exultingly adds;—Mine eye also shall see my desire upon mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. We cannot wholly exempt even David from human infirmity, although we must admit that often when expressing himself as desirous that revenge may prey on the wicked, he is only uttering predictions of the evil that will come upon them. Solomon utters

the general caution, Be not thou envious against evil men, neither desire to be with them. The prophet Habakkuk draws a sad picture of the insatiableness of wicked desires; speaking of the Chaldeans, he says, Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth up to him all people. The desire of the slothful, says Solomon, killeth him, for his hands refuse to labour, he coveteth greedily all the day long. The history of the Israelites affords an affecting illustration of the fact that the gratification of unhallowed desire, does not conduce, in any degree, to produce contentment. They were well provided with blessings direct from heaven, yet they were discontented. God gave them their own desire, yet they were not estranged from their lust, and continued to sin, though judgments visited them. With respect to the righteous, Desire presents a widely different aspect; it is said, the desire of the righteous is only good. David, with all his imperfections, was able to say, Lord, all my desire is before thee; thou hast heard the desire of the humble; there is none on earth I desire besides Thee; he could rejoice in having received his heart's desire from the Almighty, and says, God will fulfil the desire of them that fear him. Solomon declared that the desire of the righteous should be granted. Isaiah, in his song inciting to trust in God, was able to say, the desire of our soul is to thy name, and to the remembrance of thee; with my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early. Daniel says, he would desire mercies of the God of heaven. Jesus Christ promises his disciples, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." John, in acknowledgement of answers to prayer, asserts that we know we have the petitions we desired. Paul, who certainly had enough in labours and sufferings to wean him from inordinate attachment to the things of this world, was willing, yea, desired to live, so long as he could serve and honour his divine master; but he pathetically alludes to the desire of a better, that is a heavenly country.

As to the particular forms under which Desire shows itself, and which are specified in the preceding pages, little need be added. One of the cardinal doctrines, supported by

indisputable facts, is, that whilst mankind in a natural state are continually longing after something to gratify the taste for present enjoyment—man in his renewed state, whilst not careless as to the affairs of this life, longs most habitually after things which, whilst having a happy relation to the present state of existence, bear chiefly on eternal life.

We have so largely dwelt on Desire in general, and have somewhat amplified the influence of religion on this emotion, so that although we come now to speak in relation to the particular forms of Desire, and shall adduce some testimony from the highest authority—the holy Scriptures—in reference to them, we prefer to direct both classes—men absorbed in this world, and persons duly concerned about their interest in the world to come—to the sacred writings themselves, rather than greatly to extend this chapter by copious citations. Still the subject is so momentous, as to require that some additional reference be made. If but little shall further be said respecting the testimony of the Scriptures, as to the desires of the devotees of this world's pursuits and pleasures, it is hoped they will ponder on the honour, happiness, and advantages unfolded in relation to those who, whilst honourably devoting themselves to all that is worthy of desire in this life, yet elevate their most earnest wishes for benefits that are purer and more enduring. We may be guilty of some repetition when further noticing the influence of religion, and the testimony of Scripture on the particular forms of desire, but as the work is intended to enforce great truths practically, we have not been so tenacious of orderliness and arrangement as to exclude repetition, if likely to do good.

Among writers in the Old Testament, we find striking evidence of the value attached to life, and continued existence. The history of Job and Hezekiah, and writings of David and Solomon, as well as others of the inspired penmen, show that life was among the blessings bestowed by the divine will and favour; they knew that it was the gift of God, and that for its preservation the divine Being had made special provision. Persons, in general, cannot enter far into the study of those mysterious appointments by which the wonderful and complex system of structures and functions, on which life depends, is sustained in its integrity; but enough, on reflection, may be perceived, to excite concern not needlessly to jeopardize that of which the Creator has taken such care.

A thoughtful christian cannot but be conscious that he has an inherent love of life, and if observant, he may discover a tenacity of life in the whole animal creation. He derives higher motives, however, to value life, from the doctrines of holy Writ in relation to it. He there reads not only that God is the fountain of life, but that He will show man the path of life; and the christian takes additional interest in life whilst he can enjoy a sense of the divine presence. He reads that the fruit of the righteous is a tree of life; and that the mouth of the righteous is a well of life; and these, though but figurative descriptions, impress him with the desire of continued life, that he may do good in a world so abounding with evil-workers. He remembers that life is declared to be more than meat, and that it consists not in the abundance of things that a man possesses; so that, with the favour of God, signified in these portions of divine truth, he can realize much enjoyment of life, even though he may be very poor as to the things of this world.

But the christian especially attaches himself to life, as the scene of his preparation for a happy existence in eternity. In the due and habitual regard to the appointments of the gospel, for the maintenance of the renewed life, faith becomes progressively stronger; the promised presence of the divine Redeemer, in the ordinances he has instituted, is felt and enjoyed; his love, it is promised, shall be shed abroad in the heart, whilst the believer's love is excited in return, and he becomes moulded in mind and affections, to the image of Christ, and so meetened for the blessed inheritance of the righteous. He desires life not merely that he may enjoy the fulfilment of divine promise, by the quickening and strengthening power of the spirit of Christ, the chief support of believers under affliction and sufferings; not merely that he may have a peaceable and happy sojourn in this world; but that he may serve his generation, own and serve his Master.

The christian desires Pleasure and Society; but how different from the pleasures of the man of the world! Not indeed that he is insusceptible of the pleasure and relief arising from good and cheerful society, though he shuns those associations which tend not to his intellectual or moral benefit, or in which he cannot be helpful to others; he takes delight in the arts and sciences adapted to his condition and

taste; he delights in the communication of happiness, but it must involve in some way his benevolence or his piety; he has an enlarged soul—a soul so filled with God in nature and providence, and with the provision of divine mercy in Jesus Christ, that his chief pleasure is in contemplating the divine Being wherever there are traces of his hand, and in his endeavours to carry out in his every-day life, those methods of compassion to mankind, by which the Deity has constituted man the instrument to accomplish his most beneficent designs. An eminent christian writer, Dr. Joseph Bellamy, * has beautifully portrayed the pleasures which the christian desires. —“When a man,” says he, “appears very excellent to us, and we esteem him and wish him all good, we also at the same time feel a delight in him, and a sweetness in his company and conversation. We long to see him when absent; we rejoice in his presence; the enjoyment of him tends to make us happy. So when a holy soul beholds God in the infinitely moral excellency and beauty of his nature, and loves him supremely, and is devoted to him entirely—now also he delights in him superlatively—his delight and complacency is as great as his esteem, and arises from a sense of the same moral excellency and beauty. From this delight in God arise longings after further acquaintance with him, and greater nearness to him.” He has particular sources of pleasure in all inquiries, services, and exercises, that bring into nearness to God; and the holy Scriptures abound with evidence on these points, in facts and declarations. David was not insensible to this source of felicity, when he said the lines are fallen unto me in pleasant places, yea, I have a goodly heritage. We read in holy Writ, of pleasant lands, pleasant friends, pleasant fruits, pleasant light, pleasant portions; who will not say, that Wisdom’s ways are ways of pleasantness, and her paths peace; that the words of the pure are words of pleasantness?

The christian yields to none in his desire of useful Knowledge, or in his efforts to attain it; but he receives the testimony of revelation, as to the superiority of knowledge in divine things, over that which is merely temporal. All his attainments he ascribes to the blessing of the Almighty on his efforts; but in the inspired volume he traces the inter-

* True Religion Delineated.

position of God more distinctly, and feels certain that attainments from that source are of a purer and more sublime nature. The Deity is there exhibited as the God of knowledge, and the source of it to those who desire it, and seek it. We learn that he gives to the young man knowledge and discretion ; we are taught that the fear of the Lord is the beginning of knowledge ; that knowledge is better than gold ; that wise men lay up knowledge ; that the tongue of the wise useth knowledge aright ; and that in wisdom and knowledge is stability. The christian, learning these testimonies from so unerring a source, is actuated to more strenuous efforts to acquire that which may conduce so greatly to his advantage. He derives an additional incentive to these efforts in contemplating the experience and counsels of inspired men. In Daniel, an excellent spirit and knowledge were found. Paul prayed for the Philippians, that their love might abound more in knowledge ; and for the Colossians that they might be filled with the knowledge of the will of Christ : and after all, valuing, as he must have done, his mental attainments, he declares that he counted all things but loss, for the excellency of the knowledge of Christ, in whom he says, are hid all the treasures of wisdom and knowledge.

As to the desire of Power, the holy Scriptures are not silent ; they direct to the Almighty as the source of power, and as the guide for its application. Daniel, to whom God had revealed the dream of Nebuchadnezzar, when addressing that monarch says, Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory ; and when predicting the rise of a king of a fierce countenance, says, his power shall be mighty, but not by his own power. David says, God giveth strength and power to his people. Pilate, when addressing Christ, as he stood accused at his bar, vainly said, Knowest thou not that I have power to crucify thee, and power to release thee ? The answer of the divine Redeemer was accordant with true dignity ; Thou couldest have no power against me, except it were given thee from above. Paul shows at once the source of power, and its object ; and every christian to whom power is deputed, ought to feel that an honourable distinction is conferred on him ; but that it is accompanied by great accountability. If the great apostle felt this, and inculcated the duty of subjection to those in power, the subor-

dinate christian should not rashly disobey authorities appointed for the common good. Let every soul, says Paul, be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the powers, do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

The christian, whilst repudiating empty titles, and all influence requiring for its exertion a worldly spirit, should be ready to occupy any office in which, whilst maintaining a pure conscience towards God, he can use the power given him, for the good of his neighbourhood, or of the public; or by which he can advance religion among mankind.

With respect to the desire of Wealth, testimony is derivable from holy Writ, but its witness differs widely from that of the world. It cannot be denied that there are expressions in the Scriptures on the subject that appear contradictory, but they all harmonize with the benevolence of the Deity, and are designed to forbid all disreputable methods of accumulating wealth. We read that the Lord maketh poor, and maketh rich; and that the hand of the diligent maketh rich. The wise man says, labour not to be rich, for riches certainly make to themselves wings; they fly away as an eagle towards heaven; he that maketh haste to be rich shall not be innocent; he that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. Mary, under inspiration, was led to exclaim, He hath filled the hungry with good things, but the rich he hath sent empty away. Our Saviour himself pronounced the condition of the rich when he said, Woe unto you that are rich, for ye have received your consolation; and he taught that it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. The young man whom Jesus loved, and considered near to the kingdom of heaven, was apparently excluded through his riches. Paul taught that they that will be rich fall into temptation. On

the same high authority—inspired truth—the rich are stated to be among those who, when the Lamb shall open the sixth seal, and the heavens shall depart, and all nature be convulsed, shall say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? Solomon sets forth the truest wisdom as to earthly possessions when he prays, Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny Thee, and say, “who is the Lord?” or lest I be poor and steal, and take the name of my God in vain. Many will say it was easy for the wise man to utter such expressions when he had immense treasures—but we must regard the sentiment as that of infinite wisdom uttered by human lips.

Desire of the Affection of Others, is not very explicitly inculcated in the holy Scriptures, but it is clearly taught in spirit. The adorable Saviour commanded his disciples to love one another, and their mutual love he set forth in vivid colours, when he adopted for illustration the love reciprocated between him and his Father, and the union of believers with himself. A new commandment, says he, I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one toward another.

The desire of Glory, is explicitly discussed in the sacred Writings. On worldly splendour the Scriptures set little value. Their language is, Be not thou afraid when one is made rich and the glory of his house is increased, for when he dieth he shall carry nothing away; his glory shall not descend after him; though while he lived he blessed his soul, and men will praise thee when thou doest well to thyself; he shall go to the generation of his fathers, they shall never see light. Man that is in honour and understandeth not, is like the beasts that perish. Haman affords a most striking example of the insufficiency of glory to constitute true happiness. He had boasted to his friends and wife of the glory of his riches, and the multitude of his children, and of all the things wherein the king had promoted him, and had advanced him above the princes and servants; and, moreover, that Esther the queen did let no man come in with the king unto the banquet but himself; yet this man, though so exalted, and so vainly con-

scious of his exaltation, was stung with vexation because a poor aged Jew, sitting at the king's gate, refused to do obeisance to him. Solomon has said, for men to search their own glory is not glory. The glory after which the christian longs, and for which he seeks, is that of being united to Jesus Christ. He feels that an alliance with the family of Christ—the church, and a title to an incorruptible inheritance, that state of blessedness and felicity which the saints realize in heaven—is far more honourable than any worldly alliances. Even should he prosper in the world, it is not his boast that the glory of his house is increased; but he feels that he may humbly and gratefully glory, if, through divine grace, he can entertain the hope that his name is written in the Book of Life. The eyes of his understanding being enlightened, he prays to know what is the hope of his calling, and what the riches of the glory of the inheritance of the saints; and he esteems it an honour to be occupied in works of faith and labours of love, for the promotion of piety, virtue, and humanity.

Desire of the Happiness of Others, so fully accords with the plan of salvation by Christ, that it stands out with prominent features in the holy Scriptures. Paul commends Phebe, who had been a succourer of many, and of himself amongst them, and begs that she may not only be received, but aided in whatsoever business she needed assistance. The same apostle addressing the Roman church says, I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established. The language of holy Writ is, Rejoice with them that do rejoice; love your enemies; pray for and bless them that persecute you; bless and curse not; do good to them that hate you: so that irrespective of any relationship in which they may stand to us, we are to promote their welfare and happiness.

Desire of the Unhappiness of Hated Persons, is a subject on which the Scriptures yield instruction. We have shown that disreputable as the sentiment is, the human heart is occasionally susceptible of it; and it has likewise been asserted, that to harbour such a sentiment is quite incompatible with christian principle; it only remains to indicate what is the teaching of holy Scripture on the subject? The Levitical law forbade revenge, and yet David, in his devout effusions, often manifests an avenging spirit. In many instances he is actuated by a concern for the purity of the church and the

honour of God, rather than to gratify personal animosity ; he that worketh deceitfully, says he, shall not dwell within my house ; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord. Though it was quite uncongenial with his nature, yet David had sometimes to act with severity for the security of his government, and the peace of his country ; and in estimating the conduct of the sweet singer in Israel, on the point in question, consideration must be had to the dispensation under which he lived. The New Testament teaching on the subject before us, may be embodied in one sentence—if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. This applies equally to the case of a real enemy, and of a disliked person, who, causelessly or not, stands to the hater in the position of one ; the gospel teaches that we must not be overcome of evil, but must overcome evil with good.

JEALOUSY AND ENVY.

These are emotions which, in a philosophical sense, differ widely, but in a physical, moral, and religious sense, they are so far alike, as to admit of association.

Jealousy, in its usual acceptation, is the suspicion that the affection which is regarded as due to oneself is given to another. A powerful rival, where much affection is felt, may prove the awakener of this emotion ; and even a successful competitor may produce it, in an ungenerous mind. No emotion has greater power of disturbing mental equanimity ; the unhappy subject of this passion will find himself in a state of unceasing vacillation, he will be ever revolving plans to establish or disprove the correctness of his suspicions ; one hour he will feel that it would be worth everything to him to be convinced that the injustice of his imagination alone had roused up the unsleeping enemy of his peace ; and at another that no reward by which he could ascertain that his worst fears were verified, would be excessive. Often, as in the case of most malevolent emotions, it becomes the originator of other sentiments and feelings of the same class, and they will combine to arm revenge with the instruments of death—deliberately using them to carry out the most cruel and guilty acts.

There may have been much truth in the grounds of suspicion,—not only have been just cause for jealousy, but the circumstances may have been of so overwhelming a nature, that the person, afflicted by this destroyer of his peace, is an object of great commiseration. But not unfrequently there exists no ground for the emotion, except what is engendered within an ill-regulated mind. The man is of a jealous nature, of a selfish, suspicious, and ungenerous disposition; miserable in himself, and over-vigilant of the deportment of others towards him; he judges so unjustly, and acts so unwisely, that he will sometimes connive at temptations, in hope of deriving proof that his suspicions have been well-founded; or he will be so tyrannically exactive of attention and deference, as to be unceasingly dreaded by those who, if they had been confided in, would have loved, and honoured, and cheerfully served him.

In a case of recent occurrence, a husband most unjustly yielded to this unhappy passion, and at a moment when he knew that his wife, a person of unquestionable virtue, was making special arrangement for his comfort he committed suicide. He was somewhat of a melancholic disposition, and because his wife did not see it right to withdraw from a very aged friend and benefactor some attention, the continuance of which the husband had consented to before marriage, he allowed the besetting sin to hurry him on to self-destruction, without having the smallest reason to doubt the affection of his wife, or the integrity of her moral character.

Envy, leads a man to repine at the prosperity, excellence, or happiness of another, even though they do not, in the least, interfere with his advancement. When this moral feeling is indulged to a high degree, it infects every sentiment, and destroys all generosity. He who is envious cannot see or hear of the success or honour of others without pain. It has been said that “his eyes could not look right upon any happy man, nor his ears bear the burden of any man’s praise;” he is his own tormentor. Although envy does not tend to such acts of violence as jealousy, it is a decidedly malevolent emotion; and it so perverts the mind and heart, that the person indulging it rejoices in the misfortunes or downfall of even friends or neighbours who had attained to a position or an excellence he could not reach. The tongue of the envious is always ready to detract from the excellencies

which are commended by persons of greater candour. It should ever be remembered, too, that no emotions more certainly hinder success in worldly pursuits than these under consideration.

Both these emotions are discoverable in early life, and demand that an unceasing and judicious endeavour be made, at this pliant age, to counteract tendencies, very unsightly in their early development, but which as they grow and strengthen, become not only disagreeable to the eye, but very pernicious in their nature, as the preceding remarks clearly testify. Even in childhood and youth the evil is not removable by censure and punishment, but by the cultivation of the generous emotions, in an education that takes hold of the moral feelings, as well as of the mind, so that while the latter gains expansion, those emotions may be drawn out which lead to openness of heart, to kindness and generosity.

The physical effects of Jealousy and Envy, must be regarded as primarily exciting, but in their continuance they tend to impair power, and consequently become depressive. Enough has been said of these emotions to show that when cherished they are incompatible with soundness of health and of reason. Numerous instances are on record of jealousy having unseated reason; and envy has a pernicious action on the brain, although perhaps not quite to an extent equal to that of the associated emotion. Whatever has a tendency to destroy or disturb tranquillity of mind, necessarily acts injuriously on the brain, and directly or indirectly on every other vital organ. The digestive organs suffer—the heart suffers as well as the brain—and when these parts are disordered in their functions, what part is there secure from participation in the disorder? The man who values his health will studiously endeavour to exclude from his breast a passion so injurious that, if it gain an ascendancy, may not only bring with it a heavy penalty as to his health, but which may impel him onward to the most atrocious crimes, by the disturbance produced in his reasoning powers. A man who had previously been easy, kind, and humane; an example of industry, and commendable for his moral virtues, when seized with jealousy, appears to undergo a total change in character. He is restless and reckless—seems lost to the fear of God and man—his pulse is quickened—his rest broken—his

appetite fails; and he becomes incapacitated for steady application to his wonted employment.

The man who is infected with envy—who is pained at the prosperity of others—at some excellence he cannot attain to—is poisoning the streams of his own health and happiness, unless the feeling be suppressed: it is like a poison that multiplies itself. Some mineral poisons are innocuous in the individual dose, but as doses are frequently repeated, the poison accumulates in the system, and may destroy life. Just so it may be with the venom of envy. And that which at first was directed against the success or excellence of some individual, may become almost universal, and the mind is then annoyed at hearing the praises of any man. It is not merely when praises are heard, that envy is awakened, it becomes the most familiar current of thought. The cheering and animating emotions—those which are happiness and preserve peace, will not abide in the same habitation as envy; and therefore, whilst the varied functions of the body have a powerful cause of derangement in those horrible feelings which jealousy and envy awaken—the solacing and invigorating emotions are driven away.

Religion takes possession of these Emotions. It has been admitted that there sometimes is just occasion for Jealousy, and the circumstances may be of so peculiarly painful a nature that even religion will not immediately assuage the grief which those circumstances have occasioned. Jealousy frequently arises where no close alliance between the parties exists—where no law prohibiting rivalry has passed, and religion in such a case has powerful influence. There may be great disappointment; violence may be done to very tender feelings; constancy and honour may be ill-requited, and long-cherished hope may be blighted; but the gentle, soothing voice of religion says, *be self-possessed*. These words do not forbid the use of all proper means for the removal of the cause of distrust; but they calm the ruffled temper, allay the turbulence of the mind, sustain against any thoughts of self-injury, and forbid revenge. But religion does more than this, for it teaches us that the very crosses of our warmest wishes, and most sanguine hopes, are under the guidance of a wisdom that sees the end from the beginning, and though we may suffer the temptation to jealousy with all its disappointments, there is a reward in reserve, if we confide in God's providence.

But jealousy has to be endured under circumstances far more painful than those here supposed. The closest and strongest ties may have existed, and both divine and human laws forbid, in the strictest sense, a rival. But that destroyer of domestic peace has appeared, and has given occasion for the development of the emotion in question in its bitterest form. And here religion not only administers to the broken heart, and brings the sufferer to a throne of grace to seek consolation, and to ask wisdom for his own guidance, but it asks pardon for the guilty. Religion does not forbid that the guilty should be amenable to violated law, and receive just punishment; but it restrains the injured from acting on sudden impulse, inculcates calm and deliberate consideration and judicious consultation, and requires its own dignity and rectitude to be sustained. Even in such an extreme case it forbids revenge. It is impossible to describe how thankful many have felt that they were withheld, by religious principles, from allowing their indignation to avenge the injury in the first moments of discovering that a subtle villain had basely violated the sanctuary of conjugal love and felicity.

Religion also is adapted to subdue or control groundless jealousy, inasmuch as it inculcates kindness and charity in judging of others. It directs the thoughts inward; leads to self-examination; aids in the detection of a person's own weaknesses, and in the efforts which should be made to eradicate them. If appropriate efforts to overcome ascertained infirmities of moral character are not made, it may be fairly inferred that, although there is christian profession, the principles are not effecting that emendation of character which ought to be expected: and the failure of those efforts will render questionable the genuineness of the principles—allowance being made for those peculiarities of constitution which retard the happy changes to be effected by divine grace.

The holy Scriptures are not silent with respect to Jealousy. Solomon remarks that Jealousy is the rage of a man, therefore he will not spare in the day of his vengeance; that Jealousy is cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame. Though we do not meet with precise counsel on the subject in the New Testament, the right course for a christian to pursue can be gathered from its divine precepts. We are to be slow to wrath; if any man lack wisdom, he is to ask it of God. The servant of the Lord must be forbearing.

It has been shown that Envy early develops itself, and it retains a strong hold of the disposition, unless it have been conquered by good mental and moral discipline, or by the deep interest taken in the business of after-life. Supposing, however, that it has not been conquered, but maintains its place in the tendencies of the person's nature, and that he is still making himself unhappy because some friend or acquaintance has more wealth or renown than himself. In this state we suppose him to become awakened to the value of religion, and are led to ask,—can he realize the comforts of his piety, and entertain a well-grounded and lively hope of eternal life, whilst his enviousness is unsubdued? The tendency of true religion is to make a man contented; to lead him to see that, merely as a living man, he is better off than he deserves. It does not forbid him to use all lawful means of bettering his condition; but if God does not bless and succeed those efforts, still his confidence in God is his great support under disappointment. But envy would prove an alloy to his peace, and is incompatible, (unless struggled against,) with purity of conscience, and conformity to the will of God. It cannot, however, be denied that whilst generally admitted to be a sinful as well as pernicious affection, there are religious persons who grieve and fret that others are more distinguished or happy than themselves—they do not appear to have placed this vice in the category of human frailties, to be overcome before they can lift up a pure heart and clean hands in acts of devotion.

The Scriptures totally denounce this moral feeling. The devout Psalmist had occasion to say, but as for me, my feet were almost gone; my steps had well-nigh slipped, for I was envious at the foolish when I saw the prosperity of the wicked. Envy is designated rottenness of the bones; it is said to slay the silly one; and prophecy predicts shame to the envious. It was envy that moved the brethren to sell Joseph; and the Jews were moved by envy in putting Jesus to death:—the fact that in both cases the perpetrators were remarkably carrying into effect the designs of divine mercy does not palliate their guilt. What a picture does the Apostle Paul draw of envy! associating it with the most vile affections and actions; with murder, deceit, strife, adultery, fornication, uncleanness, drunkenness, revellings, railings, and malice. The epithet is often used as a familiar term, expressive of emotions which may not be culpable; and there are religious persons

who appear to think the emotion may be cherished if directed to things of real excellence. The Scriptures, however, command us to lay aside all malice, guile, and envy, not to walk in envying and strife, and not to have bitter envying and strife in the heart; and they assure us that where envying is, there is confusion and every evil work: but they do not forbid us to emulate and imitate virtues when we are conscious that they shine more conspicuously in others than in ourselves. Charity is said to suffer long and envy not. When Peter would urge the disciples of Christ to walk in accordance with their professed love to the Saviour, he says, Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes desire the sincere milk of the word that ye may grow thereby, if so be ye have tasted that the Lord is gracious.

HOPE.

Hope, is an emotion with which all persons are familiar. His, indeed, must be a forlorn condition, whom it does not at times visit, with its bright and animating influence. It has been defined, "an expectation indulged with pleasure." The object must appear good to be desired, and there must be the probability of its being possessed or attained. Had there been no tendency in the mind to evil, our hopes would have been directed always to the possession of things really good, and likely to conduce to our benefit. In our present state of moral debasement, however, we often desire and hope for things, which sound reason will not sanction,—which our judgment, founded it may be on experience, assures us will prove morally or physically detrimental. We cannot but deeply regret the fact, that an emotion so agreeable, should present by being often indulged in opposition to reason and judgment, so clear an indication of the moral perversity of human nature. Happily this is not the prevailing tendency of an educated hope. Desire, we have shown, is as unlimited, and as varied as the sphere of action and thought can make it; and whether we have ground for it or not, expectation is unceasingly changing our wishes into hopes. It has been said that hope animates the heart of the child, gives energy and perseverance to the man, lights up the decrepitude of age, and lingers in the last embers of vitality.

The physical effects of Hope. It is well known that this emotion has a powerful influence on the body. No moral feeling is more sustaining. It acts directly on the brain and nervous system, and on the heart and circulation of the blood; supporting the energy of the one, and the action of the other, without powerfully exciting either. It conduces to the healthfulness of the digestive functions, whilst it excites to continued and salutary exertion of muscular power. During health, its influence on the functions of the body is altogether happy, and when sickness occurs no emotion conduces more to the patient's welfare. But it should never be forgotten, that whilst this emotion is so sustaining, and animates to such patient endurance, and persevering efforts, there are circumstances in temperament, in predisposition to disease, and in disease itself, which sometimes require that it be moderated. Many a delicate child or youth has been ruined in health, by being urged to efforts the constitution could not bear. Allusion is not now made to a generous emulation of excellence, which it is generally beneficial to encourage; but there are states of health in childhood and youth, when the earnestness of this praiseworthy sentiment should be cautiously subdued—we allude, however, more especially to those cases in which the actuating motive is that of gain. The prize sought and hoped for may be a book, a scholarship, a fellowship, or some such thing; but however high the reward, it is estimated far beyond its value, if health must be sacrificed or impaired to obtain it. In many of these instances the prize is regarded as very subordinate to the honourable distinction of which it is the endorsement; but we have known cases where hope has actuated to strenuous efforts, whilst it was evident to a discerning eye, that whatever the mind might effect, the feebleness of the corporeal organs rendered success unattainable. If the emotion, and the efforts to which it leads, are not impairing the health, it is not our business to question the propriety of their being cherished.

Temperament has great influence in modifying hope—the passion presenting itself under all varieties, from the most sanguine to the most melancholic. Evidence of this is seen not only in the degree with which the emotion is cherished by persons of these various temperaments, but also in the effect produced when hopes are disappointed. There are

some constitutions in which disappointed hope does not show itself in any great disturbance—some in which great distress ensues—others, in which high excitement, even to delirium, or deep, silent dejection, may be the consequence.

We have known cases in which, so long as success in the desired object could be anticipated, the most strenuous efforts were well endured; but from the moment of disappointment, both mind and body became enervated to a great degree. Hope was the one emotion sustained, and was directed to one object, and the moment that was annihilated, the individual appeared to feel as if the only stay of mind and body was knocked away. This is one of the evils of allowing great preponderance to a single emotion.

There are indolent minds, in which the setting up a thoroughly actuating and influential hope not only nerves for action, but introduces a healthful stimulus into the system. The indolent and apathetic are peculiarly liable to a certain class of diseases in which every animating emotion that can be excited acts beneficially. Under disease, when the patient has for some time been distrusting the remedy, or the wisdom of the agent employing it, a change of remedy more in appearance, perhaps, than reality; or a change of agent, in whom there is greater confidence, without an actual change of remedy, often produces a salutary, or even life-saving change. And on a more extended scale, when in some of the melancholy exigencies of war, particularly in a protracted siege, disease has been induced by long-continued exertions, excessive privations, deep anxieties and discouragements; when scurvy has appeared, and weakness with dependency, has totally unfitted for efficient duty; hope suddenly and powerfully induced, has revived and speedily reinvigorated the dispirited and disabled victim of this form of disease. This has sometimes been effected, not by the introduction of any new and potent remedy—but, when that was unattainable, by the introduction, with some parade, of an alleged antidote, care being taken that no occasion should be given to render the stratagem an object of suspicion. The remedy by which hope was awakened on some very striking occasions was really inefficient, but it was commended to the sick as a specific. The soldiery speedily became different men, and under their invigorated energies renewed efforts were made, and conquest secured.

Religion takes possession of Hope;—and that it would do so must occur to every person who bears in mind the important fact, that religion involves in it all that is really good in the present life, as well as in the life to come; and as no moral feeling is more prevalent among mankind than this in question, so religion opens to it a boundless field for its most unsophisticated indulgence. Life, without this animating emotion, loses almost everything that is desirable. The fulfilled hopes of the profligate are often followed by severe inflictions of disease, accompanied by compunction or disgrace; but it is not so with religion.

There is not an object placed before the human mind by anything relating to God, in the knowledge attainable from nature, providence, or revelation, to which hope can direct itself, that does not ensure to him who cherishes it with devout and reverential feeling, unalloyed pleasure. He may not have as much pleasure as he hoped for, or his hopes may appear long in being fulfilled; but he finds as some are realized in the present life, that the reward is peaceful and pleasant; and the result, so far from inducing compunction, only stimulates his hopes for higher attainments, and higher objects. The hope of the christian is founded on the promises and perfections of God, and on his new relation to him as interested in the mediatorial offices of Christ—and he enters into various labours of love to mankind, in hope of being the honoured instrument in the hand of God, of turning sinners from the error of their way, of enlightening the ignorant, or of lessening the sorrows, sufferings, and burdens of mankind. But there are many sincere christians whose experience is never bright—a ray of hope it would seem never penetrated their beclouded minds. When this arises from any physical cause, they are objects of great commiseration. But if it arise from a consciousness of secretly indulged sin, there is no title to the name, the character, or happiness of the good christian—the hope withheld is a just privation.

It is painful to admit that even christians do sometimes include among their hopes, things that are morally baneful, and their hopes when realized, have occasioned bitterness and remorse. This must not be imputed to religion, but to its not having a pervading influence on the mind and heart.

The holy Scriptures go into much detail, as might be expected, with respect to hope,—it is one of the three cardinal

virtues, "for still abide faith, hope, and charity," and though charity (or love), may be the greater in the sight of God, yet to the believer, hope has, perhaps, more of a sustaining and stimulating influence during the pilgrimage on earth. The hope of the christian differs widely from that of a merely worldly person, inasmuch as it not only directs itself to objects and interests of the highest excellence, and of eternal duration, but it acquires properties by which a more just estimate is formed of the objects of hope in the present life. The scriptures point to these differences. The hope of the hypocrite, say they, shall perish; What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? The hope of the unjust man perisheth. We are told in the book of Job of the special care the Almighty takes of the poor, and that God is to be regarded in affliction;—"He saveth the poor," (that is, no doubt, the pious poor,) "from the sword, and from the hand of the mighty, so the poor hath hope, and iniquity stoppeth her mouth." When the Psalmist inculcates by parable, the teaching of the law of God, he brings in, among other motives, the advantages of the hope it inspires—That they might set their hope in God, and not forget the works of God, but keep his commandments; and happy is he, says the same inspired writer, whose hope is in the Lord his God. Solomon assures us that the hope of the righteous shall be gladness, and that the righteous hath hope even in his death. The prophet Jeremiah declares that the man is blessed whose hope is in the Lord; and when in the Lamentations he dwells upon his bitter troubles, and bewails the calamities with which the faithful were then visited, of which he draws an affecting picture, and in a somewhat murmuring spirit, says, "My strength and my hope is perished from the Lord; remembering my affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me,"—but he soon rises out of this depressed condition, recalls to his mind, the compassion and faithfulness of God, and says, "Therefore, I have hope." Joel declares that the Lord will be the hope of his people; and Zechariah when exhorting Zion to rejoice for the coming of Christ, and uttering God's promises of defence and victory, addresses them as prisoners of hope, and urges them to turn to their strong hold. Luke, in the Acts of the Apostles, records the testimony of Paul, with respect to the power of

his hope in God, and of the resurrection of the dead—how it sustained him amidst the persecution of his enemies, and enabled him to plead the cause of his beloved Saviour. The same apostle addressing the Romans, shows what an important link hope is, in the chain of happy results wrought by faith, as it justifies a sinner before God. First, there is peace with God through the Lord Jesus Christ; then there is rejoicing in hope of the glory of God—and not only so, but there is glorying in tribulation also, and the manner of its working is shown, tribulation worketh patience—patience, experience—experience, hope—and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us.

In addressing the Ephesians, he says, “That when they were without Christ, they were without hope, and without God in the world.” The same Apostle teaches that we are even saved by hope—(not, of course, dispensing with other fruits of the Holy Spirit;)—that we are to abound in hope; that we are not to be moved away from the hope of the gospel. He inculcates further, that this hope sustains in sorrow as nothing else sustains; that the hope of salvation is an helmet as part of the armour with which the christian is equipped for defence and warfare; that those who have fled for refuge to lay hold on the hope; set before them in the gospel, have that hope as an anchor to the soul, both sure and stedfast; that it is in fact an enduring and assured hope in which the possessor may firmly rejoice even to the end of life,

But whilst the scriptures point at great length to the privileges of hope, they enjoin duties in connexion with it. We are not to be ashamed of our hope, we are patiently to wait for those spiritual blessings that are in reversion; we are to be ready always to give an answer to every man that asketh us a reason of the hope that is in us; and every man who has this hope in him is to purify himself, as God is pure.

FEAR.

Fear, is a state of mind and of moral feeling that may be regarded as the opposite of the emotion just described—there being in this case antipathy or dread, or apprehension of danger, or of some catastrophe—something from which the the mind and heart revolt. Every person well knows what

it is. Who does not recollect to have been often frightened when a child? And who has not noticed how very soon the infant becomes the subject of fright? Every person who has been observant of children must have noticed that the liability to have terror awakened is not the same in all. Observation also discovers, that through all the stages of life some persons are much more timid than others—much more readily startled or terrified from external causes: some ever looking on the dark side as to public measures, or their own concerns, whilst others seldom fear. These diversities have been explained during the discussion of temperaments, and have not been overlooked in the animadversions on nursery and school discipline. The emotion in itself is painful, but it leads in various ways to most important results. In many individuals their preponderating fears are chimerical, sometimes so full of folly as to excite the merriment of friends—and sometimes, even when there is no good foundation for them, they are so grave as to occasion much sympathy and sorrow; and, if on this account only, happy would it be for these persons and for others, could they conquer their prevailing tendency to forbode evil. On the other hand, what ruinous omissions and neglects would arise—what embarrassments we should fall into—were we not excited to duty, in the ordinary concerns of life, by a salutary dread of the natural consequences of supineness or mismanagement! And how should we escape unceasingly occurring danger, did not fear urge us to provide for safety?

The physical effects of Fear are of a very remarkable kind—modified, of course, by the nature of the cause, the violence of the feeling, and the susceptibility of the constitution. When terror is suddenly awakened to an intense degree, the whole body indicates disturbance. The eyebrows become arched, the face becomes deadly pale, the eyes and mouth are widely open, and the muscles tremble; and whilst these are some of the external indications, there are striking evidences of internal derangements. As fear is one of the depressing emotions, the vital powers undergo perilous exhaustion. Fear, when it arises suddenly and powerfully, often produces, at once, the most appalling effects. The brain and the whole nervous system, and the heart and arteries are particularly affected. The arteries appear to contract so that although the heart may throb violently, the pulse is feeble,

and often very irregular; the body becomes pallid and cold, because little blood flows through the smaller blood-vessels on the surface. There is frequent sighing in consequence of the impression on the nervous system, and the defectiveness of the circulation of blood through the lungs. Sometimes the heart's action suddenly ceases—or it may become gorged, through inability to force onward the blood accumulated in its cavities; and may even burst. A wife, hearing the approaching footsteps of her drunken and cruel husband, was filled with terror, and life ceased owing to a literally broken heart. We have numerous instances of sudden death from the severity of this emotion—not always connected with an injury to the heart, but from the shock to the nervous system; the bursting of a blood-vessel; or fatal impression on other vital organs. We have also numerous cases in which, although the shock did not actually destroy life, it so put into disorder some function important to health, that the person remained a stranger to its enjoyment for a long period—perhaps to the end of life. In some instances the emotion produces a state bordering on collapse. The reaction is not unfrequently proportioned to the preceding depression—and it is afterwards discovered that these fearful alternations have produced congestion or inflammation of some internal organ—or have originated aneurism—or have induced irritability, or even enlargement of the heart—the effect varying according to predisposition. There are many very curious facts in physiology—relative to the natural functions of organs, as well as to disease, connected with the various circumstances of this emotion. In these respects we observe the different susceptibilities of persons. In some persons, under this emotion, excessive secretion, particularly of the liver and kidneys, will take place; whilst in others these functions will temporarily cease. So in the female constitution, some will have an immediate cessation of their periodical indisposition, if existing at the time, whilst in other females it will be greatly increased, and be continued for a long time. On the brain and nervous system it has just been said that the effect is very powerful. In a plethoric habit, apoplexy may ensue. In youth, epilepsy is a not infrequent result, and the fits may often recur although the cause which gave them birth does not return. Children, when but slightly frightened, will sometimes have diarrhœa, frequent or involuntary micturition, loss of voice, or St.

Vitus's dance. Convulsions, coma, catalepsy, and a train of spasmodic diseases, are among the effects of extreme fear, especially in young women. A person, calling himself a phrenologist, saw a child, five or six years old, playing in the street, bareheaded, near our residence. He stopped the child, passed his hand over the head, terrifying the child greatly; and before he moved on, he said,—“poor child, you will die of water in the head.” The child ran home, told his mother what had happened, and appeared excessively alarmed; inflammation of the brain speedily developed itself, and the child died. There had been no indication of a tendency to brain-affection beyond the fact that there was quick and morbid excitability—just that disposition on which the cruel or injudicious conduct of the stranger was likely to be followed by the serious consequences which occurred.

Fear sometimes acts powerfully on the absorbents, so that during the twenty-four hours intervening between the announcement of the necessity of an operation for some forms of dropsy, and the time appointed for performing it, the Surgeon has found that the absorbents, excited by dread, have taken up the fluid, and superseded the necessity for his services.

In the pregnant female, strong mental feelings, as fear and horror, have not only caused the death of the child, or its premature birth, but have led to accidents connected with this delicate state—interfering, as there has been reason to suspect, with the course through which the impregnated ovum naturally passes, leading ultimately to the mother's death.

Many persons have had to rue the day, when in some ill-judged experiment or thoughtless frolic, they have awakened terrors, in the mind of perhaps, a favourite friend, and destroyed health, reason, or life. We could report many instances, within our own knowledge, of the unhappy results of terror; but the case about to be related is so characteristic, so apparently truthful, and so replete with warning, that we select it for detail. It was communicated on verbal, not written authority; and should the particulars not coincide with other reports, (if others have been made,) the variation must not be ascribed to intentional misstatement.

A gentleman of intelligence had been a frequent visitor in a foreign family of some distinction, and the subject of apparitions had often been discussed. The heads of the family

contended for the occasional appearance of ghosts, and the visiter, correctly we should say, opposed that opinion. The butler, who assisted at table, had repeatedly heard these discussions, and a drama was got up by the family to test the firmness of their friend's opinions. On going to the house on the last occasion, the gentleman observed that the porter, who opened the door, was in mourning. He inquired for whom he was thus clad, and was informed that the butler, who had long been a faithful servant, had died, and that the family had shown their respect for him by going into mourning. The visiter had received many attentions from the butler, and sympathized in the loss the family appeared to have suffered. The particulars of the man's illness and decease were detailed, and everything was so conducted as to prevent the least suspicion of fraud. When dinner was announced, the party descended to the dining-room, and immediately on entering the large apartment, the visiter observed the figure of the butler, deadly pale, standing in a corner near the sideboard. Remembering how stoutly he had denied that apparitions could appear, and not for a moment questioning the narrative he had heard, he had not sufficient magnanimity to avow that he saw the butler's ghost, which no one else appeared to discover. During the time of dinner many allusions were made to the deplored event, and the servants moved about without any indication of embarrassment from their observing the apparition. The figure of the butler remained motionless until the hour for retirement to rest arrived, when the visiter was being conducted to his chamber; he then saw the figure of the butler standing in one corner of the spacious landing place. By a little artifice, the visiter's attention was drawn to some paintings, during which the butler vanished, and when the visiter entered his bed-chamber, he perceived the pallid, corpse-like image of the butler standing in one corner. The door was closed. During all the evening the gentleman had been suffering intensely. His previously strong convictions and expressions seemed to undergo refutation by an awful and most unseasonable fact. He had not candour enough to acknowledge his perturbation, difficult and dangerous as the concealment was—he betrayed them not, though he could not suppress his inward struggles; and it would appear that he was not so thoroughly persuaded of the non-appearance of apparitions as he had thought himself,

or he would have boldly approached the deceiver, and been almost ready, under indignation, to send him into that world from which he pretended to have come. No sooner had his chamber door closed upon him, with that which he evidently believed to be a ghost, than the fear which had tormented him all the evening, attained its climax, and he fell down; the butler, now alarmed, called for assistance, but life was extinct.

That which is full of terror to one person has nothing in it frightful to another. Temperament and education have much to do with the after-life susceptibility to fear. Tales of superstition and horror—of ghosts and goblins—are now in great measure banished from the nursery, and it is quite within the province of the medical attendant to caution the mother, should she be so injudicious as to require it, against all such absurd and affrighting romances. There is, however, still a sad practice with some ignorant mothers and nursemaids, of trying to cure susceptible and timid children, by forcibly taking them to the feared object, or bringing the feared object to them. It may be only a fly or a spider that is placed on their dress or person, but struggles, excitements, and convulsions, have resulted. It is deeply interesting to observe how morbid susceptibilities lessen, and how the fearful gain in strength of body and courage of heart, by pure air, gentle exertion, nutritious diet, light tonics, with a discipline of mind that is hope-inspiring, and persevered in with gentle but firm endeavours, with great forbearance, but without over-indulgence.

Religion takes possession of this Emotion,—and as it is one that so powerfully influences mankind in ordinary, we should expect that religion would have great power over it. The idea commonly associated with this emotion is, that it necessarily involves in it something both disagreeable and pernicious; and it might be anticipated by those who are strangers to the operation of religion, that its tendency would be to remove fear. Some persons, indeed, do speak rather boastfully, not only of having no fears in relation to their salvation, but even of having such entire confidence in the providence and grace of God, as to be strangers to distrust. There is reason to fear that this dreading nothing often originates in self-sufficiency; and that exulting in it, is vain boasting, and not the teaching of genuine religion. It will have been observed, in many preceding remarks, that in some constitutions the

depressing emotions predominate, and timidity will be among them. Religion will not immediately change the character in these respects. It does not forthwith transmute a nervous into a sanguine constitution, although it tends to lessen inordinate anxieties, which are a fruitful source of fear. Immorality gives much occasion for fear; not merely as to the consciousness of guilt and dread of detection; but in almost every form it shatters the nervous system and impairs true courage; religion, on the contrary, produces virtue, and virtue tends to inspire the heart with fortitude. Both in sickness and in health, a person who has no religious confidence in the providence of God, and who is often committing acts and yielding to ill-humours which tend to consequences prejudicial to his honour or interest, will have fears ceaselessly awakened from causes which the truly religious man, acting out his principles, escapes. It may assuredly be said that religion destroys many sources of fear; and when fear is naturally and necessarily awakened, it moderates it, or sustains under it.

But there is another aspect under which this emotion ought to be viewed, because fear is not always to be regarded as an evil. There is a salutary fear which religion, instead of destroying, tends to uphold. There are temperaments in which the exciting passions so preponderate that the awakening of fear is an essential safeguard against the wildest ecstasies. Fear in this respect acts as a healthful diluter of joy and hope, and actuates to circumspection—a duty as necessary in religion as in any critical concern of life. Fear exerts a most happy influence in drawing to reflection, and if there be any subject on which it is preeminently important to be habitually reflective, that subject is the one that relates to the eternal welfare of the soul. A christian cannot attain to much felicity, or sense of security in his religious experience, as realized in his daily intercourse with God, or in the motives that actuate to the duties of piety and benevolence, or in the hope he entertains of eternal life, unless he ponder frequently on the teaching of inspired truth, and see that it has its proper effect on his own heart and life; and he will not do this, to any good purpose, unless fear occupy its right place among the emotions on which religion takes hold.

There are persons, indeed, who, as already stated, are constitutionally fearful, and who can only conquer this ten-

dency, even in part, by an unceasing and prayerful endeavour to cultivate the antagonistic emotions. When natural disposition is clearly the cause of this tendency, and where there are efforts made to conquer so much of it as gives a gloomy aspect to the countenance, and a complaining tendency to the tongue, great allowance must be made in estimating the character. Owing to disease, there will sometimes come a state of great terror over the soul of a christian who had previously realized, in calm and solid judgment, as much freedom from alarm and uncertainty as is compatible with human imperfection; and yet disease, adequate to the production of so painful a change, may be scarcely appreciable to an unpractised eye; it is a change often connected with some bilious or nervous derangement demanding medical attention.

Fear sometimes preponderates to a great degree, where other persons than the suffering individual cannot allow that there is any ground for it. The person is sufficiently awakened to the importance of religion to maintain, in outward profession and observances, so much consistency, that in the judgment of others there appears no just occasion for alarm and depression. Where there does not appear to be a constitutional tendency to the emotion; where it does not appear to be the result of disease, or of irregularity in the use of means adapted to produce a happier state of moral feeling; the case should be submitted to such investigation as a medical man would employ in his endeavour to unfold the intricacies of obscure disease. When this method is adopted, it will sometimes be found that there is the habitual addiction to some secret sins of which the partially enlightened conscience takes hold, and forbids the enjoyment of peace. In all cases of severe mental suffering the cause should, if possible, be made out. In the case just supposed, sympathy would be most pernicious; the proper remedy will suggest itself. But there are forms in which fear arises from misgivings and self-upbraidings where the tenderest sympathy is called for. Allusion is made to those states of terror and depression, already described, into which persons of eminent piety occasionally sink, from the growing purity of their mind, under a temptation to overlook, for the time, the fulness of the sacrifice to which faith should look as the ground of justification. Usually, this error is corrected, and faith banishes fear before life ceases.

We have dwelt on this emotion, because it occupies a most important place in christian experience ; and though it has not been our object to assume the office of the christian teacher, it has sometimes been impracticable wholly to avoid a trespass on his more important province.

The holy Scriptures take very extended and diversified notice of this moral feeling. The fear of the Almighty, of course, stands out prominently in the sacred pages ; and the wide difference, between a filial and a servile or slavish fear of God, is clearly pointed out. The term is sometimes used for the object of fear ; sometimes for divine worship ; at others in the ordinary sense of fleeing from an approaching or an imaginary evil. But, as is the case on many other topics, it is not difficult to place individual passages in opposition to one another. O that they would fear me, says the Almighty, and keep my commandments ; the goodness of God is said to be laid up for them that fear him. David says, The fear of the Lord, is clean, enduring for ever ; and he prays, "Teach me thy way, O Lord ; I will walk in thy truth, unite my heart to fear thy name." He chooses as his companions those that fear God and keep his precepts. Then he wishes to teach others what he wishes for himself, and says, come ye children, hearken unto me, I will teach you the fear of the Lord. Solomon commends this teaching, when he says, the fear of the Lord is the beginning of knowledge ; "Yea," says the wise man, "if thou cryest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." The same inspired writer teaches, that the fear of the Lord is to hate evil, and to depart from it ; that it is riches and honour ; that it tends to the prolongation of life, and to life itself. The Psalmist, again, exhorts the people to serve the Lord with fear, and to rejoice with trembling. And the great Apostle, addressing the Hebrews on faith and its fruits, winds up his exhortation by saying, Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. The churches of Judea and Samaria, when they had rest, are said to have been edified, "and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied."

On the other hand there is a servile or slavish fear of God, that secures to itself no advantage. The Almighty, by the

sacred penman, says, to those who contemn true wisdom, but at length fall under the terrors of divine judgment, "I will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

This emotion, again, is set forth in the holy Scriptures under various circumstances of its being awakened. We have repeated instances of terror induced by the display of divine anger. In the judgment of the Ammonites, God by his prophet says, Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter, that trusted in her treasures, saying, who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee. And when God purposes to bring desolation on Egypt, the prophet writes, "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt." "In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it." And we are taught that all the ends of the earth shall fear him. In the terrible day of the Lord, when judgments on Judah and Jerusalem were foreseen, Isaiah says, "Enter into the rock and hide thee in the dust for fear of the Lord, and for the glory of his majesty. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." And John, who was indulged with bright visions of the happiness of the righteous, gives a most fearful prophecy of the terrors of the impenitent, when the great day of divine wrath shall come—when they will cry to the mountains and rocks to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.

This emotion is exhibited to us under that respectful fear

of superiors, which secures the courtesies by which religion is adorned. Paul commends the Corinthians for having received Titus with fear and trembling; and servants are to be subject to their masters in a like spirit.

The Scriptures also set this emotion before us in combinations which show that with all its peculiar tendencies, it conduces to the formation of the perfect christian character, for a devout fear is not incompatible with the highest felicity. The Psalmist was a thoroughly good judge on this subject, and he tells us, that the secret of the Lord is with them that fear him; that the angel of the Lord encampeth about them; that there is no want to them; that his salvation is nigh to them; and that great is his mercy to them. He further assures us, that the Lord pities them that fear him, and takes pleasure in them; and that his mercy is on them: and surely all these demonstrations of unmerited kindness are well adapted to excite unceasing confidence and joy!

Jeremiah is led to make a contrast between the Lord and idols, and to exclaim, There is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O king of nations? Malachi, speaking under inspiration, for God, is led to say, "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." When the crucified Redeemer was bursting the bonds of death, and there was a great earthquake, and the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, the keepers shook with fear, and became as dead men; but the women and disciples, who came to seek Jesus, were filled with joy as well as fear.

In estimating the effect of this varied teaching, the fact must not be overlooked, that among different persons, all equally desirous of cultivating fear in its good sense, and overcoming it in its bad sense, full allowance must be made for diversities of temperament, of disposition, of tendencies to disease, and the remaining effects of early training. It might, with apparent justice, be remarked, that in a work professing to consider the emotions in their religious aspect, rather physically than theologically, there was no necessity to have dwelt on *fear* under so many phases. To an objection of this kind, whilst fully admitting that we may sometimes have erred in amplification by yielding to a desire of practical good, we reply,

that fear, when surrounded and cherished by the whole family of benevolent emotions, produces a widely different physical effect from that produced by fear, when disowned or even suspected by those moral feelings which shed so beneficial an influence on the vital functions.

Joy.

Joy, is an emotion with which most persons are well acquainted, although they may not always realize it. The epithets by which we may attempt to explain it—as gladness—happiness—pleasure—or merriment—are not more perspicuous than its own brief and proper name. Locke defines it “a delight of the mind from the consideration of the present, or assured approaching, possession of a good.”

Whilst it is admitted that there are emotions which may be regarded as somewhat antagonistic to joy, there is no question but that God designed us to be happy, and constituted us for it. It has been very justly remarked, that if we examine the whole of animated nature, we shall perceive that ease and happiness greatly preponderate over pain and misery; and that, apart from actual experience, it might be inferred that man, with his high endowments, and the sovereignty given him in this lower world, is not designed to be the exception to the rule that pleasure surpasses sorrow. Deviating, as mankind do, from that line of life which a due regard to happiness would suggest, it cannot excite surprise that the experience of many is opposed to the inference we have drawn; but we readily allow that sorrow is not always to be attributed to misconduct. When the mental faculties and moral feelings are rightly cultivated, (and we have shown that good discipline in early life will usually lead to this,) it is wonderful what a capacity of enjoyment we have within us, irrespective of our condition in the world.

The superiority of the educated mind, with correctness of moral feeling, over the uneducated or undisciplined, shows itself in nothing more strikingly than in the greater variety and richer nature of the pleasures to which it elevates us. So that education should not be merely appreciated for professional or scientific distinction, or for any gainful end. It has been truly said by Brown, “Knowledge is light, and those who possess it always carry it with them; it elevates them in

society, enlarges their means of usefulness, and opens to them sources of pleasure always at hand. It likewise makes them independent in a great degree of those sources of pleasure which though for the moment gratifying to defective or depraved taste, are expensive, often injurious to health, and not less debasing to morals." The man who has passed through the discipline of a sound education has had his memory, observation, reason, and all his intellectual faculties so trained, that he has gained the power of making every object in nature, living or dead—every product of high art—and every attainment in science, subserve his happiness. Life is chiefly valuable to us as the incidents we meet with, or make for ourselves, give us pleasure.

"I may say," remarks the author just quoted, "of the love of pleasure, what I have said of the love of life. As it is not the love or the preservation of life which is unworthy of a brave or an honourable man, but the love of a life that is inconsistent with noble objects of desire—it is, in like manner, not the love of pleasure that is unworthy of us, for pleasure, in itself, when arising from a pure source, is truly as pure as the source from which it flows; but the love of pleasure that is inconsistent with our moral excellence."

All persons desire happiness; but if a right taste be not cultivated, the pleasure will be derived from sensual or low objects; and if the taste be not comprehensive, the views will be narrow, and the pleasure flowing in a solitary or somewhat lonely stream, will be liable to disturbance from all causes of trouble bearing on that one stream. Happy, indeed, is it for the man who has acquired a taste for pleasures, especially those derivable from nature, which can be indulged without scruple or compunction. The author often referred to, expresses this very beautifully. "Even of pleasures," says he, "which do not flow immediately from virtue, but of which virtue is far from forbidding the enjoyment, how many are those which nature is continually inviting us to enjoy! There are seasons in which we cannot move a single step, or look around us, or inhale a single breath of air, without some additional happiness. To move is delightful—to rest is delightful. It seems almost as if the same sun which is everywhere diffusing light, were diffusing everywhere happiness; and not to be happy, and not to love the sources of happiness around us, seem to us almost like ingratitude to

the Author of these, and a sort of rebellion against that benevolence which so manifestly wills our enjoyment. The words with which Beattie concludes one of the most beautiful stanzas of his principal poem, express in this respect, a sentiment with which it is impossible for us not to sympathize.

‘ O how canst thou renounce the boundless store
Of charms which nature to her votary yields !
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields ;
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain’s sheltering bosom shields,
And all the dread magnificence of heaven,
O how canst thou renounce and hope to be forgiven.’ ”—

Minstrel, Book i, Stanza ix.

There are not only great varieties of taste as to the source from which joy is sought, but as great varieties in the degree of its elevation as there are varieties of temperament. In the same individual, too, the mode of expressing the degrees of pleasure may be widely different.

A few years ago a gentleman from the country, about 73 years of age, was placed under the author’s care, on account of his having gradually become blind. His highly and justly esteemed friend, the vicar of his parish, had supplied him with prayer-books of larger and larger type, until at length the largest became useless, and was taken from Church. It was a case of cataract, and we had reason to believe, on examining the eyes, that if operated on, he might again see. He consented, and we couched both eyes. In a few weeks he returned into the country, seeing moderately well with common spectacles. In due time we called on him with proper glasses for near and for distant objects. It was a summer evening, and he stood outside the house, surrounded with some of the vicar’s family. We first placed on his eyes the glasses for distant objects; he immediately saw distant fields, and trees, and gates so clearly, that he burst into a violent fit of laughter. We then put on the glasses for near objects, and one of the young ladies ran into the house for a book—it happened to be a prayer-book of medium type. The old man opened it rather distrustingly—but having read a verse or two of the psalms, he burst into

tears, crying as violently as he had previously laughed, and ran into the house. The next morning he said that such was his joy to find that he could read, that he could not sleep for two hours after going to bed for prayer and thanksgiving. His greatest joy expressed itself by weeping. He continued to see very well for some years, dying at upwards of eighty.

It has been implied, if not expressed, that there are minds, even educated, where, though pleasure is desired, it is not that pleasure by which the intellectual, moral, or social nature is honoured. To some perverted minds, as preceding pages have shown, there is pleasure in the fulfilment of malignant desires. In other cases, joy is sought in the excesses of sensual gratification; and such is the intensity of this overruling passion, that for transient enjoyment, the devotee will encounter shame, remorse, ruined prospects, and loss of reputation. We must admit, however, that these animal excesses scarcely deserve the name appropriated to the emotion in question; nevertheless they often constitute the exclusive pleasures of depraved minds.

The physical effects of Joy. It is one of the exciting emotions, and may arise suddenly, or it may be the prevailing disposition. When a man has suffered darkness of mind, or much anxiety on some great question, and a happy issue has burst upon him, or when some great accession of property has been suddenly announced, the joyful emotion has produced immediate death or insanity, by some lesion in the heart or head. It is well known that sudden joy, as well as sudden and violent anger, surprise, or terror, will produce a loaded state of the vessels of the brain, capable of occasioning death, even without rupture of vessels, although apoplexy from rupture is not an infrequent result; or the fatal effect may take place from spasm or rupture of the heart; or in irritable habits, from a suffocative constriction of the chest and air-passages. One class of these effects is purely nervous, and the other involves the blood-vessels. The tendency of those emotions which stimulate the nervous system, excite the respiration, and increase the action of the heart, when sustained in an inordinate degree although not so powerfully as to produce fatal mischief, is not viewed with the interest it demands.

A gentleman of our acquaintance, who had combined intellectual pursuits with his mercantile business, became, first

eccentric, and then insane. It was curious and affecting to trace the origin and progress of mental disturbance in this respected individual. He was naturally excitable, and was conscious, in a high degree, of the advantages which wealth and knowledge imparted. It might be said that he had more knowledge than wisdom, and allowed himself to become unduly elated with the growing amount of his property, as his speculations proved successful. His sons and daughters, too, as they arrived at maturity, settled in life to his full satisfaction. His eccentricities were at first a source of amusement to his friends, rather than of anxiety; and although sometimes costly, and at other times embarrassing, from his needless purchases of horses, and of other things, the singularities were little regarded, until by added excitements, under some new advantages gained, reason became quite unseated. Had this gentleman early submitted to medical discipline, or had he moderated his pride; had he thought and talked less of his prosperity, and wisely bridled his exquisite sense of felicity when contemplating his successes and family advantages, he might have continued to enjoy, with honour and satisfaction, the blessings Providence had so abundantly bestowed.

An engineer is said to have received a flattering letter from Robespierre, respecting an improvement he had proposed in the construction of cannon, and was struck motionless on the spot. He was soon conveyed to the Bicêtre in a state of complete idiocy.

It has been believed that joy, when intense, proves a more frequent cause of insanity than grief: but even the strongest emotions seldom induce mental alienation, unless there had existed a predisposition, or unless the mind had been ill-regulated or feeble. But the heart and brain are not the only organs which suffer under the ascendancy of the exciting emotions; for the spinal chord, and all the nerves proceeding from it as well as from the brain, partake of the excitement; so that there is not a function of the body whose actions are not influenced by the state of the moral feelings. The tumult of the system by which the brain and heart are so much disturbed, may diffuse itself wherever blood circulates, or nerves convey sensation. Congestion of liver, of lungs, or of the mucous membranes, may ensue. Or there may be hemorrhage, from congestion or from rupture of a

turgid blood-vessel; and sometimes inflammation even is set up. Under the exciting emotions there takes place a dilatation of arteries, attended with increased vascular power, and energy of function. The nerves of the arterial tubes are chiefly derived from the great sympathetic, and we cannot wonder at their being acted on by causes which operate so directly on the sensitive system.

As to the physical effects of excess in those low animal gratifications, to which an allusion has been made, little need be said; but a few of them may be pointed out. They are modified by the peculiarities of the indulgence. All gross excesses debase an intelligent and moral being, and by their frequent repetition perfectly enslave him. After a time, though the mind long for a repetition of the pleasure—and cannot think of felicity in any other channel, the powers of the body have become so impaired as to refuse the desired gratification—the effort is vain—there is satiety and inquietude—and yet the degraded pleasure-hunter, goes on seeking to gain enjoyment, when the capability of drawing joy from such corrupted streams is gone. And when his morbidly-excited animal propensities appear inadequate to his purposes, he often seeks the assistance of intoxicating drinks, and thus expedites the wreck of mind, of moral sense, and of body. Sometimes his better sense is disgusted by the very thought of the pleasure his lower senses long for, but the habit of yielding to the latter appears unconquerable. He may loathe the intoxicating beverage for which he feels a vicious and morbid necessity; but he forces it into his mouth until repeated draughts have conquered the dislike, and qualified him for degrading gratification, which, without the aid of these stimuli, his conscience did not allow him quietly to enjoy. But it may be that he has no compunction, and though all his senses become enfeebled by these varied excesses, there may still remain the earnest desire after that for which habitual indulgence, and broken health, have now unfitted him, and his efforts to enjoy which, end in bitter mortification. The following narrative will confirm and impress these statements; but it is necessary to bear in mind that the physical effects of low gratification must not be considered as the direct consequence of joy. But pleasure in any form is so gratifying to our common nature, that where it has been once enjoyed, there is a desire for the repetition;

and if often repeated, the desire for the gratification may become habitual. Therefore, it is of the greatest importance what that good is which we are expecting and hoping for to constitute our joy: for many call that good which in its physical as well as moral effects is very evil. The case is adapted to warn against the formation of vicious habits, in the pursuit of forbidden pleasures; and it should encourage, to hope and effort, those persons who having sunk into these habits, now desire to forsake them. None need despair of breaking their rivets, when they perceive how successfully it was effected by the person of whom a few particulars will be mentioned.

Mr. —, had been educated somewhat religiously, but with some false notions of divine decrees and human responsibility. He settled in business, and was succeeding well. He became, however, a devotee to sensual indulgences, but having never wholly lost the impression which some truths of holy Scripture had made upon him in early life, it was necessary for him to silence conscience by intoxication, before he could peacefully gratify his sinful propensities. At times he would drink to such excess as to be unable to raise himself out of the kennel. He became disordered in intellect, and in this state we were requested to see him, to consider the propriety of sending him to a lunatic asylum. It was a case of delirium tremens. Left to itself, the mind was full of illusions. Apparitions presented themselves before him, and equally unreal voices, cries, and other noises seemed to assail his ears; and acts were done sufficient to prove that reason was disturbed. But it was interesting to observe, that when the mind was excited by conversation, he could think and express himself rationally. He viewed me as a friend, and at my request that he would candidly state his own case, he gave me the following particulars:—"I have been for some time addicted to low gratifications, which habit appears to render unconquerable. But when I am sober, and exhausted by a season of debauch, I am disgusted with myself at having become the victim of such debased habits. When I have recovered strength, the temptation again assails me, but convictions stand in the way of indulgence, until I have qualified myself by inebriation. I have no pleasure in drinking to excess, but I look to the gratification beyond it. I drink wine and mixed liquors, loathing both until I am half inebriated; the point is then turned

and I am reckless as to drinking and debauchery. I can go on for ten days or a fortnight, and am then regularly done over. You see me now, sir, after one of these seasons, a perfect wreck." This was his own history, confirmed to us by other unequivocal evidence. We gave such advice as the case demanded. Everything was likely to be lost. His business was disposed of, his honour gone, his reason in great jeopardy, and life not likely to bear up long; and relations and friends dreaded to have it known, that a person who so disgraced himself was allied to them. However, there was a germ within him whose vitality had never been wholly destroyed, and when inquiring about him a few years after the period of our attendance on him, instead of hearing of his death, which appeared most probable, we had the gratification to learn that he had gone abroad, had become a respectable man, and sought joy and satisfaction from pure sources.

But whilst excesses of joy, and the perversity that seeks it from pernicious sources, are so disastrous to mind and body, it is quite the reverse when experienced lawfully and in moderation. It sustains the nervous energy, and the power of the heart; gives celerity to muscular action, aids digestion, secretion, and assimilation; actuates to industry and beneficence; gives elasticity and expansion to the mind, and strengthens memory; most unquestionably it is far better for man or woman, as to health, to be good-humoured, even to playfulness at suitable times, than to be ill-humoured, irascible, or sullen.

Religion takes possession of this Emotion. In illustrating the nature of joy, a reference has been made to the fecundity of nature in supplying materials for its realization. God has been pleased to make abundant provisions to yield pleasure, but there is a wide difference between that experienced when genuine religion sheds its influence on the mind and heart, and that which can neither claim so pure a source, nor so elevating a tendency. Many persons who have no sense of religion, admire the beauty of natural productions—can appreciate variety and splendour of colouring; richness, grandeur, and sublimity of landscape. Others can go a step further, and whilst they admire the beauties of flowers and fields, hedgerows and trees, and are struck with awe when beholding the lofty mountain, or vast and impending rock, they see evidences of contrivance and design, and de-

rive additional interest in their contemplation of nature, by thinking of God as its author. But he whose mind is imbued with those devout feelings which are experienced by one to whom God has revealed himself by his word and the Holy Spirit, has higher felicity in his meditations on nature than can be felt by him, whose religion is only that of natural theology. We do not mean to say that every religious person is an admirer or lover of nature ; but where this good taste exists in its due degree, and is cultivated by one who cherishes sentiments of love and devotion to God, as well as of reverence, the joy he feels when he perceives himself surrounded by evidences of the skill and fidelity and mercy of God, surpasses that which can be felt under any other circumstances. The most insignificant flower draws him near to the Creator, and he is led to think of the minuteness of his watchfulness and providence. He perceives equal wisdom in the thorn of the rose, as in the petals. Whatever is magnificent and sublime leads him to adore the God of all power, by whose almighty arm he is himself unceasingly sustained ; and the regularly returning seasons express the fidelity of his heavenly Father and Friend, and he is reverentially drawn into a closer affinity to him in devotion and affection, and consequently in happiness. The true christian feels that God is his companion, and that every pleasure he enjoys comes directly from him, and leads to him. In nature, in providence, and especially in inspired truth, he sees the hand of his supreme and best friend. He is never wanting in motives for adoration and thanksgiving. Even though clouds and darkness may sometimes be round about the Almighty—though pains and perils may be his own portion—the christian knows that the darkest season with man is perfect lucidness to the eye of God ; and pains and dangers only draw to him more manifestly the kindness and sympathy of his Maker and Redeemer. To be led by divine grace to trust in an all-wise God, and to feel a personal interest in the greatest gift of his exalted beneficence—that of his beloved son Jesus Christ,—may surely give holy joy to the human heart, even when the affairs of this passing life are not altogether unchequered. All mankind have an alliance to God as their creator and preserver ; but he who is brought into the special alliance of the new creation by Jesus Christ—united to him as the branch to the vine—adopted into his

family, feels more especially his privileged connexion with him who is infinite in wisdom and mercy, the adorable, ever blessed, and Almighty God. And if a mere moralist and naturalist, a merely nominal christian, or an infidel, can make himself happy, amidst the scenes and incidents of this world, the divine and intelligent source, and ultimate design of which they either discredit, disregard, or but very defectively allow—how incalculably more happy must he be, who fully believes in the exposition of God's designs given in divine revelation. The person who can see the same wisdom and mercy harmonizing in providence, in its varied developments to mankind, as in nature, and who can entertain the belief, so far as he is personally concerned, that all things are working together for his good, must be the subject of much more felicity, than the cold sceptic, or scoffing infidel. There are mistaken persons who think the christian life cannot be a happy one, but on the contrary, must be mopish, uninteresting, or even melancholy; but the christian, when most fully carrying out his principles, desires pleasure as much as the rest of mankind, and he cultivates it, as we have shown, in the greatest variety of methods, adapted to gratify an intellectual as well as a moral taste: he is thoroughly and in the best sense, a social and patriotic being. Nothing is more alien from the principles of genuine piety, than the life of a recluse, or the habits of a misanthrope; but whilst all his ordinary pleasures are heightened by his religion, he has superadded to them pleasures which are more exalted, more pure, and more permanent. His pains and trials may be real, and should be felt as such, for they are often chastisements at the hand of God; but keenly as they may be felt, the believer humbled under them, finds great relief and support in the assurance that they are paternal chastisements appointed by infinite wisdom and mercy.

It cannot be denied that there are pleasures sought and pursued irrespective of religious feeling and sentiment, which yet are neither sordid nor sensual; pleasures that the most scrupulous conscience cannot disapprove; exalted in their nature and expansive of the mind; nor can it justly be questioned that there are kindnesses of heart, actuating to great beneficence, which yet do not spring from the pure source of christian principle. On the other hand, it cannot always be asserted, that religion has imparted that joyfulness

and beneficence which are its natural tendencies. Many of the former shame many of the latter. There are not a few whose temperament forbids habitual cheerfulness, even under circumstances the most auspicious. Towards them, the most charitable opinions must be entertained, and sympathy will not be misplaced. But there are others who, with all their professions, seem never to impress us with the idea, that they have imbibed much, if any, of the correctly practical and wisely experimental spirit of christianity. They have not the excuse of temperament. They can be all alive as to worldly matters—alert and intelligent in common things; but they are strangers to joy and peace in believing, and very slow to acts of beneficence. How is this? The answer has just been given; they have imbibed but very little of the animating spirit of their avowed sentiments; to say the best, they are but sickly branches of the vine, and if by their fruits the branches are to be known, it is painful to observe that the fruit is so withered, and even the leaves so shrivelled, that doubts must arise as to their being branches of the true vine at all.

All other things being equal, it may be confidently asserted that the disposition imparted to the true christian qualifies him for a refinement of pleasure, for which the mind uninfluenced by christianity, has not received the endowment. To a large extent, the christian's joys are personal; but he cannot fully cultivate them without endeavouring, according to his means, to diffuse the happiness which has been provided for mankind, of which he has conditionally received an earnest. One of the conditions of his being made so happy himself is, that he should diffuse happiness; and should he selfishly strive to bind it in his own bosom, it is in the power of Him who imparted the earnest, to send some afflictive messenger to remove or disturb his felicity. There is the hypocrite's joy, but in it there is no substantial pleasure. The sincere christian, however, has a settled and solid pleasure, which the wealth of India could not purchase; but though so genuine and so abiding, it is subject to modification from physical and other occasional causes. There are moments when joy may not be felt. Religion takes us as we are, and various causes are permitted to operate, and temporarily to counterbalance the clearest evidences of religion; the other emotions which christianity awakens may

not be uniting in perfect harmony ; but, with all deductions, it will be found that joy is the preponderating jewel in the christian's wealth. Even when he cannot be said to be actually joyful, when the tendency may be even to sink into depression, he would sink deeper, were it not that those principles which are the foundation of joy, when rightly carried out, do still exert an upholding influence. In some states of constitution, unvaried joy, even in religion, would be too exciting ; it would not only act physically, and accelerate the circulation too much, but would so disturb the mind as to induce vain elations, ecstatic states, neither in harmony with nature nor with grace, and which disqualify for those active duties to which the christian is called. By an abiding rational cheerfulness, the christian not only maintains his true position, as one who has a continued sense of the Divine goodness, and who may justly be elated with a consciousness of God's favour to him now, and with the hopes of a better life, but he also sheds a happy influence on those around him.

The holy Scriptures set forth this emotion so prominently, that citation is scarcely needful. Addressing the Almighty, the Psalmist is led to say, In thy presence is fulness of joy ; weeping may endure for a night, but joy cometh in the morning. At a moment when he had occasion to say, My tears have been my meat day and night, he suddenly calls forth his remembrance of God, and his emotion then takes a different turn, we find him uttering the language of devout joy and praise ; Then will I go, says he, unto God, my exceeding joy ; yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul, and why art thou disquieted within me ? Hope in God, for I shall yet praise him, who is the health of my countenance, and my God. Nothing more certainly destroys the believer's joy than sin. This same sweet singer in Israel, is tempted to a sin congenial with his corrupt affections ; he parleys with it, and is overcome. The moral boundary once overstepped, sin, as usual, is added to sin. The messenger of God is sent to him, and the faithful rebuke happily produces conviction and repentance. In the series of his penitential petitions, David is led to cry, Restore unto me the joy of thy salvation.

Inspired truth also teaches us that they who sow in tears shall reap in joy ; that the stranger cannot intermeddle with the joy of the christian. In the exercise of even the moral

virtues there is pleasure ; deceit, says Solomon, is in the heart of them that imagine evil, but to the counsellors of peace there is joy. God giveth to a man that which is good in his sight, wisdom, and knowledge, and joy ; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

The holy Scriptures assure us that seasons of prevailing joy were foreseen. The inspired prophet predicted the coming of Christ as a Saviour ; foretold the flourishing of his kingdom, and the acceptable year, when mourning should be turned into joy. We read, too, of special seasons, when the people of God had joy. This was the case at the advent ; and tracing onward the life of the Saviour, as he proceeded in the great work of redemption, we see it more fully developed ; it rises to a fulness which nothing could abate, because nothing could separate from the Saviour's love. The joy of the disciples, indeed, did temporarily cease when the Saviour expired, and whilst he lay in the sepulchre ; but as soon as he showed himself again after his resurrection, they could scarcely believe the fact, for the joy and wonder they felt.

GRIEF.

This emotion is commonly considered as the antagonist of joy. It is a painful feeling, arising from some incident opposed to a person's wishes, and all have endured it in a greater or less degree. But it must have been observed that the tendency to sorrow is much greater in some individuals than in others. An event, that may, indeed, be untoward, although not in any very great degree, produces in one person intense sorrow, in a second considerable regret, whilst in a third, equally implicated, it appears scarcely to induce any concern. These diversities arise partly out of the physical constitution, but are owing, in an equal or greater degree, to the discipline to which the moral affections and the mind were subjected, first in education, next in self-culture. But there often is greater diversity in the outward expression than in the inward feeling, in consequence of one person having attained to greater self-control than another. In genuine grief there

often is only slight ebullition, but the pang within may quietly discover itself, in effects far more grave than where the utterance had been most vehement. Of the more noisy expression, South has given a lively description; "Wringing of the hands," says he, "and knocking at the breast, are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief, which speaks not so much the greatness of the misery as the smallness of the mind."

Painful as this emotion is, we must not murmur that it has pleased the Almighty so to constitute us, that we not only grieve on account of personal or relative sufferings, but also often become the subjects of deep sorrow from sympathy in the troubles of persons whom we have never seen, and with whom we have no connexion.

In its right place, and proper degree, the emotion, or the fear of it, is a powerful stimulus to activity and to circumspection; it proves a warning against vice, and an incentive to virtue. How often has the grief occasioned by one departure from the path of virtue prevented a repetition which might have led to the establishment of a vicious habit! On the other hand, how frequently has the compunction experienced on neglecting an opportunity of doing good, led in future to habitual kindness, to lively feeling for the sorrows and privations of others, and to prompt and generous efforts for their relief! "The grief of one," says Brown, "may be the pity of many; and may foster therefore the benevolence of many, so careful is nature to produce what is good in itself at the least expense of individual suffering. But there must be grief if there must be pity, and without occasional feelings of pity there is comparatively little regard."

No love is so pure as that of a tender mother to her infant, and no grief more poignant than that occasioned by its sufferings or decease. A man has grief when his property fails, and when he loses wife, or children, or bosom friends; but his busy occupations speedily obliterate the furrows upon his heart. His grief is nothing compared to that of the wife or the mother. Her ceaseless and anxious watchings over her husband or child, and her proneness in such circumstances to forebode the worst, break her spirits, and especially if there be the experience or anticipation of sinking from circumstances of ease and comfort to poverty. Under these circumstances, as well as under all others, we cannot but feel

struck with the diversity of character indicated. In one case there will be high hysterical excitement, in another apathy.

Mrs. A. B. had married with good prospects, had been the mother of several children, and had performed her duties with great alacrity. She was affectionate, assiduous, cheerful, and pious, and as reason began to unfold itself in the children, she endeavoured to bend the pliant twig with the most careful culture. The husband's efforts to enlarge his business issued in narrowing his means, and ultimately in bringing him to insolvency, and subjected him to some cruel treatment. He had to begin the world again with borrowed money; continued application to business, and intercourse with the world, sustained his hopes, but the wife, with an inherited tincture of melancholy, gradually lost hope. In addition to her other sources of distress, she was under the necessity of moving with her family into a contracted and unhealthy habitation. Her health became impaired—irritability grew upon her—and she became less observant of the kindnesses and courtesies of domestic life. She found little time for recreation and fresh air out of her close dwelling, and, indeed, she had little inclination to be seen abroad. She was again to anticipate accession to her family, and she looked forward to the event with great discontent. The time arrived for her confinement, and it was very distressing to have to announce that the addition was two-fold. Such, however, was the appointment of God, and she endeavoured to acquiesce. During the month special efforts were made for her comfort, and the recovery was rapid; but when this period had elapsed, and the monthly nurse left, and she was exposed to great fatigue, all the former depressing feelings returned with redoubled force. The health began to yield; the quantity and quality of the food nature provides for new-born infants, became impaired; the poor little babes themselves became puny and fretful; and although other food was provided for them, it did not agree. Grief had effected a great alteration in the feelings of one of the best of mothers, and led her often to wish her infants in heaven. Ere long her desire was gratified as to one of the little sufferers, and when it was removed, the mother's grief, instead of undergoing relief, led to the most painful reflections. Her nightly watchings were disturbed by the consciousness of neglect, and of unjustifiable desire. The image of the deceased babe disturbed her repose; and, with her increased

cares, the source of supply for the surviving infant became more deficient, and its privations and pining awakened fresh alarms; but the scrupulous sense of inability to remunerate, as formerly, deterred her from seeking that professional succour which would have been most willingly rendered. When things were in this distressing state, a frightful malady entered the family, and its first victim was the poor wasted babe, around whose existence the mother now cast her tenderest affections. No sooner had its remains been deposited in the grave than another child, of tender years and shattered frame, became the subject of consumption. Familiarized as the mother had become with suffering, she could not witness the progress of disease in her child, additionally endeared by its afflicted state, and the prospect of losing it, without keenly regretting her inability to apply for those means that might have afforded her some solace in the assurance that, if the advance of fatal disease could not be arrested, yet the few weeks that elapsed were rendered as easy as possible.

Where was the husband? it might be asked. The reply is an unsatisfactory one. He did not succeed in his second attempt to get into business, and was obliged to accept a situation. He was uncourteous at home, and did not thoroughly sympathize in the family distress. He went to America, but was unsuccessful, and returned. He obtained a situation in the country, and died apart from his wife and family.

This case is detailed, not because it has in it any very extraordinary features, but it illustrates some of the sources of grief in private and uncomplaining life, shows some of the effects of grief on body and mind, and reads a lesson to unsympathizing husbands. There was no necessity that the poor wife (depressed by changes to which she had not been accessory, and for which she was not prepared,) should have been driven into an unhealthy dwelling; and had the husband acted his part in a kind and manly way, ample medical resources could have been obtained without requital, and this would have comforted his wife, and sustained her energies. Instead of being a comforter to his wife and numerous family, he was an additional expense and trouble; and afflicted as she was, and thankful as she would have been for the mitigation which his sympathy and help would have yielded, and of which she was thoroughly deserving, she was glad to have him leave her. With all her vicissitudes, she maintained

principle and piety; she struggled on very hardly at first, but as her elder children became able to act for themselves, they gave evidence that they appreciated her care. God had blessed the early teaching they had received; they loved and cherished her, and did all they could for her; but grief had made an indelible impression on the brain and nervous system. During a few years she made her best efforts to overcome depression and infirmity, but the progress of disease in the brain, though slow, went on—her intellects became impaired, and death followed.

The physical effects of Grief, are depressing. Sometimes it is severely experienced through a sudden and unexpected event, and the effect may be immediately fatal; at other times its approach is less sudden, but more continuous. The early culture of the emotions, to which reference has repeatedly been made, will often be found to have prepared for the endurance of this painful emotion, so that though it may be severely felt, its power on the functions of life is counteracted.

The effects of grief on a mind and brain unprepared for it, are often deeply affecting, as the case just related shows, and as will be further illustrated and rendered more striking, by the following instance. Two brothers, twin sons of a medical gentleman, were strongly attached to each other. One of them had passed through his college education with much honour, and purposing to devote himself to the Church, he in due time presented himself for ordination to the (then) Bishop of London, Dr. Howley. There is no occasion to mention all the details of repeated interviews between the young man and the Prelate. On the one hand there was scrupulous investigation, and ultimately great kindness; and on the other the most satisfactory evidence of high moral and intellectual character, and some capability of enduring difficulties. The Bishop at that time had been requested to select a young man for the distinguished post of tutor to a scion of royalty, and though he objected to the nomination which the candidate for ordination had first presented, he became so satisfied with his character and attainments, that he appointed him to the tutorship, and gave him most kind advice to guide his deportment. He went abroad, and was pursuing his duties to his royal pupil highly to the satisfaction of the prince's father. The tutor's brother was pursuing his studies in London, and rather sud-

denly died. It was foreseen that the unexpected event would occasion deep distress to the survivor, and means were adopted to insure a delicate and guarded communication, but they proved unavailing. Immediately on receiving the intelligence he was thrown into agitation—the brain received a shock it could not sustain, and reason was immediately lost. His language, previously so appropriate, now became that of an idiot;—“He is not dead—my brother is not dead,” were the words he was almost continually uttering during a few days, at the expiration of which his earthly career terminated.

In another case, a man who saw his brother shot at his side, immediately became an idiot. Another brother seeing the idiot, lost his reason. There was probably hereditary tendency to mental disorder, and the shock was the exciting cause.

An interesting married lady, young, and with the first infant in arms, lost her husband under very painful circumstances.* Going out with friends to bathe one morning, having taken, as he supposed, an affectionate temporary farewell, the wife proceeded to dress her babe and prepare the breakfast, and then sat in the window with the child in her arms to catch the first glimpse of the husband and father, and to greet his return. He and his friends, however, did not return at the expected time. The suspense became most painful, and two or three hours afterwards the sad intelligence reached her that her husband was drowned. For some days life was doubtful. She had violent paroxysms of hysteria; secretion was almost totally suppressed in every secreting organ; she shed no tears; the liver secreted no bile; the kidneys failed to act; and the skin was quite dry. It was scarcely to be expected, with such a suspension of an important function, that life would be preserved. Had it not been that trust in divine providence came in aid of the medical treatment, she must have fatally sunk.

A poor woman lost a sum of money—small in amount, but all she possessed—and her grief so influenced the cutaneous circulation, that in one night universal dropsy of the skin supervened.

But grief undermines the health and constitution when not

* The case has been related at more length, to show the supporting power of religion. Vide page 20.

induced in full severity so suddenly as to destroy life, or to produce such severe effects as are described in the preceding cases. It occurs to medical men, more than to others, to become well acquainted with unobtrusive sorrow; but even from them the fact of mental suffering is often withheld. They prescribe for the effects, and often mitigate them, without knowing that silently-endured grief baffles them in their efforts to restore the patient to perfect health. The effects are very variable, in consequence of variety in the producing causes, and in the temperaments on which those causes operate. There is often a disregard of food, or if food is taken, digestion is imperfect. A preternatural activity is sometimes given to the absorbents, so that the person wastes to a degree which even the abstinence from food will not explain. Emaciation of body, and depression of mind, are remarkable features in the effects of protracted grief. The sufferer will often become apathetic, indisposed to exertion, and neglectful of outward appearance. The heart's action is enfeebled, and the contractile power of the arteries lessened so that passive hemorrhages from different organs, the lungs, bowels, uterus,—may take place; and even the vessels of the skin may exhibit the same tendency, the hemorrhagic action being characterized by red spots, or by the skin showing a bruised discolouration on slight touches.

Continued regret, which may arise from unsuccessful speculation, or some other cause, is painfully depressing to mental and corporeal powers, and should not be indulged when no advantage can result from it.

Disquiet of mind, which is also a species of grief, often produces very distressing effects. A gentleman living in a suburban village became severely ill; the leading feature of his disease was irritability of the stomach. The ordinary medical attendant, and the family physician, and a second physician, in consultation, prescribed in vain, and it could not be ascertained on what the continual tendency to vomiting depended. After some days the partner waited on one of the physicians, and having heard from him the obscurity of the cause, and the urgency of the danger, hinted that the patient's affairs were embarrassed, although it was not yet known to his connexions, or even to his family. This information threw the required light upon the first and maintaining cause of the affection.

These circumstances are sufficient to show how diversified and serious the effects of grief may be ; and if judicious training from early life upwards, can enable us to bear up under the vicissitudes of life, it surely is well worthy of our best efforts.

But we may be allowed to subjoin a remark on a cause which produces depression allied to grief, if not precisely the same. Young persons as they arrive at maturity are often the subjects of extreme nervous excitability or depression. They complain of weakness—pains in the back—grow shy, pale, and listless. The pulse is feeble, but often very quick. These symptoms are not unfrequently connected with habits of secret vice. Russel mentions the calamitous case of a young gentleman of rank and fortune, who became so weakened by his addiction to the habit alluded to, that he lost all enjoyment of life, sunk under despondency, and drowned himself. Every person concerned in the education and training of youth of either sex, should feel the importance of using all possible means of preventing their minds from being corrupted by impure addresses to their imaginations. It is desirable, for this reason, that children as they advance in years, should not associate unnecessarily, or sleep with, domestics, or with any persons older than themselves, if there is the least reason to fear their want of delicacy, or of their just sense of propriety. Children are keen observers, and many servants who may behave well in the kitchen or the parlour, have not that high sense of moral feeling that renders it perfectly safe to leave older children with them, beyond what is absolutely necessary. Vicious habits cannot be too guardedly prevented, or too early checked, and the most effectual method is to occupy them in useful and interesting pursuits, and encircle them with chaste and cheerful companions. Happy will it be for that young person who having unwarily fallen into a pernicious habit, resolves not to parley with it, but to abandon it with his first convictions. Bad habits “grow with our growth,” those in question seldom can be said to “strengthen with our strength,” for usually they strengthen and we weaken—they are perilous to mind and body.

Depression and disquiet often arise from thwarted love. In the young and timid of both sexes, but especially in the female, from the peculiarity of her nervous system, there will be a strong temptation to dissemble, and we must often in-

terrogate the emotions through the functions of the body, rather than from the mouth of the patient. In such cases as these, the advantages of knowing how disturbance in the emotions indicates itself, is very great. Such cases are not to be treated lightly. Much as it is to be deprecated, the fact is not uncommon that attachments occur under circumstances that do not allow of parental acquiescence. From this state of things, there often arises distress of mind in great variety of forms. Friends may have no suspicion of the existence of an attachment, but there have arisen indications of depression and disease, and a medical man is called in. He will perceive the necessity of watching the several organs. Hysteria, in its great varieties of forms—some not known to unprofessional persons—is a frequent character under which this disquiet exhibits itself in the young female. To be love-sick involves a complication of irritations, very perilous to health, and this form of sickness there is often great reluctance to confess. In all cases where there is ambiguity or complexity, even if the disease be local, and the patient a young female of suspicious age, inquiry should be made—not with levity or curiosity—but kindly and seriously—as to any mental perplexity. No person who has not been long habituated to the investigation of such cases, can have the least idea of the illusions to which this condition often leads. The delusions and deceptions practiced exceed belief, except by persons who have had to treat such cases. The subjects themselves in their mental and moral character, are often above suspicion. Parents and friends will not believe the medical man, if he honestly states that the young lady is practising deception; and some of them even when doing so, are so amiable and interesting, that their proceedings must be imputed to a species of insanity. To an eye accustomed to discriminate diversities of character, these illusions do not in general deceive, but the man who understands much of human nature will not feel called upon always to reveal to friends what he suspects, or has detected—the patient is to be treated kindly, though not encouraged, and efforts for the removal of these states of moral perversion will often be most successful by circuitous means, adroitly and suavisely applied.

Disquiet is in no condition of life more influential for evil, than upon the honest poor in their seasons of privation and disappointment. A poor man in the habit of maintaining his

family creditably, is thrown out of employment, and is constrained to seek parochial relief; he is perhaps harshly treated by an overseer or guardian, and drags on, from day to day, a miserable existence, with a body emaciated by want and grief. Privation and anxiety act on the heart and brain. There is irritable action of the heart, with feeble power—the functions of the brain and nervous system are equally disturbed, and organic disease ensues, and then arises another difficulty—the poor man has to seek the medical services of the parochial surgeon—there are often delays in giving the order, then there is distance to go for the required aid—and the grief which a poor, affectionate, honest, well-feeling family suffer under these circumstances, cannot be described.

In changes of condition, even when unavoidable, it is not every person who can descend gracefully, and where it is the result of guilt or imprudence, the humiliation is sometimes felt more bitterly. These circumstances affect the heart and brain, and other vital organs—not only exciting into activity some latent tendency, but inducing new disease. Sympathy should not be wholly withdrawn, even if there have been considerable imprudence.

Deep depression sometimes occurs which has not apparently been preceded by any bodily complaint. In the melancholy temperament it is often curious to observe how suddenly the person will sink from cheerfulness into the deepest depression. When apparently surmounted, a very trivial cross may reproduce a paroxysm, and whether from traceable cause or not, the attack will be of uncertain duration. Consciousness is absorbed in thoughts of self. The skin will usually be cold, perspiration defective, muscular energies fail, and if the paroxysm continue long, the muscles lose a measure of their contractility, and stiffness ensues. The pulse is small and feeble—and usually accelerated, but sometimes slow. Circulation is imperfectly performed, and sighing is frequently required to assist the transmission of blood through the lungs. Vascular lesions follow those that are nervous, and there will arise congestions of some of the viscera. The further result will be influenced by constitutional tendencies. Sometimes there will ensue diseases of a slow inflammatory nature; sometimes the lymphatic system feels the impression most severely; at other times, the brain and nervous system.

It is not out of order that we introduce under the physical

effects of grief, the paroxysms of depression which often occur to the melancholic. The tendency to seclusion and inactivity which the melancholic feel, and the influence which their depression has on the functions of life, combine to originate a host of severe diseases of difficult treatment. Among them may be enumerated, inflammation and cancer of the stomach,* inflammation and tubercles of the liver; dilatation and flabbiness of the heart, and asthma; then, in connexion with the brain, mania, imbecility, epilepsy, and apoplexy. We are not anxious to impute more to grief, and its various modifications, than really has occurred, and, therefore, it is right to say that even when these diseases are coexistent with the emotion in question, they must not always be ascribed to it. On the contrary, sometimes the depression itself, where there exists a predisposition, arises from the disease; but under all these circumstances the state of mind acts prejudicially, and without careful investigation the despondency of the patient being the prominent feature, organic disease may be overlooked, and treatment at variance with it adopted.

Sometimes under deep depressions, in mixed temperaments, we find diseases somewhat at variance with each other; inflammation of a rather acute character, inflammations of chronic or sub-acute nature, and nervous pains, working together to the ruin of health, and disorganization of the principal viscera.

Where there is no organic disease much may be effected by decided effort in parrying depressions. "I can bear testimony, and hope to bear more," says the late Bishop Jebb, "that resistance and activity, next to the knowledge and feeling of true religion, are the best means of overcoming low spirits. "Indolence" says that judicious man, Dr. Heberden, "at once feeds and is fed by the complaint."

After all that has been previously said on the subject of diseases incident to peculiar temperaments, it was perhaps scarcely necessary to speak so much on the subject here, especially as in a strictly philosophical point of view, depression is not quite analogous to grief. Genuine grief has its relation to something without, and depression very fre-

* It seems probable that the cancer of the stomach, of which Napoleon died, arose from the arrest of his ambitious projects, and the humiliation and restraint to which he was subjected; he may have inherited a predisposition to this form of disease.

quently arises from causes purely within; but under the modifications which temperament occasions, they are brought to a nearer alliance, and purposes merely practical do not allow of strict adherence to precisely accurate arrangement.

Religion takes possession of this Emotion. Naturally, when the human heart is elated, the want of religion is not duly felt. When the vessel at sea rides in safety it matters comparatively little to an improvident commander, that the cable is defective, or even the anchor lost; but when the tempest beats, and the breakers show that there are rocks a-head, the want of anchor, or defect in the cable, is a tremendous discovery. So it is when there is bitterness of soul, or when severe disease arises; it is often an awful discovery to be without the sustaining and soothing influence of true christian faith, or even that its possession is questionable. Benevolence and kindness can do much; an afflicted person often says, "it was worth the illness, or the trial, to find such an interest excited for me—to receive such kind attention." It is our duty to sympathize with the suffering—to render all kind attentions: but there is much secret grief which no human sympathy can reach, and could it reach it, there is much that it cannot assuage. If the grief arise from illness tending to death, all that human kindness can do is to smooth the path, and spread a few flowers in it, to the brink of the precipice. Sometimes mistaken kindness acts the deceiver, and endeavours to lull the grief and anxiety, by an assurance that to the calmer and clearer vision of friends no danger appears; and that instead of proceeding towards a point dangerous to life, the sufferer is receding from it as fast as possible. Sometimes the endearments which kindness develops or increases, only make the approaching moment of separation look more dismal. Should the grief be occasioned by other circumstances than those of personal and perilous disease friends can not only sympathize, but they can devise expedients, and supply aid, by which, for the present, at least, the burden may be lightened; but so far from its being certain that those plans, and this assistance, shall be successful, they may lead to other disasters, notwithstanding the utmost care. Widely different is the case when true religion lends her benignant hand to relieve the effects of pain and grief, and to guide and sustain in danger. If it do not really lessen pain, it increases

the fortitude to endure it. If it do not avert danger, it gives the assurance that in the wisdom and mercy of divine providence, there can be no mischance. It sustains along the way, circuitous and rugged though it may be; and if death must be the contemplated issue, there is usually the good hope of a better country—even a heavenly; so that whilst the sufferer is peacefully resigned to his removal, and sometimes joyfully anticipates it, he encourages those around by the experience he has of the divine goodness, to follow him in faith and trust in the Redeemer, that when the time of their visitation shall come, they may have a firm rod and staff, and a safe companion to aid and guide to eternal life. We do not intend to say that to every christian in the time of illness, is vouchsafed continued deliverance from anxiety; this would be incompatible with the development of vigorous faith. The previous details have sufficiently guarded this opinion; but the discipline through which he is led—sometimes in darkness—sometimes in doubt or terror—sometimes surrounded by spiritual adversaries—contributes, as he is from time to time delivered out of these painful exercises of mind, to redouble his confidence in the efficiency of the guidance under which he has been placed.

If the grief be occasioned by other causes, no consolation can equal that of religion, when the consolation can be honestly received. Is it nothing to feel an assurance that all things are under the control of Him on whom the believer rests? To be assured that in providence there is the all-seeing eye of God, and intimate acquaintance with all that occurs to his people? They know that he is unchangeable, and in the unchangeableness of his affection, that he often, seeing the divided heart, and the alienated love, which even his people not unfrequently allow, takes from them that which steals their hearts from himself, for the purpose of drawing them back to their love and allegiance. The chastisement of a father, however lovingly inflicted, may at the time appear severe, and there may be great sorrow at having deserved it; but when the due sense of duty and privilege returns, the child loves the parent much more for having endeavoured to correct his waywardness.

There is much grief which the innocent suffer on account of the misconduct of others. How severe is the grief that rends the heart of the amiable and pious wife, whose husband

is vicious, ill-tempered, a drunkard or a blasphemer! What grief distracts the soul of a parent when his child sinks into the vortex of dissipation! Nothing but genuine faith in the overruling power and grace of the Almighty, can adequately sustain under these circumstances. Not that religion suggests or encourages passive endurance in such an emergency. It forbids not the faithful expostulation—does not silence the voice of warning—but it restrains from irritating petulance, bitter and provoking remonstrance; it commends the kindest persuasives, and every method which wisdom and affection can devise, to reclaim from pernicious habits. It calls into exercise a dignified fidelity, an attitude of full self-possession, as distinct as possible from indifference, which gives to remonstrance and entreaty an eloquence and power which the unaided tongue, how pathetic or severe it may be, can never command. And with everything else, done or doing to win over, or bring back, the delinquent, it draws the soul of the sufferer with increasing fervour to a throne of grace, not only to seek personal support under sorrow, but to intercede with God for that blessing which, in ten thousand instances, has given efficacy to human instrumentality, in recovering prodigals from their wanderings.

The influence of religion, under grief, manifests itself very remarkably in various painful lessons which conduce to the formation of the character of the young. How often have we witnessed instances of this when a beloved parent has been invaded by a severe disease! The continuance of life was perhaps of the utmost importance to a young family, just standing in special need of parental care. The thought of death, even at a distance, has at first been overwhelming. Daughters and sons at an age perhaps to contemplate settlement in life—every hope seemingly destroyed should their parent die; and yet has the upholding hand of God been felt in all the attentions and services that the utmost gentleness and affection could dictate, and the support given has strengthened faith for the time to come. The mind has been expanded, confidence in providence has been awakened, qualification for new responsibilities and duties has been given; and when the season of separation has arrived, how delightfully have we often seen in the young believer in Christ, along with acute affection and acute sorrow the christian grace of resignation exemplified.

In some cases, in which, owing to great suffering and loss of reason, life was undesirable, its prolongation appeared to have been designed by God to call into exercise those fine feelings and useful services which open the mind and heart, and qualify those who are rising into life, for positions of great usefulness. It is not uncommon in the beginning of brain disease in childhood, that there shall be extreme petulance. Brothers and sisters, often provoked, are ready to wish the cross and tyrannical sufferer dead. It has been a double cause of grief to the parents—grief for their suffering child, and equal grief that his unavoidable provocations could not be patiently endured by others equally beloved. But we have seen, as mind has unfolded, and become more reflective; and as religious principle has germinated; and as progressive disorder has called for ministrations, that there has been awakened kindness, commiseration, warm affection; and the lessons taught by those exercises were never forgotten. A child of great promise became the subject of brain disease. In the commencement of the seizure, extreme irritability was a striking feature. Under frequent and severe provocation the young members of the family might have petulantly wished their brother removed or dead. By the devoted parents no expense was spared to effect restoration of their child; and when restoration was hopeless, the kindest and most efficient measures for his comfort were continued during several years—to the end of life. It was most gratifying to perceive how, as thoughtfulness and piety increased, not only every unkind feeling was destroyed, but the warmest affection and utmost readiness to render service were uniformly manifested by all the young members of the family. They shared with the parents in the grief that an obscuring cloud had come over the mind of one so dear. When death closed this affecting scene, the excellent and honoured father remarked—“I would not for anything this poor boy’s life should not have been continued to us so long, for his sufferings, and their attendance upon him, have, with God’s blessing, had a most happy influence in forming the characters of my other children.”

Were it in the divine plans to remove grief from the bosoms of his own children, his benevolence would have designed it, and his power could effect it; but grief is to be endured, and it is in the manner of enduring it, and the virtues it develops,

that religion is honoured, and the soul, by the Holy Spirit's aid, sanctified; whilst the scoffer by this endurance is often silenced, and convinced that there is a vital principle in true religion.

The consoling influence of religion in the deepest seasons of affliction, is familiarly known to the disciples of Christ. Where is the christian who has not been called into affliction, and who is not willing to bear testimony to the consolation he enjoyed? An attempt has been made to describe a case of the deepest sorrow, in which mind and body suffered more intensely than can be thoroughly described or imagined, and in that case it is unquestionable that religion was an essential auxiliary in the restoration.

The holy Scriptures abound with representations on the subject of grief. They teach us that grief, mourning, sorrow, are not sinful, not inconsistent with mental or moral excellence, provided the emotion is not in excess, and is so under right government, as not to disqualify for the duties of life. They show us that in our fallen state it is natural to have sorrow. It was part of the sentence pronounced on our first parents for their act of disobedience in Paradise. God said unto the woman, "I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children." And to Adam, "cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." Rachel realizes this sentence, and when her soul was departing desires that her newly-born son should be called "Benoni," "the son of my sorrow"—but her surviving husband appears to have felt that it was not prudent to preserve memorials of sorrow unnecessarily, and therefore exercises his discretion in this matter, and names his son "Benjamin," "the son of my right hand." Abraham mourned and wept for Sarah his wife. The patriarch Jacob realized this feeling for his son Joseph, supposing he had been torn by wild beasts; and respecting Benjamin, said, "if mischief befall him by the way, then shall ye bring my gray hairs with sorrow to the grave."

In addition to the punishment inflicted on our first parents for their disobedience, and threatened on their posterity, we find sorrow among the threatenings of the Almighty, when he sets before his ancient people blessings on obedience, and curses on disobedience. Job, though a perfect and upright man, and one that feared God and eschewed evil, was called.

to partake largely of the bread of sorrow. "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore I want words to express my grief. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God set themselves in array against me. Though I speak, my grief is not assuaged, and though I forbear, what am I eased? I am made to possess months of vanity, and wearisome nights are appointed to me. I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul." He fell under the temptation of Satan, and angrily cursed the day of his birth; he longed to be destroyed, and invited the Almighty to let loose his hand and cut him off. Many persons, in their successive afflictions, are ready to impugn the Almighty, and to infer that he is utterly against them; but the experience of Job may be referred to for encouragement. The merciful eye of God was never withdrawn from his servant, and in the subsequent part of his eventful history we read that he gave Job twice as much as he previously possessed, and he has the honour of being associated with Noah and Daniel, and of having his patience commended by divine inspiration. David, though so sweet a singer, had often to hang his harp on the willows. How deeply did he mourn, and how eloquently bewail, the death of his rebellious son Absalom. He tells us, too, that he had sorrow in his heart daily; that his eye was consumed because of grief; that his life was spent with grief, and his years with sighing.

The wisdom of Solomon did not avail to keep sorrow from his heart; he tells us even, that in much wisdom there is much grief. He enumerates his unexampled wealth and means of gratification, and yet the inference he draws from actual experience of the tendency of these acquisitions is, that they were vanity and vexation of spirit. He hated the labour he had taken, because he should leave it to the man that should be after him, and he could not tell whether he would be a wise man or a fool. His days, he said, were sorrows, and his travail grief, and his heart took no rest in the night. Still he perceived that wisdom had its advantages—"I saw," said he, "that wisdom excelleth folly as far as light excelleth darkness." How deeply did Jeremiah grieve on account of the

sins of the people, and of God's threatened punishments; "We looked for peace, but no good came, and for a time of health, and behold trouble!—When I would comfort myself against sorrow my heart is faint within me."

The Scriptures also present numerous examples of grief from personal and relative affliction, and of grief directly inflicted by the hand of God, on individuals and communities; sometimes as judgments drawn upon them by their iniquities, sometimes as trials of faith. Although the Almighty graciously declared, respecting his ancient people, that he would finally give them rest, and quiet, and save them; yet there was a long season of judgment, before the happy day of their restoration to divine favour should arrive.

On many cities, renowned for their wealth and merchandize, the judgment of God fell in just severity. The people "became faint-hearted;" there was "sorrow as on the sea, fear, and anguish;" and "sorrows came upon the inhabitants, even as upon a woman in travail." It was an illustration of the threat, "Their sorrows shall be multiplied that hasten after another god," and that "many sorrows shall be to the wicked."

Conscience is often awakened, when the season of trouble arises, not always on account of the sin, but on account of the discovery of it. How remarkably was this exemplified when Jacob's other sons stood as prisoners before Joseph, for, at least, they believed that God had discovered their guilt. "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." People sometimes will listen to reason in their affliction, and will cry to God, but this is not always the case. It was so of old, and is so still. Though God had commissioned his servant Moses to deliver the most gracious message to the people—to tell them that he had heard their groaning—that he would remember his covenant with them—that he would deliver them out of bondage—take them for his people—bring them into the heritage, promised to Abraham, Isaac, and Jacob; it is recorded that "Moses spake so to the children of Israel, but they hearkened not to Moses, for anguish of spirit and cruel bondage."

Sorrow, however, does not appear anywhere more conspicuously than in the experience of the adorable Redeemer;

and though not strictly accordant with our object, yet suffering as he did, in human nature, a brief reference to him as our great exemplar in patient endurance, will not be much out of place. It was predicted of him that he should be a man of sorrows and acquainted with grief. This was amply fulfilled in his life. He could say, the foxes had holes, and the birds of the air had nests, and yet he had not where to lay his head. He was despised and rejected of men; even the people who especially should have rejoiced in him, hid their face from him, and esteemed him not. He was persecuted, scourged, mocked; he endured agony before his condemnation and crucifixion, of which we can form no adequate conception. And though his personal sufferings were so severe, he had a heart to feel for the grief of others, and to sympathize with them. So that the mourning believer in Christ will not fail to remember when he suffers alienation of due affection, disobedience, privation, pain, bereavement, or injustice, or who is drawn into grief from sympathy, it is no more than the Redeemer suffered; and he suffered, not for any sins or indiscretions of his own, but of his own will subjected himself to it, from the highest benevolence, and for the most unworthy of his creatures. Besides, suffering did not come on him unexpectedly, for he foreknew all he should suffer before he assumed human nature, and entered on that course of life during which suffering had to be endured.

We may, perhaps, (theologically) add, though all readers of holy Scripture know it, that there is also a direct reference in the sufferings of Christ to the sorrows and griefs of his people. "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. He hath borne our griefs, and carried our sorrows." And, moreover, he assures his people that he will be with them in their afflictions, however sharp or grievous they may be—in the furnace—in the fire—in the water; indeed, that he will never leave them. The depressed and disconsolate, the sick, the poor, and the tempted, may receive in full faith this assurance of "the Lord our helper."

Had it been only possible to refer to the experience of the saints in all ages, multitudes could have told us, as David has, that it had been good to have been afflicted; and this accumulated testimony would have been sufficient to

establish the assertion that religion takes possession of our griefs; and the experience of others, varied as it has been, would have tended to uphold the patience of the suffering christian now. The sympathy of Christ, and the power of divine grace, sovereign in its efficacy, are fully adequate to sustain under the greatest sorrows. And by the sanctifying agency of the Holy Spirit there often is elaborated not merely a deeper consciousness of the value of a religious life, not merely a stronger faith in the promises of divine truth, but the most exalted and refined joys.

All persons, religious or not, are liable to the adversities and trials of human life, and constitutional differences will occasion great variety in the capability of enduring sorrow or pain; but taken as a whole, and apart from the highest considerations bearing on eternal life, we confidently assert that the christian has incalculable advantage in the support he experiences when under affliction.

But these happy results are not equally ascribable to every form of religious faith and practice. That which has just been referred to, is the christian faith, as developed in the holy Scriptures, and as it may be freely drawn from that unerring source by every one for himself; apart from the modification of unessential points by the various sections into which the christian church is divided. Brockedon, in his excursions in the Alps, saw how much happier were the results of a genuine christianity, that invites all to drink freely and habitually of the pure stream of divine truth, than those of a spurious form, by which the people are only allowed to drink of shallow and occasional streamlets, rendered very turbid by passing through polluting channels. "It is not a prejudice," says that traveller, "but a fact, that the line which separates a Catholic from a Protestant Canton, is more decidedly marked by the squalid, and poverty-stricken appearance of the people in one, contrasted with the look of independence among those of the others, than by any geographical line of demarcation."

CHAPTER V.

MIND AND THE EMOTIONS INFLUENCED BY STATES OF BODY.

Irritability in children; its causes—marriage of near relations; its consequence—climate and filth; their actions on the body, and through it, on the mind—bodily seats of mental disorder—cases of insidious disease.

THERE have been interspersed through the preceding pages so many observations on this subject, that a separate chapter, however short it may be, is scarcely necessary. The subject, however, is so multiform, and of such deep interest, that its distinct consideration, in a very concise manner, may not be altogether valueless.

Although we do not localize the passions to the viscera, as some writers have done, yet we must allow that the state of the organic functions has a very powerful influence on that of the intellectual and moral faculties. It is popularly known that as cheerfulness is usually produced by a good state of health, so lowness of spirits, and moodiness frequently arise from the want of it. To every person who has been much occupied with children, it is well known that a child becomes fretful from accumulation in the bowels, or from unhealthy secretions into them, or from worms irritating the canal, or from loaded vessels in the brain; but it is not so well known that the memory, and the powers of application become impaired by a derangement in the body that may not be so prominent as to show itself to an untutored eye; so that the young pupil is often reprov'd, and sometimes punished, for defects which called for tender sympathy and care.

In some constitutions, the mind and emotions are more readily disturbed than in others, by the state of the functions of the body. A slight affection of the stomach, liver, or head, which in some individuals produces little or no effect on the intellectual or moral feelings, will in others occasion a very perceptible change of character. This greater or less susceptibility will depend, in a great measure, on variety of

natural constitution, as we have pretty fully shown in the chapter on Temperaments ; but it will partly depend on the wisdom exercised in early instruction and training.

Besides natural peculiarity of constitution, and neglect of culture, or error in its application, which may leave the mind and moral feelings unusually liable to be acted on by disease of body, there are other points worthy of consideration. Among these we refer to an opinion, very momentous if correct, as bearing on the liability to that most direful of all maladies, insanity. Sir W. Ellis, and some other writers on insanity, have expressed their belief that the offspring of parents nearly related, are more liable to mental disorder, than the children of parents differently circumstanced. We know that this opinion is controverted, and it has not occurred to us to meet with facts confirming it ; but it well deserves observation. If true, it may be presumed that the predisposition only is inherited, and that the exciting cause must be applied before the disorder would be developed. The possibility of so lamentable a tendency would suggest the propriety of increased watchfulness, that the offspring of parents so nearly allied by nature, should not, in their early education, be subjected to too rigorous exaction, by which the delicate brain may suffer, and latent tendencies be unfolded.

It has been shown that climate exerts an influence on the body, and through the body on the mind and moral feelings. Many travellers have described the horribly disgusting condition of the people, in the valleys of Piedmont, from *goître* and cretinism. Brockedon mentions that it is believed among the more intelligent people, that filth conduces greatly to those forms of disease, involving not only a most unsightly condition of body, but imbecility of mind, and debasement of moral character. He contrasts with the ugliness, filth, and wretchedness of the general inhabitants of the valleys, the beauty, cleanliness, fine forms, and cheerfulness of those of Val Anzasca. " I did not see nor hear," says he, " of a *goître* or cretin, in my day's journey of twenty-five miles through the valley—a strong confirmation of the opinion always given to my inquiries by mountaineers themselves, that the filthy habits of a people are the primary cause of *goître* and cretinism. It is thus induced in the community so afflicted by the dreadful scourge, becomes hereditary, and can only be removed by a change of habits in two or

three generations." These are strong statements, and although we have nothing in the most unhealthy abodes of any part of our population so pernicious to body and mind as the valleys of Piedmont, yet these appalling effects of a bad atmosphere and of filth, in debasing human beings, may be turned to good practical account among ourselves. Persons who are but little conversant with the disclosures that have been made as to the haunts of thousands of mankind, even in this metropolis, can have no idea to what an extent human health suffers, and man's better nature—his mind and soul—is debased, by the filthiness and the infected atmosphere of the sties in which they live.*

The time was, and that not very remote, when we were urged to ascribe affections of mind, and disturbed emotion, almost exclusively to the liver; but more accurate observation has led to enlarged views on this subject, and causes of dejection, listlessness, disordered imagination, hypochondriasis, and despondency are found in other organs, almost as often as in that which was formerly thought the uniform offender. In looking at the influence of the body on mind and the emotions, we must not forget that there are epochs at which changes take place in some of our organs, in connexion with which certain emotions develop themselves; and, other terms or changes at which those emotions languish. These periods are not so precisely definable, that the year of their occurrence can be affirmed, particularly in men. Puberty gradually opens itself, and a healthy man glides into successive stages up to senility almost imperceptibly; the epochs are more remarkable in the female constitution. At these periods there is often a great change in the whole moral system, and there are many points involved in them very interesting to the psychologist and moralist, and suggestive of the need of careful self-management. The physiologist, too, who watches the harmonious movements of mind and body, and the pathologist who, with a penetrating and discriminating eye, detects those discordances which are among the first signs of disease, often find materials at these periods for deep thought and judicious counsel.

But besides natural tendencies, climate, and climacteric

* A Report on Rookeries in London, in the City Mission Magazine for August, 1852, is a very important, but mournful document.

causes, there are many other circumstances under which a manifest change in the emotions may arise from the condition of the body. It may be the first indication of organic lesion. Some years ago we lost an old and intimate friend, who died of apoplexy, the result of softening of the brain. He had been a man of great nerve, and spoke of himself as having been a stranger to sympathy with the timid and hypochondriacal. His pursuits were intellectual, and his habits temperate, but not abstemious. He was emphatically a good man. He lived after the old fashion of breakfasting early, dining in the middle of the day, taking early his tea and supper, and retiring to rest when many now have not risen from dinner. He had no unusual causes of anxiety. About the age of 45 he became conscious of a great change in his feelings. "Now," said he "I am a completely altered man, I fear to get into a coach lest it should break down, I hurry past the end of a lane lest a robber should attack me, and I tremble at even the shaking of a leaf." Although he was greatly relieved from time to time, yet his powers of mind gradually failed. His load of labour was progressively lightened, and it was not until the lapse of some years that decided evidence of brain-disease supervened. The change in his emotions was the earliest symptom of disorder in the organ of mind.

Healthful emotions as well as healthy sensations depend, as has been stated, not only on the relative volume of parts to each other, but on the performance by each organ of its due sum of action. Although the body possesses considerable power of self-adjustment; yet, by the operation of even some transient cause, a disturbance of the harmony may take place, which the unaided vital powers cannot restore. But how much more difficult the adjustment when the cause which first produced disturbance continues to act!

In further confirmation of the statement just made, that a change in the emotions may be the first indication of organic mischief, and to show that sometimes the outward expression may not accord with the inward feeling, we adduce the following case. In the case just related, a vigorous mind and stout heart became weak and hypochondriacal; in the case about to be adduced, there were, for a considerable time, appearances of unusual and unseasonable cheerfulness; but in the end, the outward signs corresponded to the actual disease.

The gentleman was a person of good sense and sound piety, he must have been about sixty years of age, when his propensity to laughter became exceedingly annoying to him. He would laugh violently when speaking on subjects adapted to awaken his painful sympathies. In the presence of his wife only, when attempting to ask a blessing on their meal, he would burst into laughter. In other religious acts when in public worship, and even when the elements of the Lord's supper were handed to him, the vehemence of his laughter, was sometimes quite hysterical. He had inward and almost overwhelming sorrow at the propensity, and used his utmost endeavours to suppress it, but it was quite uncontrollable. Several months passed in this way, during which he felt so well in health, that he had not judged it necessary to seek advice. There had then come on other signs of head-affection, viz., impaired memory, vertigo, tremor, dulness and confusion of hearing, and the constant perception of a disgusting odour, from the morbid state of the nerve of smell. He gradually became rather violent and unmanageable, and expressed great dislike to the wife he had long loved, and friends whom he had long esteemed most highly. After death the brain was found indurated, especially the tuberculum annulare; and the membranes of the brain, and the substance of the organ, showed heightened vascularity from slow inflammation.

Occasionally irritation in the brain, particularly in children, will excite an unnatural degree of vivacity, resembling that induced by stimulating potations. In the milder form of inflammation of the brain in children, a change in the emotions will often at first be the only symptom. On close observation it may be discovered that there is heightened sensibility of the organs of sense, as of sight and hearing; but the irritability of temper—impatience—facility of being put out of humour, may be the only prominent changes, until the stage of excitement is passing into that of pressure, from congestion or effusion of water. It must never be forgotten, however, that this irritability of temper in children and youths, as frequently occurs where there is a deficiency of red blood, as it does from congestion or inflammation.

Many instances of disease of the heart are met with, in which the early symptoms had been more associated with the emotions than with direct disturbance in the heart itself. A physician in London, who was well-known to many persons of

the profession, and out of it, still living, who in his earlier life had been surgeon in the army, a remarkably fine man, tall and robust, and still in the prime of life, with everything, in practice and position, to secure him against anxiety, died suddenly in the calmness of the evening when standing in his own drawing-room with his wife alone. He had just expressed an emotion of pleasure in reminding her of the many happy years they had spent together, and before the perturbation, awakened by a grateful recognition of providential kindness, had subsided, his full heart ceased to beat. A few years previously he complied with a request to deliver the annual oration of a medical society, in which there was nothing very formal or formidable, and yet, at times, during the delivery he was almost deprived of utterance from a sense of choking and difficulty of respiration, evidently connected with emotion, although the subject had in it nothing whatever of an exciting nature. It appeared likely that the tumultuous excitement under which he laboured when delivering the oration, was an indication that the heart was not in a sound state. He was not an excitable man, and the circumstances were not adapted to excite him; but laxity in the fibres of the heart, or irritability of the organ, will often unnerve a resolute man; and the manner of his death led to the belief that he had heart disease at the time referred to, and that the affection, then incipient, gave tenderness to his feelings, or impaired his power of self-control.

That the emotions are influenced by the state of the lungs, liver, kidneys, and indeed by disease in any part of the body, although it may appear to be only local, is a fact well-known. An obstruction in the tube of the outer ear is sufficient to produce great depression; and a flea in the ear, in the case of a nervous gentleman, occasioned a state bordering on insanity.

Disease occasionally obliterates impressions the mind had formerly received, and which may have been long retained. Sometimes this is recovered from. Occasionally remarkable changes of character take place from disease. Without any other apparent mischief, a person may become unable to designate the letter or word he wants, even though lying in written or printed character before him; he attempts it, expresses another word, detects his error, but cannot rectify it. A popular minister of religion, from Ireland, when pleading

before a private meeting of christian friends in behalf of the religious necessities of his country, was seized in this way, and miscalled his words so greatly that he was requested to retire ; most of those present were ready to impute inebriation to the excellent man. He was at this time between 50 and 60 years of age. After waiting a day or two, in hope the confusion would pass off, we were requested to see him. Things most familiar to him he was unable to call by the right name, but he could detect his error. For instance, he wished to speak of his absent wife, yet could not express her name, but he went to the map on the wall, pointed to his residence, then to the wife of the gentleman at whose house he was staying ; by these signs we detected his meaning, and supplied the name. He gradually became considerably better, but never fully recovered from this form of paralysis. His general health suffered very little, and though there was an affection of the brain, he seldom complained of any headach.

Sometimes hatred takes the place of love, or there arises love to what had previously and properly been disliked, from no external cause—but the cause is lurking in some obscure corner of the material fabric, which it becomes necessary medical skill should explore, and if possible remove, before the proper feeling can be regained. That disordered intellect, and perverted emotions, should arise from diseases of the brain, the organ of thought and moral feeling, will not excite more wonder than that a bilious attack should occur from disorder of the liver ; but it is much more difficult to believe the equally certain fact that these disturbances in our spiritual nature may originate in disorder very distant from the brain—that organ becoming affected by sympathy. If an agonizing pain in the head can arise from distension of the large intestine, we should not be surprised that any of the phenomena of a disordered mind, or disturbed moral feelings, should originate in a similar cause. Everybody knows that what is called a bilious attack, and which they impute to the liver, often gives a headach—but accumulations in the colon, or large intestine, do not come in for their due share of blame. Various and peculiar appearances from disease, in this part of the alimentary canal, have been found in lunatics.

M. Esquirol relates numerous instances of insanity in which the arch of the colon was displaced. In 33 out of 168 patients, who died under melancholia, he found that this

had occurred. Extended observations present us with an encouraging fact in relation to cases of melancholy, namely, that they occur more frequently from congestion of liver and spleen, and disordered function consequent thereon, than from organic disease of those organs—the one state being curable, whilst the other would not be. This important fact has been confirmed by Cabanis, Fodere, and Esquirol.

The state of the body has remarkable influence in the production of those illusions denominated apparitions. Sometimes they are seen in the day, in the imaginings of the hypochondriac, but more frequently they are seen at night. An intelligent schoolmaster sought our advice. He expressed himself as feeling well, and “yet sir,” said he, “I think I cannot be well, because I see ghosts every night. I am no believer in apparitions, but I see persons come to my bed-side, and I talk with them, as clearly as I talk with you at this moment.” I perceived, on close investigation, that his digestive organs were not quite right, and learnt that his head was not entirely free from pain; and therefore we promised him that the ghosts should soon be laid. When he had taken a few doses of medicine, and the back of the neck had been blistered, he announced that the promise was fulfilled in the disappearance of his nightly visitants.

Hypochondriasis, in all its variety of phases, is most surprisingly connected with conditions of the body. Youths of both sexes, and of ill-regulated minds, often induce an extremely weak and nervous condition of body, by unchaste thoughts and secret practices, of the physical effects of which they may not be fully aware. By these habits they produce a state of mind that is unsteady, unsocial, and perverse; favourable to every form of illusion, and unfriendly to intellectual energy and generous affection. Excessive sensual indulgences, in after-life, produce similar effects. It is reported of the male Turks, of the higher class, that hypochondriasis is very common from their sedentary and sensual habits; and that among the females, of corresponding rank, hysteria “reigns with despotic sway,” from their sedentary life and confinement, their frequent use of warm bathing, and the peculiar restraints put upon them by their capricious lords; everything tending to excitements which, in consequence of pluralities, do not experience those mitigations which the one wife enjoys. Although hysteria is a disease

of body, it seldom prevails except under a feeble and irritable state of mind.

Scanty as these remarks are, they suffice to indicate how varied are the influences within the body, which so act on mind and moral feeling, as to occasion great changes in the intellectual and moral character. They tend to show that in all endeavours to meet the exigencies of these cases, there is the same necessity to enter upon close inquiry, to make searching investigation, to place every case on its own merits, as in all other forms of disease. It is not too much to say of the medical man, therefore, that he has a high responsibility as to the acquisition of knowledge with respect to the best part of man, and as to the power that knowledge gives him over it. When the depressing emotions gain the ascendancy he does not at once recommend the patient to fly to stimuli, for he knows that the lost tone will not always be regained by one form of agency. Sometimes measures the very opposite to stimuli, are those required to give elasticity to the spirits, with vigour to the body. The cause may be seated in the brain, the heart, the stomach, the liver, the intestines, or other organs; and when the seat of mischief is ascertained, that is but half the lesson, the other half is the nature of the offending cause. For the same outward manifestation—say depression—may be a case for stimulants, or for abstraction of blood; for purgatives, or for counter-irritants. Habits of life and temperament must be considered. If muscular exertion has been recently abandoned, it must, if possible, be resumed. If regular mental exertions have been recently discontinued, they must be moderately renewed. Not unfrequently when means that seemed to be indicated, fail of success, active travelling in the way preferred, and in society, conduces to great advantage. If left alone the desponding and hypochondriacal patient gets moody; if he walk out alone, he crawls along, taking little interest in things around him, or he perverts that which to the eye or experience of all other persons would be agreeable, into something unsightly or pernicious.

A late eminent London Physician related to the writer the following anecdote. He had been for a considerable time attending two hypochondriacal gentlemen, one residing at Kennington and the other at Peckham; he had varied his precriptions in attempts to dislodge the enemy without being

quite successful, and now he thought a respite from medicine, and the adoption of horse-exercise desirable. He paid them both a visit on the same day, and advised each to try horse-exercise. The advice had been well received, and, though unknown to each other, it happened that they made their start on the same morning, and purposed to take the more inviting road near at hand. To inhabitants of London, the villages named are well known to be about three miles apart, and Denmark Hill about equidistant from those places. Some time after having given the advice to ride, the doctor paid them a visit; "I took your advice doctor," said the first patient he called on, "but I never intend to try horse-exercise again. The first fine day I got on horseback, and Denmark Hill being a pleasant place, I rode to the top, and got on very well until I turned round to go back. I then saw a singular being coming towards me; it looked most frightful, it advanced and stopped repeatedly; but coming nearer and nearer to me, I at last said to my old horse, 'we have not been accustomed to be daunted,' and I put spurs in, and 'neck or nothing' galloped down the hill as fast as I possibly could, and thank God, I got safely home; but I never intend to ride on horseback again." Calling on his other patient the doctor received a similar intimation of having taken his advice, and having met with an equally frightful disaster. "It was a fine morning, doctor, and I resolved to carry out your advice; I rode towards Denmark Hill, and had scarcely ascended the foot of the hill, when I saw some one on horseback nearly at the top. The person, (if a human being it was,) stopped and looked at me, moved on, and stopped again, and seemed agitated; and then he galloped down the hill as if possessed by the devil; how I escaped without accident I cannot tell, I turned my horse about, and hastened home, resolving never to get on horseback any more."

Amusing as this incident may appear, it is not related for amusement, for it is full of instruction. Here was a state of mind extremely painful to those who suffered it, and scarcely less so to friends around. Predisposition was probably acted on by some immediate cause within the body, and measures which might avail to restoration, become in such circumstances, so abused and perverted, as to rivet what they were designed to loosen. Had these hypochondriacs been accom-

panied by some friend in their ride, their exercise might have answered a salutary purpose. Had they met on the pleasant hill, or in the shady vale, they would not then have distorted and terrified each other, and the appearance of other riders would have been an incident to enliven the scene. Instead of hastily returning home more depressed than when they started, they would have been encouraged onward, and the agitation of the body would have influenced the functions of the abdominal organs, and their secretions would have been poured out more healthfully.

It has not been our intention to enter much into methods of treatment, but the influence of body on mind, and the reaction of mind on body, is a subject of so much importance, that these few observations have been elicited. The influence of solitude is most remarkable, where there are tendencies to depression. Some persons are retired even in society; they allow their minds to be absent; and as actual solitariness in persons of unchaste minds, gives freedom to pernicious indulgences, so the solitary in society—not entering into the prevailing topics of conversation—are often in their musings, dwelling on subjects it would be wise to shun.

To the depressed, whether from bodily disease or not, cheerful conversation, if they can be seduced into it, and changing scenery, and even the expectation of being cured, if that can be awakened, are beneficial. By exercise, especially horse-exercise, the respiratory apparatus is excited, and a more general distribution of blood takes place; and exciting conversation and hope, accomplish, in some degree, a similar end. It has been already remarked that in the melancholic the respiration is usually slow. An increased action of the respiratory function has a very marked influence in the removal of low and desponding states, and when any measure of lively feeling can be produced by cheerful intercourse, it is, in a considerable degree, owing to the heightened oxydation of the blood, by which all the vital functions acquire increased energy. Exercise accomplishes a similar change.

A man who had been in a laborious business acquired property enough to retire. He had not resources of mind to make himself happy, and he became an invalid, and very hypochondriacal. In this state he sought advice, and was told that it was a great misfortune he had become able to

relinquish business. A few years afterwards the practitioner was walking up Highgate Hill, when a man breaking stones on the road, respectfully accosting him, said, "I am very much indebted to you, doctor, for some opinions you expressed when I consulted you some years ago. I had acquired independence, and retired from business, and became ill and miserable; I consulted you, and you convinced me of my folly in retiring, and told me it was my misfortune to have become independent. I lost my property, and am reduced to this mean employment; but your sentiments enabled me to bear it at first, and now I am so much better in health, and so much happier, that I am thankful for the change."

A change from the close atmosphere of a city counting-house, to the open atmosphere of the country, often effects a great change on the emotions, acting by a similar agency; thus it has been said, that a depressed citizen often finds himself rise from dejection as he turns his back on the city, and forgets his ledger. Sometimes a change from the country to the new scenes and excitements of London effects similar good.

The following case has been very briefly alluded to under another head.* A youth of fifteen was brought from the country to the vicinity of London, that a plan might be adopted to get him into a lunatic asylum. By means with which we are unacquainted, he had been once a patient in one of these excellent institutions, but his distress became so great that his mother removed him. He was an only son, and it seemed likely that the attention he required night and day would ruin his widowed mother's health or destroy her life. We were requested to visit him, and seldom had we seen a more frightful picture of a human being. His body was emaciated, his muscles flabby, his teeth decayed, his mind was imbecile, and his temper bad. His appetite was capricious as to the kind of food, yet he ate voraciously, but had a vessel near him into which he cast the morsels as they returned, by a ruminating act. During four years he had been in a state of weakness and indocility, and for two years he had not supported himself on his feet, nor had he performed the slightest act in putting on his dress. He was a stranger to

those grateful emotions generally excited by special marks of attention in sickness, for though his mother had been unceasing in her attentions, and unlimited in her concessions, she was never requited by a grateful acknowledgement; and towards most other persons the youth had a suspicious and rather malevolent feeling.

There are occasions when humanity will constrain a medical man to descend almost to menial service to meet the exigencies to which his counsels are invited. In the case just referred to, it was evident that if the poor sufferer were received into a lunatic asylum he would be so distressed, that the few glimmers of mind remaining would be entirely extinguished, and that he would become a confirmed idiot, or that life would not be sustained much longer. He was placed under our care, with permission that we should assume the threefold character of doctor to prescribe, schoolmaster to teach, and policeman to coerce. A course of treatment for the body was commenced, but equal reliance was placed on the discipline of the mind. It was curious and interesting to observe how the heart suffered when the patient was made to assume the erect posture, and an effort to stand was required of him. At first its action was tumultuous, and soon afterwards it failed, and a tendency to fainting came on. For some weeks the difficulties seemed insurmountable—at the end of five or six weeks, notwithstanding daily incentives and requirements on our own part, we had only advanced to an almost compulsory walk across the room, and to the buttoning of his own waistcoat. Still we resolved to persevere. He digested food better. He now found that no quarter was given him, and he slowly yielded himself to our wishes, and muscular power gradually developed itself. We got him interested in pictures—then in the microscope and botany—but when after many months a change into the country seemed advisable, a friend induced him to mount a horse, he fell off and broke his thigh. Ultimately he regained a measure of health, became a small tradesman, and entered into married life. We regret to observe that some vestiges of his truly abject condition remain, but they would have become more completely obliterated, had there been, when he settled in life, those continued incentives that are required by a man who has not a thorough principle of independent action within himself.

CHAPTER VI.

MIND AND THE EMOTIONS AS A MEDICAL AGENCY IN THE
CURE OR RELIEF OF DISEASE.

Influence of attendants—religion—superstitious observances—
homœopathy—mesmerism.

WE very frequently have the opportunity of employing the mind and the emotions in the treatment of various diseases ; but to accomplish this effectually the medical man must endeavour, as far as delicacy and prudence will allow, to penetrate the mind and heart, and ascertain the preponderating tendencies of thought and feeling ; without ascertaining this, he will not be able to direct his mental means with precision. There are many states of depressed power of body, in which, without the valuable auxiliary of increased excitement of mind, we prescribe in vain. Even the countenance of the medical attendant, beaming with hope and cheerfulness, (not levity,) has an influence on the restoration of a patient, whilst a gloomy or desponding attendant, or one who exaggerates danger, just supplies enough of discouragement to counteract the best concerted means. Not that we are always to keep from our patient a sense of his danger. It has been shown that there are forms of disease in which the sedative effects of a moderated fear are conducive to good. When danger comes on it surely is not humane, to say nothing of higher motives, that the patient shall not be made aware of it. Heedlessness in doing it, none can justify, but very few persons like to come to their end in darkness. So much, however, has already been said on religious communication with the sick, that very little will now be added. Long experience has proved that the instances are very rare in which the communication, properly made, adds to distress ; and in many cases of danger it opens consolations which have greatly conduced to the advantage and satisfaction of the sufferer. Many of these patients had

been suffering silent but intense anxiety, and were most thankful that facilities of communication were opened to them on points so interesting. When the issue of the illness has been in death, who can estimate the bearing these communications have had on the eternal welfare of the soul! Surely, too, it must tend to lessen the grief of survivors, to reflect that their exertions for the good of the deceased, did not limit themselves to care and effort for the body, the inferior part of man, whilst the soul, of infinitely greater value, was neglected.

The following statement is quoted from the journal of a distinguished missionary, late of South India. On Sabbath night I was waked by a messenger, with a note from Curtalam, desiring me to come over and see Mrs. R., who is very ill, and on her death-bed. Yes, so it is—they wait until the last hour, and then send for the clergyman! This is usually the wisdom of the doctors, who in their intention to save the bodies of men destroy their souls! I set off a few hours after receiving the note, and arrived at Curtalam the evening of the day before yesterday. Mrs. M., who is performing friendly offices to Mrs. R., intimated that the latter would not be able to see me. This I thought strange. Her husband, however, asked me into her room, and how really glad was she to see me! How cruel are those people who withhold religious conversation from the sick! I was very happy to find her mind in a proper state. She renounced all righteousness of her own, and rested herself entirely on Christ our Lord. She desired me to pray, and called in her friend Mrs. M. I heard the next day that the doctor had said, ‘Now she will have no rest all night’—of course, because the parson had been with her. To shame him out of this, I was welcomed in the morning with good news—that she had had a better and more quiet night than any for several past.”

When a will is not made, no medical practitioner objects to the man, when in peril, having it hinted to him that an arrangement of his affairs is highly expedient; and why should he give different counsel, if the will is made, in reference to arrangements far more momentous to the patient, and which ought to be esteemed so by his friends?

It might be supposed that as we attach so much importance to the right management of the mind and moral feelings, in

the case of sickness, we shall advocate certain modes of practice which operate more through these parts of our nature than through the body itself. Supposing it to be true that some diseases can be alleviated, or even removed, through the power of faith or imagination, it may be asked whether this method may not be preferable to the employment of substances, often very distasteful, and sometimes productive of pain or inconvenience; and which, when not judiciously employed, are capable of doing mischief.

Every medical practitioner has met with cases of disordered function, and of imagined disease, occasioning much distress to the individual, but in which the administration of medicine was not essential to the removal of the distressing feeling, otherwise than through its meeting the patient's convictions and anxieties; and although the remedy prescribed was some inert material, faith relied on it, and relief ensued. These cases are not very few, but they demand much knowledge of human nature in its healthy and diseased states for the discrimination of them, and no inconsiderable tact for their successful management. An elderly and nervous lady, when called upon one morning by her medical attendant, informed him, in a most agitated manner, that he had arrived opportunely, as she was on the point of death. "Your assistant," said she, "has made a mistake in the medicine—he has poisoned me, and I shall die shortly;" her friend, without attempting to convince her that she was mistaken, promptly said, I know the poison, and have an antidote in my pocket; he secretly obtained a dose of the same medicine she had previously taken, and disguised it by something he carried with him; she swallowed it with great avidity, soon felt better, and expressed her admiration of the providence that had so seasonably directed her friend to call with something in his pocket to counteract the poison she had taken.

The various modes in which superstition, in our enlightened country, has sought the removal of disease, would, if well collected, greatly astonish persons whose minds have not been led in this direction. We have no design to enter on this vast and curious subject, but shall advert to some of those methods which ignorance has devised, and on which superstition relies, where no doubt will be entertained that if benefits arise, they result from the mental impression. We shall then consider whether there are not measures, somewhat popularly sanc-

tioned in our own country, which, in their means of acting, should be placed in the same class. It will not be questioned that the native doctor among the North American Indians, in his frightful costume, and by his performance of most ridiculous ceremonies, does sometimes remove disease by the excitement of the mind and of some of the moral feelings, acting on the nervous system. The rain-maker, among the African savages, should have awarded to him equal praise. Some of the gods of the heathen, though passive themselves in the work, yet as objects of faith may be said occasionally to exert the same happy influence. The power imputed to one of these heathen deities of rendering persons insensible to pain, resembles that ascribed to animal magnetism. In conversation with a boy on the subject of idolatry, Mr. Rhenius says, "He then began to speak of supramannian, and what wonderful things he can do. He will, for instance, re-make the tongue of those who had lost that member in any way, and who come to his temple with vows; and I will myself undergo any degree of beating when supramannian is upon me—I shall feel no pain." Shall we make a trial, asked Mr. R., the boy said "yes." To render the condition yet more complete, the schoolmaster asked, "If you are beaten with a stick will you not have pain?" the young but confident believer in his god, answered "no." Well, then, said the missionary, let us see, and ordered the schoolmaster to give him a stroke with a cane—"Does it pain you?" he asked, and was answered, "no." Well, give him another, and a third, when the poor boy began to shrink and to cry, feeling pain. All present, of course, laughed at him, but he said, "yes, supramannian is not upon me now, therefore it is painful."* I showed the boy the deceitfulness of all his stories about supramannian, and advised him to pray to God for deliverance from pain.

"In the morning, taking a walk in the street," says the same christian missionary, "I fell into conversation with a person whom, as I passed, I saw standing before a woman with a child in her arms, waving a small green branch over the child's head, and saying prayers. I asked him why he did this, he said, 'the child has fever, and I do this to drive away the fever in the name of rama swami.' A small crowd gathering, I preached to them on the true mode of deliverance

* This deity is a reputed healer of diseases.

from this delusion; at first he was quite sure that his mode of healing was really effective." Perfectly absurd as these rites appear, it may be fairly believed that where faith in them can be exerted, they are successful in removing some disordered states of mind, and some infirmities of body. Similar results are ascribable to some of the exhibitions and ceremonies of the Romish church.

Within our own recollection and knowledge the metallic tractors had great repute for the cure of disease. No system of empiricism was more popular. Clergymen, and other ministers of religion, commended them, used them, and published the wonderfully happy effects resulting from them; persons in high life cast their patronage over them, and all proceeded well, until an eminent provincial physician disproved their efficacy by an ingenious artifice. He professed to use them, and in some nervous cases his success was quite equal to that of the warmest advocate; when he had fully established their reputation, he showed his patients that he had used pieces of wood, shaped and painted in imitation of the real instruments. The result was the speedy downfall of the metallic tractors, and the shame and discredit of those advocates whose intelligence and position should have led them to refrain from interfering in the treatment of diseases they could not understand. The fact that certain diseases get well under such modes of treatment, yields no test of efficacy beyond that which can be adduced by every form of empiricism, witchcraft, magic, charms, "though all the world knows," says Burton, "there is no virtue in such charms but a strong conceit and opinion alone."

Relative to the cases alluded to above, in which it was admitted that material remedies were not actually necessary, it was remarked that they were not of infrequent occurrence; but they are by no means so common as to require that a system of inertness should be set apart for their benefit, much less that it should be adopted as the general method of treating them, and of treating cases of real disease. These conditions ought to be dissociated, and they are so by all good practitioners; but much professional wisdom is sometimes necessary to detect the germs of real disease, and to estimate accurately and fully those conditions most favourable to their incubation. Want of discrimination and energy at this period may allow of the development of most pernicious or destructive

agencies, which cannot be crushed or eradicated at any subsequent period.

Homœopathy, and animal magnetism with its allied practice, if not its offspring, electro-biology, come under notice as means of acting on the human body through the mind and nervous system. With respect to both it may be asked, how it is that after having been subjected to precisely the same test as that which so clearly disproved the efficacy of the metallic tractors, and with the same issue, they should have survived the trial? the answer must be that there is something about them that interests the human mind, and with which it might be allowed to gratify itself, had it not been clearly proved that there is something in the procedure of a pernicious tendency; the conviction that evil greatly preponderates over what is good in both, but especially in mesmerism, induces us to offer a few observations on them.

With respect to homœopathy it is not necessary to repeat the proofs, which have been rendered so unequivocal, that substances allowed by the advocates themselves to be inert, when administered to patients who believed they were taking the homœopathic remedies, produced the same effects as were ascribed to the infinitesimal doses of their potent medicines. The inference deducible from this fact, is evaded with apparent force, by a reference to the results of practice—the successful treatment of disease. In the preceding pages we think it has been clearly shown that mental impressions have a great influence over the functions of the body, that faith is a powerful agent, and cannot be safely disregarded in the preservation or restoration of health. It has been shown also that there are many states of painful feeling arising entirely from imagination, more likely to occur in some temperaments than in others, that for the removal of the distress it is only required that the error of the impression should be corrected, or that some new object should be set up, by which the mind may be diverted from the supposed disease. It may, therefore, be averred, that there never was a form of empiricism, however absurd, that met with any measure of credence and adoption, of which proofs of efficacy in the cure of disordered states of health, and of some state of actual disease, could not be adduced. But we willingly award to practitioners of homœopathy, that by regulation of diet, except where it has descended to ridiculous trivialities,

they have secured an efficacy to their means which otherwise they did not possess.

The cause of truth, in whatever department it may be pursued, is never advanced by exaggerated statements, or by an uncandid representation of opposing views; and having for many years before the introduction of this new system, repudiated in practice, and by publication, the administration of medicines for the mere purpose of remuneration, we have felt ourselves in a state of mind and moral feeling, and in a professional status, favourable to a fair consideration of any scheme that would lessen the inconveniences to which the sick and suffering are exposed by the internal administration of medicines, usually disagreeable. On the other hand, it is true that through a long succession of years we have witnessed greatly increasing zeal in the cultivation of that kind of knowledge by which a better acquaintance with disease could be obtained; we have seen many difficulties in medicine and surgery solved and surmounted; and that, in a much higher degree, and to a much wider extent than formerly, humane and self-denying considerations actuated the profession, so that it only appeared necessary to pursue the same gratifying and honourable course to accomplish everything within the power of human nature, in the alleviation of suffering humanity. Whilst we should consider it most unjust to homœopathy, to place it under the same ban as mesmerism, we cannot allow that in its plans of investigating disease, in its theory, practice, and achievements, it has the smallest claim to occupy the place of that manly, noble, humane, and honoured science and art, which constitutes the profession of medicine and surgery of the present day. We cannot but regard the infinitesimal doses, and insignificant globules as a dangerous toy, for whilst they afford amusement to persons who are meddlesome as to their own health, and officious as to the management of health in other persons, they often occupy the only time when efficient remedies may avail. Many, no doubt, persuade themselves that they are getting good, and conferring benefits. Enough has been said about the importance of seizing the earliest stage of disease, lest by its development and striking root, the only opportunity of removing it should be lost. We have had to deplore this greatly. Unprofessional persons have imagined that by written guides they could understand the disorder, and from

among their minute globules could select the appropriate remedy; and when alarm has come upon them, disease had made such advances that life was greatly endangered, so that restoration has been for a time uncertain; in some cases, efforts to save life were unavailing. We are afraid to express our feelings on this point, lest we should speak uncourteously; especially as our animadversions apply to persons of education, who have had to labour for the knowledge they have obtained in other branches, and yet they appear to suppose that medical knowledge has come to them intuitively. With a thousand times less effort than they would use to understand the mechanism, and adjust the disordered movements of a watch, they imagine themselves competent to understand and rectify disarrangement in a piece of mechanism ten thousand times more complex than any clock-work. Many persons who make homœopathy their personal or family system, are so unceasingly watching inconveniences, providing for imaginary evils, or anticipating them; are so engrossed with thoughts of food to be avoided or taken; the smells to be indulged in or shunned; things that may or not be touched, and many other circumstances equally frivolous, that the mind and moral feelings are greatly cramped. This one subject occupies their thoughts in secret, their solicitude in the family, their conversation in society; this conversation being often obtruded, from the surcharge of their own thoughts and feelings, with great indelicacy. We have not been speaking chimerically, for these remarks are founded on facts,, and although what has been said, has had its bearing chiefly on unprofessional persons, usually they have formed their plans on advice given professionally. We have before us a plan drawn out by a homœopathic physician, and given to a very nervous young man, who was requested to record his feelings, and all the incidents occurring within him, three times a-day; at the end of a week or fortnight the diary was exhibited to the physician, who commended the accuracy of keeping it, and prescribed afresh. Some months passed in this way, when the patient, becoming anxious on account of not obtaining any relief, presented himself to us, candidly communicating the preceding details. His diary he had with him, and at request presented it to us, we having solicited it, not merely as a curiosity, although it appeared somewhat in this light, but more particularly that the patient's mind,

instead of being attracted to all the changes of feeling so common in nervous states of body, should as much as possible be diverted from them. The plan that had been recommended to this young man, was a fine illustration of the homœopathic maxim, *similia similibus curantur*; the disorder was characterized by morbid excitability to a high degree, associated with debility, its usual companion; and the practice of observing and recording sensations, was the employment of means resembling the disease; but, as unprepossessed common sense would have expected, instead of curing the affection it maintained it in full force. The advice now given to the patient was, to alienate his mind from himself as much as possible, and to treat slight changes that forced themselves on his attention with the little concern they needed; and this mental management, combined with means in diet and medicine adapted to give vigour to his body, speedily lessened excitability, and in a few weeks he became well,—he was cheerful and grateful, and in his usual vigour of body.

We are quite aware that nothing is more unsatisfactory than the report of an individual case or two, whether in favour of, or in condemnation of any system of medical practice, and therefore we shall particularly advert only to another case, that having in it nothing remarkable, except as it shows, like the former, the fallacy of the homœopathic theory as expressed in the sentence just quoted.

A young lady, about twelve or thirteen years of age, well grown, but generally delicate, lost her appetite and spirits, became listless in mind and body, grew thin, and her bowels were inactive. The parents were induced to take her to a homœopathic physician of some celebrity. After prescribing repeatedly, he mentioned to the mother that the case was one of paralysis of the bowels, and he prescribed such infinitesimals as he imagined were adapted, on his theory, to this view. The torpor of the bowels rather increased, so that the patient sometimes passed a week, ten days, and even a fortnight, without relief. From this fact we infer that the means prescribed, if they had any efficacy in them at all, were intended to conform themselves to the paralysis, or at any rate to leave the constipation untouched. We rather believe that being inert, at least in the dose, and not having the advantage of faith, they did nothing except beguiling time, subjecting the parents to expense and anxiety, and leaving the patient with-

out relief. After some weeks the young lady was placed under our care, we saw no signs of paralysis, but prescribed for her such aperients as her delicate constitution appeared to require, and conjoined with them a quinine tonic; she speedily began to improve, and continued to do so under the use of the same means, her bowels acted without difficulty, and after a short time we advised her parents to take her to Cheltenham, and to let her use the mildest of the saline aperients with less frequent use of the tonic. This advice was adopted, the saline water sufficed to regulate the bowels, the tonic and change of air invigorated the system, and the young patient returned in greatly amended health, and with restored activity of mind and body.

Constrained to view homœopathy as a thorough system of empiricism, we cannot but regard those professional gentlemen who practice it as pursuing a system derogatory to high professional honour—to that honour which arises from a powerful and enlarged mind collecting information, agencies, and appliances from all sources—seeking to acquaint itself with the various forms of disease to which the human race are incident—and exerting its power, combined with generosity of heart, to grapple with the causes, present effects, and tendencies of the greatest bane of humanity. In no department of human labour is there so great a readiness as in the medical profession, to weigh every suggestion likely to make its measures more efficient; and no proposition likely to render the community more healthy, or to lighten their unavoidable sufferings, ever fails of being fully appreciated. The practice in question has undergone its examination, and could it, in passing the ordeal, have been ascertained to possess the elements of public utility, the men most competent to form accurate opinions would have generously endorsed it. We believe, however, that in no single instance has a medical practitioner, eminent for his knowledge of the human frame in its healthy and diseased condition, adopted the practice; and the medical literature, especially the periodical, distinguished alike for its philanthropy as for its professional credit, has uniformly repudiated the practice as a great delusion.

In relation to the diseases of children, the practice of homœopathy has been considered, by some parents, as pre-eminently useful, on account of the minuteness of the doses. Had it even possessed efficiency, we should not have

joined in the commendation from any advantage gained over the common methods of treating the diseases of children. Those who understand prescribing for children, are able to embody efficient means in forms not very distasteful; and a mother, of good management, fully impresses on her young family that they must comply with whatever she requires for their benefit. In this compliance with that which may not be altogether agreeable, there is a moral lesson which applies itself usefully on other points of family discipline. In many of the preceding details we have shown the necessity of close watchfulness of the health of children; this may be effected without the child's knowing that it was watched; and for many of the complainings of children the best remedy is a *pugh—pugh*. We can give little credit for good management of his children to the parent who supplies his son or daughter with the little chest prettily fitted up, with the nicely arranged globules, with verbal or written instructions to the child that whenever a spot or blemish shall appear; an ache of head, or a twinge in the stomach, shall occur; an appeal must at once be made to the chest of comfits. To educate a child in habitually noticing evanescent appearances on the body, or transient pains in it, is very unwise.

But however shallow and illusory we may consider homœopathy in itself, and however injudicious its advocates, it is totally free from the demoralizing tendency of animal magnetism. We notice this subject here, as we did the former, because it is a means some have employed for the removal of disease, and if it has in any case that power we consider it as acting through the mind, and in that way on the nervous system.

Did we not know somewhat of human credulity, and what blindness credulity occasions, we could not have believed that any persons of intelligence, and especially with a sense of moral propriety, could sanction the delusions which mesmerists have practised. To see without the eyes—to have prescience of future events—to know by some kind of intuition what is transpiring at a distance—to have a revelation of secrecies withheld from other persons—to become acquainted by sympathy with the secrets of another's mind—are so utterly at variance with common sense, to say nothing of the appointments of God, that to sanction them is greatly to dishonour the understanding the Almighty has given us. But disreputable as this is,

the evil is insignificant compared with the demoralizing tendency. Is it not demoralizing to make a young and nervous girl a spectacle for sport, to educate her to tricks with which she may not have been previously familiar? This, indeed, may be but a small matter in the esteem of the inconsiderate, but we have known beginnings of this description lead to practices quite inconsistent with that delicacy which sheds honour on the female character. But mesmerism goes beyond this, as we may show in probability, if happily not in fact. A respectable gentleman, a bachelor or widower, we believe, said to another gentleman, his friend, visiting at his house, "I have a young woman in my service susceptible of animal magnetism, shall I have her up to mesmerise her?" The answer being in the affirmative, she is called into the drawing room, and is soon placed by her master in a state of real or feigned lethargy to await his pleasure in demesmerizing her. We ask is there nothing demoralizing in this? In the case referred to, we have no reason for suspicion that any advantage was taken of the actual or assumed unconsciousness—but who will tell us the young woman's thoughts, when her master was toying with her, in the act of mesmerizing, or the temptation to which he had subjected himself? In many instances we know that the very worst advantages have been taken by designing profligates, and virtue has been sacrificed. Grieved, indeed, have been many observant and reflecting persons, that men of sense, of learning, and even of piety; yes, and intelligent women too, the express guardians of the moral delicacy of their sex, have patronized these exhibitions; and though they would scorn to be present if there appeared any direct indication of immorality, would raise the voice of censure, and would retreat; but they have sanctioned in public, that which, encouraged by their sanction, might be practised in secret with less reserve. It surely is not safe, or honest, to lead blind or dimsighted people into dangerous, or even questionable paths, and then leave them to their own course with the additional danger which their confiding in your previous company would give them. We were ourselves present at the house of a physician, who has rendered himself an object of great derision by his mesmeric practices with a girl whose deceitfulness was afterwards most clearly proved; but though this was most apparent to all besides, yet the operator himself was rendered too blind by his prepossessions

to receive the proof, though as clear as an unclouded sun at mid-day.

It would be most unjust to impute a criminal motive to all mesmerists, but the voice of wisdom warns us not to shut our eyes to tendencies, or stop our ears to truth; whilst we deny to animal magnetism, any special influence passing from one to another, there is a mental and moral influence that acts so powerfully on the sensitive frame of an excitable young female, that she often as fully loses her self-possession, as the poor victim of villainy, who drinks the poison secretly poured into her cup. That portion of the public who have countenanced animal magnetism, are not aware of the voluptuousness to which it has led. They would feel the utmost indignation against any man who taught an agreeable system of hocussing, who may do it without being amenable to law, except for the further criminality to which it led. Where there is no sacrifice of virtue, facts have been adduced even in our own country, showing some lamentable results of the art of mesmerising. In its native country, Germany, it led to scenes of domestic misery and dishonour, which one would have thought had long been sufficiently known in this country, to have secured a total rejection of so disgusting and demoralizing a method of treating disease, or of providing an evening's exhibition for amusement. Russel gives a melancholy account of the consequence, of indulging curiosity in witnessing the practice. A young lady of very respectable family went to the apartments in which the doctor who performed the magnetic process, was operating on a number of patients, in the presence of each other. Females, he says, were found much apter subjects for the influence of this black art than the other sex. Ultimately the lady was ruined, the narrator remarks, that "Conviction and ruin came together, little difficulty could be found in abusing the mental imbecility which must always accompany such voluptuous fanaticism, and the sensual excitation, without which this visionary science has not even a fact." The miscreant in this case was a professor—a physician in high practice, and an instructor of youth. Some errors are exceedingly captivating, as well as contaminating; and the results of curiosity in this case remind us of the cautiousness of a wise and good man, formerly resident in this metropolis, who, when asked if he had read Paine's Age of Reason, remarked "No, sir,

I do not wish to try how much poison my constitution can bear."

It is to be deeply deplored that in a country so enlightened as England, there are to be found persons of education so credulous as to adopt or sanction the most absurd opinions; persons whose position and general character lead you to expect uniform decorum of religion and morality, but who descend to patronize pantomimics which leave on the minds and moral feelings of the actors and agents an ensnaring influence. We repeat that it would be most unjust to ascribe impure motives to all who advocate, practice, or patronize animal magnetism. Some, no doubt, are interested in the phenomena, and being unconscious of any pernicious influence over themselves, do not suspect it in others. But, with every kind allowance, there are some persons involved in these proceedings whose inconsiderateness is not excusable. Whatever might be their learning, or the propriety of their deportment in other matters, yet if they habitually give encouragement to these practices, they must become associated in the affair in question, at least in name, with persons of low or very doubtful character. A casual witness or inquirer may be excused, but it is impossible to hold free from turpitude, men who will pertinaciously defend or sanction measures so incompatible with truth, and so derogatory to moral propriety. He who has recourse to any means, whether genteel or vulgar, by which he systematically acts on the imagination, and he who gives his sanction, cannot fail of countenancing and supporting the wretched impostures and delusions of every form of the black art—soothsayers, wise men, fortune-tellers, astrologers, jugglers and magicians. Whether he be willing or not, his name must be enrolled with the patrons of supramannian, rama swami, and the native Indian doctor. He may shrink from such degrading association, and those who submit to his discipline may imagine that they are getting good, and doing no harm by their example, when both may infuse into their circle a diminished aversion to impostures at which the truly enlightened mind would shudder, and from which the benevolent heart would turn with disgust. We may seem to dwell too long on this topic, but having a strong conviction that animal magnetism, with all its progeny, involves in it tendencies to much evil, and no good whatever that is not attainable by

unexceptionable means, we are anxious to warn of that which may be unsuspected danger, and to assure those who may be drawn near to the vortex, that it is a whirlpool of error from which they may be floated into an abyss where the fine influence of science and truth, and the nobler influence of moral character may perish together.* That it is infatuating to the young and imaginative has been made to appear on many occasions. In no instance more strikingly so than in the case of a young lady of whom particulars have recently been published. She was distinguished for excellent qualities of mind and heart. What she had heard of mesmerism led her to attend a lecture. She was much interested, and by repeated attendances caught the infection, and became a mesmerist, and professed to have acquired the rare faculty of clairvoyance. She became an object of much publicity, by which vanity was gratified, but there was an undertone of sorrow uttered by her best friends that a young person whose conduct had previously been so commendable, had now rendered herself so equivocal. At length, however, the time of disclosure arrived, a clergyman and a surgeon combined to trace out a professed act of second-sight, and discovered the tricks she employed to accomplish deceit. We have pleasure to add that she has lived to make ample amends for her past misdeeds, and by her exemplary life to obliterate the disesteem into which she had fallen. Under the general epithet mesmerism, we include electro-biology, and all similar means of acting on the living human body, by certain artifices or practices which act on the nervous system of susceptible persons, found chiefly among youth of both sexes, especially young females, whose ready susceptibility once powerfully awakened, their health may be injured, and the mind remain greatly disturbed for a considerable time. A sensible but excitable young man was recently present at a lecture on electro-biology. At the invitation of the lecturer, he permitted himself to be an object for experiment, and was made a spectacle to amuse the the company. For several days afterwards he suffered head-

* It has been credibly reported that certain Prussian officers applied to a physician in town to be instructed in the art of mesmerizing, not that they might endeavour humanely to alleviate suffering, but that they might subject to their base inclinations and purposes the female whose virtue could not be sullied by any ordinary temptation.

ach, and felt unusually nervous. He was compelled to go to business, and consequently had little time to muse on the cause of his indisposition, or on the indisposition itself. In the case of a young female similarly affected after such an exposure, it is probable that the impression would be of longer continuance; and in artless simplicity they have sometimes become mesmerizers of their young companions, and sent them home with a sick headach. We would not, at least, have intelligent people to defraud themselves of their good sense in practising this folly, or even witnessing these exhibitions.

In relation to the most important of all efforts of philanthropy, the diffusion of divine truth, it has been said, "The field is the world." And so it may be said in reference to any effort to alleviate the sufferings incident to human life; for wherever any portion of the earth is occupied by man, he will be found liable to accident, disease, and death. Whatever imperfection may show itself in the preceding details, it will be acknowledged that the subjects are important; and should the manner of treating them only prove suggestive, something will have been gained. It is true that there is nothing novel in the subjects, singly considered or associated; but a thing often looked at, may be so turned, or the position of the spectator so altered, that a new view may be gained of it—a fresh and more lively impression felt than had previously been experienced. We may have long been familiar with a district of country—have often passed and repassed its turnpike roads, its bye-roads, and foot-paths, and have fancied ourselves well acquainted with all the surrounding beauties—let, however, but a new and winding road be opened, how near soever to those previously existing, and the whole scene will become changed to those who travel through it; and by thought and observation, the good and wise may find materials of deep interest and rich instruction, which never occurred to the humble labourers who opened the new facilities of observation. We take but little credit to ourselves for deep research into the wide range of knowledge demanded to fulfil well the responsibility of the healing art; but we have warm sympathy with those men of powerful mind and untiring zeal who devote their energies to this most important field of human labour, and we may have suggested something in our allied topics that may render their labours more agreeable, and their rewards more rich and durable. We

may have suggested something to the community which may impress them more favourably with respect to a most deserving class of men. Where, we ask, will be found men who have to labour so long and so hard to lay first a solid foundation, and then to erect a superstructure of very varied knowledge, which must be raised, and to which ceaseless additions must be made, to constitute the thoroughly efficient medical practitioner? The community will, we hope, perceive how medical vigilance and labour are directed to the promotion or maintenance of the sound constitution in mind and body from infancy to youth, and from youth to manhood; how disinterestedly the best consideration is applied to the means of preventing disease as well as of curing it; and they will, we trust, render honour to whom honour is so justly due. We cannot but entertain the hope, too, that those few of the public who may honour this little book with a perusal, will be led to see that their own high interests are concerned in their discouragement of visionary systems,—the knowledge lightly gained and based on shallow foundations, little adapted to call the human mind into expanded thought or vigorous action, but tending to weaken the barriers for the protection of health, and to render less efficient the means for the removal of disease. Some may impute it to us that our language has been severe in condemnation of exhibitions they may have thought curious and amusing, but, as of aeronautic expeditions, no good having come of them, but much mischief, we can only say, with all calmness and seriousness, that so strong are our convictions on the subject, that could we have employed words of tenfold causticity, with the hope of greater influence in destroying practices so pernicious, we could not have withheld them.

By some, whose official position we honour and reverence, it may be imputed to us that by the prominence given to religion we have presumed to invade their province, and that in doing so have rendered ourselves chargeable with the empiricism we have, in another department, condemned and endeavoured to counteract. There is, however, this difference in the two cases; medical empiricism would thrust itself into the place of time honoured, growingly useful, humanely administered usages; whilst our advocacy of religion invariably aims to establish the higher claims of the specially appointed means of religious instruction—the holy Scriptures, the

sanctuary, the living voice, the written treatise of the holy and devout minister of Christ, and the observance of the Sabbath.

We have only now to append a few observations on a subject which, though not pertaining to this chapter, or to any other very precisely, yet has on several occasions forced itself upon us as we proceeded through our successive topics. The subject is Life Insurance, and is indirectly associated with our previous themes, inasmuch as those who estimate the value of life have to take into consideration the temperament, the habitual state of the mind and the moral feelings, as well as the general physical condition; and those who prudentially avail themselves of this method of providing for a future and momentous emergency, ensure to themselves, so far, a state of mind favourable to their happiness in health, their tranquillity in sickness, and their restoration from it; and friendly, so far as temporal things are concerned, to their composure in death.

CHAPTER VII.

THE PRECEDING SUBJECTS BRIEFLY APPLIED TO DURATION
OF LIFE AND LIFE INSURANCE.

It will have been evident that the subjects discussed in the preceding pages, in their physical relations, have an important bearing on the duration of life, as well as on health and disease; and having for several years been professionally connected with important and valuable Associations for the Insurance of Life, it was impossible that the question how this and that bear on the issue of life, should not often arise as our main subjects passed under review. As however, this question, to receive a full answer, would lead to extended detail and discussion, and as it is only incidentally connected with our greater object, nothing more will be aimed at than the gathering up of a few fragments of thought and observation in reference to it.

The question as to the value of life during infancy has rarely to be considered, so that the earliest years of life, with all their uncertainties, will be passed over without remark; but when the infant has advanced a stage and become a child, and the child has advanced a stage and become a youth, the inquiry will often arise, and be one embracing great interests. Onward from these starting points, until by reason of age calculations as to the continuance of life are seldom desired or needed, the inquiry retains its full importance.

All investigations relating to the value of life for the purpose of Life Insurance, involve great responsibility, and great difficulty. As a general rule, statistical tables are the surest guide as to persons really in health, but candidates for insurance have to be individualized, and each case must be judged of by itself. In the discharge of medical duty, when advice is sought on actual disease, assistance is derived from the statement of the patient, the history being made as perspicuous as possible; and the existing indications are usually

described with the utmost vividness, whilst much additional information is derived from the friends or attendants ; so that, however intricate the case may be, the practitioner has much aid rendered him in his attempt to gain a correct knowledge of the disease. On the contrary, the candidate for life-insurance usually considers himself in perfect health, or if he cannot assert this, he makes his ailments as light as possible. It is true that he brings with him, or supplies documentary evidence as to his previous and present state of health ; yet that evidence, although honestly rendered, is commonly founded on the knowledge of illness passed through, without its being accurately known what the sequel may have been, provided it has not sensibly affected the comfort of the individual ; or on the general knowledge the referee has of the candidate, who may never have had occasion to subject himself to medical treatment ; so that, useful as it may be to obtain the information thus afforded, it does not in the smallest degree exonerate from the necessity of careful examination into all the circumstances that, earlier or later, may tend to shorten the duration of life.

There is not only inquiry to be made as to disease actually existing, but as to tendencies to disease, whether hereditary or acquired ; and this includes the probable existence of germs whose period of incubation may not yet be completed, or which may not vivify unless some new excitement is applied. This quickening of the germ into life and activity, may arise from a new pursuit, or new residence less friendly to health than those which preceded ; or from increased anxiety, or a severe cold, or other disease ; or from a more free or an unsuited mode of life, or any cause disturbing the mind or moral feelings, or deranging the general health, although it may be only for a short time. Every medical Officer, and every Director of an Insurance Company, will have felt, at times, considerable difficulty, amidst these perplexities, in arriving at a satisfactory decision ; and each has his peculiar method of conducting the investigation. To us it has appeared that multitudinous questions only encumber the search into these secret affections and tendencies, and needlessly agitate the already excited feelings of the applicant ; a keen and experienced eye, and a few well-directed questions will, we think, be usually found the most successful means of discovering and eliciting as much as can be ascertained, of the

candidate's eligibility. We acknowledge our sense of incompetence to throw much light, if any, on this difficult topic; and we disavow, as we have stated at the commencement, anything beyond a very brief statement of a few thoughts arising out of subjects previously treated.

That some lives are preferable to others must be apparent, from a consideration of temperaments. The phlegmatic or lymphatic temperament, it has been shown, prevails in childhood. Boys in general grow out of this state, and acquire the characteristics of other temperaments. Females usually retain it, and it is admirably adapted to their more quiet mode of life, and to the preservation of those delicate qualities which contribute to render them so interesting. It is admirably adapted to the habits of female life in this country, and does not imply a peculiarity which is uncongenial with the duration of life. This resemblance of males and females in their infancy and childhood, and the differences which afterwards exist, are among the wise appointments of the Almighty. When a woman pursues callings that require labour and exposure, or when she assumes from choice the occupations of men, her interesting feminine qualities gradually wear off. In the transition from one state to the other—from a natural to an unnatural one—from congenial employments to those which are not so—many suffer much, and life is not unfrequently lost from affection of some vital organ thereby induced. Those women who were strong enough to brave the change, often present the appearance of extraordinary hardihood and stability; but if inquiry is made, it will usually lead to the discovery that the woman is not nearly so old or so strong as she appears. The fact is, that the change is more in appearance than in reality, and the labours, and the exposure she is undergoing, are telling on the powers of life; and should acute or organic disease not arise to interrupt the progress, a state of premature old age is creeping on.

Women, circumstanced as we have described, are rarely presented as persons the value of whose life has to be estimated; but we are able in some degree to apply their history to that of the other sex in a different position of life. Where it has happened that a man has retained the phlegmatic temperament, he cannot be considered well adapted for the wear and tear of severe life. Bodily labour, with exposure to

all vicissitudes of atmosphere, requiring a vigorous constitution, and full energy of vital function, would subject the individual, whose constitution was feeble and effeminate, to disturbances incompatible with health. If it fortunately happened that disease did not occur, the probability is, that (labours and exposures continuing,) old age and decrepitude will come on much earlier than in those constitutions adapted to manly life. There is another form under which infirmity presents itself in connexion with this temperament in men; the subjects of it are very apt to become slow, indolent, and complaining; and these are conditions very unfavourable for the maintenance of healthy organic functions. The disordered state of the vital organs in this temperament may not express itself by very prominent symptoms; but if overlooked or unremedied, it may, as certainly, as quietly, be passing from disorder into actual disease, and death be hastened. Where, in after-life, the man of this constitution can live in easy circumstances, no serious mischief having previously developed itself, a good old age may be attained.

We may be allowed to repeat here what has been remarked when writing on the temperaments, that in judging of health and strength there is nothing in which unprofessional persons err more than in relation to individuals of a lymphatic constitution. If a man appear in what is called "good case," he is regarded as a strong and healthy man, whereas his apparent robustness may consist of nothing but a deposition of fat, usually, when considerable, an indication of defective energy. A wiry man, without a particle of fat in the crevices of his muscles, may be a far better life.

A person in whom the melancholic temperament is strongly marked cannot be estimated at the full value of human life, and this fact may suggest to those who have this unhappy tendency, an additional motive to strive early and perseveringly against it. In some cases there is already associated with this temperament a condition of the organs of the body incompatible with the full enjoyment of health; but, apart from existing disease, the anti-social habits of these individuals deprive them of those happy excitements, and those diversions of thought, which the domestic and friendly circle so abundantly provide, and which are so well adapted to rub off the effects of the cares and anxieties of business-life, and the personal cares of which the habitually melancholic are much

disposed to allow an accumulation. Where the tendency to depression is only occasional, with long intervals of exemption, little importance will attach to it in the estimation of life; and although persons of this cast declare themselves more troubled than the rest of mankind, we are not to estimate their feelings by their expressions, for some of them manifest obtuseness and unconcern about everything except what is personal to themselves.

Where from hereditary tendency, or any peculiarity of physical constitution, there have in early life been head-affections, especially if manifested in fits or convulsions, strict investigation will be requisite as to any remaining predisposition to similar or analogous forms of disease. The predisposition existing, and showing itself in high nervous excitability, should the mind and emotions be over-worked or much harassed, it may be likely to endanger the recurrence of some formidable head-affection.

The same remarks are applicable to a scrofulous constitution. It may have shown itself in various glandular affections, or in diseases of bone, leaving perhaps a deformity of the spine and chest which, by narrowing the cavities of the chest, interferes with respiration, and with the action of the heart. The special disease may have entirely ceased, and yet there is usually left physical weakness, and nervous excitability. This state is very readily and powerfully acted on by atmospheric changes, or by causes which harass the mind and the moral feelings; and these, or any other exhausting circumstances, often tend to revive the scrofulous disposition, not, it is likely, showing itself in the parts previously affected, but now as genuine consumption. Besides, when other diseases occur, as fever or inflammations, they are not endured so well as in more vigorous constitutions; so that although persons once scrofulous may seem to have quite outlived their infirmity, and to have attained to a good share of health, yet it will be expedient, in estimating the value of life, to survey every nook and corner where a vestige may be left, and if suspected, to consider whether there is anything in habits, business, or residence, likely to rouse it into activity. With respect to many who in early life were afflicted with this constitutional affection, we can, however, state that the taint and tendency are entirely lost.

There is another class of persons whose tendencies rather

depreciate their lives, although, as the health may not yet have suffered, neither the candidate nor his referees may allude to them. Reference is here made to the excessively nervous and anxious, who may be found under modifications of the sanguine and choleric temperaments, as well as under others. Persons of this class may be capable of great exertion of mind and body, but when things do not run pretty uniformly smooth, their infirmity evinces itself. A rise or ebb in the tide of business, raises or depresses them to an injurious degree. Bills becoming due with the least uncertainty of their being provided for, are viewed with inordinate anxiety. A ruffle in the market, with doubtfulness how the scale will turn, is watched with painful solicitude; and the same susceptibility is carried into domestic life. These are states of mind and moral feeling that distress the head and nervous system, disturb the action of the heart, and the functions of the liver, impair the appetite and the digestive functions, and necessarily add to the wear and tear of life. As in all other classes of causes which impair life, the degree of intensity will have to be considered in relation to the frame on which it has to act. In some persons, although the disposition makes them unhappy in business, such is the integrity of their vital organs that anxiety and vexation do not affect health, and consequently not life; in others, where the health may occasionally suffer, there are the means and the disposition to seek early relief, so that the inconvenience soon passes away, and the constitution remains unimpaired: but in a third description of the over-anxious, the anxiety induces severe derangements in health, with night-watchfulness or dreamy and unrefreshing sleep; from inconsiderateness or parsimony, relief is not sought, or, the cause continuing, is not obtainable; or should relief be obtained, and duties resumed, without security against the revival of the intense solicitude, the care is corroding, and life cannot be estimated at the highest value. These differences illustrate the necessity of allowing every case to speak for itself; general principles are admissible, but every case having its peculiar modifications, what is specific must be considered as well as what is generic.

Mental influence, in another but somewhat analogous form will call for some consideration. A person whose affairs are very intricate, or from speculations very hazardous, or are embarrassed, cannot be considered in the most favourable

position for the duration of life. One whose occupation involves the conjoined agency of long-continued bodily labour with intensity of thought, is not in circumstances the most likely to insure great length of days; but in estimating the quantity of work to be done by mind or body, or both, the calculation must not be worked abstractedly, but in relation to the constitution of the individual, for what is distressing toil to one is play to another.

Precocity of intellect, and extraordinary aptitude for mental working or acquirement, are distinctions which, in relation to the duration of life, are not to be envied. In general, unusual quickness of mind manifested by a child, (a state much admired, but to be rejoiced in with fear,) does not sustain itself in youth; although there are examples to the contrary. We do not here allude to those instances of large acquirements made by persevering industry, but to those in which the material of mind appears so impressible and so tenacious, that the favourite objects have only to be placed before it as the prepared plate for a daguerreotype likeness, and the image is received and held; and the working faculties have such celerity of action, that results of great precision are obtained with inconceivable speed. This extraordinary power manifests itself sometimes in the acquisition of languages, sometimes in mathematical operations, or it may be in the acquisition of knowledge of other kinds; but as it begins in an unusual, if not unnatural, state of the sentient organ, the brain, so if the working is indulged in prolonged exercises, it unquestionably tends to impair the brain, and induce serious disease. The following case will illustrate our meaning.

It is that of a gentleman who had entered on life as a Unitarian minister, but who having little talent as a preacher, and the good sense to discover it, had for many years withdrawn himself from public duties. He was of quiet habits, and neither excitable in himself, nor mixed up with exciting topics; he had remarkable facility in the acquisition of languages, great retentiveness of memory, and aptness in mathematics. He had been for several years devoted to private teaching, and being a bachelor was in easy circumstances. He had arrived at the age of thirty-six, and when attempting to explain to one of his pupils a problem in Euclid, with which he had been perfectly familiar, he had lost the power of explaining it. He had no other sign of brain-

disease. The father of this pupil was an eminent city physician ; the son mentioned to his father the occurrence in his tutor, and as he did not appear at the expected times within the week, the good doctor went, as a friend, to look after him. He found him with giddiness and confusion of head, and other clear signs of brain-disease. The most judicious means were employed, but apoplexy came on, and at the end of a fortnight from the first intimation of something wrong, this distinguished scholar expired. When we were following his remains to the grave, a learned septuagenarian was asked if the deceased were not an extraordinary man. His reply was, "You will give me credit for some knowledge of classics and mathematics, having taught them for more than half a century, but my knowledge was nothing to his ; there was not a portion of classical literature with which he did not appear perfectly familiar ; and he was well acquainted with several oriental languages ; he had only to read a page three times over and he could then well retain it ; his knowledge of mathematics was wide and accurate, and he had considerable insight into other sciences."

Apart from these extraordinary powers of mind, and their influence on the brain, this gentleman's life would have seemed to possess all possible advantages. He resided in a suburban village, had pleasant society, lived regularly, and was not subject to any outbreaks of passion. Had he cultivated his great endowments more cautiously, and in conjunction with them, followed some decidedly relieving pursuits, the tendency to brain-disease might have been counteracted. We are quite aware that a solitary instance has not much weight, but it would be easy to add many similar cases.

To those who have read the preceding chapters, it will be obvious that a man who indulges in violent outbreaks of passion, or by whom any of the malevolent emotions are so indulged as to give them a preponderance in constituting his character, his life is not so good as that of a man of less vehemence, and in whom the benevolent emotions prevail. It is difficult to obtain satisfactory answers from candidates or referees on these points ; without intending to withhold due information, they are not communicative, because they do not consider temper and disposition as affecting life ; but the countenance, observed in a clear light, with such confessions as may be made, will usually reveal to the examiner the true case.

To those who are contemplating an insurance on their lives, these precautionary inquiries, and others, made on behalf of the company, need not act as a discouragement. On the contrary, we think they tend to show that there are causes affecting the durability of life which have not been generally known or suspected by the community; and the knowledge of additional sources of insecurity ought to actuate those who have not already made provision against the incertitude of life, to do so promptly. The details given in this volume show that we are surrounded with sources of danger, and the head of a family may clearly perceive how speedily he may sink into broken health, and become inadmissible for insurance; or how very unexpectedly he may die!

It may be said that the hazard of rejection, especially when they may have supposed there was no ground for it, would deter timid persons from subjecting themselves to the possibility of such a disappointment; and if not rejected, the addition of years to compensate for some acknowledged or detected infirmity, may give the painful impression, perhaps, never before realized, that there is something in the constitution portending danger.

The Directors of no respectable office will ever reject without a deliberate conviction of its necessity. They have a responsibility to those who appointed them to do all the business they can with due circumspection, and therefore they cannot but welcome candidates, and cherish towards them every kind and responsible feeling. They never will inflict the pain of rejection, or addition, if they can justly avoid it. But it may be fairly asked whether the rejected person, or the person required to pay something additional, has not gained information likely to be of great value to him. He may not previously have suspected anything wrong as to health or constitution, and in his ignorance might be pursuing a course likely to prove extremely pernicious. He is premonished of danger by judges the most disinterested; and by the care he is led to adopt, he may either avert the danger, or if he do not succeed in averting it, he may have the satisfaction, that he was led to adopt such precautionary measures as his condition required.

But sometimes the rejection or addition takes place, not because there is lurking disease, or a probable tendency to it, but because of habits and practices which threaten to

impair or undermine what may be an excellent constitution. The person who is rejected or fined on this ground, gets a deliberate and unprejudiced opinion, that he pursues a course of life tending to make him the subject of disease, and to shorten his days. He ought to weigh the decision on his case with great seriousness; and even if through obstinate adherence to vicious habits, he will not alter his course, he ought to remember with gratitude those who had given him such unequivocal warning.

In conclusion, we cannot but repeat our admission that these remarks on the duration of life, and on Life Insurance, do not quite naturally flow from the subjects of the preceding pages, but they are not at variance. Our great object, all along, has been to indicate, not the treatment of disease, but its prevention, as well as to point out that discipline of the mind and heart, which will most conduce to the maintenance of health, and security of happiness; and we believe it to be an unquestionable fact, that no wise and thoughtful person, having a family dependent on him, who has not made some provision for their welfare in case of his decease, can have his mind tranquil, and his heart at ease. He subjects himself to a load of care, and exposes himself to various disorders which care produces or increases; and if he cannot relieve himself of this great evil, by the surplus accumulations from his profession or business, he ought to do it in some form of Life Insurance, even though it may demand a present sacrifice. Many persons appear to think that a Life Insurance is merely for the benefit of their survivors, and that they may be left to providence, because God has been pleased to say he will be the husband of the widow, and the father of the fatherless. If it is to be regarded only in the light of providing for survivors, surely they ought not to be left without such appropriate provision as a man can make for their comfort, for who has a right to expect that the care and benevolence of God, will compensate for wilful neglect of a duty so clear as that in question? The duty inculcated by the God of providence, is that parents are to lay up for their children; "But if any provide not for his own," says the inspired apostle, "and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But we insist that a wife and children, though they may outlive the husband and father, are still representatives of himself,

and he ought to feel that his own happiness during life, is involved in the hope of surviving his own death in the grateful and affectionate remembrances of his wife and offspring. Even to a mind and heart not actuated to this provision by the most generous motives, the duty is forcibly supported by self-interest. During health this may not be fully realized, but when disease invades, and any apprehension of death arises, bringing with it some additional tenderness of emotion towards those who are anxiously watching around the sick man's bed, the recollection that there is some provision made for them, administers greatly to his peace, and proportionately to his prospect of recovery; and where that is not possible, conduces to his solace, as he bids a final adieu to his endeared and affectionate relations, and his spirit departs into eternity.

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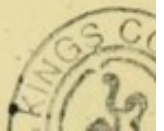


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