

A dissertation on the influence of the passions upon disorders of the body / by William Falconer, M.D. F.R.S. and corresponding member of the Medical Society of London. Being the essay to which the Fothergillian medal was adjudged.

Contributors

Falconer, William, 1744-1824.
Fittler, James, 1758-1835.
Daniel Gardner, 1750-1805.
Annesley, A.
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183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
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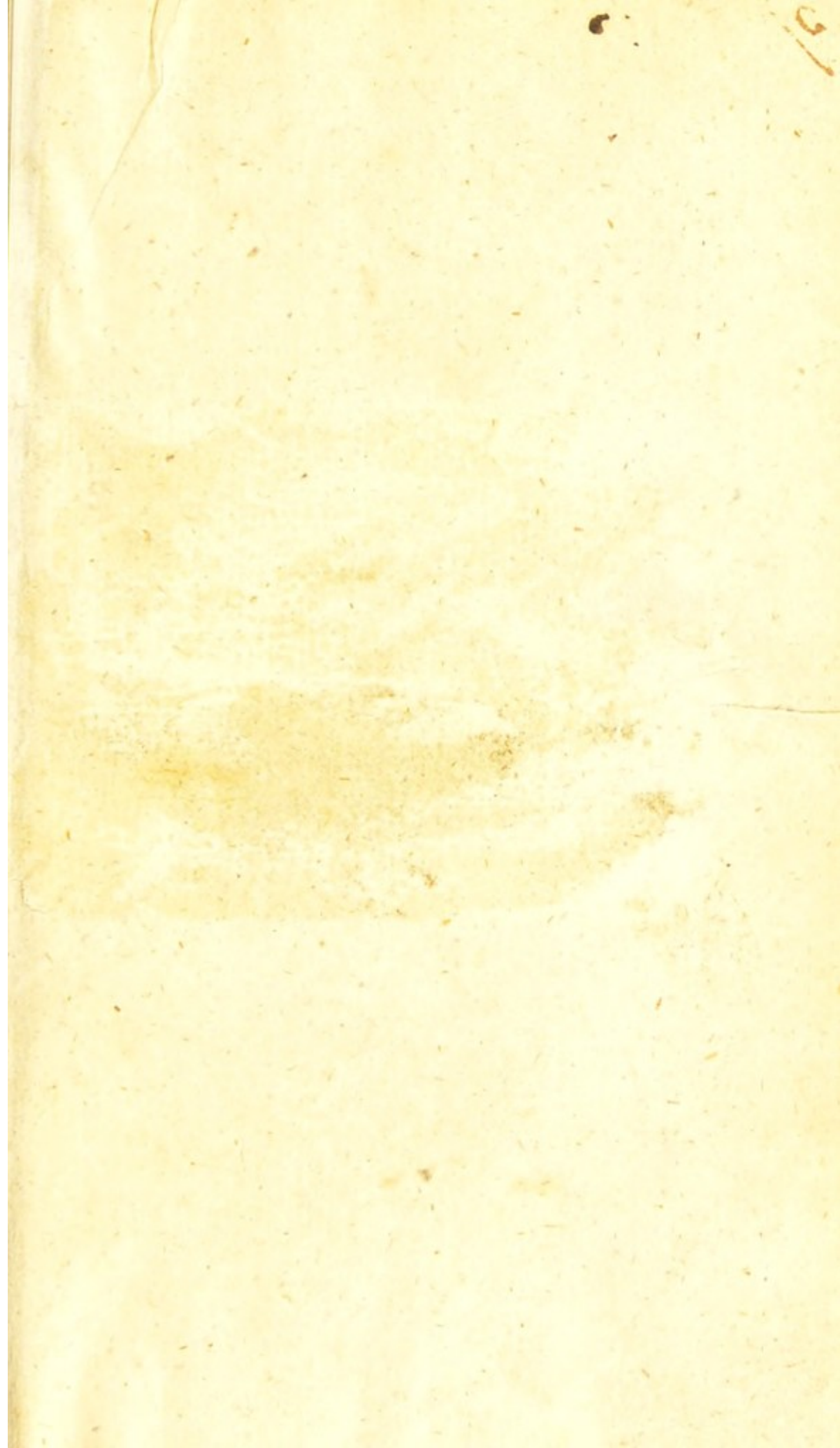


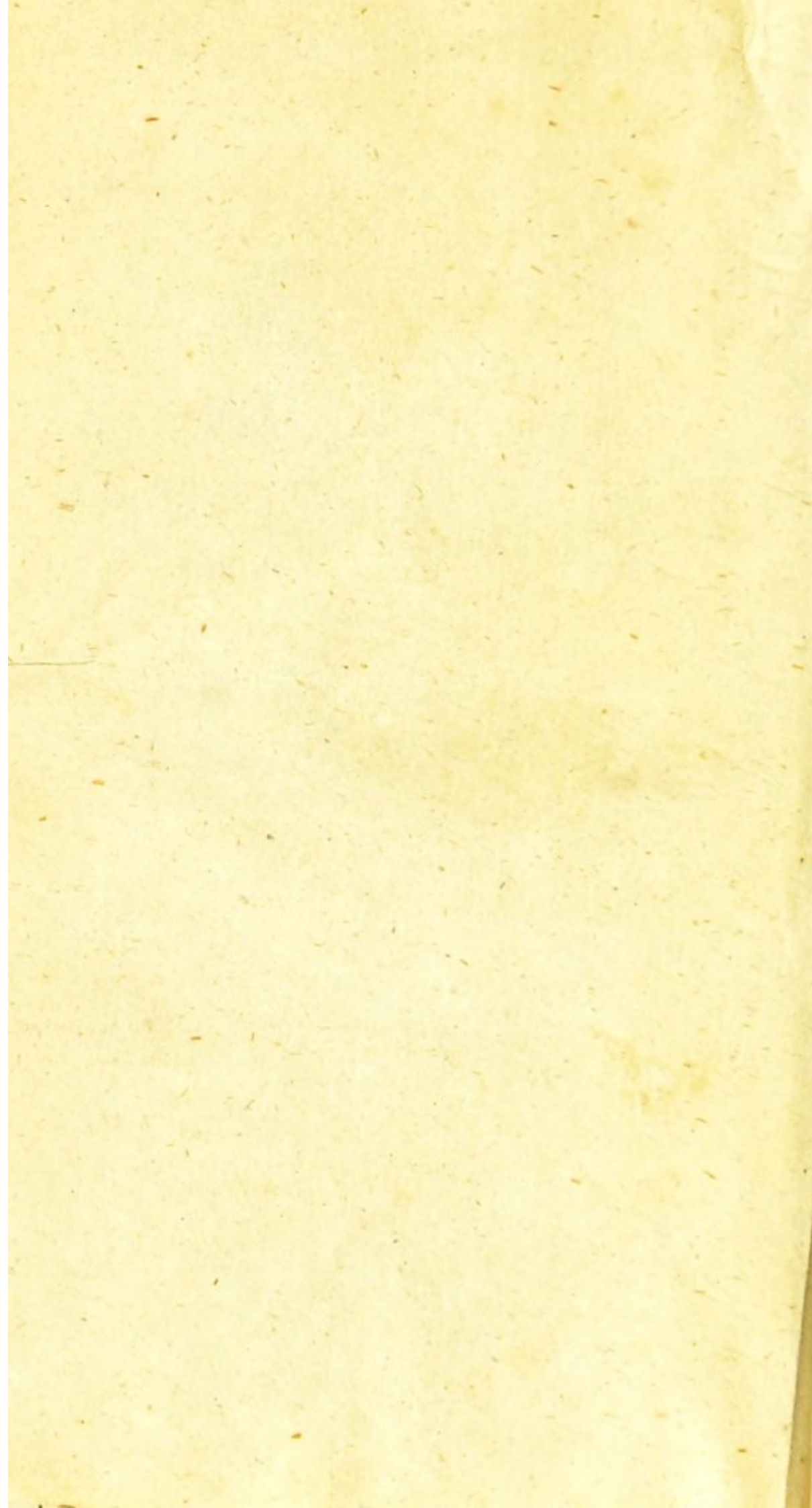
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William Falconer M.D. F.R.S.

A
DISSERTATION
ON THE INFLUENCE OF THE
PASSIONS
UPON
DISORDERS OF THE BODY.

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

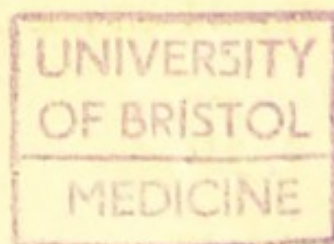
BEING
The ESSAY to which the FOTHERGILLIAN
MEDAL was adjudged.

THE SECOND EDITION.

L O N D O N:
PRINTED FOR C. DILLY, POULTRY.

1791.





P R E F A C E.

MY friend Doctor Falconer, less sensible of his own merits than the learned are of them, and unaspiring to that fame which public opinion has inscribed to his character, modestly deemed the following essay unworthy of appearing in print; but, at the request of the Medical Society of London, he gave assent to its publication, and the manuscript, with the Society's permission, to my sole disposal.

Public approbation of this performance, soon rendered a second edition necessary. By my
importu-

importunities, I procured a drawing of my valuable friend, an engraving from which, is prefixed to this edition.

In the absence of one whom we have long esteemed, with what pleasure do we possess and contemplate his likeness! I have indeed been censured for thus introducing the portraits of living characters; as if a mind, elevated above the common rank, which once inspired, a FRANKLIN, a CLEGHORN, and a CUMING, and a FALCONER now possesses, could be biassed by such an humble tribute of affection, or be influenced by a niggardly coldness to deny to admiring friends, all those innocent and grateful sensations, which result from a source, that at the same time deprives no individual of any possible enjoyment.

JOHN COAKLEY LETTSOM.

LONDON,
January 1, 1791.

INTRODUCTION.

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

“ TO the MEDICAL SOCIETY of LONDON.

“ GENTLEMEN,

“ TO preserve the memory of illustrious
“ characters by some permanent memorial, is not only grateful to the friends
“ of the deceased, but excites in the living
“ that commendable emulation, which leads

A

“ to

“ to great and virtuous actions. Such were
 “ those which will render dear to distant pos-
 “ terity the name of DR. JOHN FOTHER-
 “ GILL; in memory of whom I have or-
 “ dered a medal to be struck, under the pa-
 “ tronage and at the disposal of the Medical
 “ Society of London. It will be in gold, of
 “ ten guineas value, to be called the FO-
 “ THERGILLIAN MEDAL, and be given
 “ annually, on the 8th day of March, to
 “ the author of the best Essay upon a prize
 “ question, proposed by the Society, on a
 “ subject of Medicine or Natural History.

“ The manner of proposing the annual
 “ question, and of determining upon the
 “ merits of the memoirs of the candidates,
 “ I refer to the determination of the Soci-
 “ ety; being persuaded, from the unanimity
 “ of their meetings, and the learning and
 “ judgment of their members, that their de-
 “ cisions will be calculated to promote me-
 “ dical science in particular, and physics in
 “ general, which are my motives for re-
 “ questing

“ questing their patronage of the FOTHER-
“ GILLIAN MEDAL.

“ JOHN COAKLEY LETTSOM.”

London.

May 25, 1784.

“ MEDICAL SOCIETY of LONDON.

June 4th, 1784.

“ SIR,

“ AT a special meeting of the Medical
“ Society, convened for the purpose of ta-
“ king into consideration your very liberal
“ proposal of the FOTHERGILLIAN MEDAL,
“ to be disposed of annually, at the option,
“ and under the patronage of this Society :

“ I am ordered to inform you, that the
“ same has been considered accordingly, and
“ met that warm reception and approbation

“ such a distinguished favour was so well en-
 “ titled to :

“ And that this Society, being highly sen-
 “ sible how much you had thereby contri-
 “ buted to its advantage and reputation, or-
 “ der me to present you with the thanks
 “ which were unanimously voted to you at
 “ this meeting.

“ By order of the Society,

“ WM. WOODVILE,”

(one of the Secretaries.)

“ *To J. C. Lettsom, M. D. &c.*”

“ REGULATIONS *respecting the* MEDAL.

1. THAT the Medal be given annually to
 “ the author of the best Dissertation, on a
 “ subject proposed by the Society, for which
 “ the

“ the learned of all countries shall be invited
“ as candidates.

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

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

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

5. “ There shall be a Committee appoint-
“ ed by the Society, for the purpose of ad-
“ judging this Medal, consisting of the Coun-
“ cil ; to whom shall be joined such other
“ Members as the Society shall think proper ;
“ and their sentence shall be final.

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

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

8. “ All the Dissertations, the successful
 “ one excepted, shall be returned, if desired,
 “ with the packets unopened which contain
 “ the names of the authors.”

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

On the 6th day of June, 1787, the day
 appointed

appointed for declaring at a publick meeting of the Society, the adjudication of the Medal, and for the presenting it to the successful candidate; Dr. *Falconer*, who happened fortunately to be in London, attended, when the following *Address* was delivered by Dr. *Lettson*.

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

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

“ of the sick, in the first onset of their ma-
 “ ladies, when the uncertainty of symptoms
 “ must exercise sagacity, and experience re-
 “ sult from practice.

“ *Surgery*, which implies manual opera-
 “ tion, and the treatment of diseases by out-
 “ ward applications, is now cultivated on a
 “ more extensive scale, which unites the
 “ operative art, with an enlarged chirurgical
 “ pathology.

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

“ To promote therefore the healing art in
 “ the most ample manner, this society is con-
 “ stituted of Physicians, Surgeons, and Apo-
 “ thecaries, who first united in the year 1773,
 “ under the title of the MEDICAL SOCIETY
 “ of LONDON, and their publications evince
 “ that

“ that it hath not been instituted in vain :
 “ and in order to bring to light, talents which
 “ would otherwise lie dormant, and useless to
 “ the community, the Society have resolved
 “ to give a *Silver Medal* annually to the au-
 “ thor of the best memoir that shall be com-
 “ municated within the year.

“ Further to promote these institutions,
 “ they engaged to give annually a *Gold Medal*,
 “ of the value of ten guineas, distinguished by
 “ the title of the *Fothergillian Medal*, in me-
 “ mory of the late illustrious *Dr. John Fother-*
 “ *gill*. to the author of the best dissertation on
 “ a subject proposed by the Society ; and
 “ the following question was agreed upon ac-
 “ cording to the established regulations, as the
 “ subject of the first *Prize Medal*.

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

“ Of the answers, which this gave rise to,
 “ the medal was adjudged to the author of
 “ the

“ the differtation, distinguished by this in-
 “ scription :

Εοικε δε τα της ψυχης παθη παντα ειναι μετα σωματος.

“ Man, organized as he is by his nature,
 “ with fenfitive powers, and improved and
 “ refined by experience and civilization, is
 “ momentarily influenced by impreffions of
 “ mind, which impel to action, in propor-
 “ tion to the force of impulse, and irritability
 “ of his system.

“ Of the influence of the human paffions,
 “ and affections, no man of feeling is igno-
 “ rant ; these mix in every action of life,
 “ and determine our enjoyments in every fla-
 “ tion we occupy, with an evidence fo pro-
 “ minent to obfervation, as to depict in expref-
 “ fion of feature the emotions of heart and
 “ intellect.

“ Every praftitioner, therefore, who ftudies
 “ the honour of his profeflion, and the hap-
 “ pinefs

“ pines of his patients, should sedulously
 “ endeavour to cultivate an acquaintance with
 “ the anatomy of the mind, as well as that of
 “ the body. The first, arduous as it is, is so
 “ connected with the rational and metaphysi-
 “ cal nature of man, and all his moral actions,
 “ as to add to investigation, the knowledge
 “ most highly estimated by sages, *the knowledge*
 “ *of ourselves.*

“ I had once proposed to myself the task of
 “ attempting to trace, and describe the passions
 “ of the mind in health, and their influence
 “ in inducing disease: to prosecute this, I
 “ had consulted authors of antiquity, both
 “ sacred and profane: but the materials grew
 “ so voluminous, that I found it impracti-
 “ cable to condense them within the compass
 “ of your leisure to attend, and of my time
 “ to arrange, I have, therefore, drawn my
 “ materials from one source alone, the most
 “ ancient and instructive historical volume in
 “ the world; in which such an interesting
 “ view of the passions is exhibited, as would
 “ alone

“ alone enable sagacity to develop their source,
 “ their varied progress, and wonderful influ-
 “ ence. Their powers indeed operate almost
 “ at the moment of human existence. *Shame*
 “ that penitent passion of conscious guilt,
 “ follows the awful interrogation of the first
 “ man ; *Adam, where art thou ? Diffimulation,*
 “ a passion unworthy of a liberal mind, the
 “ result of *fear* combined with *guilt*, is im-
 “ mediately prominent in the assumed ex-
 “ culpation. “ *She gave me of the tree, and I*
 “ *did eat.*” The sacred historian, who lived
 “ to the age of 110 years, had been dead five
 “ years before the foundation of Troy was
 “ laid by Scamander, and consequently many
 “ centuries before Homer painted the ire of
 “ Achilles, portrays the dreadful impetuosity
 “ of *Anger* in the first-born human Being,
 “ who affords an example of wrath of the
 “ most implacable nature ——— the religious
 “ wrath of one brother, persecuting another
 “ unto murder ! preceded by all the groveling
 “ suspicions of superior merit, expressed in a
 “ sullen, or “ *a fallen countenance ;*” “ and
 “ avenged

“ avenged by supreme justice, in an appeal to
 “ the heart, that almost chills the blood——
 “ *What hast thou done? The voice of thy bro-*
 “ *ther’s blood crieth unto me from the ground.**

“ In the under-plot of sinister passions, we
 “ see in a wife and a parent, the influence of
 “ *prejudice, insinuation, and treachery*; still
 “ further degenerating into *avarice* in the cha-
 “ racter of one son, and pathetically con-
 “ trasted, in the *generosity* of an injured bro-
 “ ther, after the emotions of *anger* had sub-
 “ sided; who *ran to meet him, and embraced*
 “ *him, and fell on his neck, and kissed him, and*
 “ *they wept.** The picture indeed for strength
 “ of colouring, for the chaste union of strong
 “ and tender passions, is not, perhaps, ex-
 “ ceeded by any thing ever recorded. Its
 “ force and impression are not inferior to that
 “ exhibited by the Hebrews in the court of
 “ Pharaoh; or to the animated friendship of
 “ the empassioned Greek, for his Patroclus.

“ I have

*Gen xxiii. 4.

“ I have already intimated that I had origi-
 “ nally designed to have followed the ancients,
 “ in their delineation of the human passions;
 “ and gradually to have descended to more
 “ recent writers; few subjects can appear of
 “ greater importance, in the history of the
 “ medical profession, when it is considered
 “ that at least, half of the diseases, to which
 “ we are prone, originate from the influence
 “ of the passions on the human system. It
 “ was not designed to introduce the history of
 “ diseases, or of the passions which mitigate or
 “ cure them—This is the object of the prize
 “ dissertation.

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

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

“ In the opposite and sedative passion of
 “ *Grief*, that oppressive load of the heart, the
 “ circulation of the fluids is languid, the solids
 “ are relaxed, the appetite and digestion are
 “ weakened; the bowels are flatulent; the
 “ cheeks grow pale and wan; the eyes lose
 “ their brilliancy; flow deep sighs are raised;
 “ the strength is exhausted; the secretions
 “ and excretions are irregular; hysteria,
 “ hypochondriasis, dropsy, tabes, or fatal ma-
 “ rasms ensue. But grief in excess has imi-
 “ tated the violent efforts of anger, and ter-
 minated

minated in phrenitis, apoplexy; mania, or suicide.

“ *Love*, the most universal and grateful
 “ passion of human nature, which, in general,
 “ neither assumes the violence of *anger*, nor
 “ sinks into the depression of *grief*, may be
 “ considered as a temperate passion; but in
 “ its vicissitudes and extremes, acquires the
 “ impetuosity of the first, or the despondency
 “ of the latter, like the fury of Potiphar’s
 “ wife against Joseph, or the insinuating soli-
 “ citude of Ruth towards Boaz. In *Love*, in
 “ propitious *Love*, the heart beats with joy;
 “ vivacity cheers the countenance, the eye is
 “ brilliant, society is courted, language is ani-
 “ mated, and vigour augmented. But when
 “ this passion has taken deep possession of the
 “ heart and soul, with a dubious or adverse
 “ return, it is expressed by deep involuntary
 “ sighs; every incident that excites emotion,
 “ especially the tender emotions of sympathy,
 “ make the heart palpitate, and suffuses the
 “ face with faint blushes; the voice is low,
 “ languid,

“ languid, slow or faltering; the eyes are
 “ downcast or pensive; and the breast heaves
 “ and falls, like the motion of gently dis-
 “ turbed waters. Solitude, shades and even-
 “ ing walks are frequented; objects of pity
 “ are cherished, and all the effusions of senti-
 “ ment are tender, sedate, and sympathetic.
 “ The face at length becomes pale and wan,
 “ the eyes sink, the appetite for food is obli-
 “ terated, frightful dreams invade the tedious
 “ night. Melancholy, despair, and mania, ter-
 “ minate the heart-felt conflict.

“ If man be thus subject to the influence of
 “ the passions in health, how great must be
 “ their effects when vigour of health no
 “ longer sustains his frame! Wisely there-
 “ fore did this society propose a prize ques-
 “ tion, so consonant to our imbecillities, so in-
 “ teresting to our nature, and so applicable to
 “ the virtues of the physician, from whom our
 “ medal is denominated. Humanized as the
 “ medical character naturally becomes, by
 “ impressions of sympathy with human woe,

C

“ did

“ did any individual ever exhibit such an in-
 “ teresting combination of tenderness and
 “ dignity as united in him whom we now
 “ commemorate !

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

“ In ancient schools of philosophy, we are
 “ told, that *man is not born for himself* ; but
 “ where is the disciple whose actions corres-
 “ pond with the sentiment ? With an ampli-
 “ tude of professional employment, that bare-
 “ ly allowed our deceased friend the necessary
 “ refreshments of life, he acquired the reward
 “ of a princely income ; but let it be remem-
 “ bered

“bered as a trait of his character, that he
 “died—not rich—Why? Because he realized
 “the abstract refinement of philosophers—
 “*He was born, NOT for himself; and he lived,*
 “*BUT for others.*

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

“There is a personage in these kingdoms,
 “who has acquired, not less universally, the
 “affections of the people for his many vir-
 “tues, than their respect for his supreme
 “rank, to whom the first gold medal has been
 “presented. His illustrious qualities, as the
 “patron of science alone, entitle him to this
 “distinction: might we have expressed our
 “estimation of his private virtues, we would
 “have wreathed the civic olive with the

“ royal laurel on the reverse of the medal.
 “ The gracious manner with which our So-
 “ vereign has condescended to accept this
 “ medal, demands our gratitude.

“ Before I deliver the medal adjudged to
 “ the prize dissertation, suffer me to indulge
 “ the recollection of a circumstance, which is
 “ this day forcibly impressed upon my mind :
 “ many years before I enjoyed the personal
 “ acquaintance of the successful candidate, I
 “ had the pleasure of his correspondence,
 “ which I commenced at the express desire
 “ of the late Dr. Fothergill, who then in-
 “ formed me of the satisfaction he had de-
 “ rived from the same channel. It is to this
 “ learned and distinguished physician, the
 “ living friend of the deceased Fothergill,
 “ that the pleasing task is committed to me,
 “ of presenting the first prize medal, at the
 “ unanimous adjudication of the Medical So-
 “ ciety of London ; and in their name, and
 “ by their order, I do with singular pleasure
 “ present it to Dr. William Falconer, as the
 “ just

“ just tribute of his merit, and of the decided
 “ superiority of his invaluable dissertation.”

*To which Dr. Falconer returned the following
 Answer.*

GENTLEMEN,

“ I will not attempt to conceal my feelings
 “ on the receiving such an honourable mark
 “ of distinction as the present; a distinction
 “ to me particularly valuable and dear, as it
 “ conveys the approbation of persons, whose
 “ judgment and impartiality I cannot ques-
 “ tion, and as it is the first fruits of an insti-
 “ tution destined not to preserve the memory,
 “ (for that needed no assistance) but to pro-
 “ mote the imitation of a character far supe-
 “ rior to my weak eulogium. A character
 “ with which I had the happiness to be ac-
 “ quainted at my first entrance into profes-
 “ sional life, a period at which the mind, as
 “ your feelings will no doubt testify with me,
 “ is peculiarly open to tender impressions,
 “ and especially to the noblest of them all,

“ those of gratitude. At this time Dr. Fo-
 “ thergill, with the most amiable condescension,
 “ offered me his friendship and correspon-
 “ dence ; advantages which I embraced with
 “ joy, and which continued until the death
 “ of that excellent man, and I can with strict
 “ truth declare, that many of the best pieces
 “ of practical information I have received,
 “ were derived from that source. To see his
 “ memory graced by an institution so noble
 “ and so munificent as the present, and so
 “ happily calculated to excite those qualities
 “ he himself when living most desired to en-
 “ courage, must awaken in me, every tender
 “ sensation : may this commemoration of his
 “ virtues have the like effect on this assembly,
 “ and may I myself, who am so highly in-
 “ debted to their indulgent candour, be en-
 “ couraged by the honours I have received, to
 “ persist more steadily in pursuing the track
 “ he has laid down, however it may be,”
haud passibus æquis.

A D I S.

A

DISSERTATION, &c.

QUESTION.

*What Diseases may be mitigated or cured, by
exciting particular Affections or Passions of
the Mind?*

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

I do not, however, mean to pursue this train of reasoning farther than may be necessary for
the

the illustration of the present subject. First then, we have reason to think, *that the mind, when awake, is constantly in a state of action or employment.* Experience seems to favour this theory, which I believe has almost universally prevailed.

The Grecian philosopher defines the state of * waking to be that in which the mind is employed, and † Haller has expressed himself on the same subject in terms nearly similar.

* ——— ὦ γὰρ τὸν ἐξηγοῦντα γνωρίζομεν, τούτῳ καὶ τὸν υπνοῦντά, τὸν γὰρ αἰδανομένον, τούτῳ ἐξηγοῦνται νομίζομεν, καὶ τὸν ἐξηγοῦντα πάντα ἢ τῶν ἐξωθεν τινῶν αἰδανέσθαι, ἢ τῶν ἐν αὐτῷ τινῶν κινήσεων· εἰ τοίνυν τὸ ἐξηγοῦνται ἐν μηδενὶ ἄλλῳ εἰναι ἢ τῷ αἰδανέσθαι, ὁ λόγος ὅτι ὡς αἰσθάνεται τούτῳ ἐξηγοῦται τὰ ἐξηγοῦντα, καὶ καθεύδει τὰ καθεύδοντα. Aristotel. Περὶ Υπνὸς καὶ ἐξηγοῦντος. Cap. I.

† Haftenus vigilias descripsimus, cum certe hominis statum in quo mutationes in sensoriis organis per corpora nobis circum posita facta menti nostrae repræsentantur, atque ea apprehenduntur. Halleri Physiolog. Vol. V. p. 592.

The

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

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

* In eo statu corpus quidem eo minus movetur, quo perfectior somnus est; stimuli sensuum, soni, titillationis, non percipiuntur, nisi validiores fuerint; etiam interni stimuli debiliantur, ut sitis, aut tussis, quarum utramque somnus placat, ni fuerit nimia. Halleri Physiol. Vol. V. p. 595, 596.

fenfibility. We have no knowledge of what paffes, no memory of the length of time we have remained in that ftate, and all the other mental functions appear to be equally fufpended. The corporeal functions coincide herein with the mental: the organs of hearing, fmell, and touch, have not only their fenfibility, but their irritability alfo diminished. That ftimulus, the ufual effect of whole application to the nofe is cough or sneezing, fails of producing thefe convulfive efforts during fleep. Purgative medicines have their operation fufpended in the fame manner, and the like appears to be the cafe with all thofe that tend to increafe the fecretions, that of perfpiration excepted.

From what has been before laid down, a third rule or canon may be deduced.—*That*
as

In time of fleep the fenforium commune remains in a great meafure at reft, and confequently the ufual exercife of the internal fenfes and the voluntary motions are fufpended. Whytt's Works, p. 175. Quarto Edition, 1768.

as the mind when waking is always active and employed, we have no method of banishing one set or train of ideas, but by substituting another in its place.

This fact is well known from experience, as well as from reasoning, and serves to shew the extent of the terms in which the proposed question is couched, which otherwise would have appeared rather defective, as perhaps occasions more frequently occur, wherein we would desire to suppress, rather than to excite mental affections ; but as this can only be accomplished by exciting * others in their room, both these intentions are comprehended in the question as above expressed, and so I presume it is to be understood.

I mean

* Hinc prudentes medici omnes illas notas corporeas, quæ renovant has ideas, five per sensus, five per memorium, tollunt in scio ægro ; quæcunque alia ipsis offerunt, ut nascantur aliæ ideæ, quæ sensim minuant, vel que deleant nimis validam illam impressionem, hoc vocatur, divertere. Sufficit ad hanc rem, ut quocunque modo mutetur cogitatio, ne eadem idea, diutissime hærens, tandem totam mentem occupet, indelebilis postea. Van Swieten, Vol. I. p. 149.

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

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

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

Numerous instances of this might be produced, but they are too familiar to the observation of every person to be necessary,

* Mirabilis hæc obtinet in mente nostrâ proprietas, quod possimus ideas cogitatas alligare quibusdam signis merè arbitrariis, inter quæ signa et ideas cogitatas nulla occurrit omnino similitudo, tamen postea visis his signis præsens redditur eadem idea menti. Van Swiet. Vol. I. p. 148.

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

This holds full as strongly in the † animal and corporeal, as in the mental functions, perhaps because the former are less under the controul of the will, and of course less subject to be influenced by its caprices.

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

* Δια γαρ τουτο κ' το εθ' χαλεπον, οτι τη φύσει, εοικεν, ωσπερ κ' Ευεν' λεγει.

Φημι πολυχρονιον μελετην εμεναι φιλε και δη
Ταυτην ανθρωποισιν τελευτωσαν φυτιν ειναι.

Aristot. de Moribus. Lib. VII. Cap. XI.

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

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

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

The passions may be considered as of two kinds, † such as excite the powers of the vital system, or rouse the faculties into action, or such as depress and debilitate them.

A plea-

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

Rapport des commissaires chargés par le Roi de l'examen du magnétisme animal.

† Fere ad duas classes reduci possunt, quorum alii motum sanguinis debilitant, alii intendunt. Haller, Phys. Vol. V. 589, 590.

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

The effects of joy are of the same kind, but more powerful. When moderate, it increases the action of the heart and arteries, and together with it the heat and ‡ perspiration. It frequently produces a flow of tears, which generally serve to relieve the painful struggles of nature, and are mostly accompanied with high mental gratification||. If this passion be in excess, and especially if it takes

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

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

‡ Robinson on Food. p. 71. 77.

|| *καὶ τὰς ἐν τοῖς θῆναις καὶ ποθοῖς ἡδονὰς ἐν λυπαῖς οὖσας ἀνταρμεμειγμένας.* Platon. Philebus.

Οὕτως Κοινὸν τὶ ἀρετὴ καὶ λυπη δαίμονα εἰν. Xenoph. Hist. Græc. Lib. VII.

takes place on any sudden occasion, it may and has produced fevers *, deprivation of understanding †, deliquium, and even sudden ‡ death.

To what immediate cause these effects are to be ascribed, is difficult to determine. Sanctorius || thinks they are owing to an increase of perspiration, which he supposes forces out some of the nervous juices, and thereby occasions a loss of strength. Another § writer thinks that the blood, being suddenly propelled from the heart to the extremities by the

| * Haller. Physiol. Vol. V. p. 581.

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

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

• Spartana mater inter ipsos amplexus reducis filii, quem in pugna casum putabat, mortua corrui præ nimio et subito gaudio.

|| Sanctor. Sect VIII. § 28 29.

§ Parson's Physiog. p. 30.

the increased force of that organ, and the large arteries that lie nearest to it, does not return soon enough to the heart to keep up the circulation without interruption. Haller * suspects a kind of apoplexy is produced by the increase of action of the vessels of the brain, and induces as a proof hereof the redness of the face, increased heat, and deliquium animi that accompany this state. Dr. Cullen thinks that the sudden relaxation succeeding an overstrained exertion produces such a loss of tone, as the system cannot recover. “ Non nostrum est inter tantas componere lites.”

The passion of love perhaps, as being a pleasurable sensation, produces effects very similar to those of joy. It excites the powers of the mind and understanding, as well as those of the body, causes a redness and heat of the skin, and acceleration of the pulse, which is however mostly accompanied with

D

some

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

some * irregularity, caused perhaps by doubt and apprehension for the success. In proportion to the vehemence of the passion, these symptoms are increased, and when violently excited, fever attended with great heat, palpitation of the heart, and a sense of † burning diffused through the circulatory vessels, has been the consequence.

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

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

† Haller. *Physiol.* Vol. V. p. 582.

‡ Ibid.

|| Muley Moluck borne on his litter, and spent with disease, was roused to extraordinary efforts in the last battle he fought. Perceiving his troops to give way, he threw himself out of his litter, though very near his last agonies, rallied his army, and led them on to the charge, which ended in a complete victory to his party.

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

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

D 2

It

party. He had no sooner brought his men to the engagement, than finding himself utterly spent, he was again replaced in his litter, where laying his finger on his mouth to enjoin secrecy to his officers, who stood around him, he died a few moments after in that posture. See Vertot's *Revolut. of Portugal*, and No. 349, *Spectator*.

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

† Haller. *Phys.* Vol. V. p. 582.

‡ It was nevertheless so styled by some of the Poets and Philosophers of Antiquity.

Ουκουν' αυτας ηδωνων μεσσης ευσησομεν αμνηχανων ; η δεομεθα υπομιμησκεισθαι το ος' εφεηκε, τοις θυμοις η ταις ορεγαις το
 ————— πολυφρονι περ χαλεπηναι.

Οσε πολυ γλυκιων μελιτος καταλειβομενοις.

Quoted from Homer by Plato in the Philebus.

Και

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

Και το οργιζεσθαι ηδυν. Aristot. Rhetor. L. I. Cap. II
Και παση οργη επεσθαι τινα ηδονην την απο της ελπιδος
του τιμωρησασθαι. Aristot. Rhet. I. II. Cap II.

Antoninus was however of a different and better opinion—Χαλεπωτερα εφιφερουσιν αι οργαι η λυπαι αι επι τοις τουτοις, ηπερ αυτα εσιν εφ'οις οργιζομεθα και λυπουμεθα. Meditat. L. XI. Cap. VII.

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

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

Fervens oculis dabat ira ruborem. Ovid. Metamorp. VIII.
466.

‡ Atræ genis pallentibus iræ. Val. Flacc. II. 205.

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

On the other hand, some good effects have at times, and perhaps accidentally, resulted from it. Thus §§gout palsy, dumbness, have all been removed by paroxysms of rage, and life itself evidently prolonged several days.

D 3

Hope

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

† Haller, ut supra.

‡ Harveii Exercitat altera ad T. Riolanum.

|| Hildan Epist. I.

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

¶ Young on Opium, p. 113.

+ Haller. Phys. Vol. V. p. 587.

§§ Ibidem, Halleri.

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

So far on the stimulating passions: let us now turn to those of the debilitating kind. Fear is evidently one of these. Under its influence the force † of the heart is diminished, and the pulse rendered weak, variable, and intermittent. The circulation is sometimes so retarded, that the blood does not flow from an open vessel. ‡ Paleness, shivering, and faintness are also attendant symptoms. Hence the stoppage of hæmorrhages of every kind, and

* Καλον γαρ το αθλον, και η ελπις μεγαλη.

Platon. Phædo.

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

‡ ————— ὑπο τε τῆς ἐλπίδος ἔλαβε γυνῖα.

⁂ Ἀψ τ' ἀνεχωρήσεν, ὥχρ' ὅστε μιν εἶε παρείας.

Hom. Iliad III. 34, 35.

and of the natural secretions, as of the milk and the fluid of perspiration.

The latter of these is indeed sometimes excited by fear, but it is always cold and uncomfortable to the sensations, and resembles that which attends syncope, and great weakness. Diarrhœa*, jaundice, scirrhus, and gangrene, are said to have been hereby produced. It weakens the powers of digestion, and causes flatulency, eructations, acidity, and other concomitants of want of power in the stomach and bowels.

It has too a remarkable effect in rendering those affected † with it more liable to the infection of contagious distempers. When the impression has been very strong ‡, tremor,

D 4

melan-

* Haller, ut supra, ubi loci citantur.

† Haller, *Physiol.* Vol. V. p. 584.

‡ Vidi in hac urbe virum, qui in ætatis vigore dormiens, horrendo tonitru fragore expergefactus, fulmine domum incensum esse credidit; et postea in talem tremorem totius corporis incidit, ut nullis omnino musculis voluntatis imperio mobilis ab illo immunis foret. Vixit in hoc statu per viginti annos, in reliquis sanus. Van Swiet. Vol. II, p. 183.

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

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

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

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

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

Grief is another of the debilitating passions, and its effects resemble in several instances those of fear, with, however, some variations, owing, perhaps, to its being in general of longer duration. Grief diminishes the bodily strength* in general, and particularly, the force of the heart and circulation; as appears by the frequent sighs and
deep

* Haller, Vol. V. 583.

deep respirations which attend it, which seem to be necessary exertions, in order to promote the passage of the blood through the lungs. It diminishes perspiration, obstructs the menstrual discharge, produces paleness of the skin, and oedematous complaints, and scirrhus of the glandular parts. It aggravates the scurvy, and the malignity of putrid and contagious distempers, and renders people more apt to receive the infection of them. When it comes on suddenly, and in a great degree, it causes a palpitation of the heart, and renders the pulse irregular. Blindness, gangrene, and sudden death have followed the excess of this * sensation. Its effects of changing the colour of the hair are well known.

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

Shame

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

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

Disgust and aversion to any object of sight, or taste will often produce violent effects; sickness, vomiting, † diarrhœa, ‡ syncope, and even death itself, have been the consequences of the imprudent imposition of some odious or disgusting articles in the way of food, which ought to caution those disposed to this species of humour, not to carry this matter to too great a length.

Envy

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

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

‡ From serving up a cat as food.

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

Jealousy is another passion of an ambiguous kind. It seems to be composed of fear and anger, and its effects partake of the nature of that passion which is most prevalent. The peculiar effects of jealousy in producing a spasm on the biliary ducts, and throwing the bile into the circulation, are very remarkable, and well attested.

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

* Two other mental affections, scarcely reducible to the class of passions, are of great importance in medicine. The first of these
is

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

Many

is, a high degree of faith and confidence in the efficacy of remedies. Whether this operates by engrossing the mind and attention, and thereby rendering it inaccessible to other impressions, or by imparting such a degree of tone, or strength as enables the system to resist their attacks, is difficult to determine. It is found most efficacious, either in such disorders as are apt to recur at intervals, or else in such as principally affect the mind and spirits. It is, however, observable that, unless the prepossession be very strong, it is apt to fail in producing a cure. Another mental affection that has sometimes produced great effects, is a determined resolution of mind to resist the access of the complaint. However extraordinary this may seem, it has been practised with success in several disorders. It appears like that last spoken of, to have been principally of service in periodical and nervous complaints. There seems to be no doubt that it acts by inspiring strength and tone into the system.

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

Having

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

CLASSIS

C L A S S I S I.

P Y R E X I Æ.

O R D. I.

F E B R E S.

S E C T. I.

I N T E R M I T T E N T E S.

SCARCELY any disease exhibits stronger marks of the influence of the imagination and passions, than the intermittent fever. It is well known that numerous cures of this disorder have been performed by medicines of little, or even of no medical efficacy whatever in themselves, which effect could proceed only from the opinion the patient entertained of their powers; as a proof of which we find that the certainty of the cure has almost always depended on the degree of the patients confidence in the success of his remedy.

To

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

By what mode of agency these cures are performed, it is difficult to explain. Is it that the confidence of recovery by means of the remedy, as being a stimulating passion, communicates a degree of firmness to the system, sufficient to counteract the debility and consequent irritability, which we have so much reason to think the predisposing cause of the

E

febrile

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

febrile paroxysm; or does it act by absorbing* the attention in such a manner, as to render the system insensible to other impressions?

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

I have not been able to learn whether the excitement of the mental affections above referred

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

† Famem frigus et molestias quascunque absque notabili noxa perferunt.

Hoffman. Affect. maniac. sensuum aug. stipat. Tolerantia inediae atque aloris miribilis. Boerhaavii Aphorism. 1120

referred to, has proved especially efficacious in any of the particular species of intermittents; but it is reasonable to conclude that the degree of the passion proper to be excited, must in some measure correspond with the violence and obstinacy of the disease.

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

E 2

Perhaps

* Si febris quievit, diu meminisse ejus diei convenit: eoque vitare calorem, cruditatem, lassitudinem. Facile enim revertitur nisi a sano quoque aliquamdiu timetur. Cels. Lib. III. Cap. 16.

Perhaps the relaxation, or nervous collapse, incident to a sudden cessation of the exciting cause, might strengthen the predisposition, and render the patient particularly liable to a renewal of his complaint.

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

SECTION II.

CONTINUA.

GENUS V.

TYPHUS.

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

Fear, it is well observed by Dr. Cullen, by * weakening the body, and thereby increasing its irritability, is one of the causes, which, concurring with contagion, † render

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it

* See p. 13. Quotation a.

† First lines in the Practice of Physic.

it more certainly active, which he ascribes to its weakening effects on the body, by which its irritability is increased. Against this therefore he directs the mind to be particularly * fortified, which is best done by giving people a favourable idea of the power of preservative means, and by destroying the opinion of the incurable nature of the disorder, by occupying the mind with business or labour, and by avoiding all objects of fear, as funerals, passing bells, and any notice of the death of particular friends. Even † charms might

* Hoffman gives the same advice : *Temperare sibi ab omnibus, quæ viribus adversa, languidioreſque faciunt excretiones, animi ſcilicet vehementibus commotionibus, mœrore, terrore, curâ. De febribus petechialibus veris.*—*Meticuloſos ac terrore de levi percussoſos facili occasione incurrere in peſtem.* Et Sennertus inter cauſas peſtis imaginationem, terrorem ac timorem ponit, et hanc cauſam putat primariam, quod veſpillones et clinicæ mulieres, chirurgi, et alii qui animo præſenti et alacri peſte infectus, et mortuis ſuas operas locant, raro peſte inficiantur, qui vero minus præſentes ſunt, ſubito inficiantur et extinguantur. *Hoff. de Orig. et Naturâ Peſtis.* Vide etiam Riverium de Febre Peſtilent. p. 329.

† Amuleta contra peſtem præſtantiffima eſſe remedia non novum, ſed in vulgus notum eſt non vero alio modo operantur quam quod
magnâ

might be used with good effect, could we promote a strong prepossession of their efficacy, either by the confidence they inspire, or by their ingrossing the attention of the * mind.

It is no less certain, that a studious regard to promote hope and confidence, in recovery, is equally necessary for the cure, as for the prevention of such disorders.

We know that contagious fevers have a peculiar tendency to diminish the energy of the brain, and of course to debilitate† the whole

magnâ fiduciâ præditi, non timeant pestem, unde ab ipsa communes degunt. Neque dubium est, quin formidine deposita et excusso protenus timore, quod cum tempore fit pestis, vehementiam tandem remittat. Hoffman ibid.

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

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

whole system; and that this is especially the case with the plague, “ which produces the most considerable effects in weakening the nervous * system or moving powers, and in disposing the fluids to a general putrescency ;” and Dr. Cullen † is of opinion, that to these circumstances, as the proximate causes of the plague, regard should be chiefly had both for the prevention and cure of this disorder. It must therefore be highly necessary, during

* Δεινότατον δὲ πάντος ἦν τῷ κακῷ ἢ τε αθυμία, ὅποτε τὶς αἰσδοίτο κάμνων, (πρὸς γὰρ τὸ ἀνελπίσον εὐθὺς τραπόμενοι τῇ γνώμῃ, πολλῶ μᾶλλον προίεντο σφᾶς αὐτοὺς καὶ ἐκ ἀντῆχον.) Thucydid. de Peste Atheniensium.

Typhus maxime contagiosa cum summa debilitate. Cullen. Defin. *Pestis*.

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

† Cullen's First Lines of the Practice of Physic

during the course of this disease, to attend to the support of the spirits, as on these the vital principles greatly depend, and they can be by no means so effectually kept up, as by inspiring a confidence of recovery.

GENUS

G E N U S V.

TYPHUS.

1. TYPHUS MITIOR.

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

All the authors who have described this fever, speak of it as being accompanied with
great

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

* Animi desponsio, cum vigiliis jugibus. Involuntaria lachrymatio. *Cælius Aurel.*

Sensuum externorum et internorum hebetudo et tarditas, anxietas et animi deliquia. *Home. Princ. Medic.*

Sensorii functiones plurimum turbatæ. *Cullen. Synopsis.*

Heaviness and dejection of the spirits, with load, pain, or giddiness. *Huxham.*

† Mœstitudo vel timor. *Cælius Aurel.*

Animus tristitia depressus. *Home.*

‡ “ The mind of the patient ought not only to be kept easy,
“ but soothed and comforted with hopes of a speedy recovery.
“ Nothing is more hurtful in low fevers of this kind, than
“ pre-

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

This disorder was known to the Greeks and Romans, principally under the name of * *Νοσος καρδιακος*, or † *Morbus cardiacus* and the persons afflicted with it were called *Καρδιακοι*, or *Cardiaci*. *Morbus pituitofus*, and *febris syncopalis*, are terms by which it is said to be denominated, but I believe they are used with greater latitude than the term first mentioned.

Aretæus, fully sensible of the necessity of supporting the strength of the system in general, and how much this depends upon the spirits,

“ presenting to the patient’s imagination gloomy or frightful ideas.

“ These of themselves often occasion nervous fevers, and it is not to

“ be doubted that they will likewise aggravate them.”

Buchan’s Domestic Medicine.

* Galen et Aretæus

† Celsus et Cælius Aurelianus.

spirits, expressly counsels the patient * “ to
 “ be of good heart; and advises the phy-
 “ sician to entertain him with such discourse,
 “ as might tend to encourage his hopes of
 “ recovery.”

Even some circumstances of more remote influence are not thought unworthy the attention of this sagacious writer. He directs
 “ that the † eyes of the patient should be
 “ entertained with the sight of plants, paint-
 “ ings, and waters, in such a manner, as that
 “ every thing he should look on should bear
 “ a pleasing aspect. He should be amused
 “ with the chearful discourse of his attend-
 “ ants, but should be silent himself, and
 “ keep his mind as much as possible in a
 “ pleasurable

* Χρὴ ὦν αὐτόν τε ἀλκήμεντα καὶ ἔνδυμον ἐμμεναι καὶ τὸν ἰητρὸν ἔπεσι μὲν παραφάσθαι ἐς εὐελπίστην ἔμμεναι. Aret. Θεραπεία καρδιακῶν.

† Οψίος τερπωλῇ, φυτῶν, γραφῆς, υδάτων, ὡς ὁρῆσθαι τὰ πάντα ἡδέως. Λαλῆν τῶν παρευόντων φιλομειδῆς ἡσυχίῃ, θυμηδὴν τε νοσούντος. Ibidem.

“pleasurable state.” He further recom-
 mends that the “* bed of the patient should
 “be placed, if possible, in such a manner,
 “that he may overlook from it a beauti-
 “ful prospect of the country. The view
 “of meadows, fountains, and murmuring
 “streams, and the fresh odours exhaling
 “from thence, cherish (he says) the spirits,
 “rouse the powers of nature, and excite ap-
 “petite for both solid and liquid aliment.
 “If these advantages of situation cannot be
 “procured, he directs the chamber of the
 “sick to be strewed with flowers, and other
 “vegetables, so as to bear some resemblance
 “to the face of the country in the spring
 “season. He likewise directs branches of
 “sweet

* Εἶω δὲ καὶ εἰς λειμῶνας, καὶ πηγὰς, καὶ κελαρυστάς
 ὄχλους, καὶ γὰρ καὶ τὸ εὐπνέον τῶν δὲ, καὶ ἡ θυμὸν δύνει, καὶ τὴν
 ψυχὴν θαλπεῖ, καὶ τὴν φύσιν ζῶγει, ἀταρ καὶ προκλή-
 σις τῆ φαγεῖν τε καὶ πίνειν. Ἦν δὲ ὑπ’ ἀπορίας μὴ ταῦτα
 τῆς εὐτυχῆς, μιμεσθαι χρῆ, καὶ αὐτὴν ψυχὴν, πλοῦτων
 εὐωδῶν ἡδονῆς ῥιπίσι καὶ ὡσὲν εἶδος, φυλλοῖσι ἢ ἀνθέσι
 τοῖσι παθεῖν σοφίσαντα τὴν γῆν. Ibid. Aretæi.

“ sweet scented vegetables to be employed as
 “ fans, to cool the air for the refreshment of
 “ the sick person.”

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

* Jacere facimus locis refrigerantibus, atque umbrosis et obscuris, ut sunt plerumque hypogæa vel speluncosa, atque ad aquiloniam partem conclusa, (constructa) vel certe solis tactui difficillia. Neque plus satis brevia, sunt enim præfocabilia, et quæ facile fervorem ex ingressu hominum concipiant, quos naturalis spiratio aerem accipere atque reddere anhelitus, raptu necessario cogit. Denique si non fuerit naturaliter frigidus locus, hoc affectabimus, specularia detrahentes, nisi sol obstitet, et
 acris

“ and seldom visited by the sun; that it
 “ should be of such a size as not to be
 “ heated by the presence of the necessary
 “ attendants, or to have the air injured by
 “ their breathing it frequently. For the
 “ same reasons he orders the windows to be
 “ opened when the weather permits, and this
 “ not merely for the purpose of coolness,
 “ but also that such air as is of a pure quality
 “ may be admitted, which by its freshness
 “ and gentle approach is likely to prove
 “ grateful to the sick person. On the same
 “ account he advises the use of fans, and
 “ that the floor should be sprinkled with
 “ water, and strewed with vegetables of a
 “ pleasant, but not too strong odour, as of
 “ roses, &c. He is equally attentive to the
 “ furniture of the bed. He directs the bed-
 “ clothes to be light, and the bed a proper
 “ medium of consistence between hardness
 “ and

aeris inequalitas. Adjungitur frigori inducto purgatio aer ingre-
diens locum, qui sua novitate, ac miti accessu reficiat ægrotantem.
Flabellis etiam latenter aerem frigerandum dicimus, aqua frigida
aspergentes solum, &c, &c, Cæl. Aur. L. II, C. 37.

“ and softness, and of a large size.” These directions, he expressly says, “ are * not only to promote sleep, but to produce repose of the mind and thoughts also.”

It appears to me very probable, that the good effects of wine † in this complaint, which have been observed in ancient as well as in modern practice, may be in a good measure owing to its influence upon the mind and spirits, which communicates by sympathy, tone and strength to the rest of the system.

Aretæus mentions among the signs of the medicines he advises, of which wine is the
F principal,

* Jubentes eos quiescere non solum corporis officio, sed si fieri poterit, cura animorum. Ibidem.

† Cardiacorum morbo, unicam spem in vino esse, certum est. *Plinii Hist. Nat. L. XXIII. C. 2.*

Διδόναι του οίνου οκοσον αν δύνηται πίνειν* μενεν γαρ οίνου ελπίς ες ζων ψυχροίς. *Aretæus.*

Ad vini dationem descendimus, quod ita summum generaliter probamus, ut album atque non confusum et medii temporis eligamus, &c. *Cæl. Aur. II. 37.*

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

Opium too, which has been introduced
 into ‡ practice of late years in the nervous
 fever, and frequently administered, and in
 pretty large doses, is well known to exert
 great cordial § effects on the mind and spirits.

The

* Φωνὴν δὲ ξυνήθησιν ἐμφωνῶν καὶ τὰ πάντα ζωώδους
 ἐξενήψε δὲ τὴν αἰσθησιν, ἀτὰρ ἡδ' ἐξέβλασσε τὴν φύσιν.

Aretæus.

† Torpor atque stupor corporis infractus (diminutus) ad omnia
 quæque facilis ægrotantis arrisio. *Cæl. Aurel.*

‡ Wall on the use of Opium in low Fevers.

§ Parva dosi pullum validum efficit, et alacritatem instar car-
 diaci affert. *Rutty Mat. Med.*

Ægris

The accounts given of its efficacy in this way among the Turks, and other nations that are habituated to its use, prove this sufficiently, and it is probably owing entirely to this effect of it upon the nervous system, that it becomes useful in this complaint.

* Galen seems to have recommended theriaca, which is well known to be no more than an opiate combined with spices, with this intention in the morbus cardiacus, which I have before mentioned to be the same with the nervous fever.

F 2

Neither

Ægris exhibetur ut tranquilla et hilaris reddatur mens.

Murray Apparatus Medicaminum.

Exhilarat, inebriat, animosos facit in bello, agiles in currendo, aptos labori sustinendo.

Eergii Mat. Med.

Dictorum veritas è singulari hilaritate, quam opium cæteraque hujus commatis modice usurpantibus in principio conciliant maximè elucescit. Gentes pene omnes in India, Japonia, Turcia, Persia, ac reliquis regionibus, orientalibus opio depurato, et variis inde præparatis, nec minus inebriantibus et narcoticis aliis frequentissime in conviviis, et extra illa ad hilaritatem sibi conciliandam mæroremque discutiendum utuntur. *Carteuser Mat. Med. Ruffel's Hist. of Aleppo, p. 84. Hasselquist's Travels.*

* De theriaca ad Pisones.

Neither opium, nor any of its preparations much in use in the present age, are esteemed to possess considerable antiseptic qualities, or indeed any others, by which it could act in any material degree on the fluids of the body ; and if it did possess such qualities, the quantity in which it is given is too small to admit the supposition of its operating by such means. Is it not probable then, that its good effects are produced, by its composing the nervous agitations, and by its introducing sensations of an agreeable kind, which tend, of course, in the same manner with joy, and such like exhilarating passions, to excite the motion of the heart, and blood vessels, and to strengthen the natural functions of the system in general ? This conjecture will receive additional strength, if we reflect that the debilitating passions, as fear, grief, &c. have been in all ages reckoned among the principal causes of the nervous fever. The similarity in the effect produced, renders it highly probable, that wine
and

and opium owe the principal advantages they procure, to the same general property. Wine indeed, largely taken, might be useful as an antiseptic; and I by no means deny, that it may be of service specifically, when administered with that intention. But if opium produces nearly the same effects (as it is said to do) we must look for some other cause of the efficacy of wine, and refer it to some qualities which it possesses in common with opium, which can be no other than those of a sedative and cordial kind, the action of which is confined to the nervous system.

ORDO II.

PHLEGMASIÆ.

GENUS IX.

PHRENITIS.

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

chamber of a moderate size, with the * walls smooth, uniform, and regular, and without projections, and not ornamented with variety of colours or paintings, as these, he says, are apt to distract the mind, and impose on the patient for realities. He orders even the bed-clothes to be even, and of a regular surface, that the patient may not be induced to fatigue himself with † picking their irregularities. He also directs, that some of his most intimate ‡ friends should have access to him

* Τοιχοι λεῖοι, ομαλοὶ, μὴδ' υπερισχόντες, μὴδε αχναί, μὴδε γραφῆσι ευκοσμοί· ἐρεθιστικόν γὰρ τοιχογράφειν. καὶ γὰρ πρὸ των οφθαλμῶν αμφαιρεουσι τινα ψευδεα ἰνδαλματα, καὶ τα μὴ ἐξίσχοντα αμφαρωσι ως υπερισχοντα καὶ πᾶσα πρὸφασις ἀνάιτη πρὸκλήσις χειρῶν φορῆς. Arct. de Cur. Acut. Morb. I. I. C. 1.

† Εν φίλοισι τοις στενομασι, ως μὴ κροκιδίζειν υπομνησεις εοι. Ibidem.

‡ Εισοδοι των φιλιων. μυθοι, καὶ λαλιή, μὴ θυμοδακεις, παντα γὰρ ευθυμεισθαι χρεη, μαλιστα τοισι ες ορηην η παραφορη. Ibidem.

him, and by amusing discourse and mild expressions, endeavour to pacify and compose his perturbation of mind.

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

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

* *Tenue atque blandum lumen immittere, lucernæ aut lucis ætheriæ, sed arguto usu machinatum, quo velut per quandam cavernam, ægrotantis vultum perfundat, et pullas tangat alias corporis*

face of the patient, as an object to fix his attention, and prevent the mind wandering in uncertain thoughts and ideas; a precaution frequently used in modern practice, and known to be of the greatest efficacy in calming delirium when not very violent. He also recommends that such * persons should absent themselves to whom he bore any aversion or dislike in † his natural state of health, and that those people should be introduced whom he had been accustomed to respect and reverence, but that the visits of these should be only at intervals, in order that the influence

poris partes. Sic enim mitigabitur alienationis augmentum, et adiutorium id passioni aptum congruè servabit qualitatis effectum. Cælii Aureliani. Lib. I. Cap. IX.

* Deniquè si quos sanitatis tempore invisos habuerunt, intrare prohibemus, ne his visis asperantur. Eos vero quos metu aut verecundiâ coluerunt, per intervalla intrare permittimus, parit enim frequentia contemptum. Ibidem.

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

influence of them on the mind might not be destroyed by habit and familiarity. All these precautions are extremely proper, being founded both in reason and experience. I shall speak more on this subject, when I come to treat of Mania and Melancholia.

GENUS

 GENUS XXIII.

 ODONTALGIA.

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

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

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

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

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

GENUS

GENUS XXIV.

PODAGRA.

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

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

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

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

A person, who had for forty years been afflicted with the gout, was condemned to capital punishment, and in consequence thereof led to execution. Just when he expected death, he received an unhopèd-for pardon, which affected his limbs in such a manner, as to restore to them activity and strength, whereas before that event their use was nearly lost. This person, as well as the other, lived many years totally free from the † gout.

Haller

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

† Ibid.

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

Such facts are, however, rather matters of curiosity than utility, and what we can make no application of to practice. The last mentioned of the above passions is held to be so congenial with the gout, that Sydenham was of opinion a fit of the gout might with equal propriety be called a fit of † anger; an observation that, although probably carried rather beyond the mark, has notwithstanding considerable foundation.

Our

* Haller. *Phys.* Vol. V. p. 517.

† Non enim rectius Podagræ, quam iracundiæ paroxysmus omnis dici potest, cum mens et ratio usque adeo ab infirmato corpore enerventur, ut vel levissimo adfectuum motu impellantur et vacillent, unde non magis ipsi sibi quam aliis gravis est, Quid quod et cæteris passionibus est obnoxius, timori videlicet, solitudinique, atque aliis id genus. A quibus pariter torquetur donec morbo evanescente animus, quoque pristina tranquillitate recepta, una convalescat. Sydenh. *Traët. de Podagrâ.*

Our practice therefore must be directed not to excite, but to * moderate such passions, as are symptoms, and those not the least troublesome of the disorder itself; and to endeavour to restore, by any † safe means, that calmness and tranquility of mind which those who are subject to the gout find on the going off of the paroxysm.

ORD

* Tranquillitas omni ope stabilienda est, cum perturbationes omnes, si repagula semel effringunt, ad podagræ generationem, et incrementum multum faciunt. *Sydenham.*

Nonnulli equidem auctores iræ et mœroris affectum persæpe utilem in podagra fuisse referunt, eumque artificiosè in quibusdam excitare commendant, at me judice infida, et medico planè indigna sunt, hæcce remedia. Quis enim sana ratione præditus podagricis terrorem suaderet injiciendum? quum inde æquè facilè, imò magis adhuc, tragicus, quam exopatus effectus sit expectandus. Hoffm. de Curâ Dolor. Podag. præf.

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

Reme-

O R D. III.

EXANTHEMATA.

GENUS XXVII.

P E S T I S.

See TYPHUS. Page 23.

ORD. IV.

HÆMORRHAGIÆ.

HÆMORRHAGES, generally considered, have likewise afforded a subject for the employment of mental affections. The

G disci-

Remedium a Podagrâ præservans in laminam auream, lunâ
definente, quæ sequuntur inscribito, et nervis gruis involvito :
deinde simili canaliculo ipsam includito, gestatoque ad talos.
Meu, treu, mor, phor, teux, za, zon, phe, lou, chri, ge,
ze, on. Quemadmodum sol in hisce remed'is firmatur, et
quotidie renovatur, ita hoc figmentum confirmatur quemad-
modum prius. Jam, jam, cito, cito, ecce enim magnum no-
men dico in quo conquiescentia firmantur. Jaz, Azyph,
Zyon, threux, bayn, choog. Firmate hoc figmentum ut
erat primum. Jam, jam, cito cito.—Ad Podagram, quæ non-
dum contraxit nodos, admirabile et probatum. Lib. XI.
Cap. I.

disciples of Stahl applied jasper and hæmatites to their patients, and it is possible that the confidence in these remedies, however insignificant in themselves, might, by abstracting the attention from the local affection, and composing the mind, be of service.

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

Few

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

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

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

The above facts, though scarcely applicable immediately to practice, suggest nevertheless some useful inferences. We should be cautious how we attempt to raise the spirits, or agitate the minds of those labouring under a present dangerous hæmorrhage. Low spirits, and a certain degree even of despondency for a time, may be of service in retarding the impetus of the blood, and allowing a thrombus to be formed. On this account we should not be too forward with assurances of safety, but rather leave them in some degree of doubt and apprehension. Much injury has,

I think, been done in pulmonary consumptions attended with hæmoptoe, by the assurances of safety given by well meaning, though imprudent friends. It tends to stimulate the spirits, already too much agitated, and of consequence to accelerate the circulation, and increase the fever and discharge of blood, and is farther injurious, by causing the patient to pay less regard to other salutary regulations.

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

G E N U S XLII.

M E N O R R H A G I A

S P E C. II

M E N O R R H A G I A A B O R T U S.

THE effect of mental perturbation in causing miscarriage in pregnant women is well known as a fact, but difficult to be accounted for. Some circumstances, however, relative thereto, are worthy remark. First then, the nervous system in general, seems to have its irritability increased by * pregnancy, and to be in some measure altered in its nature, which is manifested by the change of temper, depravation of appetite, and in some persons, of understanding; which are undoubtedly owing to the state above-mentioned.

G 3

Whether

* Cullen's Pract. of Physic.

Whether this can be ascribed to the distention of the uterus, and its consequent pressure, both on the nerves that contribute to form its proper structure, and on those of the viscera in general, or perhaps to some other cause more direct and specific, we have not yet sufficient knowledge of the human frame and constitution to determine. But though we cannot account for the mode of operation, we may reasonably conclude that, in the irregular and weak state of nerves incident to this situation, the debilitating passions must be remarkably dangerous, as they tend to produce convulsion, the natural effects of weakness, which would be especially evident in the part whose nerves were primarily and probably in the greatest degree affected, and which, from its structure, is formed for strong muscular efforts, and endued at this time, by nature, with a peculiar tendency to exert them, in order to the exclusion of the fœtus. The stimulating passions, though perhaps less hazardous, are not without their share of danger. Anger particularly, though stimulant

lant in its first effects, soon becomes fatiguing, and of course debilitating, and is on that account particularly to be guarded * against. Even great joy is apt to produce nervous collapse, after the stimulus has abated, and on that account should be very cautiously and gradually excited. Hope, or rather such a degree of confidence of the success of the event, as tends to make the condition as little a subject of reflection as possible, seems to be the state † of mind most to be desired for a woman in that situation.

CLASSIS

* *Fœmina triginta annorum robusta et procerae staturæ versabatur fere quotidie in foro, ubi et rixis quotidianis quæ et iracundiæ indulgere, solita esset satis. Cum jam termino graviditatis proxima esset, subita excandescit irâ, dum vicina mulier puerum ejus quinquennem percuteret. Mox aliquid insoliti sentiens in corpori prædixit se inde morituram. Post aliquot dies subito profusa uteri hæmorrhagia sequitur unde convulsa periit antequam quid tentari posset ut servaretur. Van. Swieten. Vol. IV. p. 497.*

† Omnes ergo animi motus cavendi sedulo sunt ab omni curâ rei domesticæ arcendæ sunt puerperæ, nec lætus, nec tristis nuncius, ne pacata serenæ mentis tranquillitas turbetur ullo modo Van Swieten. Vol. IV. p. 601.

 CLASSIS II.

NEUROSES

ORD. I.

COMATA.

GENUS XLIV.

APOPLEXIA

VIOLENT passions of the mind, either of anger or * fear, are enumerated among the causes of apoplexy. It seems, however, probable that the stimulating passions would be more likely to produce it in persons of a plethoric habit, short neck, &c. and this would probably be of the kind called the sanguineous apoplexy; whereas the debilitating passions would be more likely to induce the ferous apoplexy, which takes place

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

place generally in persons of a spare habit, and weak nervous system, and is connected rather with inanition than plethora. The stimulating passions, if violent, may however, produce this latter kind of apoplexy, by the relaxation that succeeds over-strained exertions of the strength and spirits. The application of these facts is easy and obvious.

 O R D. II.

A D Y N A M I Æ

G E N U S XLIV,

S Y N C O P E.

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

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

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

GENUS

G E N U S XLVIH Y P O C H O N D R I A S I S

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

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

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

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

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

* Hypochondriaci admonendi sunt, virum fortem dedecere hanc levium malorum intolerantiam, atque continuam de hisce querelam. Si enim satis persuasi forent neminem ex omni parte beatum in hac vitâ, nisi qui, tælia et labores, tum animi, tum corporis eodem animo patitur, ac natus paterna manu castigatus illi leves sanitatis alterationes non tanti facerent. Sauvages Nosol. Methodic. Class. VIII. Genus V.

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

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

* *Expedit ut aliis fortioribus ideis excitatis, idea morbi ex eorum animo deleatur; plures visi sunt, qui superveniente liti, aut gravi negotio, morbi sui obliti sunt, et qui ejus oblivisci potest, salvus est. In hunc finem nihil convenientius equitatione per loca amœna, tempestate serenâ, aut quod eodem recidit peregrinatione, navigatione, rusticatione; ast equitatio præstat cæteris: omni enim instanti continuo novis et variis objectis visus, auditusque percellitur, ita ut ferè impossibile sit animam ab attentione funesta non averti, et aliis cogitationibus non assuescere, in quo magna pars curationis consistit.*

Sauvages Nos. Meth. Classis VIII. Gen. V.

when they can be combined with something that may interest the mind, and draw the attention. Riding on horseback is, I apprehend, preferable to exercise in a carriage, for this reason chiefly, that a constant attention of mind is necessary for the management of the horse.

GENUS

GENUS XLVII.

CHLOROSIS.

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

ORD

O R D III.

SPASMI.

G E N U S LIII.

E P I L E P S I A.

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

H have

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

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

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

have caused this disorder. The power of association of ideas in the mind is here very remarkable. A child was frightened into an epileptic paroxysm by fear, induced by a great dog leaping upon him*. The fit returned upon his seeing some time afterwards, a larger dog than the one which had caused his terror, and even by hearing his barking at a distance. It is well known, that even the mention or recalling to the mind the circumstances attending such paroxysms will in many instances, reproduce them. Hence Galen † very judiciously advises all things to be avoided, that lead to recalling the disorder to the memory. Others of the ancient physicians, observing how much this complaint is connected with mental affections, and how it may be reproduced by reflecting upon it, have endeavoured to abstract the mind from such ideas, by introducing impressions still more powerful. Upon this principle

* Van Swieten, *ibid*

† *Τε παθος αναμνησται.* Consil. pro puero epileptico. Cap. II. Chart. Tom. II. p. 288.

principle it was, I apprehend, advised by Pliny *, for the patient to drink the warm blood of a gladiator newly slain. Scribonius Largus directs a portion † of his liver to be eaten for the same purpose; and Aretæus not only mentions these, but several others of the disgusting kind, as the raw heart of a coot, the ‡ brain of a vulture, &c.

H 2

If

* Sanguinem quoque gladiatorum bibunt, ut viventibus poculis, comitiales morbi quod spectare facientes eadem arena feras, quoque horror est, at hercule illi ex homine ipso sorberi efficacissimum putant calidum spirantemque, et una ipsam animam ex osculo vulnerum cum plagis ne ferarum quidem admoveri ora fas sit humana, alii medullas crurum quærunt et cerebrum infantium. Plin. Hist. Nat. Lib. XXVIII. Cap. I.

† Item ex jecinore gladiatoris jugulati particulam aliquam novies datam consumant. Quæque ejusdem generis sunt extra medicinæ professionem cadunt quamvis profuisse quibusdam visa sunt. Scribon. Larg. Cap. II.

‡ Λογῶν κὲ οτι γυπῶν ἐγκεφαλῶν, κὲ αἰδοῦντος ὠμῆς κεραιῶν, κὲ οἱ ἐνοικαδοὶ γαλεῖν βρωθέντες, λυθσι τὸν νεύρον. Ἐγὼ δὲ τῶν δὲ μὲν ἐκ ἐπειρήθεν· ἐθεκταμένην δὲ ἀνθρώπου γε νεύσπαγος ὑποθέντας φιάλην τῷ τραυματί κὲ αἵματι τῷ τὸν αἱμᾶλῶν πίνοντας.—Ἀλλῇ δὲ τις γρηφὴ εὐραζέειν ἦπας ἀνθρώπου φηγεῖν. Aretæi Carat. Diut. Morb. L. I. Cap. 4

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

It is remarked of this complaint, that it is subject to be produced even in those not before liable to it, by the sight of * persons in the convulsive paroxysm. This must be referred to the principle of imitations before-mentioned, which is in this instance strongly exemplified.

A very remarkable instance of the power of imitation occurred to the celebrated † Boerhaave. A person in an hospital fell down in an epileptic fit in the sight of the other patients. The ‡ effect of this was so strong, that

* Hildan. III. Obs. 8.

† Impetum faciens Hippocrati dictum.

‡ “ The commissioners charged by the French king with the
“ examination of animal magnetism, have proved, by the most
“ decisive experiments, that the imagination alone is capable of
“ producing

that great numbers of them became immediately affected in the same manner, and

H 3

their

“ producing all those convulsive effects, which have been falsely
 “ attributed to the power of the magnet. They relate an history
 “ which has a strong resemblance to that recorded by Kauu
 “ Boerhaave.”

“ Le tour de la ceremonie de la premiere communion fait en
 “ la paroisse de St. Roch, il y a quelques années (1780) apres
 “ l'office du Soir, on fit, ainsi qu'il est d'usage la procession en
 “ dehors. A peine les enfans furent ils rentrés a l'Eglise, et
 “ rendus à leurs places qu'une, jeune fille se trouva mal, et eut
 “ des convulsions. Cette affection se propagea avec une telle
 “ rapidité, que dans l'espace d'une demiheure 50 ou 60 jeunes
 “ filles de 12 a 19 ans tomberent dans les memes convulsions ;
 “ c'est a dire serrement a la gorge, gonflement a l'estomac, le-
 “ touffement, le hoquet, et les convulsions plus ou moins fortes.
 “ Ces accidens reparurent à quelques uns dans le courant de la
 “ semaine ; mais, le dimanche suivant, etant assemblees chez
 “ les Dames de Sainte Anne, dont l'institution est d'Enseigner
 “ les jeunes filles, douze retomberent dans les memes convulsions,
 “ et il enseroit tombe d'avantage, si on n'eut eu la precaution
 “ de renvoyer, sur le champ, chaque enfans chez. les parens.
 “ On fut obligés de multiplier les ecoles. En separant ainsi les
 “ enfans, et ne les tenant assembleés qu'en petit nombre, trois se-
 “ maines suffirent pour dissiper entierement cette affection con-
 “ vulsive epidemique.”

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

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

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

To the same head may be referred the efficacy of many remedies of a superstitious
cast

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

CLASSIS

CLASSIS IV.

Sauvages, haud Cull. Synopsis.

SPASMI

ORDO I.

SPASMI TONICI PARTIALES.

GENUS. V

CRAMPUS.

THE cramp is a noted instance of the power of mental affections. To enumerate the whimsical remedies recommended for it, would be a ridiculous task. Suffice it then to say, that they are almost altogether totally inefficacious in themselves, and depend upon the imagination for their success. Some of them are calculated particularly to affect the mind with surprise or horror, as the

the breaking a roll of brimstone held in the hand, the wearing rings formed out of the nails or furniture of old coffins, and such like fanciful conceits. The operation of these appears to be similar to that of other remedies that work upon the mind in spasmodic diseases.

C L A S S I S V.

Sauv. haud Cull. in Nofol.

ANHELATIONES.

O R D. I.

ANHELATIONES SPASMODICÆ.

G E N U S IV.

SINGULTUS ACCIDENTALIS.

THIS species of the hiccup, which is the only one that is the subject of the present enquiry, can seldom be called a disorder, but is to some people a very troublesome circumstance. The cure of it by mental affections is so commonly practised, as to be rather a matter of jest or merriment, than bearing

bearing any relation to medicine. The effect of it, however, is worthy the observations of a physician, as it is far from improbable that the same means might be employed in diseases of greater importance. It is found to be stopt by whatever engages the attention, whether the passion connected * therewith, be of the same stimulating, or debilitating kind.

GENUS

* Quod animæ imperium clare denotat, nuncio quocunque gravi, aut fermone singultientis admirationem, verecundiam, aut pathema, quodvis excitante illicò sistitur, Sauv. Class. V. Gen. Singultus.

G E N U S LXIII.

HYSTERIA.

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

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

* Principium proximum hysteriæ est summa philautia, seu amor effrænis vitæ et voluptatum, unde minimorum incommodorum intolerantia, exaggeratio, propositi instabilitas summa, sensibilitas, irritabilitas. Sauv. Art. Hysteria.

† Dum corpus otio indulget, animæ negotia facessunt pathemata, ira, invidia, zelotypia, amor, tædium, lites, ærumnæ. Sauv. Art. Hysteria.

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

The hysterical paroxysm, as well as the epilepsy, is extremely apt to recur on the sight of people so affected. I once had an opportunity of seeing an instance of this kind at one of the public water-drinking places in this kingdom. A lady was seized with hysterical convulsions during the time of divine service. In less than a minute, six persons
were

were affected in a similar manner, some of whom had never before been subject to such attacks, but were notwithstanding violently agitated and convulsed in body as well as mind. But though such instances as these shew the propriety of prudent caution, yet I am satisfied that too great sollicitude to avoid every thing likely to give uneasiness, especially if such sollicitude be very apparent, is likely to do as much mischief as service. Nothing so much enhances the apprehension of danger, or so often causes those on whose account the care is taken, to believe that the hazard is greater than it really is and such circumstances frequently recurring, keep them perpetually in a state of painful irritability, which in reality constitutes the disorder. It would be much better to inure such persons * gradually to the common occurrences

* This seems agreeable to the advice of Aretæus. *Ατρε
κὲ ἐν τῷ παντί βίωσιν οὐδὲν μὲν ἀσθενέστερον ἐμποδίζειν.*
Aret. Cur. Diut. Morb. L. I. Cap. IV.

rences of life, and to the occasional * mention of such things, which, if not magnified by the

* It is the opinion of some eminent writers, that impressions which act upon the sensibility, are diminished by repetition ; whereas those that act upon the irritability of the system, are augmented. But I apprehend this depends in a great measure on the strength of the first impression, whether that be directed to the sensible faculties, or merely to the animal organs. Purgative medicine lose their effects by repetition, and opium and tobacco, if not taken beyond their usual doses, cease to stupify or intoxicate those who are habituated to their use. Our concern of mind ceases in like manner, when the same event recurs frequently. It is probable that butchers must at first be struck with remorse at their first killing so many noble and harmless animals, but by custom this sensation wears off, and the thing becomes a matter of course. The same is true of fear. Those objects that at first sight affected our minds with awe and wonder come at last to be scarcely regarded. A battle or storm, however terrible at first, lose much of their effect by custom and habit. On the other hand, when the first impression is very strong, and the effect produced very violent, a force or power, inferior to the original one, will produce the same effect. Thus it has been remarked, that if a person, unaccustomed to the use of purgatives, was to take at a dose fifteen grains of aloes, the smartness of the operation would leave such a lasting impression, that an equal effect would afterwards be produced by one half, one fourth

the relators, or dwelt on as meriting particular attention, will come in time to be disregarded, and their effects destroyed. Instead
of

fourth, or even one tenth, of the same quantity; whereas, had the original dose been only a grain and a half, it might have been necessary to increase it to ten or fifteen, in order to procure the effect desired. Had the man who first beheld with concern the slaughter of an ox, seen in place thereof an inhuman murder, he possibly might not have been able to endure the killing of a brute animal afterwards. It is related of Theodoric, the celebrated King of the Goths, that some time after his unjustly putting to death Boetius and Symmachus, the head of a large fish was served up to table, which the unhappy monarch, conscious of, and repentant for his cruel treatment of those innocent and illustrious persons, figured to his distracted imagination to be that of Symmachus, upbraiding him as it were with a gantly threatening countenance for his cruelty. This wrought so powerfully upon his mind, that he was instantly so oppressed with horror and amazement, as to render it necessary to carry him from the table to his chamber, where the impression continued so strong as in a few days to put an end to his life. Our great poet Shakespear has finely depicted a somewhat similar situation.

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

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

Affectation contributes its share to enhance these complaints. An unnatural and morbid sensibility is often encouraged under the idea of delicacy and tender feeling, and even sickness itself is sometimes feigned, as being imagined (however falsely) a mark of a disposition of this kind. But if we examine

I human

* Φαμεν δε αχρειων τελος ειναι του Σκεπτικου την εν τοις καλη δοξαν αταξίαν, η εν τοις κατηναγκασμεναις μετριοπαθειαν Sext. Emp. L. I. C. 12.

human nature more accurately, we shall find that the liberal and truly amiable virtues of humanity and benevolence, are much more frequently found in persons of a steady mind and temper, who have experienced variety of fortune, than in those who have passed their lives in an uniform course of luxurious indulgence, which always generates selfish and mean ideas and sentiments.

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

GENUS

G E N U S LXVI.M E L A N C H O L I A.

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

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

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

Travelling * seems the best calculated for a cure of any thing, as it induces a gradual, yet interesting variety of objects and subjects of attention, which are the more pleasing
as

* Precipua curatio in hoc consistit, ut anxia illa et perpetua cogitatio, cui mens inhæret, mutetur: verum hic multa cautela opus est. Omnes enim melancholici solent indignari, si pro talibus habeantur: morosi sunt, plus se sapere credunt quam reliquos homines, et ægerrimè solent ferre, si obiectamenta illis offerantur, tuncque sæpe pertinacissime omnia illa repudiant; et tanto magis fugiunt consortia hominum, a quibus se contemni credunt. Præ reliquis omnibus proiunt itinera: tunc enim nova occurrunt atque insolita objecta, quæ satis efficaciter in mentem agunt et cogitationem mutant. Van Swieten. Vol. III. p. 478.

as they have not the appearance of being intentionally introduced.

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

It is sometimes recommended to endeavour to excite such passions as are of an opposite † nature to those that have prevailed during the course of the disorder. Thus the timid

I 3

are

* Ibidem.

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

are to be supported with such arguments and discourse as may tend to rouse the courage and resolution; the gloomy are to be cheered with merriment and pleasure; and the violent and passionate* to be restrained by fear. This advice seems proper, but I fear is seldom practicable.

Even shame may be sometimes used successfully in preventing the consequences at least of these disorders. † Plutarch relates, that the virgins of Miletus were seized with an epidemic madness, that prompted them to destroy themselves. This was in vain attempted to be prevented, until it was ordered that

* Fuit homo satis celebris apud Batavos insanientium curâ qui hac methodo utebatur et multos sanabat. Simulac delirarent tractabat miseros ferarum instar verberibus catenis perfusione aquæ frigidissimæ fame siti, &c. Dum mitescebant omni modo blandiebatur illis nihilque omnino negabat illarum quas desiderabant. Hoc modo effecit ut metus verberum coerceret incipiens delirium et tandem deleteret vanas illas imaginationes. Van Swiet. Vol. III. p. 514.

† De virtutibus mulierum.

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

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

* Sæpius tamen assentiendum quam repugnandum est, paulatimque et non evidenter ab his quæ stulta dicuntur, ad meliora mens adducenda. Cels. III. 18.

Mandandum quoque ministris qui eorum errores consensu quodam accipientes corrigant, ne aut omnibus consentiendo augeant furorem eorum visa confirmantes aut rursus repugnando exasperent passionis augmentum; sed inductive nunc indulgeant consentientes, nunc insinuando corrigant vana, recta demonstrantes. Cæll. Aur. I. C. V.

† Plurimi namque sic curati sunt quodammodo, vel cum vidissent audivissentque ea, quæ consequi desiderabant. Alex. Trall. L. I. 17.

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

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

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

* Tunc proficiente curatione erunt pro possibilitate meditationes adhibendæ, vel disputationes.

Ei autem qui literas nescit immittendæ quæstiones erunt, quæ sunt ejus artis propriæ, ut rustico rusticationis, gubernatori navigationis; ac si ex omni parte iners fuerit curandus, erunt vulgaria quædam quæstionibus tradenda, vel calculorum ludus.
Cæli. Aur. l. 5.

games of chance. Music * to those who have a taste and ear for it, may perhaps be a powerful remedy, and is mentioned by some of the ancient physicians.

GENUS

* Utuntur etiam cantionibus tiliarum varia modulatione.

Ibidem.

Quorundam discutiendæ tristes cogitationes, ad quod symphonizæ et cymbala, strepituque proficiunt. Cels. I. III. 18.

The cure of Saul is a noted instance.

 G E N U S LXVII

 M A N I A.

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

* Differta melancholia per delirii universalitatem. Sauv. Gen. Mania.

ed, recommended by Boerhave, * and the impressions of terror and perturbation of mind advised by † Celsus.

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

GENUS

* *Præcipitatio in mare, submersio in eo continuata quamdiu ferre potest princeps remedium est. Boerhaave Aphor. 1123. Vide Comm. a Van Swieten.*

* *Subito enim terreri et ex pavescere, in hoc morbo prodicit; et fere, quicquid animum vehementer perturbat. Cels. Lib. III. Chap. 18.*

G E N U S LXXVI.

S C O R B U T U S

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

It

* Suat autem præsertim hoc in numero, (causarum morbi scilicet) graves animi per anxiam curam tristitiam, et mœrorem diuturnum, inductæ perturbationes. Sic Eugalenus constanter prædicere ausus est, eos faciliè omnes quos cum crassiori victûs ratione, diuturnior mœror exercuit, ad scorbuticum malum esse proclives. Cui adsentitur Willisius, qui nonnullos toto timore percussos, scorbuticos evasisse observavit. Hoffm. de Scorb. et ejus vera indole.

It was noticed in Lord Anson's Voyage, from reiterated experience of this malady, " that whatever discouraged the seamen, or " at any time damped their hopes, never failed " to add new vigour to the distemper; for it " usually killed those who were in the last stages " of it, and confined those to their hammocks, " who were before capable of some kind of " duty. So that (as the writer well observes) " it seemed as though alacrity of mind and " sanguine thoughts were no contemptible pre- " servatives from its * fatal malignity." A remarkable instance of the good effects of exhilaration of spirits is given in Mr Ives Journal. " Upon the British fleet coming " into the Bay of Hieres (February 1744) our " men understood that the enemy's fleet and " ours were soon to engage. There appeared " not only in the healthy, but also in the sick, " the highest marks of satisfaction and pleasure, and these last mended surprizingly " daily, insomuch that on the 11th of February,

* Anson's Voyage, P III. C. 2

“ ary, the day we engaged the combined fleets
 “ of France and Spain, we had not above four
 “ or five, but what were at their fighting *
 “ quarters,”

The siege of Bréda, however, in the year
 1625, affords an example still more strik-
 ing, “ That city, from a long siege, suf-
 “ fered all the miseries that fatigue, bad pro-
 “ visions, and distress of mind could bring on
 “ its inhabitants. Among other misfortunes
 “ scurvy made its appearance, and carried
 “ off great numbers. This added to the other
 “ calamities, induced the garrison to incline
 “ towards a surrender of the place, when the
 “ Prince of Orange, anxious to prevent its
 “ loss, and unable to relieve the garrison, con-
 “ trived, however, to introduce letters ad-
 “ dressed to the men, promising them the most
 “ speedy assistance. These were accompanied
 “ with medicines against the scurvy, said to
 “ be of great price, but of still greater effi-
 cacy,

* Ives Journal, February, 1744.

“ cacy, many more were to be sent them. The
 “ effects of this deceit were truly astonishing.
 “ Three small vials of medicine were given to
 “ each physician. It was publicly given out,
 “ that three or four drops were sufficient to
 “ impart a healing virtue to a gallon of liquor.
 “ We now displayed our wonder-working bal-
 “ sams. Nor even were the commanders let
 “ into the secret of the cheat upon the soldiers.
 “ They flocked in crouds about us, every
 “ one soliciting that part may be reserved for
 “ his use. Cheerfulness again appears in every
 “ countenance, and an universal faith prevails
 “ in the sovereign virtues of the remedies. The
 “ effect of this delusion was truly astonishing,
 “ for many were quickly and perfectly re-
 “ covered. Such as had not moved their
 “ limbs for a month before, were seen walking
 “ the streets with their limbs sound, straight,
 “ and whole. They boasted of their cure by
 “ the Prince’s remedy, the motion of their
 “ joints being restored by simple friction with
 “ oil, and the belly now of itself performed
 its

“ its office, or at least with a small assistance
 “ from medicine. Many, who had declared
 “ that they had been rendered worse by all
 “ former remedies, recovered in a few days to
 “ their inexpressible joy, and the no less gene-
 “ ral surprize, by their taking what we affirmed
 “ to be their gracious Prince’s cure.” “ This
 “ curious relation,” adds Dr. Lind*, “ would
 “ perhap hardly gain credit, were it not in
 “ every respect consonant to the most accu-
 “ rate observations, and best attested descrip-
 “ tions of that disease. It is given us by an
 “ eye-witness, an author of great candor and
 “ veracity, who, as he informs us, wrote down
 “ every day the state of his patients, and seems
 “ more to be surprized with their unexpected
 “ recovery than he probably would have been,
 “ had he been better acquainted with the na-
 “ ture of this surprizing malady. An impor-
 “ tant lesson in phyfic,” adds the excellent wri-
 “ ter last mentioned, “ is hence to be learned,
 “ the wonderful and powerful influence of the
 “ passions

* Lind on the scurvy, p 349

“ passions of the mind on the state and disorders of the body. This is too often overlooked in the cure of disorders, many of which are sometimes attempted by the sole mechanical operation of drugs, without calling in to our assistance the strong powers of the imagination, or the concurring influences of the soul. Hence it is, that the same remedy will not always produce the same effect, even in the same person, and that common remedies often prove wonderfully successful in the hands of bold quacks, but do not answer the purpose in a timorous and distrustful patient.”

GENUS

K

G E N U S XCI.

I C T E R U S.

S P E C. 2.

S P A S M O D I C U S.

THE jaundice was formerly esteemed to be so liable to be produced by mental affections, that * jealousy and † anger are often denominated by the attendant symptoms, or supposed

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

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

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

Horat. Epist. L. I. Epist. 19

————— calido sub pectore maseula bilis

Intumuit

Perſii Sat. L. V. 145

Si forte bilem movet hic tibi verſus.

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

supposed causes of this disease. It is * certainly often produced by these passions, even in this country, and is probably more likely to be so in hot climates. Why these passions should produce this disease, is perhaps one of the secrets of nature too deep for our comprehension. We may remark, however that biliary obstructions are particularly prevalent in warm climates, to which both these passions are in a manner congenial. Whether they are in such situations, cause and effect, or both in their turns, is difficult to determine.

K 2

G E N U S

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

G E N U S C V I.N O S T A L G I A.

T H E last, and perhaps the most remarkable instance of the effects of the passions of the mind upon the body, is that of the nostalgia, or that desire of revisiting their own country when estranged from it, so particularly prevalent among the Swiss, and to a certain degree among all nations, those especially where the government is moderate, free and happy. This disorder is said to begin * with melancholy, sadness, love of solitude, silence, loss of appetite for both solid and liquid food, prostration of strength, and a hectic fever in the evening; which is frequently accompanied

* Sauvages Nosol. Meth, Art. Nostalgia.

accompanied with livid or purple spots upon the body. Sometimes a regular intermittent, and sometimes a continued fever attends this disorder ; in the management of which, the greatest care is requisite not to exhaust the strength and spirits by evacuations of any kind. Nausea and vomiting are frequent symptoms, but emetics are of no service. The Peruvian bark is the best medicinal remedy, especially when joined with opiates ; but when the disorder is violent, nothing avails but returning to their own country, which is so powerful an agent in the cure, that the very preparations for the return prove more effectual than any thing else, although the patient be debilitated and unable to bear any other motion than that of a litter. The lowest ranks are not exempted from this disease, Mr. Sauvages tells us, he has seen the children of beggars, who had no habitation in Swisserland but the streets and highways equally affected with those of higher rank. A particular musical composition is in great vogue in Swisserland, supposed to be expressive of the

happinefs of the people. If this be repeated among the Swifs in any foreign country it tends ftrongly to recall their affection for their native foil, and their defire of returning, and to induce the difeafe confequent on the difappointment of their wifhes. The effects of this piece of mufic are fo powerful, that it is forbidden to be repeated in the French camps, and military ftations, on pain of death.

Perhaps this is the only endemic diforder, of which we have any knowledge, that can fcarcely be called with juftice a national miffortune.

The foregoing pages muft be confidered only as fome account of the circumftances in which mental affections are *specifically* hurtful, or ferviceable. There is no doubt that they have a general effect in every condition of health, but in moft of thefe they act only as an exciting or debilitating caufe, without any diftinguifhing property from many others. The dropfy, nervous attrophy, and feveral other complaints, are occafionally induced hereby,

by, but their operation is generally slow and indistinct, and only tending generally to weaken the powers of life. The disorders I have recited are such wherein the agency of the mind was more direct and more obvious. Perhaps several other diseases may be added, but this treatise is by no means offered as a complete investigation of so unbeaten a path.

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

Compassion towards the distressed is a general obligation, but bears a peculiar reference to a profession, whose sole employment consists

sists in relieving a large class of the misfortunes incident to humanity.

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

It is not, however, sufficient for a physician merely to possess a humane disposition and benevolent intentions. It is necessary that he should render it apparent in every part of his conduct towards the sick, that he not only possesses these virtues, but that he studies to exercise

ercise them in the mildest and most agreeable manner. “ Gentleness of behaviour, (says an elegant and humane writer) makes the approach of a physician be felt like that of a guardian angel, sent to afford ease and comfort, whilst the visits of the rough and unfeeling resemble those of a minister of vengeance and destruction.”

Care should nevertheless be taken that sympathetic tenderness be not indulged to such a length as to impair, materially, a man's private happiness, or to enervate his mind in such a manner as to prevent his best exertions to relieve those distressed that are so much the subjects of his compassion.

He must not forget that steadiness of character and presence of mind are indispensable requisites to a physician. A certain degree of tenderness is indeed so far from being inconsistent with these qualities, that it tends greatly to promote them, by furnishing a powerful motive for their
exertion

exertion, but when carried too far, is apt to disappoint its own purpose. It is not the least advantage that is derived from the attendance of a physician, that, although he is sufficiently interested to excite his best endeavours for his patient's recovery, he is generally free from those agitations, which the more immediate connections of the sick must feel in the dangerous situation of their friends, which must necessarily cloud the judgment, and embarrass the conduct of those liable to such perturbations.

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

Another circumstance highly necessary for the medical practitioner to keep always in view, is the support of a proper influence and authority with those he attends. This is necessary
on

on several accounts. First of the profession itself, which, when the directions of those who exercise it are disregarded, is exposed to contempt and ridicule. Next on the physician's private account, who not only suffers a diminution of the respect due to his character, but exposes himself to become responsible for the propriety of measures he had no share in directing.

The last, however, and the most important circumstance, is that by the loss of the physician's authority, the patient himself is essentially injured. No fixed or steady plan of treatment can be pursued. Remedies are advised without prudence, and left off before sufficient trial of them could be had. These are multiplied by the officious impertinence of curiosity, which but too frequently intrudes upon the sick, under the disguise of friendship; and should the patient, from the inactivity of the medicine, be so fortunate as to escape positive injury, it often happens that the critical moments are suffered

ferred to elapse, in which somewhat effectual might have been done towards his recovery.

The maintenance of this necessary influence requires great prudence and command of temper, but is far from being inconsistent with sympathy and tenderness towards the sick. On the contrary, I believe it renders such concern more pleasing and acceptable, as it proceeds from a character which claims our esteem and respect as well as our affections. By what means this very necessary authority maybe originally acquired; or afterwards maintained, is more a matter of experience, joined with prudence and sagacity, than capable of being reduced to rule and order, or of being expressed in direct words. A few observations, however, on the subject, may not be unnecessary.

Some have endeavoured to require influence over those they attend by studied coarseness of manners, and even of dialect, by confidence in delivery of their sentiments, and peremptoriness

rinefs in exacting the moft implicit fubmiffion to their dictates. This method, however, unworthy to be purfued, has fometimes met with fuccefs, but it has often happened, that, when the novelty of the firft impreffion is over, confiderate perfons are tempted to examine the foundation of fuch bold pretenfions, and if, as muft often happen, the fuccefs and abilities of the praftitioner fhould not be found to correfpond with fuch lofty claims to deference and refpect, the illufion vanifhes, and he is regarded only as one who attempts to impofe upon the world by affuming a character he is unable to fupport.

Others have attempted to recommend themfelves to the favour and confidence of their patients by excefs of attention and affiduity. A minute and tedious enquiry is ufually made concerning the moft unimportant matters, and a long and often frivolous detail of obfervances, efpecially with regard to articles of diet, is generally recommended.

This

This mode of proceeding, though sometimes flattering to the patient, as suggesting the idea of the care and attention of the physician, is, however, frequently productive of inconvenience. It is an ancient and approved maxim, that a life guided entirely according to the directions of medicine, must be a miserable one, and the most judicious practitioners, sensible of the truth of this remark, generally endeavour, in chronical cases, to give as great latitude as possible in articles of diet, and to reconcile every part of the regimen they prescribe, as nearly as they can, to the common mode of living, in order that the patient may be reminded as little as possible of his misfortune. But the method, here alluded to, has a direct opposite tendency. Every circumstance of life being regulated by medical directions, has the effect of recalling every moment the ideas of sickness and trouble to the mind, and thus embittering life, and of course injuring the spirits and health.

Even

Even many articles of diet otherwise agreeable, cease to be so in a good measure, when they are considered as parts of a medical regimen; and those things that are forbidden are often desired with uncommon eagerness. Another disagreeable consequence often attends such a detail of directions, which is, that they are but imperfectly observed; and the omission is as likely to take place in things of real consequence, as in those that are unimportant, nay perhaps more so. Persons that are disposed to transgress, often plead the observation of frivolous articles as an excuse for the neglect of those that are of the greatest consequence.

The maxim of the president Montesquieu, that "laws which render those things necessary, which are in themselves indifferent, have the inconvenience of rendering those things indifferent that are absolutely necessary," may be applied to medicine as well as to legislation.

To

To point out the line of conduct proper for a physician to pursue on such occasions, would be too difficult an attempt for the author of this paper to engage in, and would besides exceed the limits proper for such a work, which it is feared have been already transgressed, and is indeed less necessary, as much has been said to that purpose by the late Dr. Gregory, whose elegant manners, and benevolent actions, were the best comments on the very excellent rules of conduct which he has laid down.

The admirable character, to whose memory the present institution is dedicated, might be studied with almost equal advantage as an example in points of professional behaviour, as in what regards more immediately the province of medicine. The accounts we have of his life, evidence to demonstration, that humanity was the leading trait in his description, and might well be called his ruling passion. His benevolence was moreover of the purest kind. His beneficent deeds were not done before men to
be

be seen of them. He was not anxious to have his name recorded in stone or brass, as the founder of a splendid, and, perhaps uselefs charity. The reward he fought was of a higher kind, it consisted in that secret, but sublime enjoyment annexed by nature to sympathetic sorrow, in the prayers and blessings of gratitude, offered to heaven, by those who had no other recompence to offer, in the approbation of the good and virtuous; and above all in the secret consciousness that such a conduct, as he pursued, was agreeable to that Being whom we are sure to please if we humbly and earnestly endeavour to do it, and who is incapable of suffering such endeavours to pass without their full reward. His benevolence was not only generous and extensive, but perfectly liberal in its application. Though a zealous member of a respectable religious society, his kindness was not limited to those of his own persuasion. This appears from numerous instances related of him in common life as well as in his professional character.

Misfortune

L

Misfortune and distress were to him the most powerful motives of recommendation. Like Marcus Aurelius, however he might regard the city of Cecrops, his affection was still stronger for the city of God*.

The pleasing manner which accompanied the performance of these good offices rendered them doubly valuable. It augmented the efficacy of medicine by the comfort and support it afforded to the spirits, and was scarcely less serviceable in cases wherein even a relief of the disorder was scarcely an object of hope, by reconciling people to their situation, which contributes above all things to soften the bed of sickness, and (far beyond the power of flattery) to “soothe the dull cold ear of death.”

The pleasing manners of this amiable man were particularly conspicuous in his behaviour to persons in inferior stations. His attention was

* ΕΚΕΙΝΟΣ ΜΕΝ ΦΗΣΙ, ΠΟΛΙ ΦΙΛΗ ΚΕΚΡΟΠΟΣ* ΣΥ ΔΕ ΟΥΚ
 ΤΡΕΙΣ Ω ΠΟΛΙ ΦΙΛΗ ΔΙΟΣ.

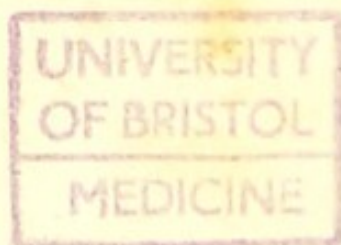
Meditat. Antonin. L. IV. 6, 22.

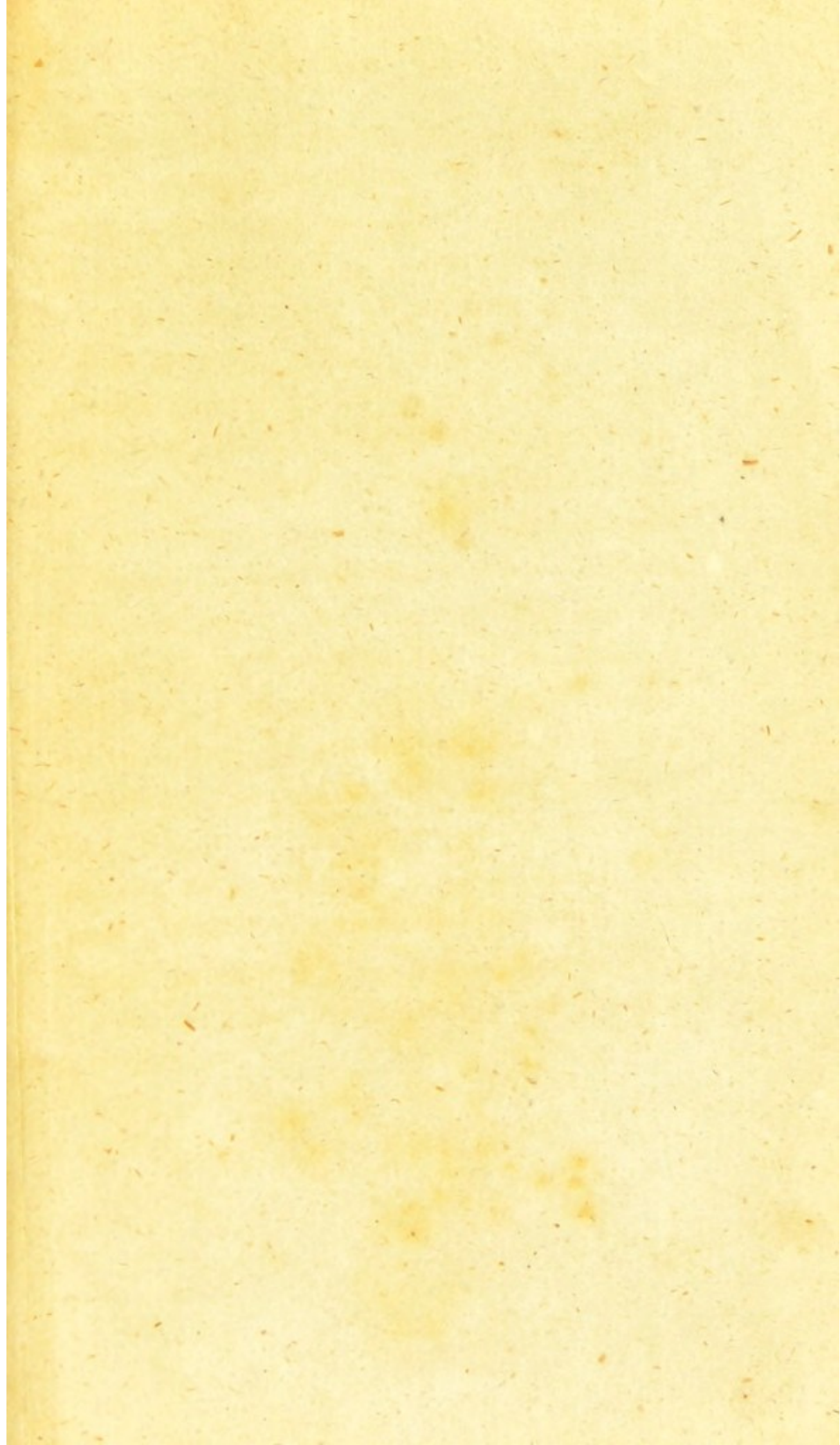
was not measured out according to rank and riches, but adjusted to real necessity. His delicacy prompted him to be often more scrupulous in giving attendance where his emoluments were little or nothing, than where they were largely bestowed. The cottage of the labourer was by him deemed to be within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

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

unnecessary. The general character of Dr. Fothergill is too recent in the memory of those to whom this work is addressed, to require being enlarged upon by such a feeble hand; and those who wish for more particular information may receive full satisfaction from an elegant as well as accurate biographical account already presented to the world. Many acknowledgments are due from the public at large, and particularly from this respectable society, to the founder of the present institution. He has raised a monument to gratitude and friendship on the basis of public benefit. May so benevolent and scientific an attempt prosper, and may the author receive, as part of his reward, the satisfaction of seeing numerous professors of the healing art, and the members of this society in particular, stimulated by this honourable distinction to emulate with greater ardor, the medical virtues, as well as knowledge, of Dr. Fothergill.

F I N I S.







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