

**A dissertation on the influence of the passions upon disorders of the body.  
Being the essay to which the Fothergillian Medal was adjudged / [William  
Falconer].**

**Contributors**

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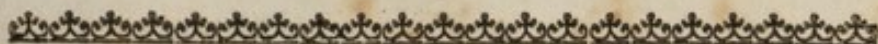
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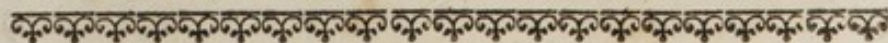
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A  
DISSERTATION  
ON THE  
INFLUENCE  
OF THE  
PASSIONS  
UPON  
DISORDERS OF THE BODY.



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DISSEMINATION  
ON THE  
INFLUENCE  
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LONDON MEDICAL  
SOCIETY  
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.

---

L O N D O N :

Printed for C. DILLY in the Poultry; and J. PHILLIPS,  
George-Yard, Lombard-Street. 1788.

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DISSEMINATION

IN THE

OF THE

UPON

DISORDERS OF THE BODY

BY

WILLIAM WATSON, M.D.

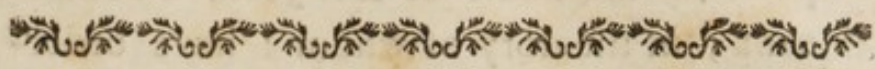
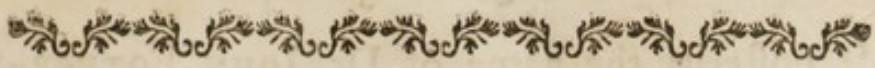
AND CORRESPONDING MEMBER OF THE  
MEDICAL SOCIETY OF LONDON

Being

THE ESSAY to which the FORNICATION  
MEDAL was adjudged.

LONDON:

Printed by G. DODD in the Strand: and J. BARNARD,  
Clerk of the Society, in Pall-mall.



## 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,

“ **T**O 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  
“ to great and virtuous actions. Such were  
“ those which will render dear to distant  
“ a posterity



“ posterity the name of Dr. JOHN FOTHER-  
 “ GILL ; in memory of whom I have order-  
 “ ed 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  
 “ FOTHERGILLIAN MEDAL, and be given an-  
 “ nually, 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 Society ;  
 “ being persuaded, from the unanimity of  
 “ their meetings, and the learning and  
 “ judgment of their members, that their  
 “ decisions will be calculated to promote  
 “ medical science in particular, and physics  
 “ in general, which are my motives for re-  
 “ 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  
" taking 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  
" entitled to :

" And that this Society, being highly  
" sensible how much you had thereby con-  
" tributed to its advantage and reputation,  
" order me to present you with the Thanks  
" which were unanimously voted to you at  
" this meeting.

By order of the Society,

WM WOODVILLE,

(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 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 designa-  
 “ tion.

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  
 “ Council;



“ Council; to whom shall be joined such  
 “ other Members as the Society shall think  
 “ proper; and their sentence shall be final.

6. “ The Medal shall be adjudged on the  
 “ 8th day of March, that being the birth-day  
 “ of the late Dr. 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 par-  
 “ tiality 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 interest-  
 ing question as a subject of the first prize,  
 which produced two dissertations, to one of



which, by Dr. *Falconer*, of Bath, was adjudged the *Fothergillian Medal*.

On the 6th day of June, 1787, the day appointed for declaring at a 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. *Lettſom*.

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

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

“ and popular opinion, we all know, has  
 “ introduced Apothecaries to the cham-  
 “ bers of the sick, in the first onset of their  
 “ maladies, when the uncertainty of symp-  
 “ toms must exercise sagacity, and experi-  
 “ ence result 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  
 “ constituted of Physicians, Surgeons, and  
 “ Apothecaries, who first united in the year  
 “ 1773, under the title of the MEDICAL  
 “ SOCIETY of LONDON, and their publica-  
 “ tions



“ tions evince 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* annu-  
 “ ally to the author of the best memoir that  
 “ shall be communicated within the year.

“ Further to promote these institutions,  
 “ they engaged to give annually a *Gold*  
 “ *Medal*, of the value of ten guineas, distin-  
 “ guished by the title of the *Fothergillian*  
 “ *Medal*, in memory of the late illustrious  
 “ *Dr. John Fothergill*, to the author of the  
 “ best dissertation on a subject proposed by  
 “ the society ; and the following question  
 “ was agreed upon according to the establish-  
 “ ed 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



“ of the dissertation, distinguished by this  
“ inscription :

*Εοικε δε τα της ψυχης παθη παντα ειναι μετα σωματος.*

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

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

“ Every practitioner, therefore, who studies  
“ the honour of his profession, and the hap-  
“ piness of his patients, should sedulously  
“ endeavour

“ 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  
 “ metaphysical 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 prose-  
 “ cute this, I had consulted authors of an-  
 “ tiquity, both sacred and profane : but the  
 “ materials grew so voluminous, that I found  
 “ it impracticable to condense them within  
 “ the compass of your leisure to attend, and  
 “ of my time to arrange. I have, therefore,  
 “ drawn my materials from one source alone,  
 “ the most ancient and instructive historical  
 “ volume in the world ; in which such an  
 “ interesting view of the passions is exhibited,  
 “ as would alone enable sagacity to develop  
 “ their source, their varied progress, and  
 “ wonderful



“ wonderful influence. Their powers indeed  
 “ operate almost at the moment of human  
 “ existence. *Shame*, that penitent passion of  
 “ conscious guilt, follows the awful interro-  
 “ gation of the first man; *Adam, where art*  
 “ *thou? Dissimulation*, a passion unworthy  
 “ of a liberal mind, the result of *fear* com-  
 “ bined with *guilt*, is immediately promi-  
 “ nent in the assumed exculpation, “ *She*  
 “ *gave me of the tree, and I did eat.*” The  
 “ sacred historian, who lived to the age  
 “ of 110 years, had been dead five years  
 “ before the foundation of Troy was laid  
 “ by Scamander, and consequently many  
 “ centuries before Homer painted the ire  
 “ of Achilles, portrays the dreadful impe-  
 “ tuosity of *Anger* in the first-born hu-  
 “ man Being, who affords an example of  
 “ wrath of the most implacable nature——  
 “ the religious wrath of one brother, prose-  
 “ cuting another unto murder! preceded  
 “ by all the groveling suspicions of supe-  
 “ rior merit, expressed in a sullen, or “ *a*  
 “ *fallen countenance;*” “ and avenged by su-  
 “ preme justice, in an appeal to the heart,  
 “ that almost chills the blood — ‘ *What*  
 “ *hast*



“ *hast thou done? The voice of thy brother’s*  
 “ *blood crieth unto me from the ground.*”

“ In the underplot of sinister passions, we  
 “ see in a wife and a parent, the influence  
 “ of *prejudice, insinuation, and treachery*;  
 “ still further degenerating into *avarice* in  
 “ the character of one son, and pathetically  
 “ contrasted, in the *generosity* of an injured  
 “ brother, after the emotions of *anger* had  
 “ subsided; 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, exceeded 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 empassion-  
 “ ed Greek, for his Patroclus.

“ I have already intimated that I had  
 “ originally designed to have followed the

\* Gen. ch. xxiii. ver. 4.

“ *ancients,*

“ 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 his-  
 “ tory 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 primary impression: thus *Anger*, a  
 “ subject already mentioned, which accele-  
 “ rates the motion of the blood, and de-  
 “ termines its impetus to the head and  
 “ superior parts, is one of the most violent  
 “ and vigorous passions of the mind: it  
 “ glows in the eye; the cheeks redden; the  
 “ voice



“ voice is thick and stammering, bilious  
 “ vomitings or a copious salivation fre-  
 “ quently follows; with apoplexy, pleurisy,  
 “ hæmorrhages, phrenitis, or violent fever.  
 “ But to these, high, as they sometimes rise,  
 “ not unfrequently succeed debility, lan-  
 “ guor, 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 lan-  
 “ guid, 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; slow  
 “ deep sighs are raised; the strength is  
 “ exhausted; the secretions and excretions  
 “ are irregular; hysteria, hypochondriasis,  
 “ dropsy, tabes, or fatal marasmus ensue.  
 “ But grief in excess has imitated the vio-  
 “ lent efforts of anger, and terminated in  
 “ phrenitis, apoplexy, mania, or suicide

“ *Love*, the most universal and grateful  
 “ passion of human nature, which, in general,  
 “ neither

“ 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 solici-  
 “ tude 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, lan-  
 “ guage is animated, and vigour augment-  
 “ ed. 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, slow  
 “ or faltering; the eyes are downcast or  
 “ pensive; and the breast heaves and falls,  
 “ like the motion of gently disturbed waters.  
 “ Solitude, shades and evening walks are  
 “ frequented; objects of pity are cherished,  
 “ and all the effusions of sentiment are ten-  
 “ der,



“ der, sedate, and sympathetic. The face at  
 “ length becomes pale and wan, the eyes  
 “ sink, the appetite for food is obliterated,  
 “ frightful dreams invade the tedious night.  
 “ Melancholy, despair, and mania, terminate  
 “ 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  
 “ question, so consonant to our imbecilities,  
 “ so interesting to our nature, and so appli-  
 “ cable to the virtues of the physician, from  
 “ whom our medal is denominated. Huma-  
 “ nized as the medical character naturally  
 “ becomes, by impressions of sympathy with  
 “ human woe, did any individual ever ex-  
 “ hibit such an interesting combination of  
 “ tenderness and dignity as united in him  
 “ whom we now commemorate !

“ Sagacity to discriminate diseases, and  
 “ judgment to apply remedies, is the usual  
 “ result of erudition and experience ; but  
 “ in

“ 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 derived  
 “ from the same channel. It is to this learn-  
 “ ed and distinguished physician, the living  
 “ friend of the deceased Fothergill, that the  
 “ pleasing task is committed to me, of pre-  
 “ senting the first prize medal, at the una-  
 “ nimous adjudication of the Medical So-  
 “ ciety of London; and in their name, and  
 “ by their order, I do with singular plea-  
 “ sure present it to Dr. William Falconer,  
 “ as the just tribute of his merit, and of  
 “ the decided superiority of his invaluable  
 “ dissertation.”

Dr. Falconer being present, on accepting  
 the medal, addressed the Society in the fol-  
 lowing manner :

“ Gentlemen,

“ I will not attempt to conceal my feel-  
 “ ings on the receiving such an honourable  
 “ mark of distinction as the present; a dis-  
 “ tinction to me particularly valuable and  
 “ dear,



“ dear, as it conveys the approbation of  
 “ persons, whose judgment and impartiality  
 “ I cannot question, and as it is the first fruits  
 “ of an institution, destined not to preserve  
 “ the memory (for that needed no assistance)  
 “ but to promote the imitation of a charac-  
 “ ter far superior to my weak eulogium.  
 “ A character with which I had the happi-  
 “ ness to be acquainted at my first entrance  
 “ into professional life, a period at which  
 “ the mind, as your feelings will no doubt  
 “ testify with me, is peculiarly open to ten-  
 “ der impressions, and especially to the no-  
 “ blest of them all, those of gratitude. At  
 “ this time Dr. Fothergill, with the most  
 “ amiable condescension, offered me his  
 “ friendship and correspondence; 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 him-  
 “ self, when living, most desired to encou-  
 “ rage,

“ rage, 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 indebted to their indulgent can-  
 “ dour, be encouraged by the honours I  
 “ have received, to persist more steadily in  
 “ pursuing the track he has laid down, how-  
 “ ever it may be, “ *haud passibus æquis.*”

A DISSER-





“ importance of your time, and the nature  
 “ of the present meeting, call attention to  
 “ another object, that of the delivery of the  
 “ Fothergillian medal.

“ There is a personage in these king-  
 “ doms, who has acquired, not less univer-  
 “ sally, the affections of the people for his  
 “ many virtues, than their respect for his  
 “ supreme rank, to whom the first gold  
 “ medal has been presented. His illustri-  
 “ ous 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 Sovereign  
 “ 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  
 “ acquaint-



“ in him were superadded those lenient man-  
 “ ners which sooth affliction, and suspend  
 “ the pressure of pain; for his approach in  
 “ sickness was like a guardian angel’s, that  
 “ inspired confidence in the feeble heart,  
 “ and renewed energy in the depressed mind,  
 “ often to arrest, and overcome the powers  
 “ of disease.

“ In ancient schools of philosophy, we  
 “ are told, that *man is not born for himself*;  
 “ but where is the disciple whose actions  
 “ correspond with the sentiment? With an  
 “ amplitude of professional employment,  
 “ that barely allowed our deceased friend  
 “ the necessary refreshments of life, he ac-  
 “ quired the reward of a princely income;  
 “ but let it be remembered 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 conge-  
 “ nial to the liberality of your minds, as it  
 “ is to the gratitude of my heart; but the  
 b “ impor-

A

## DISSERTATION, &c.

---

### QUESTION.

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

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

I do not, however, mean to pursue this train of reasoning farther than may be necessary for the illustration of the present subject. First then, we have reason to think, *that the mind, when awake, is constantly in a state of*  
A *action*



*action or employment.* Experience seems to favour this theory, which I believe has almost universally prevailed.

The Grecian philosopher defines the state of <sup>a</sup> waking to be that in which the mind is employed, and <sup>b</sup> Haller has expressed himself on the same subject in terms nearly similar.

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

<sup>a</sup> — ὃ γὰρ τὸν ἐγρηγοροῦτα γινώσκουσιν, τούτῳ καὶ τὸν ὑπνούντα· τὸν γὰρ αἰσθανόμενον τούτῳ ἐγρηγορεῖναι νομίζουσιν. καὶ τὸν ἐγρηγοροῦτα πάντα ἢ τῶν ἐξωθεν τινῶν αἰσθάνεσθαι, ἢ τῶν ἐν αὐτῷ τινῶν κινήσεων· εἰ τοίνυν τὸ ἐγρηγορεῖναι ἐν μηδενὶ ἄλλῳ ἐστὶν ἢ τῷ αἰσθάνεσθαι, δηλονότι ὡς αἰσθάνεται τούτῳ ἐγρηγορεῖ τὰ ἐγρηγοροῦτα, καὶ καθύπερθε τὰ καθύπερθε. Aristotel. Περὶ Ύπνου καὶ ἐγρηγορήσεως. Cap. I.

<sup>b</sup> Haecenus vigilias descripsimus, cum certe hominis statum in quo mutationes in sensoriiis organis per corpora nobis circum posita facta menti nostrae repræsentantur, atque ea apprehenduntur. Halleri Physiolog. Vol. V. p. 592.

upon



upon the mental sensations, death must be the 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 <sup>c</sup> nearly to that of total insensibility. We have no knowledge of what passes, no memory of the length of time we have remained in that state, and all other

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

In time of sleep the sensorium commune remains in a great measure at rest, and consequently the usual exercise of the internal senses and the voluntary motions are suspended. Whytt's Works, p. 175. Quarto Edition 1768.



mental functions appear to be equally suspended. The corporeal functions coincide herein with the mental: the organs of hearing, smell, and touch, have not only their sensibility, but their irritability also diminished. That stimulus, the usual effect of whose application to the nose is cough or sneezing, fails of producing these convulsive efforts during sleep. Purgative medicines have their operation suspended in the same manner, and the like appears to be the case with all those that tend to increase the secretions, that of perspiration excepted.

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

This fact is well known from experience, as well as from reasoning, and serves to shew the extent of the terms in which the proposed question is couched, which otherwise would have appeared rather defective,  
as

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 <sup>d</sup> others in their room, both these intentions are comprehended in the question as above expressed, and so I presume it is to be understood.

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

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

<sup>d</sup> Hinc prudentes medici omnes illas notas corporeas, quæ renovant has ideas, five per sensus, five per memoriam, tollunt inscio 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 pos-  
tea. Van Swieten, Vol. I. p. 149.



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.

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.*

\* 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.

° Δια γαρ τουτο κ' το εθ' χαλεπον, οτι τη φυσει εοικεν, ωσπερ κ' Ευενθ' λεγει, Φημι πολυχροιον μελετην φιλε κ' δη ταυτην ανθρωποισι τελευτωσαν φυσιν ειναι. Aristot. de Moribus. Lib. VII. Cap. XI.

This

This holds full as strongly in the <sup>f</sup> 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 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 <sup>z</sup> bodily organs, and prevails in various periods of life.

Having laid down these rules by which the system is governed, to which several others

<sup>f</sup> See Whytt's Works, p. 162. 167. 169.

<sup>z</sup> This is called in a late publication, not improperly, "Cette imitation machinale, qui nous porte, malgré nous, à repeter ce qui frappe nos sens."

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



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, <sup>h</sup> such as excite the powers of the vital system, or rouse the faculties into action, or such as depress and debilitate them.

A pleasurable <sup>i</sup> 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 <sup>k</sup> 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,

<sup>h</sup> Fere ad duas classes reduci possunt, quorum alii motum sanguinis debilitant, alii intendunt. Haller, *Phys.* Vol. V. 589, 590.

<sup>i</sup> Haller. *Phys.* Vol. V. p. 581.

<sup>k</sup> *Sanctor. Medic. Static. Sect. VII. § 1. 2. 6. 19. 24.*

and

and together with it the heat and <sup>1</sup> 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 place on any sudden occasion, it may and has produced fevers <sup>m</sup>, depravation of understanding, deliquium, and even sudden <sup>n</sup> death.

To what immediate cause these effects are to be ascribed, is difficult to determine. Sanctorius <sup>o</sup> 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 <sup>p</sup> writer thinks that the blood, being

<sup>1</sup> Robinson on Food, p. 71. 77.

<sup>m</sup> Haller. Physiol. Vol. V. p. 581.

<sup>n</sup> Thoresby's Nat. Hist. of Seeds, p. 625. Nichol's Anim. Medic. p. 16.

Spartana mater inter ipsos amplexus reducis filii, quem in pugnâ cæsum putabat, mortua corrui præ nimio et subito gaudio.

<sup>o</sup> Sanctor. Sect. VII. § 28, 29.

<sup>p</sup> Parson's Physiog. p. 80.

suddenly



suddenly propelled from the heart to the extremities by the increased force of that organ, and the large arteries that lie nearest to it, does not return soon enough to the heart to keep up the circulation without interruption. Haller<sup>a</sup> suspects a kind of apoplexy is produced by the increase of the 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 some<sup>r</sup> irregularity, caused perhaps by doubt

<sup>a</sup> Haller. Physiolog. Vol. V. p. 581, 582.

<sup>r</sup> The celebrated story of the discovery of the love of Antiochus

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

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. 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



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

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

It rouses the powers of the body and mind, and impels them into action, <sup>w</sup> accelerates the pulse, and produces <sup>x</sup> redness and heat of the skin. 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

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*.

<sup>t</sup> Hoffm. *Medic. Consult.* C. IV. D. II. C. 6.

<sup>u</sup> Haller. *Phys.* Vol. V. p. 582.

<sup>w</sup> Haller. *Phys.* Vol. V. p. 586.

<sup>x</sup> This holds of other animals, as we see the same appearances take place in turkeys.

excited

excited to a great degree, ecchymoses, <sup>y</sup> hæmorrhages, <sup>z</sup> apoplexies, great <sup>a</sup> distension of the heart, ruptured <sup>b</sup> cicatrices of wounds, local inflammations, profuse perspiration <sup>c</sup>, vomiting <sup>d</sup>; 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 <sup>e</sup> 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 <sup>f</sup> gout, palsy, dumbness, have all been removed by paroxysms of rage, and life itself evidently prolonged several days.

<sup>y</sup> Aretæi L. II. C. 1. Haller. Vol. V. p. 587.

<sup>z</sup> Haller, ut supra.

<sup>a</sup> Harveii Exercitat altera ad T. Riolanum.

<sup>b</sup> Hildan Epist. I.

<sup>c</sup> Sanctorii. Sect. VII. §1. Robinson, on Food, p. 77.

<sup>d</sup> Young, on Opium, p. 113.

<sup>e</sup> Haller. Phys. Vol. V. p. 587.

<sup>f</sup> 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<sup>§</sup> 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 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

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

\* ————— ὑπο τε τρόμος ἔλλαβε γυῖα.

\* Α† τ'ανεχωρησεν, ὥχρός τε μιν εἰλε παρείας.

Hom. Iliad III. 34, 35.

uncomfortable

uncomfortable to the sensations, and resembles that which attends syncope, and great weakness. Diarrhœa <sup>b</sup>, 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 <sup>i</sup> with it more liable to the infection of contagious distempers. When the impression has been very strong <sup>k</sup>, tremor, melancholy, insanity, palsy, <sup>i</sup>apoplexy, blindness, epilepsy, and sudden death, have been the consequence.

<sup>b</sup> Haller, ut supra, ubi loci citantur.

<sup>i</sup> Haller, Physiol. Vol. V. p. 584.

<sup>k</sup> 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 nullus omnino musculus voluntatis imperio mobilis ab illo immunis foret. Vixit in hoc statu per viginti annos, in reliquis sanus. Van Swiet. Vol. II. p. 183.

<sup>i</sup> Van Swiet. Vol. III. p. 271. Aretæi Morb. diuturn. Lib. I. Cap. VII.

Sometimes,



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, <sup>m</sup> speech has been restored to the dumb, and strength to the paralytic patient. Gout, sciatica, intermittent fevers, delirium, and diarrhœa, have received a cure, and even persons apparently at the point of death, have been recovered by it. These effects of fear on the corporeal organs, resemble those produced by it upon the mental. Fear and hope, as Milton justly observes, are always, concomitant passions. When there is no room for hope, the mind

<sup>m</sup> 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.



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<sup>a</sup> in general, and particularly, the force of the heart and circulation; as appears by the frequent sighs and deep respirations which attend it, which seem to be necessary exertions, in order to promote the passage of the blood through the lungs. It diminishes perspiration, obstructs the menstrual discharge, produces paleness of the skin, and oedematous complaints, and 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

<sup>a</sup> Haller. Vol. V. p. 583.



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 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

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

° Haller. Phys. Vol. V. p. 582.

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, <sup>p</sup> diarrhœa, <sup>q</sup> 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 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 predominate.

<sup>p</sup> From a mole put into a cup wherein a person was drinking.

<sup>q</sup> From serving up a cat as food.



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, 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

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

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

tised 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.



or nervous collapse succeeding an overstrained exertion. The debilitating passions will, on the other hand, act as stimulants. Thus fear will excite strength and activity, and act as a powerful excitement both to the mental and corporeal faculties. Of all the passions, hope, both as a gentle stimulant, and composing sedative, seems, in general, to answer the best purposes, and to be most in our power to manage, and is further serviceable, as it tends to insure the compliance of the patient with the rules prescribed.

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

## 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.

**S**CARCELY 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 patient's confidence in the success of his remedy.

To recite instances of this kind would be unnecessary, as they occur almost to daily observation. Suffice it then to say, that the



remedies have been either such, as by their odious and disgusting nature were calculated to make a strong impression upon the senses, as live spiders swallowed in that state, snuffs of a candle, and such like; or else when the remedy has been administered in form of a charm, it has been ushered in with a 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 febrile paroxysm; or does it act by absorbing<sup>a</sup> the attention in such a manner, as to render the system insensible to other impressions?

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

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

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

<sup>b</sup> Famem frigus et molestias quascunque absque notabili noxa perferunt.

*Hoffman. Affect. maniac. sensuum augum. stipat. Tolerantia inediae atque alboris mirabilis, Boerhaavii Aphorism. 1120.*

It



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<sup>c</sup>, and until this be obviated by a continued interruption of the fits, it is hazardous to remove the impression, it having been found by experience, that in such circumstances the disorder frequently came on again.

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

<sup>c</sup> Si febris quievit, diu meminisse ejus dici convenit: eoque vitare calorem, cruditatem, lassitudinem. Facile enim revertitur nisi a sano quoque aliquamdiu timetur. Cels. Lib. III. Cap. 16.

ruvian bark itself in this disease, with the strongest assurances of success prudence will admit of.

## SECTION II.

### CONTINUA.

### GENUS V.

### TYPHUS.

**C**ONTAGIOUS 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 <sup>a</sup> weakening the body, and thereby increasing its irritability, is one of the causes, which, concurring with contagion, \* render it more certainly active, which he ascribes to its weakening effects on the body, by

<sup>a</sup> See p. 13. Quotation a.

\* First lines in the Practice of Physic.

which



which its irritability is increased. Against this therefore he directs the mind to be particularly <sup>b</sup> 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 <sup>c</sup> charms might be used with good

<sup>b</sup> Hoffman gives the same advice: Temperare sibi ab omnibus, quæ viribus adversa, languidioreque faciunt excretiones, animi scilicet vehementibus commotionibus, mœrore, terrore, cura. De febribus petechialibus veris.—Meticulosos ac terrore de levi perculsos 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 præsentis et alacri peste infectus et mortuis suas operas locant raro peste inficiantur qui vero minus præsentis sunt subito inficiantur et extinguantur. *Hoff. de Orig. et Naturâ Pestis.* Vide etiam Riverium de Febre Pestilent. p. 329.

<sup>c</sup> Amuleta contra pestem præstantissima esse remedia non novum, sed in vulgus notum est non vero alio modo operantur quam quod magnâ fiduciâ præditi non timeant pestem unde ab ipsa communes degunt.  
Neque

effect, could we promote a strong prepossession of their efficacy, either by the confidence they inspire, or by their ingrossing the attention of the <sup>d</sup> 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 <sup>e</sup> the whole system; and that this is especially the case with the plague, “ which produces the most considerable effects in weakening the

Neque dubium est quin formidine deposita et excusso protenus timore quod cum tempore fit pestis vehementiam tandem remittat. Hoffman *ibid*.

<sup>d</sup> Cullen's first lines of the Practice of Physic. § DLXXXIII, DLXXXIV.

<sup>e</sup> 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.*

nervous



nervous<sup>f</sup> system or moving powers, and in disposing the fluids to a general putrescency;" and Dr. Cullen<sup>g</sup> is of opinion, that to these circumstances, as the proximate causes of the plague, regard should be chiefly had both for the prevention and cure of this disorder. It must therefore be highly necessary, during the course of this disease, to attend to the support of the spirits, as on these the vital principles greatly depend, and they can be by no means so effectually kept up, as by inspiring a confidence of recovery.

<sup>f</sup> Δεινότατον δὲ πάντις ἦν τῷ κατ'εἶ, ἢ τε αθυμίας ὅποτε τις αἰσθοίτο κάμνων, (πρὸς γὰρ τὸ ἀνελπίστον εὐθύς τραπόμενοι τῇ γνώμῃ, πολλῶ μᾶλλον προίεντο σφᾶς αὐτοὺς καὶ ἐκ ἀντέχον.) Thucydid. de Peste Athenienfium.

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

<sup>g</sup> Cullen's First Lines of the Practice of Physic.

## GENUS V.

## TYPHUS:

## I. TYPHUS MITIOR.

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

All the authors who have described this fever, speak of it as being accompanied with great depression and weakness of the <sup>a</sup> facul-

<sup>a</sup> Animi desponsio, cum vigiliis jugibus. Involuntaria lachrymatio. *Cæl. Aurel.*

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

Sensorii punções plurimum turbatæ. *Cullen. Synopsis.*

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

ties



ties of the mind as well as body. Grief, fear, and other mental affections of the <sup>b</sup> 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 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

<sup>b</sup> *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 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.

of

of <sup>c</sup> Νοσος καρδιακος, or <sup>d</sup> Morbus cardiacus, and the persons afflicted with it were called *καρδιακοι*, or Cardiaci. Morbus pituitosus, and febris syncopalis, are terms by which it is said to be denominated, but I believe they are used with greater latitude than the term first mentioned.

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

Even some circumstances of more remote influence are not thought unworthy the attention of this sagacious writer. He directs

<sup>c</sup> Galen et Aretæus

<sup>d</sup> Celsus et Cælius Aurelianus.

<sup>e</sup> Χρὴ ὧν αὐτόν τε ἀλκίηεντα καὶ εὐθυμον εἶμμεναι καὶ τὸν ἰητρὸν ἔπεισι μὲν παραράσθαι ἐς εὐελπίστην ἔμμεναι. Aret. *Θεραπεία καρδιακῶν.*



“ that the <sup>f</sup> 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 state.” He further recom-  
 mends that the “ <sup>g</sup> 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,

<sup>f</sup> Οφίος τερπωλῇ, φυτῶν, γρασυῖς, ὑδάτων ὡς ὀρεσθαι τα  
 πάντα ἡδέως λαλῆναι τῶν παρευόντων φιλομειδῆς· ἡσυχίῃ,  
 θυμηδίῃ τε νοσούντος. Ibidem.

<sup>g</sup> Ἐσθ' δὲ καὶ εἰς λειμῶνας, καὶ πηγὰς, καὶ κελαρύζοντας  
 ὀχετοὺς· καὶ γὰρ καὶ τὸ εὐπνεῶν τῶν δὲ, καὶ ἡ θυμηδία, καὶ  
 τὴν ψυχὴν θαλπεῖ, καὶ τὴν φύσιν ζωγρεῖ· ἀταρ καὶ προκλη-  
 σὶς τὸ φαγεῖν τε καὶ πίνειν. Ἦν δὲ ἐπ' ἀπορίας μὴ ταδε τῆς  
 εὐτυχίῃ, μιμεσθαι χρὴ, καὶ αὐτὴν ψυχρὴν πλοῦθων εὐωδέων  
 ἡδονῆς ῥιπίσι· καὶ ὥρην εἶρος, φυλλοῖσι ἡδ' ἀνδρῶσι τοῖσι  
 παρευούσι σφρασαντα τὴν γῆν. Ibid. Aretæi.

“ rouse

“ 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 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, suf-  
 ficiently 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<sup>h</sup>, with a northerly aspect,

<sup>h</sup> Tacere facimus locis refrigerantibus, atque um-  
 brosis et obscuris, ut sunt plerumque hypogæa vel



“ 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

spelunca, atque ad aquiloniam partem conclusa,  
 (constructa) vel certe solis tactui difficilia. Neque plus  
 satis brevia, sunt enim præfocabilia, et quæ facile fer-  
 vorem ex ingressu hominum concipiant, quos naturalis  
 spiratio aerem accipere atque reddere anhelitus, raptu  
 necessario cogit. Denique se non fuerit naturaliter fri-  
 gidus locus, hoc affectabimus, specularia detrahentes,  
 nisi sol obstiterit, et aeris inequalitas. Adjungitur fri-  
 gori inducto purgatio aer ingrediens locum, qui sua  
 novitate, ac miti accessu reficiat ægrotantem. Flabel-  
 lis etiam latenter aerem frigerandum dicimus, aqua  
 frigida aspergentes solum, &c. &c. Cæl. Aur. L. II.  
 C. 37.

“ water,

“ 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 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 <sup>i</sup> 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.

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

<sup>i</sup> Cardiacorum morbo, unicam spem in vino esse, certum est, *Plinii Hist. Nat. L. XXIII. C. 2.*

Διδόναι το οινον, οκοσον αν συνηται πινειν μιν, ο γαρ οινος ελπις ες ζωνην ψυχραις. *Aretæus.*

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



Aretæus mentions among the signs of the medicines he advises, of which wine is the principal, taking effect, “ that the <sup>k</sup> 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 <sup>l</sup> diminishing “ the insensibility and stupor, and causing “ the patient to regard with pleasure the “ endeavours of the attendants for his ser- “ vice.”

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

<sup>k</sup> Φωνὴ δὲ ξυνήθης· ἔμφωνος καὶ τα πάντα ζώσης  
ἐξηγήσατο δὲ τὴν αἰσθησιν, ἀτὰρ ἡδ’ ἐξελάσσει τὴν φύσιν.  
*Aretæus.*

<sup>l</sup> Torpor atque stupor corporis infractus (diminutus)  
ad omnia quæque facilis ægrotantis arrisio. *Cæl. Aurel.*

<sup>m</sup> Wall on the Use of Opium in low Fevers.

<sup>n</sup> Parva dosi pulsum validum efficit et alacritatem  
instar cardiaci affert. *Rutty Mat. Med.*

Ductorum

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.

Neither opium, nor any of its preparations much in use in the present age, are esteemed

Duſtorum 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 frequentiffime in conviviiis, et extra illa ad hilaritatem ſibi conciliandam mæroremque diſcutiendum. *Cartheuſer Mat. Med. Ruſſel's Hiſt. of Aleppo*, p. 84. *Haffelqueſt's Travels*.

° De theriaca ad Piſones.



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 means of them. 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 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  
admi-

administred 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 only.

O R D O



## O R D O II.

## P H L E G M A S I Æ.

## G E N U S IX.

## P H R E N I T I S.

**A**TENTION 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 of a moderate size, with the <sup>a</sup> walls smooth, uniform, and regular, and without projections, and not ornamented with variety of colours or paintings, as these, he says,

<sup>a</sup> Τοῖχο λεῖοι, ομαλοὶ, μὴδ' ὑπερισχόντες, μὴδὲ ἀχναι, μὴδὲ γραφῆσι εὐκοσμοὶ ἐρεθιστικὸν γὰρ τοιχιγραφίῃ. καὶ γὰρ πρὸ τῶν ὀφθαλμῶν ἀμφαίρουσι τίνα ψευδεῖα ἰνδαλματα, καὶ τὰ μὴ ὑπερισχόντα ἀμφοῶσι ὡς ὑπερισχόντα, καὶ πᾶσα πρόφασις ἀνάιτην προκλήσιν χειρῶν φορεῖς. Aret. de Cur. Acut. Morb. L. I. C. 1.

are

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 <sup>b</sup> picking their irregularities. He also directs, that some of his most intimate <sup>c</sup> friends should have access to him, and by amusing discourse and mild expressions, endeavour to pacify and compose his perturbation of mind.

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

<sup>b</sup> Εν φίλοις τοις σφοδρασι, ως μη κρυπιδίζεν υπομνησκει. Ibidem.

<sup>c</sup> Εισοδοι των φίλων· μυθοι, κ' λαλή, μη θυμοδακεις, παντα γαρ ευθυμεισθαι χρη μαλιστα τοις ες οργην η παραφορη. Ibidem



Cælius Aurelianus agrees in most of these points with Aretæus, to which he adds some useful caution 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 <sup>d</sup>, and directed principally to the 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 <sup>e</sup> persons should absent themselves to whom he bore any aversion or dislike in <sup>f</sup> his natural state of health,

<sup>d</sup> *Tenue atque blandum lumen immittere, lucernæ aut lucis ætheriæ, sed arguto usu machinatum, quo velut per quandam cavernam, ægrotantis vultum perfundat, et nullas tangat alias corporis partes. Sic enim mitigabitur alienationis augmentum, et adjuvatorium id passioni aptum congruè servabit qualitatis effectum. Cælii Aureliani. Lib. I. Cap. IX.*

<sup>e</sup> *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.*

<sup>f</sup> *Celsus gives much the same advice. III. 18.*

and

and that those people should be introduced whom he had been accustomed to respect and reverence, but that the visits of these should be only at intervals, in order that the influence of them on the mind might not be destroyed by habit and familiarity. All these precautions are extremely proper, being founded both in reason and experience. I shall speak more on this subject, when I come to treat of Mania and Melancholia.

## 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 <sup>a</sup> carious tooth. It is a curious fact, that this effect is produced without any removal of the stimulus by which the pain was excited.

<sup>a</sup> Haller, *Physiol.* Vol. V. p. 585.

This



This effect is most frequently noticed in the tooth-ach, but holds, I make no doubt, 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 <sup>b</sup>.

<sup>b</sup> 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 its efficacy of the remedy, which I doubt not was much enhanced by the knowledge of the real powers of that wonderful substance, and its being here applied in a way that gave no information as to the manner in which it could operate, which added to the impression by increasing the mystery. If the patient's faith be not very strong, the remedy fails of effect. It is more than probable, that several whimsical applications recommended in the rheumatism, as the nine times dyed blue flannel, &c. owe their efficacy, if they have any, to the same cause.

## G E N U S XXIV.

## P O D A G R A.

**T**HIS 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 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 <sup>a</sup> incident he lived many years free from any symptoms of the gout. A

<sup>a</sup> Van Swieten. Vol. IV. p. 307.



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 unhop'd 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 <sup>b</sup> gout.

Haller <sup>c</sup> 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

<sup>b</sup> Van Swieten. Vol. IV. p. 307.

<sup>c</sup> Haller. Phys. Vol. V. p. 517.

was of opinion a fit of the gout might with equal propriety be called a fit of <sup>d</sup> anger; an observation that, although probably carried rather beyond the mark, has notwithstanding considerable foundation.

Our practice therefore must be directed not to excite, but to <sup>e</sup> moderate such pas-

<sup>d</sup> Non enim rectius Podagræ, quam iracundiæ paroxysmus omnes 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 convalescet. Sydenh. Tract. de Podagrâ.

<sup>e</sup> 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 iudice 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 exoptatus effectus sit expectandus. Hoffm. de Curâ Dolor. Podag. præf.



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

## O R D. III.

## EXANTHEMATA.

## G E N U S XXVII.

## P E S T I S.

See TYPHUS. Page 23.

## O R D. IV.

## HÆMORRHAGIÆ.

**H**ÆMORRHAGES, generally considered, have likewise afforded a subject for the employment of mental affections. The disciples of Stahl applied jasper and hæmatites to their patients, and it is possible that the confidence in these remedies, however insignificant in themselves, might, by abstracting  
ing

ing the attention from the local affection, and composing the mind, be of service.

The passion of fear <sup>a</sup> 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 regular physicians in the present age would chuse to stand the ridicule that would

<sup>a</sup> 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?



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,

tated, 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.

## GENUS XLII.

### MENORRHAGIA.

#### SPEC. II.

#### MENORRHAGIA ABORTUS.

**T**HE effect of mental perturbations in causing miscarriage in pregnant women is well known as a fact, but difficult to be accounted for. Some circumstances, how-



ever, relative thereto, are worthy remark. First then, the nervous system in general, seems to have its irritability increased by a<sup>a</sup> 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.

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

<sup>a</sup> Cullen's Pract. of Physick.

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 in its first effects, soon becomes fatiguing, and of course debilitating, and is on that account particularly to be guarded<sup>b</sup> 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

<sup>b</sup> *Fœmina triginta annorum robusta que proceræ staturæ versabatur fere quotidie in foro, ubi que rixis quotidianis que iracundiæ indulgere solita esset satis. Cum jam termino graviditatis proxima esset subita ex-candescit irâ dum vicina mulier puerum ejus quinquennem percuteret. Mox aliquid insoliti sentiens in corpore prædixit se inde morituram. Post aliquot dies subito profusa uteri hæmorrhagia sequitur unde convulsa periit antequam quid tentare posset ut servaretur. Van. Swieten, Vol. IV. p. 497.*



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<sup>c</sup> of mind most to be desired for a woman in that situation.

C L A S S I S II.

N E U R O S E S.

O R D. I.

C O M A T A.

G E N U S XLIV.

A P O P L E X I A.

**V**IOLENT passions of the mind, either of anger or <sup>a</sup> fear, are enumerated among the causes of apoplexy. It seems, however, probable that the stimulating pas-

<sup>c</sup> 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.

<sup>a</sup> Van. Swieten. Comm. Vol. III. p. 271.

fions

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

## 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.

**T**HE 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



course to cause sudden death. The <sup>a</sup> debilitating passions are more commonly observed to have this effect, but the stimulating have sometimes operated in a similar manner, joy particularly. These facts suggest obvious cautions, but we should be careful not to carry even these to too great a length. It is no difficult matter to induce a habit of fainting in persons 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

<sup>a</sup> Mr. Sauvage mentions that he himself was affected with Lipothymia at seeing a criminal broken on the wheel. Nosol. Method. Ant. Lipothymia.

almost

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

## GENUS XLVI.

### HYPPOCHONDRIASIS.

**T**HIS disorder, which manifests itself principally in its effects on the mind and spirits, admits of great scope for management of the passions. Great delicacy, however, is requisite. The sufferers are mostly of gloomy disposition, and subject to a 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 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



The most judicious course seems to be to endeavour to excite the <sup>a</sup> 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 a 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 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 <sup>b</sup> as much as possible,

<sup>a</sup> Hypochondriaci admonendi sunt, virum fortem decere hanc levium malorum intolerantiam, atque continuam de hisce querelam. Si enim satis persuasi forent neminem ex omni parte beatum in hac vitâ, nisi qui tedia 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.

<sup>b</sup> Expedit ut aliis fortioribus ideis excitatis, idea morbi ex eorum animo deleatur; plures visi sunt, qui superveniente

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 the circumstance. It has been remarked, that its good effects are by far most conspicuous when they can be combined with something that may interest the mind, and draw the attention. Riding on horseback is, I apprehend, preferable to exercise in a carriage, for this reason chiefly, that a constant attention of mind is necessary for the management of the horse.

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.

GENUS



## G E N U S XLVII.

## C H L O R O S I S.

**O**NE of the species of this genus, the 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.

## O R D. III.

## S P A S M I.

## G E N U S LIII.

## E P I L E P S I A.

**F**EW 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,

<sup>a</sup> Swieten, to have been observed by him to have caused this disorder. The power of association of ideas in the mind is here very remarkable. A child was frightened into an epileptic paroxysm by fear, induced by a great dog leaping upon him <sup>b</sup>. 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 <sup>c</sup> 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

<sup>a</sup> 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.

<sup>b</sup> Van Swieten *ibid*.

<sup>c</sup> Τὸ παθος ἀναμνησας. Consil. pro puero epileptico. Cap. II. Chart. Tom. II. p. 288.

upon



upon it, have endeavoured to abstract the mind from such ideas, by introducing impressions still more powerful. Upon this principle it was, I apprehend, advised by Pliny <sup>d</sup>, for the patient to drink the warm blood of a gladiator newly slain. Scribonius Largus directs a portion <sup>e</sup> 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 <sup>f</sup> brain of a vulture, &c.

<sup>d</sup> Sanguinem quoque gladiatorum bibunt ut viventibus poculis comitiales morbi quod spectare facientes eadem arena feras quoque horror est at hercule illi ex homine ipso forberi 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.

<sup>e</sup> Item exsecinore gladiatoris jugulati particulam aliquam novies datam consumant. Quæque ejusdem generis sunt extra medicinæ professionem cadunt quamvis profuisse quibusdam visa sunt. Scribon. Larg. Cap. II.

<sup>f</sup> Λογεται ὅτι γυμναστὴς ἐγκραδύθη, καὶ αἰσχυρὸς ὤμης κρᾶδιον, καὶ οἱ ἐνοικᾶδοι γαλέῃ βρωθιντὲς λυκοῖσι τὸν νεκρόν. Ἐγὼ δὲ τῶν δὲ ἐκ ἐπερηθεν· ἐθεασάμην δὲ ἀνθρώπου γε νεοσφαγεως υποθιέτας φιάλην τῷ τραυματί καὶ ἀρυσάμενθον αἱμάθη πινόντας.—Ἄλλη δὲ τις γράφη ἐφραζεν ἡπαρ ἀνθρώπου φαγεῖν. Aretæi Diut. Morb. L. I. Cap. 4.

If

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 <sup>z</sup> persons in the convulsive paroxysm. This must be referred to the principle of imitation before-mentioned, which is in this instance strongly exemplified.

A very remarkable instance of the power of imitation occurred to the celebrated <sup>h</sup> Boerhaave. A person in a hospital fell down in an epileptic fit in the sight of the other patients. The <sup>i</sup> effect of this was so strong,

<sup>z</sup> Hildan. III. Obs. 8.

<sup>h</sup> Impetum faciens Hippocrati dictum.

<sup>i</sup> “ The commissioners charged by the French king with the examination of animal magnetism, have proved, by the most decisive experiments, that the imagination alone is capable of producing all those convulsive effects, which have been falsely attributed to the power of the



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

magnet. They relate an history, which has a strong resemblance to that recorded by Kaun 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, letouffement, 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 semaines suffirent pour dissiper entierement cette affection convulsive epidemique."

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

their



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. Relicks of saints, and such like trum-



pery, 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 IV.

Sauvages haud Cull. Synopsis.

SPASMI.

## ORDO I.

SPASMI TONICI PARTIALES.

## GENUS V.

CRAMPUS.

**T**HE 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

affect the mind with surprise or horror, as the breaking of 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 in Cull. Nofol.

A N H E L A T I O N E S.

O R D. I.

A N H E L A T I O N E S S P A S M O D I C Æ.

G E N U S IV.

S I N G U L T U S A C C I D E N T A L I S.

**T**HIS 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 any relation to medicine. The effect of it, however, is worthy the observation 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 <sup>a</sup> therewith, be of the same stimulating, or debilitating kind.

## GENUS LXIII.

### HYSTERIA.

**T**HE preceding 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

<sup>a</sup> Quod animæ imperium clare denotat, nuncio quocunque gravi, aut sermone singultientis admirationem, verecundiam, aut pathema, quodvis excitante illic consistitur. Sauv. Clafs. V. Gen. Singultus.

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

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

<sup>a</sup> *Dum corpus otio indulget, animæ negotia faceffunt pathemata ira, invidia, zelotypia, amor, tædium, lites, ærumnæ. Sauv. Art. Hyseria.*



The hyfteric paroxyfm, as well as the epilepsy, is extremely apt to recur on the fight of people fo affected. I once had an opportunity of seeing an instance of this kind at one of the publick water-drinking places in this kingdom. A lady was feized with hyfterick convulfions during the time of divine fervice. In lefs than a minute, fix perfons were affected in a fimilar manner, fome of whom had never before been fubject to fuch attacks, but were notwithstanding violently agitated and convulfed in body, as well as mind. But though fuch instances as thefe fhew the propriety of prudent caution, yet I am fatisfied that too great follicitude to avoid every thing likely to give uneafinefs, efpecially if fuch follicitude be very apparent, is likely to do as much mischief as fervice. Nothing fo much enhances the apprehenfion of danger, or fo often caufes thofe on whose account the care is taken, to believe that the hazard is greater than it really is, and fuch circumftances frequently recurring, keep them perpetually in a ftate of painful irritability, which in reality conftitutes the diforder. It would be much better to inure fuch  
 perfons

persons <sup>b</sup> gradually to the common occurrences of life, and to the occasional <sup>c</sup> mention

<sup>b</sup> This seems agreeable to the advice of Aretæus.

Αταρ κ' εν τω παντι βιωχρη οξυθυμιν δοχνητον εμπορειν.  
Aret. Cur. Diut. Morb. L. IV.

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



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

take at a dose fifteen grains of aloes, the smartness of the operation would leave such a lasting impression, that an equal effect would afterwards be produced by one half, one fourth, or even one-tenth, of the same quantity; whereas, had the original dose been only a grain and 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 a brute animal afterwards. It is related of Theodoric, the celebrated king of the Goths, that some time after his unjustly putting to death Boetius and Symmachus, the head of a large fish was served up to table, which the unhappy monarch, conscious of, and repentant for his cruel treatment of those innocent and illustrious persons, figured to his distracted imagination to be that of Symmachus, upbraiding him as it were with a ghastly threatening countenance for his cruelty. This wrought so powerfully upon his mind, that he was instantly so oppressed with horror and amazement, as to render it necessary to carry him from the table to his chamber, where the impression continued so strong, 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

lar attention, will come in time to be disregarded, and their effects destroyed. Instead of this it is but too usual with parents to foster the sensibility of their children, especially females, to an unnatural degree, by officious attention to remove every thing that can give the least interruption to pleasure, or even awake the mind to its natural and necessary exertions. An <sup>d</sup> *Αταραξία* of the understanding and mind, and a *Μετριοπαθεία* 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

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.

<sup>d</sup> Φαμέν δὲ ἀχρι νυν τέλος εἶναι τοῦ Σκεπτικου τὴν ἐν τοῖς καλὰ δοξᾶν ἀλλὰ ἀξίαν, καὶ ἐν τοῖς κατηναγκασμενοῖς μετριοπαθείαν. Sext. Emp. L. I. C. 12.

of



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

It 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

## GENUS LXVI.

## MELANCHOLIA.

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

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

Travel-



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

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 <sup>b</sup> 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

<sup>a</sup> *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 ægerimè solent ferre, si oblectamenta illis offerantur, tuncque sæpe pertinacissime omnia illa repudiant; et tanto magis fugiunt consortia hominum, a quibus se contemni credunt. Præ reliquis omnibus profunt itinera: tunc enim nova occurrunt atque insolita objecta, quæ satis efficaciter in mentem agunt et cogitationem mutant.* Van Swieten. Vol. III. p. 478.

<sup>b</sup> *Ibidem.*

confirm

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 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.

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

• 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 rerum quas desiderabant. Hoc modo effecit ut metus verberum coerceret incipiens delirium et tandem deleret vanas illas imaginationes. Van Swiet. Vol. III. p. 514.

Even



Even shame may be sometimes used successfully in preventing the consequences at least of these disorders. <sup>d</sup> 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 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 <sup>e</sup> compliance, as expresses

<sup>d</sup> De virtutibus mulierum.

<sup>e</sup> Sæpius tamen assentiendum quom repugnandum est, paulatimque et non evidenter ab his quæ stulte 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;

only a moderate assent, often succeeds. When the imagination is not inflamed by opposition, it often corrects itself. Sometimes indeed, when the senses are violently depraved, it may be necessary to feign a more entire acquiescence with the opinions of the melancholic person.

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

Cælius Aurelianus recommends for this purpose, that literary people should be amused with philosophical questions <sup>f</sup>, that the farmer should be entertained with discourses on

tum ; sed inductive nunc indulgeant consentientes, nunc  
insinuando corrigant vana, recta demonstrantes. Cæl.  
Aur. I. C. V.

<sup>f</sup> 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. Cæl. Aur. I. 5.

F

agricul-



agriculture, and the sailor with naval affairs. Others, he says, may divert themselves with games of chance. Music <sup>g</sup> 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.

## G E N U S LXVII.

## M A N I A.

**T**HIS differs from the foregoing, as being an <sup>a</sup> 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 drown-

<sup>g</sup> Utuntur etiam cantionibus tibiae varia modulatione. Ibidem.

Quorundam discutiendæ tristes cogitationes, ad quod symphoniæ, et cymbala, strepitusque proficiunt. Cels. L. III. 18.

<sup>a</sup> Differta melancholia per delirii universalitatem. Sauv. Gen. Mania.

ed,



ed, recommended by Boerhaave <sup>b</sup>, and the impressions of terror and perturbation of mind advised by <sup>c</sup> 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 LXXVI.

### SCORBUTUS.

THE scurvy affords a remarkable instance of the influence of the passions of the mind <sup>a</sup>. The disorder itself is naturally

<sup>b</sup> Præcipitatio in mare, submersio in eo continuata quamdiu ferre potest princeps remedium est. Boerhaave Aphor. 1123. Vide Comm. a Van Swieten.

<sup>c</sup> Subito enim terreri, et expavescere, in hoc morbo prodest; et fere, quicquid animum vehementer perturbat. Cels. Lib. III. Cap. 18.

<sup>a</sup> Sunt autem præsertim hoc in numero, (causarum morbi scilicet) graves animi per anxiam curam, tristitiam,



attended with low spirits and despondency, and it is found of the utmost consequence to the cure to counteract these as much as possible.

It was noticed in Lord Anson's Voyage, from reiterated experience of this malady, "that whatever discouraged the seamen, or at any time damped 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 preservatives from its <sup>b</sup> fatal malignity." A remarkable instance of the good effects of exhilaration of spirits is given in Mr. Ives

*tiam, et mœrorem diuturnum, inductæ perturbationes. Sic Eugalenus constanter prædicere ausus est, eos facile omnes quos cum crassiori victûs ratione, diuturnior mœror exercuit, ad scorbuticum malum esse proclives. Cui adsentitur Willisius, qui nonnullos fortuito timore perculsos, scorbuticos evasisi observavit. Hoffm. de Scorb. et ejus vera indole.*

<sup>b</sup> Anson's Voyage, P. III. C. 2.



Journal. " Upon the British fleet coming into the Bay of Therés (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, infomuch that on the 11th of February, the day we engaged the combined fleets of France and Spain, we had not above four or five, but what were at their fighting ' quarters."

The siege of Breda, however, in the year 1625, affords an example still more striking, " That city, from a long siege, suffered all the miseries that fatigue, bad provisions, and distress of mind could bring on its inhabitants. Among other misfortunes the 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-

\* Ives Journal, February 1744.



trived, however, to introduce letters addressed 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 efficacy, 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 balsams. 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. Chearfulness again appears in every countenance, and an universal faith prevails in the sovereign virtues of the remedies. The effect of this delusion was truly astonishing, for many were quickly and perfectly recovered. Such as had not moved their limbs for a month before, were seen walking the streets with their limbs sound, straight, and whole. They boasted of their cure by the Prince's remedy, the motion of their joints



joints being restored by simple friction with oil, and the belly now of itself performed 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 general surprize, by their taking what we affirmed to be their gracious Prince's cure." " This curious relation," adds Dr. Lind <sup>d</sup>, " would perhaps hardly gain credit, were it not in every respect consonant to the most accurate observations, and best attested descriptions of that disease. It is given us by an eye-witness, an author of great candour 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 nature of this surprizing malady. An important lesson in physic, adds the excellent writer last mentioned, is hence to be learned, the wonderful and powerful influence of the passions of the mind on the states

<sup>d</sup> Lind on the Scurvy, p. 349.



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

GENUS XCI.

ICTERUS.

SPEC. 2.

SPASMODICUS.

THE jaundice was formerly esteemed to be so liable to be produced by mental affections, that <sup>a</sup> jealousy and <sup>b</sup> anger are often denominated by the attendant symptoms, or supposed causes of this disease. It is <sup>c</sup> certainly often produced by these pas-

<sup>a</sup> Cum tu Lydia Telephi,  
Cervicem roseam, et cerea Telephî  
Laudas brachia, væ meum  
Fervens difficili bile tumet jecur.

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

<sup>b</sup> ————— ut mihi sæpe  
Bilem, sæpè jocum vestri movere tumultus.

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

————— calido sub pectore mascula bilis  
Intumuit. Persii Sat. L. V. 145.  
Si forte bilem movet hic tibi versus.

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

<sup>c</sup> 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.

fions,



sions, 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.

## GENUS CVI.

### NOSTALGIA.

**T**HE 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, to 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<sup>a</sup> with melancholy, sadness,

<sup>a</sup> Sauvages Nosol. Meth. Art. Nostalgia.



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 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



musical composition is in great vogue in Swisserland, supposed to be expressive of the happiness of the people. If this be repeated among the Swiss in any foreign country, it tends strongly to recall their affection for their native soil, and their desire of returning, and to induce the disease consequent on the disappointment of their wishes. The effects of this piece of music are so powerful, that it is forbid to be repeated in the French camps, and military stations, on pain of death.

Perhaps this is the only endemic disorder, of which we have any knowledge, that can scarcely be called with justice a national misfortune. The foregoing pages must be considered only as some account of the circumstances in which mental affections are *specifically* hurtful, or serviceable. There is no doubt that they have a general effect in every condition of health, but in most of these they act only as an exciting or debilitating cause, without any distinguishing property from many others. The dropsy, nervous atrophy, and several other complaints,



plaints, are occasionally induced hereby, but their operation is generally slow and indistinct, and only tending generally to weaken the powers of life. The disorders I have recited are such wherein 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



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

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

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



viour, 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 distresses 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, 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



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 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



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 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

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sick.



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 may be originally acquired, or afterwards maintained, is more a matter of experience, joined with prudence and sagacity, than capable of being reduced to rule and order, or of being expressed in direct words. A few observations, however, on the subject, may not be unnecessary.

Some have endeavoured to acquire influence over those they attend by a studied coarseness of manners, and even of dialect, by confidence in delivery of their sentiments, and peremptoriness in exacting the most implicit submission to their dictates. This method, however, unworthy to be pursued, has sometimes met with success, but it has often happened that, when the novelty of the first impression is over, considerate persons are tempted to examine the foundation of such bold pretensions, and if, as must often happen, the success and abilities of the practitioner

itioner should not be found to correspond with such lofty claims to deference and respect, the illusion vanishes, and he is regarded only as one who attempts to impose upon the world by assuming a character he is unable to support.

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

This mode of proceeding, though sometimes flattering to the patient, as suggesting the idea of the care and attention of the physician is, however, frequently productive of inconvenience. It is an ancient and approved maxim, that a life guided entirely according to the directions of medicine, must be a miserable one, and the most judicious practitioners, sensible of the truth of this remark, generally endeavour, in chronical



cases, to give as great latitude as possible in articles of diet, and to reconcile every part of the regimen they prescribe, as nearly as they can, to the common mode of living, in order that the patient may be reminded as little as possible of his misfortune. But the method, here alluded to, has a direct opposite tendency. Every circumstance of life being regulated by medical directions, has the effect of recalling every moment the ideas of sickness and trouble to the mind, and thus embittering life, and of course injuring the spirits and health.

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

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 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



The admirable character, to whose memory the present institution is dedicated, might be studied with almost equal advantage as an example in points of professional behaviour, as in what regards more immediately the province of medicine. The accounts we have of his life, evidence to demonstration, that humanity was the leading trait in his description, and might well be called his ruling passion. His benevolence was moreover of the purest kind. His beneficent deeds were not done before men to be seen of them. He was not anxious to have his name recorded in stone or brass, as the founder of a splendid, and, perhaps, useless charity. The reward he sought was of a higher kind, it consisted in that secret, but sublime enjoyment annexed by nature to sympathetic sorrow, in the prayers and blessings of gratitude, offered to heaven, by those who had no other recompence to offer, in the approbation of the good and virtuous; and above all in the secret consciousness that such a conduct, as he pursued, was agreeable to that Being whom we are sure to please, if we humbly and earnestly endeavour to do it,

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 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 his 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  
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the power of flattery) to “foothe the dull cold ear of death.”

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

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,

der, he disdained to be the slave of caprice. His reputation was raised by better means, than by servile compliance with vice or folly. Much more might be said upon this subject, but it is, I trust, unnecessary. The general character of Dr. Fothergill is too recent in the memory of those to whom this work is addressed, to require being enlarged upon by such a feeble hand; and those who wish for more particular information 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 broad 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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