Essays on partial derangement of the mind in supposed connexion with religion / By the late John Cheyne ... With a portrait, and autobiographical sketch of the author.

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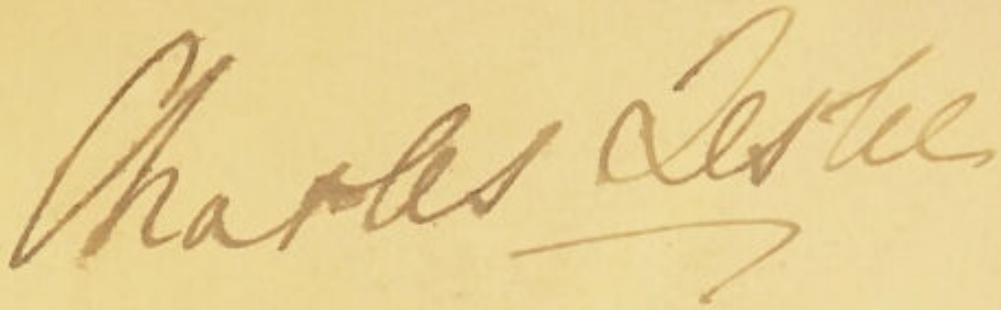

ESSAYS

ON

PARTIAL DERANGEMENT OF THE MIND

IN SUPPOSED CONNEXION

WITH

RELIGION.

BY THE LATE

JOHN CHEYNE, M.D. F.R.S.E. M.R.I.A.

Physician-General to His Majesty's Forces in Ireland, &c. &c.

WITH A PORTRAIT,

AND AUTOBIOGRAPHICAL SKETCH OF THE AUTHOR.

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AUTOBIOGRAPHICAL SKETCH.

A SUCCINCT account, such as I am about to give, of the life of a physician who, without much literary or general scientific information, attained confidence and consideration, may suggest useful hints to the junior members of the medical profession to whom it is addressed.

The particulars of my birth, parentage, and education may soon be told.

I was born on the third of February, 1777, in Leith, where my father, John Cheyne, practised medicine and surgery. He was a man of great cheerfulness, benevolence, good sense, and singleness of mind. He would visit the poor as promptly as the rich, and his half-crown was as freely given to those who had no means of procuring food, as his prescription.

My father succeeded his uncle, John Cheyne, a kindred spirit, who had acquired the name of "the friend of the poor." Of my great grandfather I know little, but that he and his family were devoted to the Stuarts, to whose agents they had lent considerable sums of money, which were never returned; and that his portrait by Sir John Medina still hangs in the hall of the College of Surgeons of Edinburgh, of which he was a member, as were also my father and grandfather.

My mother was the daughter of Mr. William Edmonstone, Fellow of the Royal College of Surgeons, and of his wife Cecilia Bayne, sister to William Bayne, who was mortally wounded in Lord Rodney's great battle, while in command of the Alfred seventy-four-gun ship, and was the senior of the three captains to whom a monument was erected in Westminster Abbey. This Cecilia Bayne was daughter of Alexander Bayne, Professor of Scots Law in the University of Edinburgh, whose life appears in the "Penny Cyclopædia," and who is noticed in D'Israeli's

"Calamities of Authors." My mother was an ambitious woman, of honourable principles, constantly stimulating her children to exertion, and intently occupied with their advancement in life.

By the advice of one of my father's friends, I was, after passing four years at the Grammar School of Leith, sent to the High School of Edinburgh in my tenth year, and at once placed under the care of Dr. ——, the Rector, or head master, for whose class I was in no respect prepared. In consequence of this ill-advised step I was very unhappy, being unable to keep up with many of my companions, and I often feigned sickness and submitted to take medicine that I might be kept from school. Dr. ——, doubtless a very eminent master, was a vain man, and so passionate as to inspire his scholars with the utmost terror; when he found that we had been idle he would flog a whole form till he became pale and breathless and unable to proceed, and then he would throw himself into his chair, rail at our base ingratitude, and magnify his own

merit, till the paroxysm ended in a conviction that he was the most learned, wise, and virtuous man of his age. Certain it is, that my impatience to escape from his rule knew no bounds, and that during my whole life he has continued to preside over a great portion of my uneasy dreams.

Soon after I left the High School I was placed under the care of a clergyman of the Episcopal Church of Scotland, a good scholar, but an idle and dissipated man. Both master and pupil had more relish for frivolous talk than for Homer or Virgil; and as he did not exact careful preparation, I did not read much for him; so that, although I went to him daily for two years, little was added to my knowledge of Greek or Latin.

In my thirteenth year I began to attend my father's poor patients: I was sent to ascertain that they were supplied with medicines, to bleed them, dress their wounds, and report upon their condition. In this way I acquired an early acquaintance with diseases; and my success in

treating them seems to me to have arisen more from my knowledge of their expression, than from any other qualification that I possessed.

Before I reached my sixteenth year I had begun to attend medical lectures in the University of Edinburgh; and in this premature commencement of my professional studies, which was the second false step in my education, there was nothing apparently incongruous, as I had then attained full growth, and had the appearance of a young man of eighteen or nineteen. Dining at a boarding-house every day with several medical students, who were qualifying themselves for the Doctorate, I found that I was as well acquainted with medical subjects as most of them, and therefore I unhappily resolved upon presenting myself for examination by the professors when they did. By attending a club, of which the members alternately examined each other in anatomy, physiology, theory and practice of physic, &c., and by the assistance of Mr. Candlish, a celebrated *grinder* of that day, my superficial knowledge of Latin and of medical science was made to answer

the end in view: I passed my examination without difficulty, and obtained a medical degree in June, 1795.

On the day after I obtained my degree, having previously passed an examination at Surgeons Hall, I left Edinburgh for Woolwich, the head-quarters of the Royal Regiment of Artillery, in which corps I had received the appointment of assistant-surgeon. With them I served in various parts of England till the end of 1797, when I obtained the local rank of surgeon, and accompanied a brigade of horse artillery, commanded by Lieutenant-Colonel, afterwards Sir Edward Howorth, to Ireland. With part of that brigade, commanded by Lord Bloomfield, I was present at the actions with the rebels which took place at Ross, Vinegar Hill, &c. in 1798. While I was assistant-surgeon and surgeon in the artillery, from 1795 to 1799, my time was spent in shooting, playing billiards, reading such books as the circulating library supplied, and in complete dissipation of time. In fact, I learned nothing but ease and pro-

priety of behaviour. At last I became dissatisfied with my prospects, anxious to distinguish myself in my profession, and persuaded that unless I made a strenuous effort I must be content with a subordinate station, which my vanity would not have permitted me tamely to occupy. I therefore left the horse artillery and returned to Scotland in 1799, when I was appointed to the charge of the Ordnance Hospital in Leith Fort.

I now undertook to act as assistant to my father, whose practice, especially among the poor, was very extensive. From the cases which fell to my lot in our division of the business of the day, I selected the most interesting; these I journalized, and when I foresaw that a disease would end unfavourably, I took measures to ensure permission to open the body. At this period I formed a friendship with Mr. afterwards Sir Charles Bell, who was occupied in the study of pathology, laying the foundation of future eminence. He opened most of the bodies which I obtained permission to dissect, taught me many

things which I might not otherwise have learned, and confirmed my taste for distinction. As an example of diligence in study he could not be surpassed, and it was already manifest that he was a man of genius.

From this period, my object was very simple, and my plans were soon formed. I resolved, whenever I should think myself fit for the undertaking, to attempt to establish myself as a physician in a large city, and in the meanwhile to devote every leisure hour to the necessary preparation.

My attention was directed principally to the diseases of children, and to acute and epidemic diseases, which I had the fullest opportunity of studying. When a well-marked case occurred, or when an epidemic arose, I obtained the best monograph I could on the subject, and attentively compared it with the opinions of the most experienced of my professional brethren, whom I had frequent opportunities of meeting, and then I filled up my case-books. Thus, by means of observation, reading, and the experience of others, my mind was

made up on the most important points of practice, and I acquired a facility of prescription, especially in acute diseases, which proved of great advantage to me, particularly in dispensary practice. With respect to chronic diseases, in addition to the assistance which I derived from books and observation, I obtained a mass of *consultations*, many of them written with great care by the most eminent physicians in Edinburgh during the middle and towards the end of the eighteenth century, which had been preserved by my grand-uncle, father, and grandfather.

I endeavoured to become acquainted with the characters of those who moved in the highest rank in the profession, and to discover the causes of their success; and I ascertained that, although a man might acquire popularity by various means, he could not reckon upon preserving public favour unless he possessed the respect of his own profession; that if he would effectually guard his own interests, he must in the first place attend to the interests of others; hence, I was led carefully to study and liberally to construe that part of medical

ethics which regulates the conduct of physicians towards each other.

The surgeons in Edinburgh during this period of my residence in Scotland were thrown into a state of disagreeable excitement by an attack which Dr. Gregory made on their connexion with the Royal Infirmary. Dr. Gregory assailed the system of attendance in a series of pamphlets written with great spirit and humour, and succeeded in effecting its overthrow. The angry feeling, which I saw at this time exhibited, was such as to lead me to resolve on avoiding professional disputes, and suffering injury rather than attempting to right myself, unless my character were likely to be endangered by forbearance. I have since shut my eyes and ears against some very obvious attempts which have been made to prove that I had acted ignorantly, and have lived to see my opponents become steady and useful friends.

After passing nine years in the study of pathology and in the practice of medicine, I resolved upon leaving Scotland, and instituted inquiries in several parts of England without discovering

any situation which promised to suit me. I was more anxious for an opportunity of distinguishing myself than of securing a large income, and with that view I offered my services to the late Dr. Rollo, surgeon-general to the artillery, who some years before wished to establish a school of clinical medicine at Woolwich for the instruction of the medical officers of the artillery, then a numerous body. I proposed to give clinical instruction to the junior officers of the establishment; and all I asked in return was the rank, pay, and allowances of a physician to the forces. But my application came too late — disappointment and disease had quenched Dr. Rollo's zeal for the improvement of the department over which he had presided with great ability, and I never received an answer to my application.

About this time I was furnished with a very particular account of the state of the medical community in Dublin, which probably made the deeper impression upon me, as it came from one who was not aware of my intended removal from Scotland. I immediately prepared myself for a visit to Dublin,

whither I went in the latter end of March, 1809, leaving Mrs. Cheyne in Antrim with her father, the Rev. Dr. Macartney, vicar of that parish.

I soon determined upon remaining in Dublin, in which city I found the profession respected. This was chiefly owing to the eminent physicians who had flourished there during the preceding fifty years. Dr. Smith, remarkable for his munificence; Sir Nathaniel Barry, whom Mr. Grattan once characterised to me as the most accomplished gentleman he had ever known; Dr. Quin; Dr. Plunkett, the witty, accomplished, and amiable brother of the Lord Chancellor; Dr. Perceval, distinguished for scientific knowledge, but more so for his philanthropy: the memory also of M'Bride, Cleghorn, and Purcell, was still cherished by many. Moreover, I soon discovered that the field was extensive, and the labourers liberally rewarded. The physicians whom I found in the confidence of the public were mostly of the school of Cullen: they were possessed of good general information, but chiefly relied on the accuracy of their symptomatology; they had paid

but little attention to morbid anatomy. Much of the purely medical practice of Dublin was passing into the hands of the surgeons, who, although certainly less skilful in the treatment of acute diseases, were better acquainted with the nature and tendency of the organic lesions. In this state of things I discerned good grounds of hope: I was sufficiently well acquainted with acute diseases, and, thanks to Sir C. Bell, I had acquired a taste for pathology.

In the latter end of 1809 I took my position as a candidate for public favour in Dublin, where I had passed the summer, neither expecting nor indeed wishing for rapid advancement: what is easily acquired is little valued, and not unfrequently soon lost. I had a few friends, who being much dissatisfied with my apparent apathy, and the obscurity in which I lived, wished me to go into company, and even to give entertainments to those who had it in their power to advance my interests; and so much was I urged to this course, that at last I reluctantly yielded to their importunities; but as my circumstances did

not admit of my providing entertainments with comfort to myself, I refused to repeat the injudicious experiment. True it is, that my friends could derive but little encouragement from my apparent progress—from the 9th of November, 1810, to the 4th of May, 1811, a period of nearly six months, I received only three guineas; but then I felt that prejudices against me were giving way, and that I was beginning to be regarded with good-will by some of the most respectable of my professional brethren, who, in the latter end of 1811, procured for me the situation of Physician to the Meath Hospital.

This was for me a very important step: for although the old Meath Hospital was a small, mean, and gloomy building, yet my colleague, Dr. Egan, was much esteemed, and among the six surgeons to that hospital, there were at least three who stood high in their profession; moreover, the officers of that hospital are elected by the members of the medical board, who thus placed me on their own level. My situation, therefore, not only afforded me an opportunity of evincing atten-

tion and knowledge of disease, but it was the best attestation which I could have obtained of competency to perform the duties of an hospital physician. What I most required was to be sufficiently accredited.

During the late war the College of Surgeons had become an extensive nursery for the supply of medical officers to the army and navy; and about this time the directors of the School of Surgery thought it expedient to add to their other professorships one of the practice of physic. My attendance upon the Meath Hospital procured my election to this office: my lectures at the College of Surgeons, which were very full on the subject of military medicine, were attended by nearly all the surgeons and assistant-surgeons in the garrison, to whom they were free. These lectures, of which I delivered five courses, and my duties at the Meath Hospital, the seat of a crowded dispensary in which I daily prescribed for all the medical patients, occupied whatever time could be spared from practice now increasing as rapidly as my friends could wish. In 1812 my fees amounted to £472.

In October, 1815, I was appointed by the Lord Lieutenant one of the physicians to the House of Industry, which lay at a distance of two miles from my house. I had there to visit daily upwards of seventy patients in acute diseases, most of these labouring under fever, of whom probably eight or ten demanded careful examination. As I had experienced and well-trained sick-nurses, who allowed nothing to escape their observation, the rest of the patients required only a glance of the eye; so that the visit was always finished in little more than an hour. But I have ever experienced great fatigue from that stretch of mind which arises from going the round of an hospital. Then the walk to and fro occupied more than an hour, and I invariably reached home much exhausted: I therefore felt it necessary to resign my professorship at the College of Surgeons, as well as my charge of the Meath Hospital, that my private practice, which in 1816 yielded me £1710, might not suffer by the extent of my official duties.

When I received my appointment of Physician

to the House of Industry, Dr. Edward Percival, who came to Dublin at the same time that I did, was one of the physicians to that establishment. We immediately resolved upon endeavouring to form a Clinical School and a Museum of Morbid Anatomy at the House of Industry, both of which objects it seemed we could, with the aid of the surgeons, accomplish without much difficulty. Within the precincts there was an extensive fever hospital, an hospital for chronic diseases, spacious wards and separate cells for lunatics, a large asylum for destitute children, and an immense number of paupers with constitutions in every stage of disorganization. Our plan also included digested annual reports of the diseases which fell under our observation, and this ultimately led to the publication of the Dublin Hospital Reports: but the plan failed. Dr. Edward Percival shortly after settled in Bath; consequently I was left alone. The fever which ravaged Ireland for upwards of two years became epidemic in Dublin in 1817, and the House of Industry was converted into a depôt for fever patients, of whom upwards

of seven hundred were accommodated in that institution. And then in many of the wards dysentery afterwards broke out, and became the chief object of my solicitude, during the latter part of my connexion with the House of Industry.

Upon the death of Dr. Harvey, the Physician-General to the Army in Ireland, I applied without success for his situation. There were several applicants, whose claims the Lord Lieutenant found it not easy to adjust, and therefore he escaped from the difficulty by appointing Dr. Percival, who had not applied for the vacant office, but who, in point of character and standing, had a better title to the situation than any of those who were candidates for it. Dr. Percival accepted the office, on condition that the Lord Lieutenant would permit him to assume an assistant in the duty of attending the General Military Hospital. I was applied to by Dr. Percival to render him this assistance; but in order to comply with his wishes I thought it necessary to resign my situation in the House of Industry. Indeed, I think I must have done so before long, as my practice

was rapidly increasing, and the time required by my hospital duties was more than I could spare.

Dr. Percival soon afterwards resigned his office, upon which I was appointed to succeed him by Earl Talbot, then Lord Lieutenant of Ireland: my patent bore the date of October 7th, 1820. The situation of Physician-General, which was abolished in the end of 1833, was conceived, when I obtained it, to confer on the possessor the highest medical rank in Ireland; and as my practice yielded £5000, which was about its annual average during the next ten years, I felt that I had fully attained the object of my ambition.

My constitution, naturally weak, was always injured by fatigue of body or anxiety of mind; and hence before long I was obliged to circumscribe my practice, by refusing to go to a distance from Dublin, or to undertake attendances in the country. I am convinced, had my health permitted me, that I could have added £1500 a year to my income.

By a good arrangement, punctuality, attention to the interests and feelings of my professional

brethren, and prudence—the means which had apparently led to my advancement—I now tried to avoid those reverses to which professional life is ever subject.

As I was much more generally employed as a consulting than as an attending physician, I endeavoured to escape interruption in my chief line of business. I returned to my house at appointed times to form new engagements, but I left no account of my route when I set out from home. When I was tracked and obliged to yield to an unexpected requisition, the patient for whom I was sent was perhaps dead; or he was dying and I was unable to leave him; or the attack was over and he was again well, and my sole recompense was a complimentary speech; or I was led to supersede the family physician engaged elsewhere, which gave rise to explanations, and to a negotiation to replace him in the attendance. In the meantime, disappointment to those patients and their medical friends who were waiting for me necessarily occurred, and thus a ruffle of the spirits, very unfavourable to the consideration of a difficult case, arose and continued for several hours.

Had these interruptions taken place frequently, the character for punctuality which I was exceedingly anxious to establish and maintain would soon have been destroyed. I had often observed that punctuality, which is not much practised in Ireland, is no where regarded with more complacency. Punctuality precludes the necessity of explanations and excuses, often awkward, and more frequently than we are aware of, not strictly true. Punctuality is considered by junior and subordinate members of a profession as manifesting respect for their feelings and occupations; it is felt to be a compliment; and it is a compliment in which there is no surrender of truth. When a case of disease was assuming an unfavourable aspect, and when the question was mooted—to whom shall we apply for further help? it has, in a multitude of instances, been decided in my favour solely by the consideration that I would appoint the earliest hour for a meeting, and that I might be expected to appear within five minutes of the appointed time.

I always endeavoured to prevent changes of the

medical attendants in a family, unless in cases of obvious neglect or ignorance; and even then I never hinted at a substitute. If requested by a patient to recommend a surgeon, accoucheur, or apothecary, to attend in his family, I mentioned the names of three or four men of established character, and advised my patient to discuss their merits with his friends, and decide at his leisure.

I was much employed in the families of my medical brethren. I found this a painful distinction. Perhaps I was selected, not by the father of the family, but by the patient, his son or daughter; or by the mother, contrary to the father's wishes, which would have led him to introduce a friend of his own. I often had to bear all the responsibility of an attendance on a case of which I had not the complete direction. Again, nothing but necessity can induce many medical practitioners to admit a physician into their families: perhaps they idly think that thus they acknowledge their own incapacity. Then, if a case proves fatal, and the treatment has deviated one hair's-breadth from that which the head of the

family would have adopted, he connects the issue with the infatuation which led him to place confidence in one who, he now thinks, was his inferior in skill and experience. Still an attendance in the family of a respectable medical practitioner cannot be declined, and, moreover, it is often highly useful; and hence it was my endeavour to make it as little irksome as possible. I made it a rule never to acquaint any one, not even my own family, with the names of the patients who were under my care. When I went into the family of a medical practitioner, I ordered my carriage to stop in a neighbouring street, and walked to the house in which the patient lay: I fully and explicitly stated my opinion to the head of the family, and avoided all explanations with others, and I generally declined writing the prescription which was to go to the apothecary. My closeness, which was proverbial, and my deportment, which was as little assuming as possible, kept these invidious attendances from being materially injurious, except from the great anxiety which they caused.

Physicians are oftener deprived of the good-

will of their patients by paying what are deemed unnecessary visits than by neglect. I know no way of avoiding this evil but by an explanation before the physician takes his leave: if there be any doubt relative to the expediency of an additional visit, it ought then to be cleared up. If a future visit appear necessary, it is better that it should be fixed by the patient himself or his family than by the physician; and by a little address this can generally be brought about without difficulty. After I was established in extensive business, it was understood that I never returned to a patient unless when requested to do so; and this simple rule materially contributed to my comfort, as it completely removed from me the imputation of making superfluous visits, which I have known brought against physicians who were incapable of so improper a proceeding, but who were less alive than they ought to have been to the unworthy suspicions of some of their patients.

The physician who possesses the confidence of the public, is able, in an extensive class of obstinate diseases, to effect improvements in the health

of his patients which appear to the ignorant almost miraculous. The cases to which I allude are those in which disease, however occasioned, is prolonged by depression of the mind, which excludes all hope of recovery. In such cases a physician, unless he obtains dominion over his patients, so far from affording relief, fails in every prescription; nay, prescriptions unexceptionable in all respects appear uniformly to aggravate the symptoms which in general they alleviate. The physician is felt to be a chief cause of the patient's suffering; but instead of looking to those influences which improve the general health—such as a proper regimen, air and exercise, change of scene, and amusements which do not exhaust the spirits—he is led by disappointment to the exhibition of medicines more and more active, till the patient in despair refuses all further aid, or seeks help from some other quarter, or very generally, if affluent, goes to the metropolis to consult the Radcliffe or the Mead of his day. A popular physician, with a composed yet decided and rather unyielding manner, to such a patient appears almost like a minis-

tering angel. The most obvious directions appear like words of inspiration; the merest placebo that ever was stuck upon an apothecary's file is a panacea, or is combined with consummate skill, and restores health and enjoyment of life. I have witnessed many of these *Hohenlohe cases*, as they are called in Ireland. In Dublin many a patient under my care has been restored to health by the same means which have signally failed in the country: thus, in certain cases, reputation promotes success, and success continues to uphold reputation.

It must, however, be admitted, that professional success, like every other good thing in this life, has in its nature many of the seeds of decay. The same circumstances which tended to bring the present favourite into general repute are probably already operating in behalf of his destined successor. Thus the physician, to whom his fellow-citizens award the possession of most skill, is generally called upon to assist when all assistance is too late, and sarcastic remarks tending to promote his downfall are made when the patient dies

and becomes the subject of ephemeral talk. As there are every where those who judge of merit by success, it is perhaps insinuated that before long the favourite of fortune, who so frequently appears as the undertaker's provider, will be reduced to his proper level. I recollect a time when seven of my patients, in families who were in easy circumstances, died of fever within a week: five of them, it is true, were in a state almost hopeless when I first saw them, but this would not have preserved me from distrust. I owed my immunity to their belonging to different classes of society which had no knowledge of each other, and to my rule of not talking of my patients; had the fact been known, it would probably have given a shock to my reputation from which it might not easily have recovered.

The course of my prosperity was at last arrested by the failure of my health. In the year 1825, when I was about to enter on my forty-ninth year—a period which is often critical to those who are engaged in anxious business—I became affected with a species of nervous fever.

In the autumn of that year dysentery proved fatal to many of the inhabitants of Dublin; disappointment often attended the means which I employed for their relief, and a pretty constant depression of spirits was the consequence of unsatisfactory practice: at the same time my mind was harassed by anxieties not connected with my profession. I became so weak that I was not able to dress in the morning till I had had coffee, and when I returned from a day of toil at seven or eight o'clock in the evening, I was obliged to go to bed to obtain rest before I was able to dine. After a struggle of two months, I went to England, where I recovered some strength, and thought I was again able for business, to which I returned too soon. I found one of my most-esteemed professional friends, the father of fifteen children, labouring under a disease which ultimately proved fatal. He had awaited my return, in order to put himself under my care. His sufferings proved an incubus on my spirits, which strangled every cheerful thought. I now began to comprehend the nature of my own illness—a climacteric disease

was forming, which ever since has been slowly executing its appointed mission.

By relaxing as much from care as I could, sleeping out of town, getting an experienced friend to act for me at the General Military Hospital, and confining myself to the duties of inspection, the progress of my illness was retarded, and I continued in Dublin till the beginning of 1831, when medical practice at last proved an intolerable burden: my sleep was broken and unrefreshing; in the morning I was languid and dispirited, and in the evening I had a high degree of nervous fever. I resolved upon relinquishing business and retiring to England, at a time when, had my health been unimpaired, I might in all probability have retained my practice undiminished. I found my conclusion of its stability partly on my income in 1829 and 1830: between the 1st of February and the 31st of May, 1829, I received £2230, which was more than I had ever received in any period of equal duration. But my chief reliance was on the undiminished good-will of my professional brethren, from whom I received the

following addresses, when they understood that it was not my intention to return to Dublin:—

"Dublin, 7th March, 1831.

"DEAR SIR—We the undersigned, Fellows, Honorary Fellows, and Licentiates of the College of Physicians in Ireland, impressed with the deepest sentiments of esteem for your private virtues, and respect for your exemplary professional character, beg leave to address you on the only subject connected with your long career of public life that has caused a feeling of sorrow in our minds.

"We cannot but deeply lament the absence of one who, whilst occupying for many years the very first rank in his profession, equally maintained *its* respectability and protected *our* interests. In you we have witnessed the enlightened practitioner and experienced the disinterested friend. Faithful alike to your patients and your colleagues, you became pre-eminent without exciting jealousy. Your extensive information and sound practical judgment, the candour and kindness which you have ever shown to your brethren, and the sterling integrity and dignified deportment which have always been conspicuous in your intercourse with every member of the profession, have so fully commanded our highest esteem and unlimited confidence, that we should hail with sincere pleasure your return to that important station amongst us which you have so long and so deservedly occupied.

"We beg you to accept the assurance of our unceasing regard, and of our anxious wishes for your welfare."

[Here follow the names of forty-five of the most eminent physicians practising in Dublin.]

"Sir—We, the Apothecaries of Dublin, have this day assembled at a General Meeting, in order publicly to express sentiments which we have long entertained towards you in private.

"To convey these sentiments to the full extent in which they are felt would be to us most agreeable—to you perhaps painful. Although convinced that truth is not flattery, we sacrifice our feelings to yours, and we suppress a part of what it will ever give us pleasure to declare, when the occasion is more opportune than the present.

"Permit us, however, to express, as our unanimous opinion, founded on the long acquaintance with you which we have had the pleasure of enjoying, that amongst those who within our recollection have occupied the prominent station of head of the Profession of Medicine in this metropolis, not one has ever ranked higher in acquirements, in professional integrity, or in those qualifications which constitute the gentleman.

"Allow us therefore to profess a sincere friendship, founded on esteem of your qualities and admiration of your talents; and believe us, when we declare, that in the community there are none who feel a more ardent wish for your happiness and welfare than,

"Sir, your attached friends,
"THE APOTHECARIES OF DUBLIN.

"M. Donovan, Chairman.
"J. Leech, Secretary.

"9th April, 1831."

Being of the opinion of those who think it better to wear out than to rust out, and seriously apprehending the consequences of want of suitable

occupation to a mind which had been long in a state of excessive activity, I no sooner found myself in a country village in England than I devised such employment as might be not inconsistent with health slowly declining, and with diminished power of application. Three mornings in the week I went to a neighbouring cottage and saw the sick villagers, giving them advice and dispensing medicines which were prepared in my family; and thus many an attack of illness was nipped in the bud, and much suffering lessened. On a fourth morning the sick came to me from distant parts of the country, for whom I prescribed; and, as there was no physician within twelve miles of the post town nearest to my house, I was occasionally consulted by some of the more respectable families in the neighbourhood.

A charge is often brought against physicians, that after they have gathered in their own harvest they never think of showing how the ground may be cultivated by others: I wished to prove that I still retained an interest in my profession, even after it had ceased to yield me emolument, and

therefore I gladly undertook to write some articles for "The Cyclopædia of Practical Medicine," in compliance with the request of Dr. Tweedie, one of the editors of that work. I was thus again led to the use of my pen, and began to extend my inquiries to other subjects, recollecting and recording facts and reasonings, which in the hurry of business I had almost let slip: but an end was soon put to my employment by the formation of a cataract in my right eye in the beginning of 1833, which soon deprived me of the use of that organ, and since that period the eye has become so dim and my strength so much exhausted, that I have altogether ceased to exercise my profession.

Sherington, October, 1835.

The foregoing short narrative was written, merely in the hope of interesting those who, in seeking to attain in his own profession a similar eminence with the writer, might desire to learn the means which in his case led to the accomplishment of that end. His having written it with this one

object in view will account for his not making any mention of the growth in his mind of those religious principles, which all who knew him intimately were well aware exercised complete control over his actions, and of which his friends might, therefore, have expected to find the record in his autobiography. These principles, however, are so clearly advanced and so earnestly advocated in the following essays, that his silence respecting them in the brief history of his life is of the less consequence. It has appeared desirable to prefix it to the following essays, because it was written almost contemporaneously with them; and likewise, because, although they are of a nature to be read with interest by the general, as well as by the merely professional reader, yet the end he had in view cannot fail of being attained by its publication together with a work which it is thought must be welcomed by the members of a profession with whom he so long laboured, and from whom he received so many lasting proofs of esteem and attachment.

The essays he intended should have been pub-

lished anonymously: two causes combined to make him desire that it should be so. In the first place, being removed from all books by which he might have been assisted in properly digesting his subject, he was compelled to depend in a great measure on memory, and the resources of his own experience; and next, being distracted by severe domestic anxiety, superadded to rapidly declining health, he did not possess the same confidence in his own unassisted powers, which he no doubt might have done were there nothing to disturb his attention. In fact, he had recourse to the composition of the essays rather for the purpose of diverting his thoughts from subjects which weighed heavily on his mind, than with a view to publication. They were produced when one of his sons was in the balance between life and death, reduced to that state by the effect of a gun-shot wound intended for another, and whilst he himself was rapidly advancing to the termination he had so long and clearly foreseen—"Tum demum sanæ mentis oculus acute cernere incipit, ubi corporis oculus incipit hebescere."

His own sketch leaves but little of his biography untold. In a very few months after he had made his last corrections in the manuscript of the following work, the general breaking up of his constitution, which hitherto had been secretly progressing, exhibited itself definitively in mortification of the lower extremities; and after a confinement to his bed of six weeks, he died on the 31st of January, 1836.

Thoroughly aware of the nature of his case, and its probable result, yet calm and collected in the contemplation of it, he prepared during his illness ample directions for the conduct of his family after his departure; showing, in his last act, that consideration for the welfare of others, which under all circumstances had characterized his conduct through life.

From what source he derived support and comfort, whilst contending with pain and languor on his death-bed, may be gathered from the following unfinished letter addressed to his valued friend, the Rev. Peter Roe, of Kilkenny:—

"My dear Friend—On a bed of languishing, from which I know not that I shall ever rise, I write a few lines once more

to thank you for the seasonable visit which you paid to Sherington in the summer, and to assure you that my regard for yourself, Mrs. R., and your child is unabated. I earnestly pray that all of you may have an abundant supply of the grace of the Lord Jesus Christ.

"You may wish to know the condition of my mind. I am humbled to the dust by the consideration that there is not one action of my busy life which will bear the eye of a holy God. But when I reflect on the invitation of the Redeemer, (Matt. xi. 28,) and that I have accepted that invitation; and moreover, that my conscience testifies that I earnestly desire to have my will in all things conformed to the will of God, I have peace—I have the promised rest—promised by Him in whom was found no guile in His mouth."

These lines were penned with a trembling hand, but they breathe a composed spirit: and the friend, for whose satisfaction they were written, proved the estimation in which he held such a record of a dying Christian's hope, by carrying the letter constantly about him.

The following memorandum, drawn up by Dr. Cheyne not long before his decease, will convey to the reader the best idea of his character and state of mind at the time.

"DIRECTIONS RELATIVE TO MY BURIAL, ETC.

"My body, attended only by my sons, is to be carried to the grave by six of the villagers, very

early on the fourth or fifth morning after my decease. I would have no tolling of bells, if it can be avoided. The ringers may have an order for bread, to the amount usually given upon such occasions; if they get money they will spend it in the ale-house; and I would have them told, that in life or death I would by no means give occasion for sin. My funeral must be as inexpensive as possible: let there be no attempt at a funeral sermon. I would pass away without notice from a world which, with all its pretensions, is empty. —'Tinnit, inane est.'

"Let not my family mourn for one whose trust is in Jesus. By respectful and tender care of their mother, by mutual affection and by irreproachable conduct, my children will best show their regard for my memory.

"My decease may be announced in the Irish newspapers in the following words—'Died at Sherington, Newport Pagnel, Bucks, on the —— day of —— Dr. Cheyne, late physician-general to the forces in Ireland.' Not one word more; no panegyric.

"I believe there is a vault belonging to the manor, but if it be under the church I should not wish my body to be laid in it, but in the churchyard, two or three yards from the wicket which opens from the path through the fields. I pointed out the spot to ——, and chose it as a fit place for a rustic monument, without marble or sculpture, a column such as is represented in the accompanying sketch, about seven or eight feet high. On the column, on hard undecomposing stone, are to be engraven the following texts—St. John iii. 16, '*For God so loved the world*,' &c; St. Matthew xi. 28, 29, 30, '*Come unto me, all ye that labour*,' &c.; Hebrews xii. 14, '*Follow peace with all men*,' &c.

"As these texts are meant to rouse the insensible passenger, they must be distinctly seen. The following inscription is to be engraven on the opposite side of the column:—

"*Reader! the name, profession, and age of him whose body lies beneath, are of little importance; but it may be of great importance to you to know, that, by the grace of God, he was brought to look*

to the Lord Jesus, as the only Saviour of sinners, and that this 'looking unto Jesus' gave peace to his soul.

"*Reader! pray to God that you may be instructed in the Gospel, and be assured that God will give his Holy Spirit, the only teacher of true wisdom, to them that ask him.*

"If any objection be made to the spot pointed out for the interment of my body, let some other be chosen where the inscription on the column to be erected over me may be seen to advantage. The monument is for the benefit of the living, and not in honour of the dead.

"I wish the inscription to be preserved, and leave this to my children and my children's children."

These directions were scrupulously attended to; and the monument, which marks the spot where Dr. Cheyne lies buried, besides the texts and inscription given above, bears only the initials, J. C.

A. C.

May, 1843.

ESSAYS

ON

PARTIAL DERANGEMENT OF THE MIND.

PREFACE.

THE writer of the following pages has often had to listen to those who affirm, that there is in evangelical religion a tendency to produce a deranged state of the understanding ; and he fears that he has been seldom able to remove that prejudice, so deeply rooted is it in the worldly mind.

At a season when it was desirable to find such occupation as would divert him from anxious thought, he was induced to write the following essays, which are obviously the result of recollection rather than of study, and, without exception, are in a crude and unfinished state. Had he been in the habit of recording his observations in writing, or even had he been possessed of the necessary books of reference, and had not his power of application been impaired by declining health, he is persuaded that he could have produced a fulness

of evidence which would have more firmly established the positions to which he is desirous of obtaining the reader's assent. These positions are:—

I.—*That mental derangements are invariably connected with bodily disorder.*

II.—*That such derangements of the understanding, as are attended with insane speculations on the subject of religion, are generally, in the first instance, perversions of only one power of the mind.*

III.—*That clergymen, to whom these essays are particularly addressed, have little to hope for in placing divine truth before a melancholic or hypochondriacal patient, until the bodily disease, with which the mental delusion is connected, is cured or relieved.*

IV.—*That many of the doubts and fears of truly religious persons of sane mind depend either upon ignorance of the constitution and operations of the mind, or upon disease of the body.*

The writer avails himself of this opportunity of expressing his conviction that an opinion which

obtained a good many years ago, and is still prevalent and influential, relative to the all-importance of the moral government of the insane, has prevented improvements founded upon pathology in the treatment of that class of sufferers, which might, ere this, have been introduced into general practice. Whereas, if the principles which the writer wishes to establish, were to be acted upon, more immediate attention would be paid to the disorder of the body which supports the derangement of the mind, and more frequent removal of the latter might be expected.

It must not be inferred from this that the writer wishes to discountenance all attempts to benefit the insane by moral discipline. All that he insists on is, that its right place should be assigned to this mode of treatment.

ESSAYS

ON

PARTIAL DERANGEMENT OF THE MIND.

ESSAY I.

INTRODUCTORY.

"It cannot be doubted that to consider the faculties of the mind separately, would contribute to facilitate the study of pneumatology, as well as to lead to very important knowledge in regard to the nature and varieties of insanity. In some instances of mental derangement, all the powers of the mind are either actually enfeebled, or more than usually excited. In other instances the change or perversion affects but one or a few of the intellectual faculties, while the others are found to acquire a new degree of development and activity."—PINEL ON INSANITY.

THAT inquiries of great importance have been obstructed by untimely endeavours at classification, is a truth which has been well exemplified in the case of disorders of the mind. The division of them into dejection and fury—into *melancholia* and *mania*—has at last been found untenable: melancholic despondency often exquisitely marks derangement of the mind as occurring in the temperament in which we have been taught to expect only maniacal fury; and the converse is also in various cases observable.

Again, when a tendency to insanity is inherited, it will perhaps appear as melancholia in one generation, and mania in the next.

The paroxysm sometimes originates in moral causes, frequently in intemperance; but in a great proportion of instances, although a previous deviation of the mind from consistency of thought and feeling be discoverable, we have not been able to detect any relation between the temperament of the sufferer and the peculiar form of his derangement.

Again, interchanges between melancholy and raving madness are frequent: an individual who may have been as dark, silent, and motionless as Cibber's statue—his mind long engaged in brooding over expected misery—will sometimes start into action, and at once be filled with the wildest and most impracticable expectations and projects; happiness and prosperity will reel before him, his countenance will beam with gaiety and hope, and he will obtain a degree of bodily strength to execute his insane purposes, which nothing can restrain but fetters and manacles. Sometimes we may observe sudden conversion into joyous extravagance from the despair of what is termed religious madness. Like the thunderstorm which follows a close and oppressive condition of the atmosphere, and is the prelude to a serene sky,

the change from melancholy to universal and wild delirium often leads to recovery; and hence

> "Moody madness laughing wild
> Amid severest woe,"

however shocking to the eye of a common observer, inspires the physician with hope; it shows him that the mind has fallen into general disorder to the relief of a part of it, which, when oppressed, is the seat of one of the most obstinate kinds of insanity.

Whether Pinel may have supposed the observation which we have prefixed to this essay his own, we presume not to say: it entered not into the ethics of the French medical writers of his day to acknowledge an obligation to a German or English physician. Pinel must have been very careless not to perceive that Sir Alexander Crichton, whose work on insanity he has criticised with unbecoming severity, and of course must have read, had already acted upon the suggested principle of classification. In the quotation from Pinel, however, whether the observation be original or borrowed, is contained the idea of a more hopeful arrangement of the disorders of the mind. This arrangement we adopt as the basis of the following remarks, although we are aware that a doctrine is assumed which is rejected by many psychological writers, and which, however probable it may be, has not been proved—namely, that the

mind, whatever unity of essence it may have, operates as though it were an aggregate of distinct faculties.

To this assumed doctrine we are not wedded. We think indeed that it receives support from the state of the mind in dreaming, and still more in somnambulism, where some faculties are active—as the imagination and memory—while others are inactive; from certain faculties being exhausted by study or close application, while others remain fresh and ready for vigorous exercise; from the phenomena of monomania, or insanity confined to one mental endowment, the mind in every other point being sane—so sane as to detect its own partial insanity; from the destruction of some faculties and principles by external injury or disease of the brain, while the mind is otherwise unimpaired; from the successive development of certain of its endowments, instead of the equable development of the whole mind: thus the perceptions are in a perfect state long before we are capable of reflection; and from a consideration of the discoveries of Sir Charles Bell, who has shown that the nerves, although in structure more simple than the brain, which is the seat of thought and feeling, possess distinct faculties in separate bundles of fibres—there being fibres which convey sensations, and fibres which convey the mandates of the will to be executed by the muscles.

But whether this be the true theory of the constitution of the mind, or whether the mind be a simple subsistence, with varied powers of operation, is a question which, if determinable, would require a much greater extent and accuracy of psychological knowledge to decide than belongs to the writer of these pages. In truth, he pretends to little knowledge of the mind more than what he has learned from observation; from having long witnessed the passions and affections in unrestrained action; from having long viewed the drama of life from behind the scenes, and attended to the manifestation of character in health and disease; from his having been for some years in superintendence of a considerable number of insane persons, nearly one hundred; and, lastly, from introspection, especially while suffering from lowness of spirits, arising from dyspeptic nervousness, aggravated by the wear and tear of a life of continued over-exertion. If, however, the reader should have arrived at the conclusion that the mind is uncompounded — that its faculties are but varied conditions or operations of one *simple* subsistence—we are not so established in our own opinion as to wish to unsettle his; more especially as we apprehend he will not encounter any difficulty in accommodating either to the arrangement which has been adopted in these essays.

Mental derangement may arise—

First — From a disordered condition of the organs of sense.

Secondly—From a disorder of one or more of the intellectual faculties.

Thirdly—From a disorder of one or more of the natural affections and desires.

Fourthly—From a disorder of one or more of the moral affections.

Fifthly—From groups of faculties and affections being disordered, thereby involving derangement of the whole mind.

Our intention is, to confine the following observations to the first four of these varieties of deranged mind: the fifth may be reserved for a separate inquiry.

While the mental faculties continue in their natural state, the individual will retain his peculiar character; but if any one of the faculties of the mind should lose its natural strength or activity, a change of conduct, generally speaking, will soon take place: the individual will appear to act upon new motives, or motives which formerly influenced him will become more or less powerful. A faculty may be altogether destroyed, in which case the party may be deprived of the benefit of that influence which one faculty often exercises over the rest, and inconsistency of conduct or insanity will be the consequence. Again, if a faculty be-

come so inordinately active as to resist the control which other faculties exercise over it, inconsistency or derangement will also be the result. Thus, either impaired or uncontrolled activity of one or more of the faculties may lead to complete mental derangement. The affections and moral sentiments, as well as the intellectual faculties, may be in a state of undue activity or inactivity, of apathy and indifference, or of passion and emotion—and the apathetic or impassioned state of the affections or sentiments may also end in insanity.

Excitement of a faculty may lead to its exhaustion, and exhaustion again be followed by excitement. One faculty may be in a state of undue activity, while other faculties may, at the same time, be inactive; and hence occasional caprice is to be accounted for. Sometimes the whole of the mental faculties are naturally torpid, or become inactive, as in cases of idiocy or *amentia:* sometimes they are all excited, for a time or permanently, as in a paroxysm of *delirium ferox*, or in the incurable cases of *mania universalis;* the latter affection frequently depending upon causes which at once excite the whole of the brain, as contagion, *coup de soleil*, ardent spirits, &c.

It would appear that the disturbance of one faculty sometimes affects all the rest, universal derangement ensues, and the case is hopelessly complicated. There is no doubt, however, that

some of the faculties may be disordered, and there may be a degree of consciousness of the disorder, which may be acted against, so that the duties of life and station may be performed, and nothing may be discovered but slight peculiarities of thinking, or of behaviour; indeed, even one of the more important faculties may be disordered, and the sufferer, knowing it to be so, may refuse its suggestions as he would false information conveyed by one of the senses: but, to adopt the language of a celebrated physiologist, "if we consider a deranged faculty to be not deranged, or if we distinguish its derangement, but are unable to control its influence, we are insane." There are some faculties which are so necessary to moral and intellectual government, that when they become disordered, the mind in consequence is affected to such a degree, that it is necessary, even although he may have a prevalent consciousness of the disorder, to remove the individual from his place in society.

When any faculty, affection, or sentiment is disturbed, the disturbance may exist in every degree, from peculiarity or eccentricity in those subjects in which the disordered faculty is chiefly exercised, to downright insanity. As may be expected, many persons who have been habitually eccentric finally become insane. Many who are periodically affected with insanity, in the interval between the attacks of that distemper are very

irregular in their conduct; in their best state they are not in perfect sanity. It is further observable, that there is often great oddness and irregularity of behaviour in individuals belonging to families in which insanity is hereditary: they are often argumentative; in moral questions ever in search of first principles, or occupied in splitting hairs; dogmatic; in conduct impracticable; devoid of consideration for the feelings of others; reckless of consequences; not disconcerted by their own failures; although worthy and even clever, they will neither "lead nor drive." The nature of some of those peculiarities which, after having long formed part of the character, at last merge in insanity, will be alluded to in the sequel.

We may here remark, that changes of character frequently arise from some one of the faculties being inordinately excited, or from some mental power, the property of which is to moderate the excited faculty, being depressed. Sometimes the sensualist is spiritualized, the proud man becomes humble, the ambitious man lowly; and when the moral change in these respects is for the better, so far from exciting any apprehension, it may be viewed with unmixed pleasure. But, on the contrary, if the change of character is for the worse—as when a generous man becomes miserly, a moral man dissolute or knavish, a sober man drunken, or a well-tempered man passionate—we are not merely

distressed, but alarmed at the prospect of consequent insanity.

The activity or inactivity of the mental faculties may depend upon the condition of the brain :—

First—On the supply or exhaustion of sensorial power. Sensorial power is exhausted by long continued exercise either of body or mind, and until restored by rest, food, sleep, &c., the full vigour of the mental powers cannot be given to any subject of thought.

Secondly—Upon the state of the circulation of the blood in the brain. For example: some are rendered incapable of attention by any quantity of fermented liquor, however small, which is sufficient to excite the circulation. There are others whose power of thought is never so great as when they are, to a certain extent, excited by wine. Some are incapable of study except in the morning and early part of the day; others have the power of application increased in the evening, apparently from stimulating food taken at dinner. A distinguished statesman, upwards of seventy years of age, dines largely at a late hour, and after drinking wine freely, retires to his cabinet at eleven o'clock, and is actively engaged in business till three or four o'clock in the morning. Schoolboys, in general, find it easiest to learn their lessons in the evening; some of them, however, have most power of application in the morning. In many persons

who are devoted to literary pursuits, unless the due point of cerebral excitement, arising from the quantity and quality of the *ingesta*, is obtained, the mind is unfit for study. In the life of President Edwards, we learn that he spent thirteen hours daily in his study; that he was able to do so is remarkable, as his constitution was infirm and his health indifferent, but then it appears that in eating and drinking he was constantly watchful. "He carefully observed the effects of different sorts of food, and selected those which best fitted him for mental labour. Having also ascertained the quantity of food which, while it sustained his bodily strength, left his mind most sprightly and active, he scrupulously confined himself within the prescribed limits."

When the mind has been long and actively engaged—if we may use the term, overwrought—a great dislike, which is sometimes permanent and invincible, may be observed to mental labour of the same nature. We were at a large and celebrated classical school, along with several boys distinguished for application, and ranking high in the estimation of an eminent master, by whom they were tasked to the utmost. Yet none of them have, to my knowledge, made any figure in life, either as scholars or men of business. In the medical profession we have known students who signally exerted themselves while they were

making ready to be examined for a medical degree; but, so far from evincing continued pleasure in scientific pursuits, they have since degenerated into mere traders. In a justly celebrated university, in which the examination for a fellowship requires a length and closeness of application which is sufficient to impair the power of most minds, it has been observed that many of the fellows, after their election, have lost all their original relish for learning, and have become men of little performance, although originally of great promise.

As the elasticity of the mind may be lost by its being long bent, so may its strength be withered by a stunning blow: hence it is that fatuity has sometimes followed an overwhelming calamity. In this way some of the natural affections have been destroyed.

That a mental endowment should retain its vigour, it is necessary that it be moderately exercised. If the exercise of the religious sentiments be interrupted, for example, by too exclusive an attention to science, communion with God will lose its relish. Claudius Buchanan, while at Cambridge, wrote to a friend as follows:—"I find this great attention to study has made me exceedingly languid in my devotional duties: I feel not that delight in reading the Bible, nor that pleasure in divine things, which formerly animated me. On this account have many serious students, in this

university, wholly abandoned the study of mathematics; for it seems they generally feel the same effects that I do."

The mutual influence of the mental powers being still but little known, there is often great difficulty in discovering the faculty primitively disordered; a point which, unless we can ascertain, we need scarcely hope completely to understand any case of insanity. This it is also which renders the treatment of such cases so difficult.

ESSAY II.

ON FALSE PERCEPTIONS AND SUPPOSED DEMONISM.

THERE are many cases which show that in consequence of a disordered condition of the organs of sense, or of that portion of the brain with which the external senses immediately communicate, information is conveyed which an individual, unacquainted with the nature of false perceptions, as they are technically called, being unable to rectify, will refer to supernatural agency, will act upon, and thereby forfeit his right to be considered a person of sound mind.

We know an instance of a remarkable delusion arising from complete loss of feeling in the left side of the body, caused by an attack of palsy, which first originated, and then fatally terminated in apoplexy. In the morning the individual maintained that he had two left arms, and, when we tried to convince him that he was under a misconception, he promptly offered to produce the supplementary arm. "There it is," said he, patting his left shoulder with his right hand. "Well, then," it was asked, "where is the other?" On which, turning round his head with great alacrity

to show it, he seemed much disappointed when he could discover but one arm, vehemently declaring "that there were two in the night." The explanation of this insane delusion is not difficult. In a paralytic arm or hand, even when the faculty of distinguishing the tangible properties of external substances is lost, and motive power is destroyed, the sense of existence, which belongs to every part of the body, may be altered, as it was in this case. No defect was discovered by the patient, who had not attempted to move the limb; but when he applied his hand to it in the dark, the sense of touch, as residing in the skin, being lost, it felt like a foreign substance, and the reasoning power being weakened by the disease of the brain, he fancied that by some strange process of conjuration a dead limb had been attached to the living one, which lay, as he conceived, underneath.

That species of insanity which is brought on by continued inebriation, commences in disturbances of the organs of sense, arising from cerebral excitement. In delirium caused by intoxication, before the reasoning power is altogether overwhelmed, the drunkard sees double, hears things not as they are uttered, and sometimes acts upon the delusion; and when, by long continued intemperance, the disease of drunkards, entitled delirium tremens, is established, these false perceptions continue, by which, in a great measure,

delusion of the mind is sustained. We have often heard sufferers under delirium tremens affirm that they saw and heard fairies, elves, devils, spirits watching them, grinning at them, whispering together, and conspiring against them; and hence these unhappy maniacs are often to be observed suddenly starting up and listening with apparent attention at doors, cupboards, or crevices in the walls, or looking under the bed, or up the chimney, or slyly peeping out of the window. We have been told by such persons that their perceptions have become wonderfully keen and accurate; sometimes they reason on their state, and conclude that by a lately acquired power of vision, they are enabled to see things which are hidden from others: a man labouring under insanity produced by intoxication, lately told us that he could hear what was uttered in a whisper at a distance of half a mile.

The ear is very liable to be deluded—a person may fancy that he hears the hissing of a boiling kettle, the ringing of bells, the roaring of the sea, the clamours of a tumultuous crowd, and a variety of discordant sounds, as well as articulate voices, if the circulation of the brain, or of a part of that organ be diseased. On the other hand, oral language is not always understood—words, even when distinctly heard, convey no meaning—audible language ceases to be intelligible when visible language is, as in

the case recorded by Dr. Darwin of Shrewsbury, of an old gentleman who was superannuated, whose hearing and vision were perfect, but who could only call up a train of ideas from the latter. When he was told it was nine o'clock and time for him to eat his breakfast, he repeated the words distinctly, but without understanding them. Then his servant put a watch in his hand, upon which he said, "Why, William, have I not had my breakfast, for it is past nine o'clock?" On almost every occasion his servants conversed with him by means of visible objects, although his hearing was perfect; and when this kind of communication was used he did not appear impaired in his intellects. This state came on from a stroke of the palsy; and, till he and his servants had recourse to this language of signs, he was quite childish.*

It has been observed that hearing is more frequently disordered than sight or any other of the senses. When two or more of the senses become, at the same time, instruments of delusion, it will require no small force of reason to resist the deceptions which are thus practised on the mind. The apparitions which attended Nicolai, the celebrated Prussian bookseller, not only peopled his apartments, but spoke to him. When maniacs converse with imaginary beings, both the eye and ear must

* Darwin's Zoonomia, chap. iv. pp. 2, 3–8.

be deceitful, at a time when the reasoning power is incapable of contending with a depraved state of these organs and detecting their treachery. Indeed, when delusions both of hearing and sight co-exist, nothing can prevent insanity, unless a correction be found in an enlightened judgment. The moment an individual believes in the reality of his false perceptions, he becomes insane.

Many persons are disturbed with vertigo—every object on which they fix their eyes appears to spin round, or is seen double—or they perceive cobwebs, meshes of a net, or *muscæ volitantes*, as often as they eat pastry, or butter in the least rancid, or in short any thing which disturbs the proper action of the stomach. By physicians it is universally admitted that these and all other false perceptions of the organs of sight, hearing, taste, smelling, or touch, are referable to disease of the brain, or of the digestive organs acting upon the brain, or a portion of it.

It is not uncommon for those who are deluded by their senses, to fall into a persuasion that they are under demoniacal influence; and, when they are willing to explain the nature of their disquietudes, we cannot wonder at this their conclusion. We will describe one of these cases in the words of a sufferer—"Such a state as mine you are pro-

bably unacquainted with, notwithstanding all your experience; I am not conscious of the suspension or decay of any of the powers of my mind. I am as well able as ever I was to attend to my business; my family suppose me in health, yet the horrors of a mad-house are staring me in the face. I am a martyr to a species of persecution from within which is becoming intolerable. I am urged to say the most shocking things—blasphemous and obscene words are ever on the tip of my tongue; hitherto, thank God! I have been enabled to resist, but I often think I must yield at last, and then I shall be disgraced for ever and ruined. I solemnly assure you that I hear a voice which seems to be within me, prompting me to utter what I would turn from with disgust if uttered by another. If I were not afraid that you would smile, I should say there is no way of accounting for these extraordinary articulate whisperings, but by supposing that an evil spirit has obtained possession of me for the time: my state is so wretched that, compared with what I suffer, pain or sickness would appear but trifling evils." This individual, it may be observed, had a perfect knowledge of divine truth, but that his heart was thereby influenced is more than questionable, inasmuch as, although there had been sharp conflicts within, still the love of money, which by nature possessed his soul, was unsubdued. We have known this

affection in an individual who had not a glimmer of divine light.

Those who suffer in this way are often of a low desponding spirit. In one variety of this distemper, the sufferer is urged, by a voice as if from within, to commit suicide; and with such importunity is the injunction, "Go and hang yourself," "Kill yourself," "Drown yourself," "Take poison"—with such importunity is it repeated, that we have little doubt of its having been yielded to, and of this delusion of the ear having been the cause of many of the acts of self-destruction which are unexpected, and otherwise unaccountable. A medical practitioner, lately deceased, informed us that his father was one day sent for to Mr. Cowper, then labouring under an attack of fanatical insanity supported by auricular delusions, whom he found with a pen-knife sticking in his side, with which, conceiving that he had received a mandate from heaven to that effect, he had made an effort to kill himself.

These affections lead in another way to suicide. A gentleman of our acquaintance, (whose father died while insane,) in consequence of some false perceptions which he interpreted into tokens of incipient derangement, went to his bedchamber, charged his fowling-piece, and shot himself through the head. His conjecture, indeed, was not without foundation, as there are certain delusions of

the senses which end in insanity; but his deplorable act of self-murder was prompted either by madness already commenced, or by a mistaken alarm bearing down all the restraints of reason and principle. False perceptions often pass away along with the bodily ailment which gave rise to them: and even if there were a more invariable connexion between them and insanity, this would afford no shadow of excuse for the crime of suicide committed by a sane person through fear of becoming insane.

We had several opportunities of seeing a young woman, of limited understanding, with strong devotional feelings, but ignorant of the doctrine of the cross, during a protracted attack of insanity. When her illness was beginning, she was liable to be disturbed while in prayer. Thus when about to repeat the Lord's Prayer she was impelled from within to say, "Our Father which art in HELL," with such vehemence, that she was forced to start up, otherwise she must have yielded to the impulse. Such agony of mind we have seldom witnessed, as the poor young woman endured when she related this affecting incident. It may not be amiss to add, that the character of the paroxysms of her insanity was peculiar. She would evince a very mischievous malignity of expression and purpose, would even attempt to bite any one she could lay hold of, after which she would assume an

expression of great compunction, and melt into a flood of tears.

We have heard these and similar cases accounted for on the assumption of demonism, but we never have seen a case of disordered mind, even when attended with the most subtle malignity, which could not more easily be explained upon natural principles. We acknowledge the power of Satan, and it may be as great as ever in the dark places of the earth, which have received no benefit from Christianity; but as there are no rules for distinguishing between the workings of the human mind, when influenced by bodily disease—when yielding to its unrestrained propensity to evil, and when acted upon by Satan, the extent of Satanic agency cannot be known, nor ought the mode of its operation to be assumed upon conjecture. It is one of the devices of man's great enemy, to have his power, nay, his existence, denied by those who are his subjects; and we only play his game, and confirm Sadducean principles, when we allege of Satan what we cannot prove. Probably, nothing so much weakened the influence of Luther as his account of his conflicts with the devil. The mind of the reformer yielded to delusions practised upon it by his senses; and consequently many who are unwilling to admit the power of his judgment and the rectitude of his principles, especially the minions of superstition and the abettors of

infidelity, have persuaded themselves that the master spirit of his age—with whom the Charleses, the Henrys, and the Francises, were no more to be compared than Ahab was with Elijah—was a dreaming and credulous enthusiast.

Those who admit the authority of Scripture are not permitted to doubt that when our Lord cured the demoniacs he actually dispossessed them. It could not have been, as some have alleged, that he merely removed epilepsy or insanity. Without entering into all the particulars of the discussion, any Christian who will read with attention the fourth and eighth chapters of St. Matthew's gospel must reject the hypothesis of Mede, that the demoniacs mentioned in the gospels laboured under natural diseases. In the fourth chapter it is expressly specified that our Lord "healed all sick people that were taken with divers diseases and torments," including epilepsy, we may fairly infer, "and those which were possessed with devils," a separate class, "and those which were lunatic," or of unsound mind. In the eighth chapter the same distinction is observable between casting out devils and curing diseases; sixteenth verse, "and he cast out the spirits with his word, and healed all that were sick." But the relation which decides the question is that of the miracle performed in the country of the Gergesenes (chap. viii. verse 28 et seq.); before we can believe that

the two men who came out of the tombs were maniacs or epileptics, it must be proved that disease is not merely a mode of animal life, but something substantive and transferable from one class of beings to another—from man to the lower animals.

The Christian knows quite enough of the nature and power of Satan to be continually on his guard against him, and he knows who is his protector. Of the nature of Satan he knows, first, from his Hebrew name, that he is his enemy, his accuser—he is the enemy and accuser of the church and brethren: he falsely accused believing Job before God; and he falsely accuses God, injecting into the minds of the brethren hard thoughts of God, and of the first-born of many brethren; he raises up doubts with respect to the divine government, and the deliverance of sinners from his own dominion by the ransoming blood of Jesus: secondly, that he is the power of darkness—the power ruling over the children of darkness; he is the god of this world, who blinds the minds of them which believe not; he is the power by which spiritual light and comfort are shut out—he being ever ready to intercept the rays which continually emanate from the Sun of Righteousness, and which would otherwise penetrate the often darkened soul of the Christian. Such is the power of the great apostate, that he was able to inter-

pose between God and the God-man, when our blessed Lord from the cross cried with a loud voice, "My God, my God! why hast thou forsaken me." It is utterly impossible to conceive that the sympathy of God with Christ could cease; but during "the hour and power of darkness" Satan was permitted, like a dense cloud, to surround Calvary, that our Lord, with none to help, might bear the whole burden of sin—that he might tread the wine-press alone.

Cases in which there are false perceptions, such as we have described, are recurrent with those disordered states of the digestion which act upon the nervous system: for example, in what may be called dyspeptic hysteria. In this state of the system, spectral illusions frequently occur of an unusual or fantastic kind, which more resemble the sleights of Katterfelto or Charles, than the machinations of the prince of the power of the air. We knew a lady, under the influence of irregular hysteria, who had been reading with great interest Klopstock's "Messiah," and who, for several days after she had finished that book, constantly saw before her eyes a large K. We have often heard nervous females say that as soon as they shut their eyes they perceived a great variety of figures forming a crowded assembly, some of whom they recognised as acquaintances, others were strangers; some were engaged in grave and earnest conver-

sation, others were laughing, others mocking and deriding them; some were playing cards, others were dancing. A lady now sitting in the room with us says, that when she is nervous, as soon as she shuts her eyes in bed, she sees a number of human beings all around her. Two or three nights ago, when she went to bed and closed her eyes she saw three heads, like living busts, which did not disappear even when she opened her eyes; but generally these bubbles melt, as breath into the wind, when the eyes are opened. A phantasmagoria of a similar kind is exhibited in other diseases, and may be witnessed by many at the expense of a moderate dose of laudanum. A gentleman, while recovering from a severe attack of gout in the stomach, amused his physicians with a very lively description of a scene which he witnessed as often as he shut his eyes; among the *dramatis personæ*, the writer of these pages played an important part—assuming a pragmatic activity, which seemed to divert the imaginative patient exceedingly. It is probable that they who have formed a lively conception of the personal appearance of Satan, from prints or paintings, have often had their conceptions realized in nervous or febrile diseases, or after taking narcotic medicines; and it is but charitable to believe that popish legends, which describe victories gained over Satan by holy enthusiasts, have had their origin in delusion of

the senses, rather than that they are pious frauds. If we are to attribute the cases which we have described to the tempter becoming ventriloquist, we must refer every case of false perceptions to the same actor. If diabolic agency be thus retained, the theory of Richard Baxter will scarcely be objected to by the physician, seeing that his craft is thereby exalted at the expense of that of the exorcist. "If it were," says Baxter, "as some fancy, a possession of the devil, it is possible that physic might cast him out. For, if you cure the melancholy (black bile), his bed is taken away, and the advantage gone by which he worketh; cure the choler (bile), and the choleric operations of the devil will cease: it is by means and humours, in us, that he worketh."

Deluded by their senses, some have supposed that they have seen one of the saints or apostles, or even their Saviour, smiling upon them, beckoning to them; nay, have heard the most tender and encouraging words, by which the burden of sin, they affirm, was at once removed, and permanent assurance imparted;—there is every reason to believe that these cases are caused by a disordered condition of the organs of sense: the vision of the excellent Colonel Gardiner, we have little doubt, was of this nature. To his case the observation of Edwards, relative to supposed miraculous suggestions, appears applicable: "It is possible that

such suggestions may be the occasional or accidental cause of gracious affections, for so may a mistake and delusion." We are convinced, although the vision described by Colonel Gardiner was an illusion, that his conversion to God was genuine: the change which took place in his life and conversation, could not have been owing to any agency but that of the Holy Spirit.

It is remarkable, and not less so than humbling, that Christians of the greatest eminence should have yielded to a similar delusion, and have taken comfort and assurance (in the present dispensation unauthorized) even from a dream. It is evident that the celebrated nonconformist, Mr. John Howe, must have yielded to a weakness of this kind when he wrote as follows on a blank leaf of his Bible—"December 26, 1689, after that I had long seriously and repeatedly thought with myself, that besides a full and undoubting assent to the objects of faith, a vivifying savoury taste and relish of them was also necessary, that with stronger force and more powerful energy they might penetrate into the most inward centre of my heart, and there, being deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass a sound judgment on my estate Godward; and after I had, in my course of preaching, been largely insisting on 2 Corinthians i. 12—'This is my rejoicing, the

testimony of a good conscience,' &c. this very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of celestial rays from the lofty throne of the divine majesty, did seem to dart into my open and expanded breast. I have often since, with great complacency, reflected on that very signal pledge of divine favour vouchsafed to me on that noted memorable day, and have with repeated fresh pleasure tasted the delights thereof."* Thus it would appear that Mr. Howe's spiritual comfort was not built, as it ought to have been, on the Spirit bearing witness with his spirit—on the witness of an enlightened conscience—according to the text upon which he had been largely insisting, but on a dream which was more likely to influence a credulous fanatic, than the man who to the face withstood a superstition entertained by Cromwell when in the fulness of his power.†

Before we conclude this essay we may allude to the course which ought to be pursued with those who conceive themselves under the immediate influence of Satan.

If they are of sane mind, we must lay before them an explanation of such cases. We must explain the nature of false perceptions, in order to show that a disordered state of the nerves, or of

* Calamy's Life of Howe.—p. 230. † Ibid. p. 22.

the brain, or stomach, or organs of reproduction, will account for the delusions—more particularly of the organ of sight—which harass them; that sparks, flashes of light, halos, or, on the other hand, flies, motes, tadpoles, temporary blindness, are produced by disorder of the optic nerve or brain; that noises of a discordant kind, or articulate sounds, solely depend upon accelerated circulation through the brain, or affections of the auditory nerves; that the senses of taste or smell are rendered painfully acute or perverted by disordered conditions of those parts of the brain from which proceed the gustatory or olfactory nerves. We must inform them that many of these unusual perceptions have been removed at once by cupping or a mercurial purgative: we can assure the reader that we have succeeded in relieving those who had supposed themselves demoniacally possessed—given over to Satan—from a mountain of perplexity by showing them the true cause of their sufferings.

Again, the minds of those who, as they conceive, at the prompting of Satan are tempted to utter blasphemous and obscene words, may be relieved and their theory controverted by the result of an appeal to Him who conquered Satan, and who will aid all who come to Him in faith. If the appeal fails, the sufferer may be assured that disease, and not the devil, is the enemy with

which he has to contend, and that he must seek relief from his physician.

We once, by a very obvious question, relieved the mind of a young gentleman who thought that, if he were not in some measure to blame, he never would have been persecuted by injections into his mind of wicked thoughts, and articulate promptings of blasphemy. We asked him if he were locked up in a chamber with a profane swearer, would he consider himself blamable for hearing words which he disliked and protested against? This young gentleman was delivered from the supposed temptations by mild purgatives, alkaline bitters, and country air. In a word, we must cure the choler, and the choleric operations of the devil will cease.

ESSAY III.

ON DISORDER OF THE MIND, CONFINED TO A SINGLE FACULTY.

In none of the faculties of the mind do we discover more diversity of power than in the memory. It varies both in quickness and retentiveness: generally a quick memory is not retentive, and a retentive memory is not quick; but some few have memories both quick and retentive; and some can neither acquire easily nor retain long. Some can recollect facts, but not the inferences drawn from them; some lose all distinct recollection of facts, but never forget the conclusions which they serve to establish. Some retain a distinct recollection of every place they have visited; on others the impression made by scenery is evanescent. But our concern is not with the original constitution of memory, unless in connexion with those changes in its condition to which many are liable, while their other mental faculties are unaltered.

In consequence of excitement of the brain, or of external injuries of the head, the recollection of a language, long forgotten, has been restored; and again, by the same means, the knowledge of a

language has been suddenly lost. In the latter part of his life, the —— of ——— was insane. In his last illness, as his end approached, he perfectly recovered his senses, but with this peculiarity, that he had lost all power of speaking the English language, or any other but Latin: he talked freely in Latin to all who were about him, and understood those who could speak to him in that tongue; and in this state he continued till he died. We knew a lady, liable to periodic insanity, who, in several of her illnesses, replied in French to every question, from a seeming forgetfulness of her mother tongue; at the same time her mind was occupied with occurrences which took place at a period of life when she lived with some French emigrants to whom she was greatly attached; on her recovery, she resumed the use of the English language. This case resembles others, in which, in consequence of disease of the brain, all the events which occurred during a particular period have been forgotten. Dr. Abercrombie, in his excellent work on the mind, tells us that he attended a young lady in a protracted illness, in which the memory became much impaired. She had lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time. In the beginning of December, 1789, the celebrated John Hunter, when at the house of a friend, was attacked with a total

loss of memory as to places; he did not know in what part of London he was, not even the name of the street when told it, nor where his own house was situated; he had not a conception of any place existing beyond the room wherein he was attacked, and yet he was perfectly conscious of the loss of memory. He took notice of impressions of all kinds from the senses, and therefore looked out of the window, although it was rather dark, to see if he could be made sensible of the situation of the house. His memory gradually returned, and in less than half an hour was perfectly restored. The attack was evidently connected with a diseased state of the brain; it was followed by vertigo, intolerance of light and of sounds, false perceptions, vigilance, &c.

It is very remarkable that the mind should sometimes retain a power of performing many of its acts in a perfect manner, while it is unable to perform the most important of them all —that of connecting the present with the past and the future. In the case of Mr. Hunter, consciousness was undisturbed, for he was enabled to comprehend what was passing in his own mind, and to discover that his recollection of places was lost; he then, after a process of just reasoning, endeavoured to renew his connexion with surrounding objects, expecting that, were this accomplished, he would be able to lay hold of the last link of the

broken chain. If the mental functions be not separate and independent, is it not surprising that, as in youth certain faculties come into active operation before others, so in advancing life the mind is not broken down simultaneously—does not yield by uniform and gradual decay, as might be expected were it uncompounded and its several faculties only varied modes of action, but some one faculty—frequently that under consideration—is debilitated or destroyed before any failure is discoverable in the rest?

Is it not moreover surprising that while one faculty is becoming weak, others are acquiring vigour? We have known persons, who in youth possessed a peculiarity of memory by which they could at once recognise an individual whom they had seen but for a moment ten or twelve years before, as they advanced in life unable to recognise those to whom they had been formally introduced within the preceding week; yet while their recollection of persons had thus failed, they were daily improving in wisdom and knowledge: after one of the characteristics of a vigorous memory was lost, their power of analysis had improved. Some artists, after a decline of memory, have in age surpassed the most admired works of their manhood, from their taste having been exalted by an improved knowledge of nature and of the principles of composition.

In consequence of inflammation of the brain or of a portion of it, arising during fever, or caused by over-exertion of the mind, violence of the passions, intemperance, &c., complete loss of memory, productive of permanent incapacity, has often ensued. Sometimes certain classes of facts have been forgotten; sometimes the order of events is disturbed. A gentleman whose illness commenced with an affection of the brain, forgot many important occurrences in his own history and that of his nearest relatives, some of whom, who had been dead for many years, he thought were still alive, and had been seen by him a day or two before; some of his friends, who were living abroad, he conceived were dwelling in a neighbouring street; and he imagined himself in London, when in fact he was not in England. The derangement of his mind appeared to depend not merely upon his forgetting some events while he remembered others, but in his forgetting the order of those which he did recollect; and it seemed as if he sometimes would receive the suggestions of his imagination as facts; but certainly he had not lost the power of comparison, or of connecting effects with causes. If the circumstances of a case, in their just relations, were placed before him, he would reason upon it and come to a sound conclusion. He knew that his mind was disturbed, and that this disturbance, were it proved, might deprive him of the

control of a large fortune; and hence nothing could be more wary than his conversation with a physician, or with any one whom he suspected of sinister motives.

We have alluded to the influence of excited circulation of the brain on the faculties of the mind. The following certificate of a physician of eminence will show how the memory of the gentleman, whose case we have just referred to, was affected by increased action of the cerebral vessels. "Mr. —— manifests all that confusion of thought which must necessarily result from his memory of times, places, and events being impaired. His memory of persons seldom fails, except during paroxysms of fever and excitement, to which he has been liable. When in a state of calmness and comparative exemption from fever, his reasoning powers are singularly clear and correct, and his memory of words and language is unimpaired; he expresses himself remarkably well and forcibly." We have known two cases in which the memory was permanently injured—in one of them completely destroyed—by the protracted use of foxglove. The judgment of the patient who had suffered least of the two, was not affected, and he retained a quick perception of wit or humour.

When the intellect is universally impaired—when not merely the memory but the reflective faculties are weakened, there is, as might be ex-

pected, no consciousness of the deficiency; but when, as in the case just related, only one faculty is impaired, the loss sustained is detected by the sufferer as readily as the loss of one of the senses could be: a fact which appears much more in accordance with the existence of a plurality of faculties in some manner independent, than with the notion of the whole mind being engaged in every act of memory, comparison, judgment, &c.

Insanity is so prevalent in some families, that we have known two, three, or four children of the same parents sufferers under that disorder. In the families of a brother and two sisters there were ten cases of insanity—five in one family, two in another, and three in the third, out of twenty members. When insanity is inherited the disorder is generally periodic, the lucid intervals being often of long duration. When insanity occurs early in life, and is even completely recovered from, it may be expected to return. The attacks which take place late in life are often incurable.

The fits of periodic insanity, when they recur, even at the distance of many years, often closely resemble each other—the same faculties are disturbed, the very same hallucination returns. Frequently the infirmities of character, peculiar to the individual, enter into the paroxysm, and we may witness a resemblance in the complexion of the

attack in several persons nearly related. In some families one dark expectation of misfortune prevails: but we have seen a larger proportion of cases of periodic insanity, in which, after sleepless nights, the imagination has become pleasantly excited—perhaps hope and hilarity were the chief features of the delusion; and during the whole of the paroxysm, a great diversity of thoughts and fancies of a bright and sunny kind rapidly passed through the mind; at last, as if the unduly active faculties were completely exhausted by long and intense excitement, dejection followed, even before perfect sanity was restored. Again, the subjects of periodic derangement sometimes pass through a paroxysm in states of alternate excitement or depression. They will easily understand such changes, who, being endowed with much activity of imagination, and having spent the greater part of a night in concocting some scheme of avarice, ambition, or benevolence, or in planning the gratification of some passion or affection, discover in the morning that the project is as impracticable as in the night it appeared natural and easy of accomplishment. The revolution in sentiment arises from complete exhaustion of the over-active faculty, but still more from judgment regaining the ascendant.

We have no doubt that various immoral and vicious practices ought to be ascribed to insanity.

When periodic insanity has shown itself in a large family, it is probable that some members of the family will evince a propensity to thieving or swindling. And when more children than one of the same parents, bursting through all the restraints imposed by carefully-instilled principles and established habits, engage in swindling transactions, it will often appear, upon inquiry, that insanity has previously broken out in that family.

When in such families the imagination is the faculty most liable to be disturbed, the maniac will fix upon some object to be realized, and will disregard every probable contingency which might seem to interfere with its attainment. The imagination, during the whole of a paroxysm of insanity, will often retain an activity by which every process of reasoning is disturbed. One object, perhaps unattainable, or a succession of such objects, will engross the mind, all arrayed by an over-active fancy in such colours as to become intensely desirable, and to lead to irregular, strange, and absurd efforts in order to their appropriation. If, for a time, you can altogether detach the mind of the lunatic from every thing connected with the favourite object of desire, he will probably evince his usual accuracy of judgment, or he will do more —he will not only express himself judiciously, but in language so appropriate and forcible as to lead

the inexperienced auditor to exclaim, "This is not folly but wisdom." This it is which so often has enabled a monomaniac, when instructed by an artful lawyer, to deceive a jury, and to preserve his place in society at the expense of his fortune and to the ruin of his family.

In the cases to which we are alluding, not only are the efforts to obtain a favourite object irregular and absurd, but they are dishonest also. We know a large family in which there is great diversity of character, connected with an inherited tendency to mental derangement. One individual of this family, devoted to the highest interests of man, has been exposed to danger in his attempts, perhaps not always the most judicious, to extend a knowledge of true religion; others, although sometimes odd or fantastical, have passed respectably through life, performing their relative duties in an irreproachable manner; one has been guilty of various incongruities of conduct; one is an incorrigible liar; one a dexterous swindler; and two have been in a lunatic asylum. Falsehood and swindling, in such individuals, are but symptoms of mental derangement.

To substantiate this account of insanity, the following example is produced. A solicitor, a member of a family liable to insanity, had acquired confidence by attention, acuteness, and conduct in no respect *unprofessional*, when to the astonish-

ment of his friends he offered himself as a candidate to represent a close incorporation in parliament. Although this was absurd, he saw no obstacle in the way of success. The true explanation of his conduct was soon manifest. When he fell under our observation, although he had never attempted composition unless in the line of his profession, yet to our surprise we found him one morning with a very long copy of doggerel verses. He had during the night written many sheets of lampoons, which he recited with a vehemence of manner and variety of intonation, which, for two or three minutes, was very amusing. One of his brothers, ignorant of the extraordinary character of monomania, expressed his astonishment, while he gave those present to understand that the maniac had never in his life written a copy of verses; "that he was as clear of the sin of poetical composition as of dabbling in the black art." This species of excited imaginativeness is by no means singular. A madman who was cured by Dr. Willis gave Dr. Davis of Sheffield the following account of his case—"I always expected with impatience the accession of the paroxysms, since I enjoyed, during their continuance, a high degree of pleasure; they lasted ten or twelve hours. Every thing appeared easy to me. No obstacles presented themselves either in theory or practice. My memory all of a sudden acquired a singular

degree of perfection. Long passages of Latin authors recurred to my mind. In general I have great difficulty in finding rhyming terminations, but then I could write in verse with as much facility as in prose. I was cunning, mischievous, and fertile in all kinds of expedients." Pinel tells us of a literary gentleman who, during his paroxysms, soared above his usual mediocrity of intellect, and declaimed upon the events of the French Revolution with great force, purity, and dignity of language, although a man of but ordinary ability.

In some persons, the imagination becoming unduly inactive, hatches a series of conspiracies apparently threatening their lives and fortunes; and such natural colouring is given to every fresh invention as to delude persons even of discrimination who are ignorant of the almost endless variety of mental aberration. An elderly lady having discovered a considerable sediment in the last glass of a bottle of sherry, which had not been properly fined, persuaded herself that it was a deadly poison which her grocer had procured for her destruction. Then she left her house in the country, from a suspicion that her baker, who was a Roman Catholic, meant to poison herself and family, who were Protestants. Then she transferred her suspicions to her apothecary, and left him because she fancied he had infused slow poison into one of her medicines.

Then she was convinced that her attorney was hurrying on the sale of part of her late husband's property that he might purchase it at an undervalue, and made out so plausible a case against him as to give him great uneasiness. One suspicion followed another as long as she lived, yet when she was not under the influence of an insane imagination, her judgment was clear, and her command of language, both in writing and talking, was such, that to many who knew not her suspicions — and few were admitted to her confidence — she appeared an able and intelligent woman. The over-excited state of her imagination succeeded torpor of the mind, caused, as it seemed, by the stunning effects of her husband's death.

The instances in which insanity is confined to the imagination are so diversified, that it would be vain to attempt a description of every variety of this species of monomania. From what has been stated, however, the reader may perceive that the imagination may be insane, while the other faculties, were they not acted upon by it, would be in a natural state; and if this be admitted, our object is accomplished.

To review all the intellectual faculties, in order to show that each may be disordered, while the rest of the mind is sound, would lead us to extend this essay beyond all proportion; we therefore

mean to limit ourselves to a particular consideration of two powers of the mind, which have hitherto been but little attended to; and thus, while fulfilling our object, we hope to give more interest to the inquiry than were we to describe the disorder of faculties which have already been often under examination.

To prove what havoc may be produced by a single faculty being destroyed, while the intellect in other respects remains inviolate, we will first introduce to our readers a curious affection of the mind, erroneously referred, as we conceive, by eminent medical writers to a defective state of the memory. The gradations of this disorder, from the slightest attack to that which is confirmed and hopeless, preserve the same definite character.

The affection to which we allude is an interruption to the power of expressing thought, even when the mind is in other respects unimpaired. Striking instances of this affection, borrowed from the writings of German psychologists, may be found in Crichton's "Inquiry;" but they are misplaced in that work, being arranged under the head of disorder of the memory, whereas, in the cases quoted by Crichton, as well as in many of the same nature which we have witnessed, while the individual is deprived of the power of communicating his recollections, his memory is retentive

with respect to persons, places, events and their order.*

This affection may be partial or complete, temporary or permanent.

The power of pronouncing a letter is sometimes lost, and this may be considered as the slightest species of the affection under consideration. In the seventh volume of "The Psychological Magazine," an instance of this kind is recorded by Professor Grüner, of Jena. After the patient had recovered from an attack of acute fever, one of the first things he desired was coffee, (*kaffee*,) but instead of pronouncing the letter *f*, he substituted in its place the letter *z*, and therefore he asked for a cat (*katze*); and in every word which had an *f* in it he committed a like mistake. Similar cases, we think, have been related by English physicians, but we are not able to refer to them.

In describing threatenings of epilepsy, Dr. Beddoes shows how much the powers of expression are disordered before that disease is established. In some cases the strokes of letters in writing are misplaced, and one word is employed for another, bearing some resemblance in sense or sound; but

* Since these essays were written our attention has been called to a paper written by Mr. John Inglis Nicholls of Inverness, in the third volume of "The Phrenological Transactions," which contains two cases of this affection, the true nature of which Mr. Nicholls fully understood, and has satisfactorily explained.

the parties immediately correct themselves as soon as the sound strikes their ear: for instance, "Every one feels very languid in this *wet* weather—I mean *hot* weather;" or, "Come, who will sit down to supper? here is only cold meat and *pudding*—I mean pie." In another place he says—"at many moments the memory refuses the commonest words, and the organs of speech withhold their service altogether." An epileptic, from whose journal Dr. Beddoes has quoted largely, says that there were moments when his organs of speech were incapable of expressing a thing which nevertheless he perfectly conceived.*

The power of pronouncing or writing the names of individuals and places is often lost. Some persons have lost the power of pronouncing their own name. It is quite common to hear men, especially as they advance in life, declare that they are unable to recollect the names of their acquaintances, and add, "I suppose I shall forget my own name at last;" but if we inquire into the nature of the failure, we shall find that it is not of memory, but of utterance, as every thing in connexion with the individual whose name cannot be recollected—his appearance, character, circumstances, are stored up in the mind. In like manner, when the power of expressing the names of places is lost, their relative

* Hygeia, vol. iii. p. 48.

situation, history, all the particulars which originally rendered them interesting, are distinctly remembered; the conception of the subject is perfect; nothing is lost but the power of giving it a name. Sometimes one word is substituted for another, with which it has no apparent connexion, as was done by a patient of Sir Alexander Crichton's. "Instead of asking for a piece of bread he would ask for his boots: when they were brought, he knew that they did not correspond with the idea he had of the thing which he wished to have, and was therefore angry; yet he would still demand his boots, or shoes, meaning bread. If he wanted a tumbler he would call for a basin, and if it was the basin he wanted, he would call for a tumbler or dish. He evidently was conscious that he pronounced wrong words, for when proper expressions were used by another person, and if he was asked if it was such a thing he wanted, he always seemed aware of his mistake, and corrected himself by adopting the appropriate term."

In the third volume of "The Hygeia," by Dr. Beddoes, the very curious and well-known case of Dr. Spalding, of Berlin, is quoted, and erroneously referred to mere hurry of ideas preceding epilepsy. On the 31st of January, 1772, he had to speak to many people in quick succession, and to write many trifling memorandums concerning very dissimilar things, so that the attention was incessantly

impelled in contrary directions. He had at last to draw out a receipt for interest; he accordingly sat down and wrote the first two words requisite, but, in a moment, became incapable of finding the rest of the words in his memory, or the strokes of the letters belonging to them. He strained his attention to the utmost in endeavouring leisurely to delineate letter after letter, with constant reference to the preceding, in order to be sure that it suited. He said to himself that they were not the right strokes, without being able in the least to conceive wherein they were deficient. He therefore gave up the attempt, and partly by monosyllables, and partly by signs, ordered away the man who was waiting for the receipt, and quietly resigned himself to his state. For a good half hour there was a tumult in part of his ideas. He could only recognise them for such as forced themselves upon him without his participation. He endeavoured to dispel them to make room for better, which he was conscious of in the bottom of his thinking faculty. He threw his attention, as far as the swarm of confused intruding images would permit, on his religious principles; and said to himself distinctly, that if by a kind of death he was extricated from the tumult in his brain, which he felt as foreign and exterior to himself, he should exist and think on in the happiest quiet and order. With all this there was not the least illusion in the senses. He

saw and heard every thing about him with its proper shape and sound, but could not get rid of the strange confusion in his head. He tried to speak, for the sake of finding whether he could bring out any thing connected; but however vehemently he strove to force together attention and thought, and though he proceeded with the utmost deliberation, he soon perceived that unmeaning syllables only followed, quite different from the words he wished. He was as little master now of the organs of speech as he had before found himself of those of writing. "I, therefore," says he, "contented myself with the not very satisfactory expectation that if this state should continue I should never, all my life, be able to speak or write again; but that my sentiments and principles, remaining the same, would be a permanent spring of satisfaction and hope, till my complete separation from the unfortunate ferment of the brain. I was only sorry for my relations and friends, who, in this case, must have lost me for duties and business and all proper intercourse with them, and looked upon me as a burden to the earth. But after the completion of the half-hour, my head began to grow clearer and more quiet. The uproar and vividness of the strange troublesome ideas diminished. I could now carry through my process of thought—I wished now to ring for the servant, that he might request my wife to come

up. But I required yet some time to practise the right pronunciation of the requisite words. In the first conversation with my family, I proceeded for another half hour slowly, and in some measure anxiously, till at length I found myself as free and clear as at the beginning of the day, only I had a very trifling headache. Here I thought of the receipt which I had begun, and knew to be wrong. Behold, instead of fifty dollars for half a year's interest, as it should have been, I found in as clear and straight strokes as I ever made in my life—'*fifty dollars through the sanctification of the bri-*' with a hyphen, as I had come to the end of the line; I could not possibly fall upon any thing in my previous ideas or occupations which, by any obscure mechanical influence, could have given occasion to these unintelligible words."

The case just described serves well to illustrate the suspension of that faculty by which thought is communicated by speech or writing. Spalding had been engaged in a way not to exhaust or perplex his mind. The memorandums he had been making related to things of no great importance, and his attention had not been long on the stretch, having been relaxed by the dissimilarity of the concerns with which he was occupied. During the attack he was in possession of all his faculties save one. The confusion of mind may

be ascribed to alarm, lest he should never again be able to communicate with his friends. In explaining his feelings, he adopts a very extraordinary theory of mind. He says he endeavoured to expel his tumultuous ideas, to make room for better, which he was conscious of in the bottom of his thinking faculty. But, in truth, his thinking faculty, notwithstanding his apprehensions, was in a state of integrity. He had an act to perform, which he was as incapable of as of flying to Potsdam; and he felt that had he persevered in the attempt to accomplish it he would have exposed himself to the suspicion of insanity, which, by looking inwards, he knew was not threatened; for not only was there no illusion of the senses, but his principles, sentiments, and affections were unaltered. How then did he act? With the greatest presence of mind: he got rid of all witnesses, that by rest and quiet he might regain that equanimity which is in general so conducive to fluency of expression; nor did he admit his friends till he had proved to his own satisfaction that he could once more communicate with them on an equal footing. As has been conjectured, Dr. Spalding was threatened with epilepsy.

In the disease which is called catalepsy, especially when in connexion with hysteria, all power of expression is lost, even when every thing which is said and done in the apartment in which the

patient lies is perfectly well understood. Such also is the case in hysteric faintnesses, in which inarticulation would seem to depend, not on failure of the faculty of expression, but rather on suspension of all muscular power, which is not the case in disorders in which the powers of the body and mind having been suspended are all recovered with the exception of the faculty of speech: of this we have seen many proofs after febrile diseases, where the convalescent has evidently understood every thing which was said, has been obedient to his physician and attendants, and observant of propriety, but for days, or even weeks, was unable to articulate one word. We have known persons affected in this manner, not only after typhus fever, but after small-pox, where the eruptive fever has run high; all of whom, if we recollect right, perfectly recovered under medical treatment.

The power of correctly spelling is sometimes lost or interrupted. One individual, already alluded to as liable to periodic insanity, when threatened with a paroxysm of that disease, was observed to spell many words literally as they are pronounced. In her letters written after her recovery her spelling was faultless. When in an otherwise sound mind the power of communicating thought by speech is completely interrupted, there is generally a defect of a similar kind in writing; which curious

phenomenon we apprehend can be accounted for only by supposing that oral and written language are but manifestations of one and the same faculty of the mind. When words are *uttered* articulately, but with incoherence, by a person of otherwise sound mind—words when *written* distinctly, and even correctly spelt, are often without the slightest connexion or apparent meaning; language oral or written, as the faculty of communicating thought is destroyed, not in the tongue or the hand—the words are articulate, the writing is perfect: it is the power of language in the mind, if we may so speak, which is destroyed.

The relation of two anecdotes will make the subject more intelligible. A gentleman was robbed by a servant, in whom he reposed confidence, of a large sum of money; the thief conceived that his master, having lost the power of speech, was in a state of complete fatuity, and would never discover his loss. In this, however, there was a great mistake committed; for the master, a powerful and determined man, brought the culprit to an escritoir, which he opened, and showing the empty drawer in which his money had been kept, distinctly signified that he knew by whom he was robbed, and that instant destruction might be expected, unless the money were restored, which was done forthwith. The second anecdote to be related is of a similar kind. A physician affected

with this disorder, who skilfully adopted and steadily pursued the best means of relief, being scrupulously attentive to diet and regimen, and taking a course of medicine with the greatest regularity, at a time when he was unable to utter or to write two words in connexion, was informed by a note, that an important paper could not be found, which had been laid up in the archives of an incorporation, of which he was a principal functionary. He, in consequence, repaired to the office of the town clerk, and in presence of several friends at once put his hand into a pigeon-hole and took out the missing muniment, at the same time uttering a loud and discordant laugh. This gentleman was capable of receiving information by all the accustomed channels, but when so received, he was totally incapable of transmitting it.

With the following history (our histories have been rather numerous, but such a subject is best explained by instances) we mean to conclude our account of an affection of the mind which has often cut off an individual, possessed of every faculty but that of expressing thought or feeling, from all the pleasures of social intercourse, and deprived him of all ability of serving himself or others. "A gentleman, now in the sixty-seventh year of his age, who was an excellent classical scholar, and possessed of a strong understanding,

sedentary, voluptuous, and especially addicted to the pleasures of the table, and of a full habit of body, after dining heartily and drinking freely of claret, on Wednesday, the 12th of May, 1823, was attacked with sickness of stomach and disturbance of mind; during the whole night he was restless and confused, and he lost all power of making himself understood, unless by signs. On Thursday he called out loudly, and appeared incoherent; but by means of signs he made his servants understand that his friends were not to be allowed to see him. On Friday he was much flushed, extremely irritable, and he lost the power of language, which he has never regained. He would earnestly, as it would seem, implore attention and then express himself as follows—'T. C. the little c. and the large C.' and after many attempts, equally unmeaning, he would desist, evidently disappointed, but submissive. While he was thus unable to express himself, either by words or with his pen, he had a perfect recollection of past events, and understanding of what was said to him, and implicitly followed the advice of his physicians, but with no benefit, as his words continued foreign to the subject of his thoughts, and quite incoherent or unmeaning. By the attention of his friends and those whose society he was wont to relish he was gratified; he would take their hands and kiss them, while he would evince stern

displeasure when others intruded. Although his articulation was distinct, he had lost the power of reading aloud as well as of writing. He has, however, applied himself with great diligence to the recovery of these powers, and he can now distinctly copy any manuscript and read with accuracy, but he continues unable to put two words of his own together, so as to convey a meaning. He reads and transcribes in the morning, and plays backgammon in the evening. His recollection of recent events begins to fail, which is not remarkable at his advanced age."

The case which we have just related was an instance of paralysis. Similar cases have been attended with distortion of the mouth, formication, flushings, and vertigo. They depend upon disease of the brain, but sometimes they are completely recovered from. It may be proper to add, that we knew a gentleman who lost the power of expression, both by speech and writing, while his other faculties were uninjured, in consequence of a fall from his horse, by which the lower and central part of the frontal bone was much injured. In cases such as have been described, the power of conveying meaning or emotion by signs, gestures, or by a change of features, may be unimpaired.

The loss of the faculty of expression by speech or writing is often a symptom of that kind of palsy of which there are generally several attacks

before the fatal one. The following description of the death of the widow of Burns the poet, copied from the *Dumfries Courier*, is an example of the affection to which we allude:—

"On the Saturday preceding her death she was seized with paralysis for the fourth time, and, although perfectly conscious of her situation and the presence of friends, became deprived, before she could be removed to bed, of the faculty of speech; still she lay wonderfully calm and composed, and suffered from weakness rather than pain. Frequently she gazed with great earnestness on her grand-daughter Sarah, and it was easy to read what was passing within, from the tears which filled her aged eyes and trickled down her cheeks. To another individual she directed looks so eager and full of meaning, as to impress him with the idea that she had some dying request to make, and deeply regretted that it was too late, for she was unfortunately incapacitated from uttering a syllable, guiding a pen, or even making an intelligible sign. [What were her tears and looks full of meaning?] On the morning of Wednesday a fifth shock, unperceived by the attendants, deprived Mrs. Burns of consciousness, and from that time till the hour of her death, which took place about midnight (March 26, 27), her situation was that of a breathing corpse—and thus passed away 'Bonny Jean.'"

The power over language is often wonderfully enlarged in the commencement of intoxication, and in some maniacal paroxysms, from excitement of the brain. In such cases other faculties acquire unusual activity, as we have stated in treating of the imagination; the memory also may be peculiarly active, and what had long been forgotten may be presented in glowing colours, "and brilliant thoughts and apt comparisons enliven the conversation of dull men;" but the most striking part of the phenomenon is the force, rapidity, and propriety of expression.

These opposite conditions of the faculty of expression receive some illustration from the influence of insanity on the musical faculty. Dr. Cox relates an instance of a musical professor whose talent was improved while under mental derangement. His ideas, as executed on the violin, were wonderfully striking and original. Dr. Cox retained in his possession some beautiful and admired variations of popular airs composed by this musician in the very acme of a musical paroxysm. We learn from the same writer, that cases had occurred in his practice in which a patient, possessed of profound knowledge of music as a science and skill in playing on various instruments, lost both while under mental derangement, and recovered both with returning sanity. We believe such occurrences are not rare.

The power of expression was very curiously affected in a person subject to short paroxysms of catalepsy,* who after recovering answered almost any number of questions proposed to him while the attack subsisted. It was evident that the organ of hearing was duly affected by articulate sounds, but that a suspension took place in some part of the sensorium, between the ear and the vocal organs. In some manner related to this case is that of a young lady, liable to occasional determinations of blood to the head, and to what French authors call *vertiges epileptiques*, in whom there is a long pause between the perception of what is ludicrous and the natural expression of mirth. When any thing is related which produces laughter in a company, she is unmoved, but some time after, when, with all present, the expression of merriment is expended, she begins to laugh, and laughs heartily, to the astonishment of those who are not acquainted with this tardiness in the expression of her mirth, and to the amusement of her friends—nothing being more diverting than a laugh after due deliberation.

Weeping is as much the language of grief as speech is of thought. Tears have been interrupted by a severe injury done to one of the affections, as effectually as words by the destruction of one of

* Beddoes.

the faculties of the mind. How ready are those who are under a stunning bereavement to declare, while the wound of their heart is fresh, that they cannot shed a single tear! How often have we, in passing through this vale of TEARS, heard the following lament:—"Oh! that I could only cry! I feel as if it would so relieve me! There seems nothing natural in my grief. I, who wept so bitterly for my father, have not a single tear to shed for my child." This tearless state sometimes remains to the very end of life; and we may hear individuals, who were originally possessed of the liveliest affections, declare to the following effect:—"Ever since my husband, or son, or daughter died, my affections have been frozen, and my eyes dried up." It is very generally observable, when the first bitterness of grief is overpast—when the more violent, selfish, or ecstatic stage of the passion has had time to subside, that tears will again begin to flow.

When, by means of sudden or overwhelming misfortune, the natural expression of grief is lost, it may be restored through the excitement of some other affection than that which originally suffered. Of this a touching instance may be found in Bishop Jebb's 139th letter to Mr. Knox. "Mr. Wilberforce one day proposed to take me out to pass next Tuesday with our valuable friend Mrs. H. Thornton, at Clapham. I most gladly em-

braced the offer. She was much affected, and spoke freely to me about her feelings. At first she had been reduced to a state of inert grief, which would have made her willingly lie down in the same bed with him that was just gone, and die with him. A sense of affection and duty to her children soon roused her from this torpor, and she then felt and continued many days to feel as if she were in heaven. This high-wrought feeling, however, could not long remain, and nature since has had its griefs and tears." On this passage we would offer the following short observation. By the "inert" state of her grief, we understand that, though it was profound, so that she willingly would have died with her husband, yet that it was without its natural expression—there was no wailing. Then another affection was roused, and that assurance of divine protection, which is the inheritance of the servants of God, filled her mind with gratitude and joy. Lastly, as the ecstasy subsided, and when her anguish was exhausted, nature had its "griefs and tears." It is always desirable that tears should come to the relief of the deeply afflicted; and it is wiser to allow the first gush of grief to be over, before we attempt, by religious consideration, to moderate its poignancy.

It may be allowable to observe, that, in the dying state, all power of expressing thought may be lost, together with the power of voluntary

movement; a slow and scarcely audible breathing, with a faint flutter in the artery, which the most erudite touch alone can recognise as a pulse, and a low degree of animal heat, may be the only evidences that the soul still inhabits its tenement of clay; and yet, as consciousness may exist, and God may still permit an apparently lost sheep to be brought into the fold of the Good Shepherd at nearly the *end* of the eleventh hour, we are not to despair. It may happen in such a state, as it happens in catalepsy, where the service of the other senses is suspended, that the ear still maintains a communication between the soul and the material world, and may admit a message from God delivered by the lips of a faithful servant; nay, at such a time, a formerly-despised message may recur to the mind with saving power. One of the most soothing observations ever made is to be found in Cowper's letters, in reference to this topic. "An operation is often performed within the curtains of a dying bed, that the doctor and nurse have no suspicion of. The soul makes but one step out of darkness into light, and makes that step without a witness." We can trace, in Newton's 44th Sermon, on "The Triumph over Death and the Grave," a community of sentiment in this respect between Cowper and his friend, probably arising from that interchange of thought which sweetened the best part of the poet's existence. Alluding to

the manner in which novices are sometimes enabled to meet death, Newton observes—"In a few hours, under the influence of God's teaching, they often learn more of the certainty and importance of divine things than can be derived from the ordinary methods of instruction in many years." When life is ebbing, let the passionate grief of all present be stilled, and every vain expression of regret suppressed: the tear will flow, and the breast will heave; but a wife, a parent, or child, who is unable to subdue the loudness of grief, which doubtless often adds to the pang of final separation—who is unable, with reverential submission, to acknowledge the hand of God, ought to withdraw, and let the dying man hearken that he may yet live. A brief service might be used, fitted to soothe the minds of the living, while it brought peace to their departing relative—a litany for the chamber of death. At such a time, a selection from Scripture, showing forth the helplessness of man, and the power and mercy of God, never more signal than in our extremity, verse after verse slowly expressed, might solemnize the mind, and, much better than the passing-bell, suggest intercession for the dying—prayer, it may be, short as the publican's, but of equal prevalency.*

* It would be unreasonable, we think, to deduce from the foregoing observations an argument in favour of postponing repentance: yet, at the desire of a friend who has read this

As the expression of mirth or grief may be suspended or lost, so may it be disproportionate or excessive, especially when the body is unstrung by disease or age: then every pleasurable emotion may be followed by laughter, and every kind word produce tears. Sometimes these expressions of opposite feelings are strongly associated. We knew a gentleman under paralysis, (indeed we can recollect several such instances,) whose laughter, which the merest trifle would cause, invariably ended in sobbing and tears, as if he felt and grieved over his own weakness.

That one faculty may be affected by the condition of another, or of a group of faculties, is shown by the different conditions of the memory and imagination, under different degrees of mental excitement, partial and general. Names or facts which cannot be called to mind when the reasoning faculties are in active exercise, will often be recollected when they are less active, and *vice versâ*. A lively impression made upon one of the senses, for example, by a favourite scene not viewed for many years, or the chime of the village bells, after one has been long accustomed to the "dusky lane

essay, we enter a caveat against any such false inference. The physician who has stood beside many a death-bed, and knows what men are when oppressed by pain or languor, ought to be the last person in the world to give any testimony that could encourage so desperate a delusion.

and wrangling mart;" or even the breeze which has passed over a sweet-briar hedge, will at once call up ideas and slumbering feelings invested with much of the freshness of youth. The power of expression also often depends, in a great measure, upon the state of other faculties: some who express themselves with clearness in common colloquy, invariably stammer when they have to speak in public, and can scarcely make themselves intelligible. Again, we know a gentleman, who completely loses a remarkable hesitation of speech, which painfully interrupts his ordinary conversation, as often as he has to address an assembly of people; but then his speeches are delivered with a degree of warmth which is almost passionate. This he frequently deplores, declaring, at the same time, that he must either be silent, or permitted to speak with vehemence.

It is curious to trace the disorder of a faculty, beginning with the slightest deviation from its natural state, and proceeding to the extremity of its derangement: and this we mean again to attempt. In Dr. Conolly's valuable work on Insanity, there is a chapter on the inequalities or weaknesses of the human understanding, in which the slighter deviations from sanity are described in a manner which is not only very entertaining to the medical reader, but which cannot fail to be useful to the psychologist.

We have discovered, in certain individuals who were perfectly sane, a strong inclination to complete whatever they undertook, even when they no longer had any interest in doing so. It seemed as if an unfinished work were a source of dissatisfaction or reproach: they have what has humourously been called "the lust of finishing." We have known persons who, when they saw a herd of cattle in a field, or a drove upon the road, were unable to resist a desire to count them, even when they felt that to do so was mere loss of time; still, if they once began, they were unable to stop; others, in like manner, are impelled to count the pales in a fence. Some, when they drink, take only a certain number of mouthfuls, which they always count, that they may not fall short of, nor exceed, the stated number; others are dissatisfied when they discover a print or picture hanging out of the perpendicular; others, when a number of things are lying in confusion, so that they will leave the most important occupation to effect their re-adjustment, and that in the house of another as well as in their own. A man of great power of thought, and of imagination also, who in his youth had been subject to epilepsy, a person of methodical habits, once acknowledged to the writer of this essay a most ridiculous passion for regulating his study, even when, to every eye but his own, it might seem in perfect order. "Nay," added he,

"I will confess a propensity which I am not always able to resist; namely, to rise and lift a chair, and to thump with it on the ground a certain number of times, and then replace it in an exact line with the rest: nay, more, I am sometimes, as it were, impelled to subject a whole range of chairs to the same discipline. And when I overcome this fancy I experience dissatisfaction —a sort of scruple which seems as if it belonged to the non-performance of a duty; and now, my dear sir, what is this but insanity?" And then he would force a laugh, at the same time that he blushed for shame.

We were told of a lady by her friend and near relative, that when she returned from a party, even after midnight, she never failed to visit her drawing-room, nay, if we recollect, all her public rooms, and if she found any of the furniture disarranged, would herself, before going to bed, put every article in its allotted place, although she knew that before she arose in the morning all this would be done by the housemaid. "Oh!" continued her friend, "she was, from her passion for order, the greatest plague that ever lived."

This infirmity of the mind—this habit of undertaking and studiously completing unprofitable labours, sometimes belongs to whole families. Most of the members of a family, in which the writer of these pages was intimate, lay under this

sinister influence. For example, one of them, whose house stood near a lake seven miles in circumference, round which he rode every day of his life, when he gave his horse to his servant, would frequently say, "Lord help those who must ride in all weathers." Their insane propensity had among themselves the name of "*the prologals*," a seemingly unmeaning word, to express what to many of their acquaintances was a subject of mirth, and to some of their friends of regret. This peculiarity we might not have alluded to, were it not that in other families in which we have detected it, as well as in this family, there was not only a self-imposition of useless tasks, and a slavish addictedness to orderly mechanical adjustments, but a strong tendency to derangement of the mind. The reader may find a case in which this tendency merged in insanity, in an article on that subject in "The Cyclopædia of Practical Medicine," in which, after a history of the insane individual, the author, Dr. Pritchard of Bristol adds, "In the meantime he acquired strange peculiarities of habits. *His love of order in placing things in what he considered order and regularity was remarkable. He was continually putting chairs, &c., in their places; and if articles of ladies' work or books were left upon a table, he would take an opportunity, unobserved, of putting them in order, generally spreading the work smooth,*

and putting the articles in rows. He would steal into rooms belonging to other persons for the purpose of arranging the various articles. So much time did he consume in trifles, placing and replacing, and running from one room to another, that he was rarely dressed by dinner time, and often apologized for dining in his dressing-gown, when it was well known that he had done nothing the whole morning but dress. He would often take a walk in a winter evening with a lantern, because he had not been able to get ready earlier in the day, He would run up and down the garden *a certain number of times*, rinsing his mouth with water and spitting *alternately on one side and then on the other, in regular succession.* . . In short, his peculiarities were innumerable, but he concealed them as much as possible from the observation of his wife, whom he knew to be vexed at his habits, and to whom he always behaved with the most respectful and affectionate attention, although she could not influence him in the slightest degree. He would, however, occasionally break through these habits; as on Sundays, though he rose early for the purpose, he was always ready to perform service at a chapel a mile and a half distant from his house. It was a mystery to his friends when and how he prepared these services. It did not at all surprise those who were best acquainted with his peculiarities to

hear that in a short time he became notoriously insane. He fancied his wife's affections were alienated from him, continually affirming that it was impossible she could have any regard for a person who had rendered himself so contemptible. He committed several acts of violence, argued vehemently in favour of suicide, and was shortly after found drowned in a canal near his house. It must not be omitted that this individual derived a disposition to madness by *hereditary transmission:* his father had been insane."

We once knew an elderly gentleman, whose time was completely spent in the adjustment and re-adjustment of his dressing-room, folding and unfolding his clothes, &c.; so that he was scarcely ready for dinner when the appointed hour arrived, and he found no leisure for exercise, or for receiving or visiting his friends. He was a person of weak intellect, and could not account for his want of leisure. He said he had "a slowness," for which he would often "wonder if there was any remedy." We have seen him at his dressing-table with his breakfast tray beside him at three or four o'clock, and have heard him declare that he began to dress at seven or eight; and we scarcely ever left him without being asked "is there no cure for a slowness?" We believe that this gentleman had a strong tendency to insanity, in a paroxysm of which his only son hanged himself.

Dr. Johnson was often under the influence of "the prologals," and there can be but little doubt that he was often on the very brink of insanity. This latter opinion receives support from many passages in his life, which we might easily refer to; the former we may deduce from the following quotation from the life of the great philologist, in which are described certain of his ways, which seem to have puzzled his very entertaining biographer. "He had another peculiarity, of which none of his friends ever ventured to ask an explanation. It appeared to me some superstitious habit which he had contracted early, and from which he had never been called upon by his reason to disentangle himself. This was his anxious care, to go out or in at a passage by a certain number of steps, at a certain point; or at least so as either his right foot, or his left, I forget which, should constantly make the first actual movement when he came close to the door or passage. This I conjecture, for I have, upon innumerable occasions, observed him suddenly stop, and then seem to count his steps with a deep earnestness; and when he had neglected or gone wrong in this sort of magical movement, I have seen him go back again, put himself in a proper posture to begin the ceremony, and having gone through it, break from his abstraction, walk briskly on, and join his companions. A strange mixture of something of this

nature, even when on horseback, happened when he was in the Isle of Skye. Sir Joshua Reynolds has observed him to go a good way about, rather than cross a particular alley in Leicester-fields."

We have frequently known a paroxysm of insanity commence as follows. There was exhibited a great passion for writing. As we have already observed, the individual could no longer spell correctly, but was always engaged in writing with the air of one who had the most important business to transact; perhaps a few lines written diagonally, corresponding in number, occupied the corners of the paper; and then the centre of it was filled up with words in the form of lozenges, crosses, triangles meeting at their right angles; and so on, displaying a fantastic taste for an orderly disposition of words, the *litera scripta* being unintelligible and incoherent, even when there was every appearance of the most studious finish.

If we examine an extensive asylum for the insane, we shall probably discover one or two cells kept with scrupulous attention in a state of neatness and order; every thing will be found in its proper place, every thing clean and bright; every little ornament which may have been laid hold of by the pitiable tenant, ostentatiously displayed. The walls are decorated with prints, and if such are not attainable, little glaring fres-

cos, representing ladies with plumes of feathers and long trains; peacocks with expanded tails; kings dressed in scarlet robes, with crowns on their heads—the work of the lunatic—are often made to supply their place; great attention being paid to the arrangement of these works of rude art, so as to evince a love of order; every print or drawing having its companion or its pendant. Such patients are generally irascible and violent; and nothing with more certainty produces a paroxysm of maniacal rage than intrusion into their apartments with unscraped shoes, unless it be an attempt to displace any of their ornaments, or to remove a print from the wall.

ESSAY IV.

OF A DISORDERED STATE OF THE AFFECTIONS.

We next proceed to a consideration of certain deranged states of the natural affections and of the desires, in order to show that disturbance of the whole mind may also take place in consequence of one of these endowments becoming much excited or depressed—being in a passionate or apathetic state.

And, first, with respect to the affection by which the sexes are mutually attracted. Abundant proofs might be brought forward of complete disorder of the mind and conduct, produced by the encouragement and discouragement of romantic love—by attachment founded upon hope, and exalted by disappointment. It is thus that such a conflict takes place as has often ended in the erotomania of systematic nosologists. We knew an instance in which a physician of eminence counselled a marriage between a young gentleman and a lady upwards of twenty years older than himself, to whom he had formed an attachment, from a consideration, as we conceive, that no cases of sentimental love were so likely to lead to derange-

ment as those wherein there was incongruity in point of age, by which excessive imaginativeness might be inferred.

The sentiment of love, when it has been engrossing and extravagant, is sometimes suddenly extinguished: the fire from its intensity soon burns out—a fate to which all passionate affections are liable, and which will account for the faithlessness of sanguine lovers, who frequently become jilts. Some men are constantly transferring their affections from one female to another, and at last they contract marriage of a sudden, probably from a discovery of their own discreditable mutability, or upon considerations purely mercenary.

Love may be extinguished in various ways, but chiefly through a discovery of a degradation, real or supposed, of the object of attachment; nay, degradation effected even by the lover himself will produce not merely indifference but disgust, as in the case of the brutish Amnon. If the lover is much alive to the opinion of others, a discovery that he is a subject of ridicule has in some instances destroyed a strong attachment: love has thus yielded to wounded vanity. Love has been converted into indifference by the lover being betrayed, in the prosecution of his object, into a situation which has led to self contempt: thus love may yield to wounded pride. We remember an instance in which peculiar circumstances betrayed a

lover into a highly ludicrous position, to the perception of which a lively attachment fell a sacrifice in one moment.

The desire of having children is so strong with many, that, even while their cup is overflowing with blessings, they are discontented if this ingredient be denied. It was not enough that Abram was prosperous beyond all his contemporaries, while he was without a son. When the word of the Lord came to Abram, saying, "Fear not, Abram; I am thy shield and exceeding great reward," what was the reply of the Father of the Faithful? "Lord God! what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed, and lo! one born in my house is mine heir." If the desire of the patriarch, or of Hannah, had a reference to the promised seed, we cannot, it is to be feared, extend the same interpretation to the expression of Rachel's dissatisfaction. "Give me children, or else I die!" was the murmur of discontent. Such an impatient desire for a possession attended with many cares and dangers sometimes fills the whole mind, and insanity has been caused by chagrin on account of the marriage-bed proving barren. On the contrary, some have no wish for children, and are devoid of parental affection; and some who have been attached parents have lost all regard for

their children, and, conscious of the change, have acknowledged and bewailed a want of affection which they have ignorantly viewed as criminal. We have heard of a lady, who, by force of principle, or regard for character, discharged her maternal duties after every feeling of affection for her children was eradicated. But the most extraordinary moral phenomenon connected with parental affection is, that hatred will sometimes usurp the place of love in the mind of a father or mother of dutiful and affectionate children, and irresistibly urge to child-murder, at a time when the reasoning faculties seem undisturbed.

Parental affection is more liable to extinction in women than in men; and it seems to us highly probable, when an affectionate mother conceives a rooted and unfounded dislike to her children, that the change will be found to depend on bodily disease. This opinion receives some support from the fact of the affection of a mother to her newly-born child being capable of sudden extinction by disease, no other inroad being made on the constitution of the mind. We have heard from a physician, who was master of the largest lying-in hospital in the British empire, that the approach of the fatal disease called puerperal fever might often be detected by the disgust which the mother conceived for her infant. She would entreat that it might be removed from her sight; and it is re-

markable that this change of feeling would take place before any other symptom of approaching illness was discoverable, and before any suspicion of the formation of a dangerous disease connected with childbirth could be entertained by the mother.

Affection for a wife, parent, friend, or superior, is liable to like extremes. Sometimes it waxes cold; sometimes it is extinguished, or converted into hatred: while again it is sometimes stirred up into extravagant ardour. Those who originally possessed parental or conjugal affection in a high degree, have so completely lost all sense of these affections, as to meditate or even accomplish the death of a husband or parent. While attachment to a wife, parent, or prince, unaccountably unless on the assumption of insanity, has occupied the soul as an exclusive passion.

We have often remarked a complete loss of natural affection in lunatics: sympathy with their fellow-patients or their friends, and all attachment to their wives and children, being destroyed. They will listen to the calamities of others without manifesting the least feeling, being completely engrossed with some little selfish interest or insane speculation of their own. This apathetic state, which sometimes belongs even to the lucid interval, may follow extravagant attachment, but more frequently it would seem to depend upon an excited state of one or more of the intellectual faculties, whereby

all interest is confined, as it were, to one narrow channel of thought.

The desire of possessing what we consider valuable property, powerfully influences the course of human events, inasmuch as it chiefly gives their consistency to most great undertakings. But an object may become so desirable as to usurp, in the heart, that place which God claims as his own, and then it becomes an idol. To acquire an independent fortune, by a steady but subordinated effort is justifiable, but how often does the pursuit of independence give rise to avarice and "covetousness, which is idolatry."

The desire to which we are alluding is to be observed in its opposite extremes: as weak in the spendthrift, who squanders property of every description with recklessness, and exchanges the power of dispensing happiness for one gewgaw after another, or for a succession of momentary gratifications, until the scene closes in despicable beggary, and sometimes in drivelling folly; and as strong in the miser, who derives no benefit from his daily increasing hoard, but while engaged in amassing, deprives himself of all those enjoyments which it is the only true object of riches to purchase.

It is the desire to possess which leads the man of taste and classical learning to collect a splendid library; the man of taste, endowed with a refined

perception of what is beautiful in form and colouring, to collect statues and pictures; the man void of taste, but with abounding vanity, to collect—without any just principle of choice — perhaps valuable but incongruous curiosities, as carvings in ivory, misshapen idols, gaudy birds, loathsome reptiles, the canoes, moccassins, and feathery coronets of savages, old pottery, armour, rings, and croziers. We have heard of a collector, who being a worshipper of the great, gloried, as his chief possession, in a vial of sacred blood—not of St. Januarius, but of the since buried majesty of England, George the Fourth, which he obtained from the royal cupper.

Under the influence of this desire, modified however by peculiarities of character, may be ranked the collectors of old plate and old china; and those whose happiness seems to consist in the exclusive possession of rare flowers, quadrupeds, or birds—such as the tulip or auricula *fancier*, the envied possessor of the genuine breed of King Charles's spaniels, of an unique species of parrot or macaw, or even of a vile and mischievous, but rare monkey.

In a gentleman, of whose history the following is an abstract, the love of property underwent various changes in the course of his life, according to his circumstances and pursuits. In his youth,

while he lived in the country, he was remarkable for his breed of horses; then he retained in his house skilful cabinet makers, employed in framing from costly woods furniture of an exquisite form and polish; then he bought up rich and valuable porcelain; next he became a *bibliomaniac;* and finally a collector of pictures, in which occupation, as his taste was considerable, he was for a time successful. But his appetite survived his taste, and he fell into the hands of picture dealers—generally greater sharks than jockeys—and at last squandered his fortune. When he obtained possession of an object of desire he was satisfied: when a picture on which he cast a longing eye became his property, he would leave it locked up in a garret for years—at last he would forget his own pictures. We learned from a picture dealer, whom he patronized, that this gentleman once offered seventy guineas for one of his own landscapes, which the dealer purposely left in his patron's way; attaching that price to it to try whether he had forgotten it.

The collectors of such things as are sold at auctions below their value, often afford curious examples of an active propensity to accumulate articles which are useless to the purchaser. We knew two persons whose heirs obtained possession of an immense heap of all kinds of bargains,

which it had been the chief business of life to collect. In many of the rooms were locked up services of china, Brussels and Turkey carpets, enamelings, bales of brocade, and many kinds of rich stuffs, which, from their patterns, must have been in fashion not less than fifty years before the purchaser's death.

The cupidity of misers and collectors sometimes becomes not merely the ruling passion, but the only passion of their souls; gaining such an ascendancy, that at last it subdues all other desires which might have proved correctives to it; and when these are completely mastered, the mind is left in a state of derangement, which is generally incurable.

When any of the desires are inordinately engaged, there is, as we learn from the great Physician, but one method of cure—namely, excision of the object of desire, even if it be as precious as the right eye or right hand. A gentleman who had a taste for painting was induced to purchase some pictures, which, as he did it judiciously, were admired, and his vanity was thereby gratified. Being of an ardent mind and susceptible of flattery, he betook himself to the formation of a gallery, in which he was proceeding with success, when he began to discover that his new pursuit interfered with matters of more importance. At last his

pictures seemed to hang before him in church, as Mr. Grimshawe's well-known cow followed him into the pulpit, and then the collector deemed it full time to stop. The example of Mr. Grimshawe, who sold his favourite cow, was imitated by this gentleman, who, from the moment he discovered that he was setting up an idol in his heart, never purchased another picture.

ESSAY V.

ON INSANITY IN SUPPOSED CONNEXION WITH RELIGION.

We now approach the chief object of this work, and proceed to inquire into those disordered states of the mind which are connected, or supposed to be connected, with religion. That mental derangement may originate in superstition or fanaticism—by either of which, behind a visor of religious zeal, all sobriety of mind is invaded, to the interruption of social and domestic duties—will be understood by those who know that insanity, in the predisposed, may arise from any cause which excites, at the same time that it agitates, the mind. But that true religion—which removes doubts and distractions, explains our duties and reconciles us to them, and teaches that all things work together for good to them that love God, and thus not only guides but supports us as we toil through the weary maze of life; which, in every pursuit, demands moderation and method, and calms every rising storm of the passions—that true religion should be productive of insanity is not easily credible, and would require the clearest evidence. When, from French physicians, we learn that

before the Revolution a large proportion of the insane of France were monks, we cannot draw any conclusion in favour of the opinion that religion causes insanity, from the fact of its prevalence among a class of men over whom superstition domineered. And it would be equally unfair to conclude that we are to trace insanity to true religion, because evidences of monomania are to be discovered among fanatics at home, who have mistaken unequivocal symptoms of hysteria, or the inarticulate growlings of enthusiasm for manifestations of the Holy Spirit.

In a person devoted to religion, who may have become insane, it is desirable, as in every other case of insanity, to ascertain what faculty, affection, or sentiment is primitively disordered. If we find that all right religious feeling is in abeyance, while, through exaggerated pride, vanity, selfishness, or imaginativeness, the mind becomes deranged, surely the case ought not to be ranked under the head of madness from religion.

Prejudice is never stronger than against those who, from having been worldly, become religious. No change is less agreeable, not even a change from respectability of conduct to the sort of profligacy which defies public opinion, than that which leads a man, whose previous motives were of a purely secular kind, to make the attainment of the kingdom of God his first object, by which he

necessarily rises in the moral scale. That any one, formerly on our own level, should take, or affect to take, higher ground, offends our self-love: "he is too good for me," may generally be translated, "he rebukes me by painfully reminding me of his superiority of principle." Hence it frequently happens that when a man really turns to God, first he is represented as a hypocrite, then a fool, and last of all a madman. That his motives and his judgment will be arraigned, every neophyte may expect, as being matter of uniform experience; and that madness is a consequence of divine teaching is a conclusion which is as old as the days of Portius Festus.

So prevalent is the notion that religion leads to derangement of the mind, that when an individual first betrays symptoms of insanity, the question is often asked—"Is he a *saint?*" And if it be admitted that he is a man of piety, it is probable that no further explanation of the calamity will be sought after. If, on the contrary, it appears that his religion has been merely a decent respect paid to a code of approved observances, then a further inquiry into causes will probably enter into the gossip of the hour. We knew an instance in which this point was treated in the following manner, by two ladies who were sitting in judgment upon a poor governess who had become very eccentric. "Pray," said one present, "is

Miss —— very religious?" "By no means," was the answer; "she is just proper." Upon which reply being made, and one of the chief supposed causes of insanity thus set aside, the ladies investigated the parentage, habits, and misfortunes of the young woman, and, after some talk, the cause of her insanity—for such it proved—was settled to their satisfaction.

If a person who has been brought under religious influence becomes insane, there will not be the slightest hesitation in pronouncing the case one of religious madness. An unmarried lady, nearly fifty years of age—member of a family in which religion was an object of the first consideration, and in which the soundness of her religious views was not called in question—was observed to pay unusual attention to her dress, which gradually became such as would have been more becoming in a girl than in one of her mature age. Then she began to moot points regarding the wisdom of *entirely* giving up the world—the duty which all owed to society of maintaining a distinction of ranks, the propriety of attending the court drawing-rooms, &c. Then she imagined, whenever she drove out, that there were people watching an opportunity of addressing her, and ready to deliver messages from persons of rank and station, expressive of their regard, and surprise that she did not visit them; and, under the influence of these

delusions, which rendered it necessary to remove her from the observation of her acquaintances, she seemed to have lost all sense of religion.

The true explanation of this case is obvious. In consequence of bodily disease—of one of those irregularities of the circulation which take place at critical periods of life—the brain became affected, and the mind suffered in consequence. The sentiment of vanity, naturally strong, but for a long time suppressed, became ungovernable, and swept away every trace of religious feeling. If any principle could have withstood the extreme activity of this sentiment, it was religion, which, it proved the greatest comfort to a very sensible and attached family to know, had once been the rule of this lady's life.

A friend of ours was one day riding with a clergyman of refined manners, who, for a good many years, had been devoted to the service of God. To the amazement of our friend, his companion, without any adequate provocation, fell into a paroxysm of ungovernable fury, swearing at a wood-ranger, and threatening him with vengeance, because he had been dilatory in obeying an order which he had received relative to a matter of little importance.

Had this fact become public, all the devotedness to his profession, for which this excellent clergyman was distinguished, would by many have been

considered as assumed; and his habitual humility of demeanour, arising from a sense of his own unworthiness, as the result of hypocrisy. Such things must be expected. Such is a part of the hardness which must be endured by the good soldier of the cross. We cannot entertain a doubt that this was a monomaniacal explosion, in which aristocratic pride, much fostered during the youth of this member of a noble family, was roused by cerebral excitement, and for a time resumed its original ascendancy. We come to this conclusion upon the following considerations:—First, This gentleman had shortly before undertaken a duty which led to over-excitement of the brain. Secondly, He appeared quite unconscious of the incongruity of his conduct—an unconsciousness which is one of the usual attendants upon insanity. And lastly, his only brother died in a mad-house.

Those who are gratified when they hear that any convert to the doctrine of the Gospel becomes insane, as this seems to sanction their dislike to the religion of Scripture, generally forget that, during the insanity of such persons, devotional feeling, instead of being exalted, is often, to all appearance, extinguished, to revive in its strength and purity when the paroxysm is over. We knew a gentleman, pious himself, and an instrument of good to the souls of others, who was liable to returns of insanity, during which his religious

principles lost all power, he became purely selfish, and could take no interest in any thing but his health: he was in continual dread of death, which, being a brave soldier, as well as an established Christian, he looked upon without apprehension when his mind was sane; he imagined that he would die during sleep, and he had a sick-nurse constantly in his room, whose sole employment it was to watch him and rouse him whenever he began to slumber.

A widow lady who possessed considerable natural ability and a cultivated understanding, and was devoted to religion, but devoid of prudence, engaged in a speculation which required a considerable capital. She never doubted that she would find means of liquidating debts incurred by her in order to support an undertaking, which had been a subject of prayer, as all her undertakings were. To doubt in this matter would be, as she thought, to dishonour God. During the week she was in a state of unceasing labour of body and mind; and when Sunday came round and her secular duties were suspended, her mind instead of finding rest was in a state of rapture. Months and years rolled round, pecuniary embarrassments increased, and bankruptcy was impending, yet the destitution of her children was little considered in comparison with the injury which she thought religion must sustain from her discredit. Her

religious opinions gradually became even more enthusiastic, and then she lost sight of her pecuniary difficulties; and we witnessed her first overt act of insanity in a composition on which probably some of her friends looked with admiration, namely, a scheme of the Gospel which she caused to be printed in the form of two inverted pyramids, which met at their pointed ends. She went shortly after to the house of a friend in the country and proclaimed the millennium, which she said had begun that day. She has ever since been in confinement.

Now this case of insanity, which in fact arose from imprudence in an enthusiastically religious woman, ought not to be attributed to religion. No event in life ought to become a subject of prayer until it has received the sanction not only of the conscience but of the understanding also. When a matter is doubtful, we may pray to have our understandings enlightened; but when it bears the stamp of imprudence, we are not to pray for leadings or openings of Providence to show that we ought to set about it. As Mr. Scott has observed, "When any undertaking is inexpedient, or inadvisable in the opinion of competent judges, and yet the inclination leans that way, in this case that which men call the opening of Providence is generally no more than a temptation of Satan." We are not to expect that the providence of God

will favour any plan which is formed in opposition to all prudent calculation, and to the verdict of those faculties which are given for the direction of our conduct. Then again, when exhausted with fatigue and anxiety, instead of an intermission of labour, this poor lady sought relief from neurotic medicines; and Sunday, which is meant to be a day of holy repose, was occupied with religious exercises of that kind which stimulates the imagination. We envy not the moral constitution of the individual who would aver that this, the effect of enthusiasm, was a case of "insanity from religion;" and we trust that none will henceforth consider the terms religious insanity, and insanity in a religious person, as convertible.

Maniacs, who, when sane, were inattentive to religion, in the course of their derangement will sometimes fix upon a theological dogma, which they first pervert and then incessantly rave about. "We almost invariably observe," says an able writer, "in long continued cases of insanity, when the hallucinations are in any degree variable, that perverted ideas of religion will present themselves, though utterly unconnected with the original cause of excitement." Yet in returns from establishments for the insane such cases are generally reported under the head of "insanity from religion."

We may remark, that there is need of greater caution than is usually observed, when we would

assign the cause of an attack of insanity. A young man of family became monomaniacal; he considered himself a lost being, was in a state of mute despair, refused to take food, and made frequent attempts to choke himself. We were told that a few weeks before he had been in Scotland with Mr. Campbell of Row, had partaken in his delusions, and that fanaticism had gradually degenerated into insanity. This seemed satisfactory, and instead of grieving over the unsoundness of their doctrines, we were not sorry to have an opportunity of saying, "Ah! you see how the strange opinions of these visionaries are driving people mad." Now the real cause of the young gentleman's derangement of mind was a wounded conscience, as I afterwards learned from a respectable surgeon who had been consulted by him just before he became insane. After having received a deep view of the depravity of man, and making a profession of religion, he met some companions with whom he had formerly been intimate, and imprudently agreed to dine with them; after dinner he was betrayed into drinking wine with freedom, which led to other irregularities, at the recollection of which he was so conscience-struck that remorse ensued, and at last ended in complete insanity. We would therefore say, with reference even to fanatics, let every man bear only his own burden.

Instead of drawing upon our memory for an additional supply of instances of insanity in supposed connexion with religion, we will refer to examples of the same kind which have been collected by others, and will briefly allude to those cases of mental derangement produced by a perversion of religion, which Dr. Burrowes has published in his elaborate work on Insanity. (See his second commentary, under the title of "Religion in reference to insanity.")

The first example is that of a lady, "regular in her devotions according to the rules of the Established Church," who, while listening to the doctrines of Swedenborg, went to the sacrament of the Lord's supper, and finding not one drop of wine in the chalice which was presented to her, hurried from the church in dismay, the emptiness of the cup seeming to her superstitious mind to prove that she was rejected of God; a paroxysm of mania ensued. The second example is that of an unmarried lady of 27, who was "always attentive to her religious duties," whose insanity is traced to her having been brought into communication with some "gloomy sectarians." The third is that of a son of a hypochondriacal and gloomy father, who, that the boy might be educated in the strict principles of religion, placed him "under the care of several divines in succession, each of whom was enjoined to be very attentive to his religious instruction.

Many of the most abstruse doctrines of religion were pressed upon him; his mind became bewildered. At length he conceived that his sole duty was to pray for the remission of his sins, and to study the Bible and particular homilies. When he walked out he cared not in what puddle he knelt: if at meals, his food was quitted for prayer. Soon he was pronounced insane." By the way, we cannot guess where divines could be found, unless in St. Luke's, who would press abstruse doctrines of theology on the mind of a child, and allow him to say his prayers in a puddle. The fourth example is that of a young lady of genius, ardent imagination, and in every thing an enthusiast, whose disquietude of mind ending in insanity, is traced to the preaching of "a minister, not more remarkable for his zeal than his persuasive powers in enforcing certain dubious tenets." The fifth is the case of a girl of 17, alternately the worshipper of Shakspeare, Radcliffe, Byron, &c. who was assailed by "a seriously-inclined neighbour, who, pitying her flightiness, undertook to reform her by his pious exhortations;" before a furious fit of mania broke out, she read only pious books, and was particularly anxious to attend every church where she learnt the sacrament was to be administered." The last example is that of a lady, who, while under great affliction, was by a near relative "vehemently exhorted to seek alleviation in religion,

which advice was enforced by spiritual arguments, intermixed with many abstract doctrinal points which were new to the sufferer." From these, instead of deriving consolation, she at last in her perplexity was led to adopt the most dangerous sophisms for truths. "Shortly complete insanity was developed."

What connexion, we would ask, have the doctrines of Swedenborg, the influence of gloomy sectarians, abstruse doctrines of theology—perhaps touching the divine decrees — the enforcing of dubious tenets, abstract doctrinal points, nay, the pious exhortations of a seriously-inclined, it may have been very ignorant neighbour — what connexion have all these things with belief in the Gospel—the good news—the glad tidings of salvation? The soberest, clearest, simplest, most cheering proposition which was ever placed before the mind of man—believe, and thou shalt be saved; which requires no preparation but a spiritual appetite, and is more comprehensible by the illiterate than by the learned, ever looking for "some great thing." If we simply look to the incarnate God, who, after fulfilling all righteousness, died upon the cross that we might live, and if that doctrine which proclaims liberty to the captive, and pours balm into the wounded heart, should produce melancholy, which is the usual type of religious madness, it would be a phenomenon in the history of the

human mind which would defy every attempt at explanation.

We firmly believe that the Gospel, received simply, never, since it was first preached, produced a single case of insanity; the admission that it has such a tendency ought never to have been made to the enemies of the cross. We have granted that fanaticism and superstition have caused insanity, as well they may: nay, derangement of the mind may often have been caused by the terrors of the law; but by the Gospel—by a knowledge of and trust in Jesus—NEVER.

We are convinced, however, that any one who knows the plague of his own heart, rather than rest in regularity of devotion according to the rules of any church—a habit of worship at stated times being not incompatible with the merest formality—would run the risk of the cell, the clay cap, and the iron muff, even the scourge, if, as in the barbarism of former discipline, it were added; we are convinced that he would prepare himself to live without one beam from the eye of affection to relieve the loneliness and monotony of confinement, never disturbed but by the yell of fury, the scream of pain, the laugh of folly, or the groan of despair. We repeat, rather than rest contented with the outward forms of periodical devotion according to the rules of the Established Church, or any church that ever was established, a believer would

incur the worst of those ills at which humanity shudders.

Some have taught that "he who follows that form of religion which he has been accustomed to consider the true one—in which he has been educated, is not likely to have either his conscience or understanding disturbed: if doubts, however, arise, he may find himself in perplexity, and insanity may be developed." But what is man to do when doubts arise on the subject of religion? What ought the reformers to have done, when they began to call in question the tenets of the Church of Rome? To remain steadfast in error, lest lunacy should be produced during the conflict between their new and old opinions? The Christian is not permitted to take any doctrine as established until in sobriety he has brought it to the law and to the testimony: he is not to believe every spirit, or any spirit, which is opposed to the great scriptural doctrines concerning the person and offices of Christ. If doubts arise, they must be removed by searching the Scriptures, in determining the sense of which he must make diligent and faithful use of *all* the helps placed at his disposal. He must implore the Holy Spirit to enlighten his understanding by removing the mists of passion and prejudice, and to aid his reason in estimating the reasonings of others. All this he must do, unless he is prepared to exercise his private judgment

only in the one fatal determination to acquiesce in the doctrine of human infallibility. When it is affirmed that, by an overweening zeal in impressing on youth subtle doctrines of theology and dubious questions, the victims of insanity are multiplied, while we admit the folly of such a procedure, we would demand proofs of the allegation, which is generally nothing more than a covert attack upon true religion, made by those who are ignorant of its nature. We may often hear of insanity caused by enthusiasm, and a frequent attendance upon conventicles. Insanity is in general preceded by excitement of the mind, which may exist for a long time before the attack formally begins, and which very often does appear in the form of enthusiasm; and this may naturally lead the excited individual to frequent one place of worship after another. But what physician possessed of caution would venture to affirm that the enthusiastic conduct of the maniac was the cause of the paroxysm, and not its commencement?

True religion is a preservative, although by no means a complete preservative, against derangement of the mind. We have no intention of concealing that we have known many instances of insanity among believers, but it was not caused by their creed. We have also known instances in which all sense of religion has been permanently destroyed by insanity. Of such cases we would

remark, that the believer has no right to expect for his believing friend exemption from evils arising from the state of the body, on which insanity always depends. Let him moreover recollect, that as total insanity puts an end to moral accountability, nothing which may take place during a paroxysm of that disorder can affect the future happiness of his friend.

Dr. Combe has treated the subject under consideration with so much good sense, in the following quotation, that we think the reader who has not seen his work on mental derangement can scarcely fail to thank us for calling his attention to a passage in which the truth is stated with so much clearness and sobriety. "When fairly examined, indeed, the danger is seen to arise solely from an *abuse* of religion, and the best safeguard is found to consist in a right understanding of its principles and submission to its precepts. For if the best Christian be he, who in meekness, humility, and sincerity, places his trust in God, and seeks to fulfil all his commandments, then he who exhausts his soul in devotion, and at the same time finds no leisure or no inclination for attending to the common duties of his station, and who, so far from arriving at happiness or peace of mind, becomes every day the more estranged from them, and finds himself at last involved in disease and despair, cannot be held as a follower of Christ,

but must rather be held as the follower of a phantom assuming the aspect of religion. When insanity attacks the latter, it is obviously not religion that is its cause; it is only the abuse of certain feelings, the regulated activity of which is necessary to the right exercise of religion; and against such abuse a sense of true religion would, in fact, have been the most powerful protection. And the great benefit of knowing this is, that whenever we shall meet with such a blind and misdirected excess of our best feelings in a constitutionally-nervous or hereditarily-predisposed subject, instead of encouraging its exuberance, we should use every effort to temper the excess, to inculcate sounder views, and to point out the inseparable connection which the Creator has established between the true dictates of religion, and the practical duties of life, which it is a part of his purpose in sending us here to fulfil."

ESSAY VI.

ON THE CONSTITUTION OF MAN—UPRIGHT, FALLEN, AND REGENERATE.

By acquiring a just view of the present constitution of man, we may learn that his obedience to God must of necessity be imperfect, "by the infirmity of his nature," even the mature Christian "cannot always stand upright;" all he can hope for is, that his desire to serve God, proceeding from a right principle, shall be earnest and sincere.

Man's body was originally formed "of the dust of the ground." "Into his nostrils God breathed the breath of life, and man became a living soul." As the man consists of body and soul, so again the soul itself contains two principles, recognised in Scripture as carnal and spiritual; the one principle connecting it, as it were, with earth, the other with heaven.

God created man in his own moral image; in knowledge, righteousness, and true holiness. The soul of man, like a mirror, reflected the intellectual and moral beauty of the Creator; and the body of man, with all its natural appetites and desires, was so subordinated, in virtue of the superiority of the

spiritual principle or godliness—reliance upon God producing conformity to his will—as to be merely the minister of the soul.

Godliness is a positive principle—ungodliness being a negative term, might therefore be used to denote merely the absence of godliness. We might speak of ungodliness in the way we do of cold, which is merely the absence of the matter of heat; or ungodliness might be likened to darkness or ignorance, which is the absence of light or knowledge; or to death, which is the extinction of life.

But ungodliness and sin are commonly taken to be synonymous: in Scripture the ungodly and sinners are identical.* And the reason of this seems to be, that the want of godliness leads to absolute sin. Those who are "without God in the world," being, as St. Paul implies in the second chapter of Ephesians, "dead in sins." As animal corruption takes place when life is extinguished, so does moral corruption when godliness, the principle of spiritual life, is lost. Brookes states forcibly that sin arises from the absence of qualities which go to the formation of the character of God: "God is light, sin is darkness; God is life, sin is death; God is heaven, sin is hell; God is beauty, sin is deformity."

The predominance of the spiritual principle

* Romans v. 6 and 8.

manifested itself in full affiance in God. When Adam partook of the forbidden fruit, although his motive was different from that of Eve,* yet the proximate cause of his disobedience, like hers, was a loss of godliness, of dependence on God for happiness, of trust in God — it was loss of faith; first the image of God was lost, and then moral corruption followed. This is no new doctrine. It is clearly taught by Bishop Hopkins in the following passage. "Men's natures are not now become sinful by putting any thing into them to defile them, but by taking something from them which should have preserved them holy. We have nothing more in us by nature than Adam had in innocency; and if it be said that we have corruption in us by nature, which he had not, that is to have not more but less. He had the free power of obedience; he had the perfect image of his Maker in all the divine qualities of knowledge and holiness, which we have not, and are therefore said to be corrupt, not as though there were in our original any real positive qualities which were not in Adam, but because he had these holy qualities which are not in us. And therefore when we say that Adam communicated to his posterity a corrupted nature, it must not be understood as if that nature which we receive were

* 1 Tim. ii. 14.

infected with any vicious inclinations or habits which should sway or determine our will unto evil; but the meaning is, that Adam communicated to us a nature which hath a power to incline and act variously; but withal, he did not communicate to us the image of God, nor the powers of obedience, which should make all its inclinations and actions holy and regular; and, therefore, he communicated a nature corrupted, because it was *deprived of that grace which should have kept it from sin.*"

The same doctrine was taught long before the time of Bishop Hopkins, as will appear from the following curious extract from a volume of sermons, lately published by the Rev. J. Bloom, which were preached in the reign of James I.: "St. Austin in three words hath cleared this matter against Faustus the Manichee, 'Diabolus suggerit, homo consentit, Deus deserit; non infundendo malitiam, sed subtrahendo gratiam, ut non ab illo irrogetur aliquid, quo sit homo deterior, sed tantùm quo sit melior non erogetur.' The devil works by suggesting, man by consenting, and God by forsaking; not by the infusion of any poison of wickedness, but only by the substraction of the influence and assistance of the Holy Spirit; so that God gives nothing to make a man worse, but only withholds what might make him better."

When in Scripture it is said, "by one man sin entered into the world, and death by sin,"* the expression must not be taken as proving that original sin is an essential attribute, forming a new and *positive* element in the nature of every descendant of Adam. As there have been those who sinned not "after the similitude of Adam's transgression," the word sin in this passage must mean "guiltiness in the sight of God," rather than "transgression of the law." Thus all have sinned, or come into a state of condemnation before God, and so incurred death and all the penal consequences of disobedience, because of the transgression of their federal head.

The denunciation of God to Adam concerning the forbidden fruit was, "In the day which thou eatest thereof thou shalt surely die." But as Adam did not literally die on the day on which he eat of the forbidden fruit, the death threatened must be understood as mortality, or perhaps more generally as the entire penalty due to sin, including death as the most obvious part of it. We are hardly warranted in presuming that a tendency to disease and a consequent liability to death was the immediate change physically produced in the body of Adam by the forbidden fruit: though such a theory would accord with the view of those

* Romans v. 12.

who have suggested that the forbidden fruit may have been a slow poison. The probability of a great physical change being produced by the reception into the system of a previously unused or deleterious substance, might be supported by many analogies; for instance, the nature and functions of insects modified by food—the fecundity of the bee depending upon what apiarians have called the royal jelly; or the effect of food upon beasts of prey: the tiger of Bengal, having attained full growth, may continue domesticated in the compound, and playful so long as he is fed on vegetables, but the moment he obtains the taste of blood he will dash into the jungle, from the friend becoming the enemy of man.

It is well known that the physical nature of man depends upon the food with which he is supplied. As it is not generally ascertained how much man's moral depends upon his physical nature, or what changes in the temper and disposition are produced by physical influences, we will state a fact to show that a great moral revolution may be brought about by the absorption of a deleterious substance into the system. If the human body is dissected before putrefaction takes place (and putrefactive decomposition, be it noted, is the only certain criterion of death) the dissector, if he cuts himself, or if he has a wound in his hand,

is in danger of absorbing from the cadaver a *something* which is frequently destructive of life. Thus many promising anatomists have perished, and thus the surgeon is emphatically warned against premature dissection. A good many years ago a medical gentleman of liberal mind and amiable disposition, while engaged in the dissection of a body which was quite fresh, imbibed the poison referred to through a puncture of the skin, in consequence of which he had well nigh died. From the time of his illness, from which he very slowly recovered, it was observed that he was morose and selfish. The conclusion of this short history is remarkable. Several years afterwards the same individual came under the influence of godliness, and one of the first effects of this—the only principle of true reform—was an act of great generosity; and ever since his life has been a course of gentleness and unostentatious beneficence. Bishop Burnet has illustrated the permanent injury which the physical nature of man sustained at the fall—our inheritance from Adam of a tendency to disease and death—by a reference to the well-known fact of a hereditary disposition in some families to insanity, consumption, gout, and other diseases.

At whatever time this liability to disease supervened, it is plain that the moral constitution of man immediately suffered great injury: the mean-

ness and equivocation of Adam* show that he at once lost the uprightness of his original nature. That the carnal principle rose on the ruins of godliness appears in the envyings and strife of the firstborn of Adam. As man began to multiply, sensuality became universal: that they successfully contended against spirituality is evident from the declaration of the Lord—"My Spirit shall not always strive with man, for that he also is flesh"—he is altogether carnal; and hence the wickedness of man became so great "that every imagination of the thoughts of his heart was only evil continually," "and the earth was filled with violence."

It seems that the mind can now perceive and think and act only by means of the bodily organs: compress the nerves which convey sensation, and all perception of the qualities of bodies will be interrupted; compress the brain, and thought will be suspended; compress the nerves of motion, and the mandates of the will can no longer be executed. If we suppose that at the fall the body was first corrupted, it could no longer be a fit recipient for a soul created to reflect the image of God. Through the injury sustained in the first instance by the physical constitution of man, we might conceive that his mental consti-

* Genesis iii. 10, 11, 12.

tution was injured, and his judgment and affections became depraved. Every fresh inroad which is made on the mind—every instance of amentia, delirium, or insanity—is connected with superadded disorder of the body. As has already been observed, false perceptions are ever symptomatic of disease. Dissections after lethargy, fatuity, stupor, coma, &c. always disclose morbid appearances in the brain or its membranes, upon the state of which these diseases depend. Sharp febrile paroxysms seldom occur without producing delirium. We never saw a case of mental derangement, even where it was traceable to a moral cause, in which there was not reason to believe that bodily disease could have been detected before the earliest aberration, had an opportunity of examination offered. Not only does every deranged state of the intellectual faculties and the natural affections depend upon bodily disease, but derangements of the religious and moral sentiments also originate in diseases of the body. The mind, it is true, will often continue sound, and will display vigour and activity during lassitude, sickness, and pain, or during disease of the brain itself. We knew a case in which conversion to God—a change of conduct from a change of heart—took place after an attack of complete palsy of one side of the body, which depended upon a diseased condition of one of the hemispheres of the brain: but this

only shows that there are distempers of the body which do not affect the mind, as well as distempers which do.

As we are ignorant of the nature of the mind, so are we ignorant of the nature of the affections and passions, unless as they concur with certain bodily phenomena, and influence the expression and conduct. One set of passions, connected with excitement of the nervous system and circulation, impart vigour, and lead to active exertion; another, with a depressed state of the nerves and enfeebled action of the heart, debilitate the body, and impede exertion. The former are called the exciting, the latter the depressing passions. But what do we know of the nature of these? What do we know of the condition of the mind while under the dominion of anger, ambition, or jealousy; or of fear, grief, or despair; but in as far as the former are attended with a glow, the latter with a chill, of peculiar feeling, or as they influence the perceptions, judgment, or will. Health is often injured or altogether destroyed by the violence of the passions; but this is owing to the disturbance of the body in which the passion manifests itself. Violent anger has induced an attack of jaundice: it is attended with excitement of the brain and nervous system; in many with acceleration of the pulse;—and these states of the system disturb the secretions, and especially retard

the flow of the bile, whereby it is thrown back and absorbed. Again, a sudden and unexpected calamity or disappointment, by the debility which it causes, has relaxed and emulged the hepatic vessels, and thereby led to a violent, perhaps fatal, attack of bilious vomiting.

It is observable that many of the same animal feelings, which belong to the passions, are also producible by causes merely physical. The contemplation of a contingency which is full of responsibility or danger will cause a sense of anxiety identical with that angina which is symptomatic of several diseases of the heart. We intend in the sequel to show that the sinking of despair is not more absolute than the hopelessness which depends purely upon disease of the nervous system. An intelligent female has just supplied us with an exemplification of the identity of feelings originating in moral with those originating in physical causes. "Often," she observes, "before a storm I have felt the utmost nervousness and apprehension of misfortune, along with a sudden attack of diarrhœa. I was once desired to give up the suckling of one of my infants, which I thought involved no great sacrifice, but when the hired nurse came to my house to take charge of my child, wounded maternal feeling produced the same apprehensive nervousness, which in many hundred instances had been

caused by the approach of a storm, and it was followed by the same complaint." A happy or unhappy temperature of the body will produce joyousness in the midst of danger, and fearfulness where no fear is.

From the soul becoming the minister of the body, in consequence of the ascendancy of the carnal principle, many evil practices have arisen which have still further impaired the physical constitution of individuals and families, and thereby further degraded their minds. For example, to preserve domestic purity, intermarriages between near relatives are prohibited. When the divine law in this respect is broken, a degenerate offspring, as in the case of the Bourbons, may be expected. Even from the intermarriage of first cousins, inveterate forms of scrofula are sometimes generated, and a liability to insanity. Various diseases — originating in sensuality — descend in families. A vicious habit of intemperance will excite in children, procreated after the habit is established, a propensity to the same habit, which has descended to the third generation.

So powerful is the carnal principle, that although it may lose much of its strength, it will not be completely brought under subjection during the life of the body. When the soul is created anew by the Holy Spirit, a principle is introduced by

which the soul, which had been dead to God, rises again into life and obedience. This principle is the same with that of which the soul was deprived at the fall—namely, godliness; the change is from death unto life, in other words, from ignorance and darkness to knowledge and light:* according to Scripture, "man being renewed in knowledge, after the image of Him that created him." By the gradual recovery of godliness the soul faintly reflects the image of its Creator, but the body continues vile; the carnal tendency, though weakened, will exist till the body is cut down by the scythe of death, by which alone the believer's soul can be fitted for paradise.

To complete this view we have only to add, that, at the resurrection, the body, freed from all carnal dispositions, will be re-united to the soul. To adopt the words of Whitby, "our bodies shall then wholly serve our spirits, and minister unto them, and depend on them, and therefore may be called spiritual," and man will then be fitted for heaven.

Thus there are two things never to be forgotten by the Christian desirous of living in a more pure and serene air, who is kept in sadness by his inability to serve the Lord God of Israel in holiness and righteousness:—First, that the Holy

* Acts xxvi. 18.

Spirit—even when he re-introduces into the soul the principle of obedience to God, a principle of rectitude, thereby effecting a moral change, which amounts to a complete transformation of the mind—leaves the body fallen, degraded—a body of death—the carnal principle fiercely warring with the spiritual desires of the renovated soul. This is clearly laid down in the eighth chapter of Romans: "If Christ be in you"—if ye are in union with Christ, if he have taken possession of you by his Spirit—"the body is dead because of sin"—your bodies, it is true, are under a law of death in consequence of man's first transgression of the commandment of God—"but the spirit is life because of righteousness;" but your souls have revived through the justification wrought by Christ. And, secondly, the Christian must remember, that although regeneration, for any thing we know to the contrary, may be the work of a moment, even while a man appears perishing on a wave, yet the growth of the spiritual principle is generally a work of time, of difficulty inconceivable, unless by the experienced Christian, and not completed till the soul of the dying saint is on the wing. In the beginning of the struggle the carnal mind would seem to prevail. St. Paul has addressed incipient Christians as carnal men—the fruits of carnality still ripening; although of the family of God, it is only in a more advanced

stage of their training that men become strong, and are enabled by the word of God to overcome the wicked one, who is continually endeavouring to quench the fire which the Holy Spirit unobservedly feeds. "Nothing," says Luther, "can be more useful for sincere and pious persons, than to know St. Paul's doctrine concerning the contest between the flesh and the spirit"—a knowledge which cannot be obtained unless by those who from experience have learned the strength of the contending principles.

It would indeed be a dark sign of any professing Christian, were he to cease to follow after righteousness as if it were unattainable; but that measure of righteousness, which will satisfy him, who understands the comprehensiveness of the law—of that commandment which is exceeding broad, or who has taken Him who has fulfilled the law as his example, *is* unattainable during the life of our debased body. Perfection, as preached by that great and useful man, Mr. Wesley, at the beginning of his ministry, is unattainable by an *imperfect* being, and will belong to man only when he is perfected by the union of a spiritual body to a soul which will clearly reflect the image of God.*

* "But, of believers, if you ask me why the apprehensions of eternity are not a thousand times more lively, I answer, their apprehensions must be suitable to their state. Our state here is a

We have heard it said, that "by love to God, love to man, and self-love, a tripod is formed, on which the character of the regenerate man must rest."* Self-love, without which man cannot watch over his true interests, is not incompatible with the discharge of his duty to God, and is the measure by which he is to ascertain that his duty to his neighbour is faithfully performed."† At the fall the place of self-love was usurped by selfishness, a principle which, as it leads to injustice—to an unjust preference of our supposed interests to our obligations to God and man—it is the work of the Spirit to subdue.

We enter not into a consideration of that system which represents man as being in every thing selfish in his motives, and consequently hypocritical in his life and conversation. This doctrine has been considered by ethical writers as a foul libel, and in their hands we leave the task of vindicating the natural man from every such aspersion. Our opportunities of studying the mind, of penetrat-

state of imperfection; and so will all our apprehensions be imperfect. . . Our state here is a conjunction of the soul to a frail distempered body; and so near a conjunction, that the actions of the soul must have great dependence on the body; and therefore our apprehensions are limited by its frailty; and the soul can go no higher than the capacity of the body will allow."—*Baxter's Divine Life*, p. 40.

* St. Luke x. 27.

† See Butler's Sermons upon the Love of our Neighbour.

ing the chambers of its imagery, lead us to conclude that selfishness and hypocrisy are subdued even in many eminent believers but by very slow degrees. Many Christians will probably receive this opinion with as little satisfaction as moral philosophers regard the charge of universal selfishness brought against the motives of the natural man. Christians will hardly call in question the influence of selfishness, but they will strenuously endeavour to acquit themselves of being hypocritical.

We are certain that they are sincere in their disapprobation of hypocrisy, and in their struggle against the odious effort to appear what they are not; but in general so confirmed are habits of self-delusion, that there are few who can form a just estimate of their own dispositions; and hence, if they would know whether selfishness and hypocrisy may lurk in the heart of a believer, they must examine the inward thoughts of others, not as displayed in confessions of the living, but of the dead, made at a time when no eye but that of God was allowed to penetrate the confessional. We may find the necessary information in the autobiographies of Christians, or in their diaries, many of which, although never meant for the eye of the public, have been printed. If such a course of inquiry be allowed, the reader may be referred to a work in general circulation among Christians, we mean "The Private Thoughts of the Rev. T.

Adam," in which the strength and vigilance of the spiritual principle may be discovered in successful contention with the carnal, and that in the case of a man who, it must be admitted, was remarkably free from self-seeking and insincerity, in the opinion of all but himself. It is well known by those who understood him best, that the conduct of Mr. Adam was distinguished for candour, yet a conscience enlightened by the Holy Spirit was constantly charging him with selfishness and hypocrisy. If it be alleged that Mr. Adam was needlessly scrupulous, it may be replied, that we have a glimpse of the infirmities which gave rise to so much self-reproach; and they were evidently not imaginary evils, but such as must have humbled a man of so tender a conscience to the dust.

Rochefoucault has said, "We acknowledge our faults in order to repair by sincerity the hurt they do us in the opinion of others. We confess small faults to insinuate that we have no great ones." What has Mr. Adam said on the same subject? "An open admission of the wickedness of my disposition is looked upon as a mark of great ingenuousness, when in truth it is nothing but self-deception, counterfeit humility, and a stratagem to reinstate myself in my own good opinion, or the esteem of others;" and again, "When we open ourselves to others, it is partially and hypocritically, with prevarication and great tenderness to

ourselves, and with design to be flattered and admired by them, rather than counselled and convinced."

It would be easy to show from their own confession, that hypocrisy and selfishness have often lingered long in the hearts of other eminent believers, but we deem it unnecessary to pursue so disagreeable a subject. In Scripture there are no grounds for thinking that the regenerate at once become disinterested. "All seek their own." The Christian truly grieves to find that he is not disinterested, notwithstanding his earnest desire to be so; he acts against selfishness with all his might, and his conduct daily becomes more liberal, so that, like Mr. Adam, to every one but himself he appears to act from disinterested motives; but if he is rightly instructed in the divine law, he must know that the "motives of his best actions are not pure—that debasing alloys enter into those things which appear to others most right."* What course then is he to pursue? Is a sense of the evil that remains in his heart to lead to despair? Not so! He knows from the Holy Spirit that if we say we have no sin, we deceive ourselves, and make God a liar; and he knows that if any man sin, he has an advocate with the Father, whose intercession he is to apply for with as little delay as possible.

* H. More as applied to herself.

For the believer, who, in dwelling upon his transgressions, feels that his access to God is interrupted, the histories of many of the Old Testament saints have been written in vain: they have been written in vain if they do not demonstrate the power of the carnal principle in the strongest believer, and the power of the grace of God in the weakest.

ESSAY VII.

ON CONSCIENCE.

"Conscience is a great ledger-book, in which all our offences are written and registered."—BURTON.

WHILE religion requires the active exercise of the intellectual faculties, and governs all the affections, we are led to look for its chief seat in the conscience, and in the sentiments of faith, charity, and hope: and we apprehend that the mental sufferings of the Christian, as connected with religion, and the cases of monomania which have been termed religious madness, are generally to be ascribed to the disordered condition of one or more of these endowments.

That there is within us a standard of right and wrong, no one who has attended to the operations of his own mind will deny. To this standard every doubtful case is brought, that the actor may pass upon himself sentence of acquittal or condemnation; by the former he is left in a state of complacency, by the latter in a state of dissatisfaction. This is the *natural* conscience, by submitting to the authority of which we acknowledge, in a manner, our belief in the existence of a moral governor of the world.

The conscience, like every other mental endowment, is improved by being properly exercised; by this means habitual rectitude of conduct is established. If the conscience is much exercised, at the same time that the intellectual faculties are weak or easily perverted, scrupulosity and inconsistency will be the consequence, of which the recollection of the experienced reader will supply him with many examples. With some the conscience is naturally insensible, becomes more so from disuse, and still more so from being frequently violated: every one knows that an evil propensity, when yielded to, at last acquires such force as to destroy the power of moral opposition. With every renewed indulgence the ability of resisting temptation is weakened: this is felt by those who frequent the gambling-table, the cock-pit, or the ring; who indulge in the use of ardent spirits, opium, tobacco, and other narcotics, which become irresistibly attractive, partly from habit and partly from loss of mental energy caused by their acting injuriously upon the nervous system. In the drunkard, not merely is the criminal propensity to the use of liquor confirmed by every repeated act of intoxication, but the whole mind becomes weak; judgment as well as conscience is rendered inactive, so that, even with certain destruction of body and soul in view, he is unable to resist the temptation of ardent spirits. It is matter of daily observation,

that men, originally true and honest, become false and knavish through habits of intemperance, and at last have their consciences destroyed as if seared with a hot iron. This destruction of the conscience is especially the effect of the disease arising from continued inebriety, to which we have already alluded under the title of delirium tremens.

Diseases of the brain or nervous system are sometimes productive of a similar moral change. We once knew a young woman, affected with St. Vitus's dance, accompanied with slight palsy, who lost all respect for truth, of which before her illness she was by no means regardless. We have no doubt that hysteria, especially in some of its irregular forms, has a tendency to weaken conscientiousness. We have traced the existence of that disease in some women who pretended to live without food, who apparently had no higher motive than a desire to awaken sympathy: we are acquainted with the particulars of a case, in which a young woman affected with hysteric tympany, though pretending to live without food, had a comfortable meal brought to her at night, when the inhabitants of the house in which she lodged were in bed and asleep. Females who are liable to anomalous hysteria often give highly exaggerated descriptions of their sufferings; sometimes they will feign diseases, more especially epilepsy. A young woman of fortune and family, unquestion-

ably under the influence of hysteria, used to adopt the strangest methods of exciting compassion: one of them, in which she was more than once detected, was the laceration of her gums with a needle or pin, to procure blood, with which she would saturate a cambric handkerchief, in order to produce it in the morning, as a proof that she had expectorated blood; and in producing the bloody handkerchief she would pretend to cough, her cough being manifestly a voluntary act. We knew this young lady for a good many years, during which neither the hysteric symptoms nor any attempt at deception connected with them took place, unless while there existed a very disordered state of the stomach and intestines, and probably of the liver also. When this disorder was absent, although passionate and artful, there was nothing in her conduct to alienate the regard of many respectable friends. Another female, also affected with hysteria, of which we had every proof that could be desired, who had suffered under a variety of very odd complaints, at last, after long bondage, had her recovery signalized by a miracle. She requested a dignitary of the church of which she was a member to administer the eucharist to her, after which she was restored to the enjoyment of health: all this being in strict accordance with a supernatural intimation conveyed to her in a vision or dream. These cases we refer, not to any original

want of principle, but to moral insensibility produced by disease, which frequently causes the standard of rectitude to decline from that more or less upright state, in which it is to be found in every sane mind. Of a similar nature are those cases of what has of late been called moral insanity; cases of impaired principle, in which individuals who had long maintained an unsullied character have, in the commencement and during the progress of a paroxysm of madness, lost all regard for honour and honesty, and have addicted themselves to falsehood, theft, swindling, and to practices of an infamous nature, with scarcely a probability of escaping detection.

That the conscience is more or less active, according to the state of the body, we can have no doubt. We have shown that the conscience is much affected by gross sensuality; so likewise is it by refined voluptuousness—"she that liveth in pleasure is dead." When the body is exhausted by pain or sickness, or even by fatigue, the conscience becomes less sensitive: in that half dreamy state which often precedes sleep, especially after great fatigue, trains of thought or lines of conduct are allowed to pass through the mind in review, which would be at once dismissed were the body in vigour and the conscience on the alert. In nervous habits, certain states of the weather conduce to irritability and a petulant disregard of the feelings of

others, which is a clear manifestation of slumbering conscientiousness ; so that a celebrated humourist, who was much under the influence of the atmosphere, used to aver that man ought not to be considered an accountable being during the prevalence of the east wind.

That man is accountable for his conduct, so long as exaggerated irritability stops short of derangement, we would without reservation maintain: the fretfulness produced by disease he must curb ; it is one of the trials sent to exercise man in resignation to the divine will, and in that patience without which he cannot hope to inherit the promises.* Sanctified experience of this kind establishes a disposition of mind which leads the Christian to prefer the power of patient submission to a removal of suffering.

On the standard of right and wrong a law is inscribed, by which man is taught to discharge his duty not only to his fellow-creatures but to God. That law was published by Him who is the light of the world, and is couched in the following terms :—"Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." The Divine Teacher, moreover, has supplied us with two tests, by which we may discover that we

* Heb. vi. 12.

are obeying this law :—First : " He that hath my commandments, and doeth them, he it is that loveth me." Thus, love to God is proved by obedience. Secondly : " All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets." This is the summary, not merely of the second table, but of the morality of the whole Bible : herein we are required, in every transaction, to change place, in idea, with our neighbour, and guard his interests as carefully as if they were our own. In this paragraph we have described the enlightened conscience.

Thus judgment, seated on a moral throne, stamps approbation or disapprobation on every act of the regenerate man, according to its conformity with the illuminated standard. It is observable that this illumination is the work of God the Sanctifier, without whose aid the above law and commentary, although published by the Saviour of the world himself, continues to be a dead letter: without the aid of the Holy Spirit, conscience, although it may to a tolerable extent regulate matters between man and man, completely fails in enabling us to perform our duty to God. A satisfactory account of this matter is given in the eighth chapter of Bunyan's Holy War, an allegory less interesting and popular, yet scarcely less instructive than the Pilgrim's Progress.

As in this life man is upon trial, we are taught

that every one of his acts, even though it may be condemned by his conscience, must be submitted to a court of review, over which perfect justice, in the person of God the Son, will preside, that not only of their deeds, but of every idle word that men shall speak, they shall give account in the day of judgment.

Before man is born again, his conscience may be awakened: his conscience may become more sensitive from a view being obtained of his accountability to God the Father, before the Gospel is fully understood and received. The convicted sinner, in virtue of an awakened conscience, may discover that not one of his acts will bear the scrutiny of Him "whose fan is in his hand, who will throughly purge his floor, and burn up the chaff with unquenchable fire;" and there can be no doubt that, in consequence of such a discovery, a sense of guilt, a painful looking for of judgment, and the despair of ignorance may sometimes have ended in complete derangement of the understanding.

One of our friends told us that the convictions of his conscience actually drove him mad. This happened many years ago, and the reader will learn, with pleasure, that our friend has never had the slightest return of insanity since: in a profession which requires continued exertion of the reflective powers, he is allowed by all to act with

sobriety and wisdom. Such cases may be expected, so long as mental agitation shall continue to be one of the causes of insanity; but we would again protest against these being considered as examples of insanity from religion. What is the essence of religion? Is it not a knowledge of Christ as a protector and Saviour? Had our friend been acquainted with the Gospel, he would have known that there was balm provided for his wounded spirit, which, had it been skilfully applied, would have preserved him from distraction; he was approaching the sanctuary, but had not yet entered it; he was as if bitten in the wilderness, but had not directed his eyes to the brazen serpent —he was as a manslayer, who had not yet reached the city of refuge, while behind him he seemed to hear the steps of the avenger of blood: in fact, in this case it was not the Gospel which dealt the blow, but that severe pedagogue the law, disjoined from the Gospel. By a rugged and thorny path, however, he was at last led to Christ. Had he been earlier aware of that Scripture, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation," he would have known that believers come before the judgment seat of the Son of God, doubtless to be tried, but chiefly to be assoiled, and to receive a reward proportionate to their obedience; and hence, instead of having to con-

tend with the dark surges of despair, he might have gently floated into a haven of safety and rest. What his case required was, a spiritual physician skilled in the administration of the elixir, which was prepared on Calvary.

In addition to the observation which we have already made relative to cases in which insanity may be connected with a conviction of sin, we would humbly suggest that if such conviction is the work of the Holy Spirit, we may be confident of this very thing, that "he which hath begun a good work will perform it until the day of Jesus Christ." When the mind, duly apprehending the holiness and justice of God, reels and sinks under the weight of its convictions, it is not improbable that the seed may have been sown, and then, although it may not spring up, it will not be exposed to the evil influences which usually cause it to perish; it has fallen neither by the way-side, nor on a rock, nor yet among thorns, but it may be on a good soil—in a heart softened by the grace of God. Hence, as its life is not extinguished, nothing but a return of sanity may be required to make it spring up as a productive plant bearing an hundred fold.

Our experience of, and inquiries into the nature of insanity, during a period of forty years, enable us to say, that such cases as that which we have just related are not in the proportion of one in a

thousand to the instances of insanity which arise from wounded pride or disappointed ambition.

In pursuing this subject we would observe that conscience may be the seat of suffering from two causes. It may suffer under a weight of sin, which, pressing upon the spirit, may produce misery intolerable. "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear." A man of fortitude will bear calamity under every complication while he has the testimony of a good conscience, but who can bear up under a sense of self-inflicted degradation and deserved punishment. "My punishment is greater than I can bear," cried the conscience-stricken Cain, and in despair he became a fugitive, and "went out from the presence of the Lord." In addition to his fears, probably pride suggested to him that he could bear, in comparative solitude, what was insufferable in the society of those who were acquainted with his crime; and hence, he forsook the family of his father at the same time that he fled from the altar of God, whom he knew only as a righteous judge. Or again, conscience may be tormented with scruples. The state of remorse is natural and compatible with a sound and active condition of that great moral instrument; extreme scrupulosity shows it to be either unsound or in disorder, and it is of importance to distinguish between its sound and unsound state.

The foregoing observation applies alike to the enlightened and the natural conscience, the latter being the same instrument with the former. The enlightened is but the natural conscience, strengthened in its spring and more perfect in its movement.

How then shall we distinguish between a sound and an unsound state of the enlightened conscience? Chiefly by the right application to it of the blood of the Lamb of God. Thus it is freed from a sense of guilt — purged from dead works.* If the internal suffering is not assuaged by the blood of sprinkling, the conscience is unsound and unable to fulfil its appointed function. If the blood of Jesus imparts no relief, its unsoundness is probably connected with bodily disease.

Again, how shall we distinguish between a sound and unsound state of the natural conscience? Chiefly by attending—First, to the cause of compunction. Secondly, to the state of the bodily health. On the second of these considerations, which it will always be necessary to attend to with care, we would offer some remarks.

If we discover that there is what must be counted a disproportion between its cause and the degree in which remorse exists, it will be our duty

* Heb. ix. 14.

to inquire into the state of the bodily health of the sufferer. If we discover that the conscience is disturbed at times, and that at other times, without any mental change having occurred to relieve it, ease is restored; and more especially if it should appear that disease of the digestive system, or fever, or nervous irritability concurs with the disquietude, we may infer that the conscience is unsound in consequence of some disease of the body which is exercising an evil influence over the mind. Some examples of this influence may be presented to the reader. Thus females at the *turn* of life are liable to what are called "heats" of a transient but very distressing nature—"A sudden flushing heat, succeeded by instantaneous perspiration continuing for a few seconds,"* which then passes away after it has produced a sense of compunction, which would be intolerable if it were to continue. Again, there is a slight and equally transient form of epilepsy, which some individuals have described as a state of great mental distress—of perplexity and depression, like a frightful dream. They have, as it appears, an imperfect reminiscence of some overwhelming calamity, or they have a sense of remorse for which they are not able to assign a cause.†

These affections are recognised by medical

* Fothergill, vol. ii. p. 207.

† Cyclopædia of Practical Medicine, vol. ii. p. 85.

writers; and there are many such, which, although they may not have been recorded in medical books, are well known to the observant physician. For example, there is no state of greater misery than that which sometimes exists during the first stage of the delirium of fever, when a succession of objects is presented to the mind, all, as it were, steeped in the slough of despond: the lingering night, dragging its slow length along, seems as if it would never end; the sufferer, it is true, slumbers, but only to awake more wretched in the discovery of time lagging so—that, instead of an advance of hours, perhaps not more than two or three minutes have passed since he last looked at his watch. Delusion of mind frequently takes the form of remorse for some crime, the exact nature of which cannot be realized. Sometimes, as it should seem, during fugitive slumbers, a crime, perhaps actually committed by another, is presented to the mind in a lively dream; and upon awaking, all sense of identity being lost, which is a common effect of delirium, the crime dreamt of is appropriated, and remorse ensues; or the conscience, becoming scrupulous, clothes some indifferent action in all the array of guilt, at the same time that every gleam of hope is excluded; that sentiment falling a victim to the tyranny of a disturbed conscience.

The gloom which occasionally attended the last

illness of Mr. Scott (see chap. xvi. of his Life, by the Rev. J. Scott,) shows how much the comfort of the dying saint may be interrupted by bodily disease acting upon the mind. It is observed (p. 511)—"No doubt this dejection was occasioned, in great part, by disease, as it always came on with the daily paroxysm of fever." This did not escape the sagacity of the venerable sufferer, who clearly discerned (p. 512) that his uncomfortable state of mind was referable to disease. When the fever came on with great violence, the gloom so distressing to his affectionate family was proportionate to the severity of the paroxysm; the fever always deprived him of his cheerfulness, and consequently of his power of encouraging his attendants. It is exceedingly important to keep in view the following observation of Mr. Pearson, in his Life of Mr. Hey, of Leeds, as bearing upon our present subject:—"Good men may be unreasonaby depressed, and bad men elevated, under the near prospect of death, from the mere operation of natural causes."

The anguish of a troubled conscience, depending upon acute diseases, may be of short duration. But disturbances of the conscience depending upon chronic diseases may endure for a long time, and after they have subsided may return at stated seasons, or they may return with certain constitutional distempers, as in the case of our great moral

poet. In his case we learn, "that conviction of sin and despair of mercy were the two prominent evils with which he was continually tormented. The accuser of the brethren was every where busy with him, night and day, bringing to his recollection the commission of long-forgotten sins, and charging upon his conscience things of an indifferent nature as atrocious crimes." Such attacks are frequently the effect of a species of slow nervous fever, to which Cowper was liable, especially, if we recollect right, in the spring. During his first paroxysm an unseasonable effort was made by his friend, the Rev. Martin Madan, to calm the mind of Cowper by a declaration of the Gospel of Christ: this only aggravated his sufferings. The morning after a second interview with Mr. Madan he was in a condition described as follows:—"He was now again in the deepest mental anguish; the sorrows of death seemed to encompass, and the pains of hell to get hold of him; his ears rang with the sound of the torments that seemed to await him; his imagination presented to him many horrible visions, and led him to conceive that he heard many horrible sounds; his heart seemed at every pulse to beat its last, his conscience scared him, every moment he expected the earth would open and swallow him up." He was thereupon placed under the care of Dr. Cotton, of St. Albans, who, after four months of skilful treatment, suc-

ceeded in improving his health, upon which his delusion gave way. He was then able, upon reading the eleventh chapter of St. John's Gospel, to obtain a view of the benevolence, goodness, and mercy of the Saviour; and he tells us that the cloud of terror rapidly passed away, and whatever his friend Madan had said to him long before revived in all its clearness.

We have little prospect of conquering feelings of remorse depending upon bodily disease, unless we first cure the disease which maintains them. Moral or religious statements or arguments will, as in the foregoing case, rather promote the delusion than remove it, so long as bodily disease is unmitigated. Indeed the observation may be extended to every disordered state of the mind which is supported either by disease of the brain, or of a distinct organ acting upon the brain. An enthusiastic person who, as it afterwards appeared, was himself not sane, obtained permission to read and expound the Scriptures to lunatics who were under the medical care of a pious friend of ours. Our friend soon perceiving that none of his patients improved under the experiment, and that some of them became more disturbed, induced the governors of the asylum in which it was tried to withdraw their consent, and to exclude the enthusiast from the unpromising field of his labour.

In cases such as Cowper's the conscience may

be disquieted by fears or by scruples after the health of the body is seemingly restored; then indeed considerations calculated to remove needless apprehension, to give peace to the soul, may be presented to the sufferer by a pious friend or clergyman.

There are some who instead of being driven to despair or madness by the upbraidings of conscience, suffer under an apprehension that their sorrow for sin is inadequate—bearing no proportion to their guilt.

These individuals ought not to forget that there is no rule laid down in Scripture by which we are enabled to determine the necessary amount of sorrow for sin, and that no pure church has taught that the sinner is to be saved by the pungency of his convictions. It has been well observed, whether by Miss Graham or her excellent biographer, we are not certain, that to require a determinate quantity or depth of penitence, as a preparation for faith, would be an infringement upon the freeness and simplicity of the Gospel.

Happily, however, there is a test by which the reality of conviction of sin may be proved. The believer is not to try his sincerity by the intensity or the endurance of his feelings of remorse, but by its fruits, which are repentance toward God, and faith toward our Lord Jesus

Christ; the existence of which graces again must appear in obedience to the divine law, acquiescence in the divine appointments, and an increasing earnestness of desire that no pleasures, no interests, no affections, no idols may bar the access of the Holy Spirit to the soul. "His convictions are not to be judged of by the believer from the degree of terror or alarm that may accompany them, but by the search they may put him upon —seeking after salvation by Christ. As God, in natural matters, puts forth no greater power than is necessary to produce the effect, so it is in moral and spiritual things. Some will be more bowed down than others; but he that is least so as to internal feelings, and is put upon seeking for mercy through Christ, is sufficiently affected: the strongest convictions which do not issue in this are ineffectual, the weakest that lead to Christ are blessed."*

* Sermon on Justification, by Dr. Brown of Cheltenham.

ESSAY VIII.

ON FAITH.

THE mind of fallen man consists of the same faculties, affections, and sentiments which formed the mind of man when he was upright. The difference, as we have stated, arises from the loss of godliness. The sentiments of faith, love, and hope must have existed in perfect harmony in the mind of Adam. But faith, or trust in God, which, like a key-stone, connected every other religious and moral sentiment, becoming weak and shaken, disobedience and its consequences ensued, and the whole mind fell into ruin. In what manner and to what extent the mind suffered may be questioned, but it is certain that it continued to bear testimony to the existence of a being whose "eternal power and godhead is known by the things that are made." The god, however, of fallen man is but a creature of his own fancy, which has often "changed the glory of the incorruptible God into an image made like to corruptible man;" and hence, such being its object, his faith must be spurious: since man's first disobedience faith has never been pure and rightly

exercised, unless in those, who, being instructed by the Holy Spirit, are brought again under his influence. If the mind of man be sane and his faith scriptural, then will love to God and charity be in due exercise; but if his faith be spurious, that is, if his trust rests in an unworthy object, then may the sentiments of love, charity, and hope be under an influence which will deprive his conduct of every quality which can render it pleasing in the sight of God.

In considering the sentiment of faith, we would first endeavour to obtain an understanding of its basis and true nature. Faith may firmly rest upon a variety of foundations:* one man may believe that Jesus of Nazareth is the Christ on the testimony of John the Baptist; another may be convinced by the miracles of our Lord and his disciples; another, by the evidence of prophecy; another by a consideration of the excellence of the doctrine which our Lord taught, and which soars above all human wisdom; another, by the character of our Lord, without spot or blemish; another, by the perfect harmony of Scripture—by the manner in which the simplicity of the New Testament is made to dovetail into the complexity of the Old—by the agreement between the law and the Gospel, which is a demonstration of the truth of both;

* St. John xiv. 11.

another, by the character of the apostles; another, by the moral change which flows from the work of the Spirit; and multitudes, by the support which the Gospel affords them in every trial. Christian faith, on whatever grounds it rests, is the same sentiment in all believers—namely, a reverential trust in the Son of God alone, for protection and salvation here and hereafter. All other kinds of faith entertained by those to whom Christ is preached, however strong may be the sentiment, are spurious. True faith necessarily produces genuine love to God, love to the people of God, obedience to the law of God, and it generally produces hope of eternal blessedness. Happy are they in whom such are its fruits!

Diseases of the body, consequent delusions of the organs of the senses received as truths, or defect of judgment, often give to faith an excitement productive of fanaticism. Thus individuals may be led to suppose that they have been visited by their Saviour, and have received from him a commission to execute some specific duty; that they have been endowed with the extraordinary gifts of the Holy Spirit—such as the power of working miracles, prophesying, or speaking in unknown tongues; that they are to expect conversion to take place in a sudden and sensible manner, or during violent exertions of the body, &c. In-

stances of such delusions have been but too common in these our days in highly imaginative persons, who would seem to think that the Gospel still requires the support of miracles; or, in other words, that the doctrine of the Bible brought home to the heart by the teaching of the Holy Spirit, is not equal to all the purposes of conversion and edification.

Excitement of spurious faith—and faith is spurious when the blood of atonement is, in ignorance, supposed to be insufficient for salvation—when we would mix something of our own with the finished work of Christ, or when any creature is associated with Christ in his intercessorial office, may produce very wonderful effects upon the bodily and mental constitution. The supposed miracles which were performed in Ireland several years ago, owed their success to the strength of spurious faith. In many more instances the attempts of Roman Catholic priests would have succeeded had the principles of selection, hereafter to be stated, been understood by them. In the successful cases it was seen how extremes sometimes meet—how superstition and fanaticism produced the same effect on a Mrs. Stuart and a Miss Fancourt.

The supposed miracles performed through the intercession of Prince Hohenlohe consisted in the removal, by the power of a strong mental influence

on the nervous system, of diseases—such as Leverett, Greatrakes, Mesmer, or Perkins, or any other person skilful in inspiring confidence by bringing the sentiment of faith, or even of hope, under the influence of a deluded imagination, could equally well have cured. We could state more surprising things, effected by fear or joy, than any of the miracles published by the Roman Catholic prelates for "the comfort and support of an injured, vilified, and oppressed people."* As, for example, the case of an elderly woman, bedridden for seven years, unable, as she believed, to leave her bed during the whole course of that time except when lifted, who, when she heard that her house was about to be attacked by an armed multitude, got up, dressed herself, and walked a distance of five miles to a place of safety. We have known several instances of palsy of the lower extremities caused by panic and dismay, and cured by hope and joy. Thus we knew a lady of a hysterical constitution, who, having lost the use of her limbs immediately after the sudden and unexpected death of her husband, completely regained her locomotive powers on the eve of her second marriage.

The nun of the convent of St. Joseph, the subject of the principal Irish miracle, afforded a most

* Bishop Doyle.

striking illustration of the power which the imagination may exert over the nervous system through the excitement of spurious faith. Whilst she was recovering from a typhus fever, the chapel of the convent having been consumed by fire on the night of the 10th of March, 1819, she escaped from her dormitory and took refuge in an adjoining field, long after midnight, and, as she believed, from the dampness of the grass contracted the disease under which she lingered four years. Again, on the morning of the 1st of August, 1823, after having been for several months confined to bed, totally deprived of the power of assisting herself, or of moving out of the position in which she was laid, she declares that she was impressed with a belief that God, through the intercession of Prince Hohenlohe, in a supernatural manner had interfered in her behalf; that after having fulfilled the conditions generally prescribed by the prince, and prepared herself by a sacramental confession, which she was only able to make by signs, to receive the most adorable eucharist, that the Rev. Mr. Meagher offered the divine sacrifice of the mass in her chamber; that she could not receive the blessed eucharist but as a viaticum; that when receiving it she could not project her tongue beyond the teeth: that at the conclusion of the mass, perceiving no alteration in herself, she was mentally making an act of resignation to the divine will, and invoking

the holy name of Jesus, when she suddenly perceived she had strength to exclaim—"Holy! holy! holy! Lord God of Hosts! heaven and earth are full of thy glory;" and that strength was given her, without any assistance, to raise herself in the bed, to kneel erect, to prostrate herself, to adore the goodness of God, to dress herself, and to walk down to the chapel to give thanks to the Almighty.

Any one who will compare the affidavit of the nun of St. Joseph's, in which the history of her case is comprehended, with the description of hysteria in Dr. Whytt's work, will perceive that she had many unequivocal symptoms of that disease. Her illness commenced while she laboured under great nervous exhaustion and depression of mind; her convalescence commenced under circumstances productive of great mental elevation. She had heard that "Christ, by visible signs, had assured the Irish Roman Catholics that they were still objects of his compassion;" she shared in the unusual excitement which pervaded the professing members of the Roman Catholic community in Ireland, in consequence of these declarations: thus prepared, the congregated multitudes in the chapel of St. Joseph's, their sympathy, together with that of the sisterhood in the convent, the belief that a foreign saint of high rank was making interest for her in the courts above, and the imposing rites of

the Roman Catholic church, produced the impulse that set her in motion—and this is the great desideratum in debility essentially nervous; then the congratulations of her friends and of the most respected authorities in her church, and the acclamations of the crowd under the dominion of an epidemic superstition, sustained her faith; and these influences acted so powerfully on her nervous system, that she was in a few weeks restored to health and strength: and it is only just to add, that there are no grounds for charging either her, or the attending priests, or the attesting archbishop, with deceit; they were as much convinced of the reality of the miracle—they were as little acquainted with the *rationale* of the cure, as the most ignorant of their people.*

Of the illness of the nun of St. Joseph's there was a natural cause, sufficient to account both for its origin and removal. Then, again, it was not a

* It was expected by many Protestants, who, at first, were needlessly disquieted by the eclat of the Irish miracles, that the recovery of the nun of St. Joseph's would not be permanent. But we happen to know that one of the physicians who had seen Mrs. Stuart, when bedridden, who attested her convalescence, watched the whole transaction with attention, and publicly declared that her cure admitted of explanation upon natural principles, expressed a confident hope that her recovery would be complete and lasting; which it proved to be. He founded his expectation on his knowledge of the nature of the disease under which she laboured, and the impression made by an honest belief on her part that she had been the subject of a great miracle.

cure, but the beginning of a cure, which took place on the first of August, while Prince Hohenlohe was interceding for her. On the fourth of August, three days after, as we learn from a medical attestation, she reported that there existed a degree of weakness of her limbs; her pulse was at 120, and one of her issues was open and freely discharging, as it were to protect her constitution from the effect of the miracle. The cure, consequently, was not perfect: she was not "whole every whit." As Bishop Douglas has observed, "a cure left imperfect has little pretension to be considered miraculous; because it being imperfect naturally points out a failure of power in the person who brought it about." Indeed, had Archbishop Murray been acquainted with the rules established by Bishop Douglas for distinguishing true from spurious miracles, he would hardly have ventured to proclaim "this new and wonderful manifestation of the goodness of God, in the instantaneous restoration of health to Mary Stuart, of the convent of St. Joseph; which he had the happiness to witness."

Whether a Roman Catholic miracle is to be attempted by a living or a dead priest, by Prince Hohenlohe or the Abbé Paris, by the holy sacrifice of the mass or the holy thorn, there are certain qualities in the subject of the miracle scarcely to be dispensed with, if success would be ensured.

If the disease to be removed be seated in a vital organ, it ought to be a disease of function not of structure: the imagination ought to be powerful; there ought to be a strong tendency to hysteria; and the party ought to be of the female sex; and, by the way, these are the very qualifications which entitle an individual to the benefits of animal magnetism. If any new leader of a sect would bolster his sanctity by pretensions to supernatural power, let him not lose sight of these hints.

If the nun of St. Joseph's, instead of being confined to bed, and subjected to bleedings, blisterings, and other remedies against apoplexy—extensive issues and a low regimen—had, in the earlier part of her illness, been removed from the monotony and gloom of her convent to a cheerful dwelling in a watering-place, under the care of a confident professor of the healing art, skilful in acting on the weaker parts of the mind, who would have been liberal in his allowance of nourishment, she might have been restored to health without a miracle.

The cases, of which there are specimens in every asylum for the insane, of persons who suppose themselves possessed of inspiration, endowed with the power of working miracles, prophets of the Most High God, incarnations of the divinity, depend upon an insane excitement of the sentiment under consideration.

Of this, the monomania of Brothers, Joanna Southcote, &c., arising from a fanatical credulity merging in insanity, there is a very complete exhibition in a gentleman who, imagining himself the Son of God, has for several years been publishing volumes of inspiration and prediction. When the events predicted do not come to pass, he expresses not the slightest disappointment, merely saying that his mind was not sufficiently spiritual when he was prophesying, and that his Heavenly Father, to humble him, had postponed the great event, whatever it might be, to a future day. His last publication, which he calls "The Revelation of the Glory of God with respect to all Europe," concludes as follows: "And now, my son, according to my promise I have given unto thee all Europe for thy dominion. Thy government shall be this—thou shalt divide the whole into twelve parts, according to the twelve tribes of Israel; and from each part shall be taken twelve men, who shall form the great council of the whole state, and they shall sit in England. Thou thyself shalt choose one sixth part of the whole; the kings who are under thy dominion, according to thy will, they shall choose one third part of the whole, and the other half shall be chosen by the governments of the states now established. Of the whole number, one hundred and twenty shall form the larger body of the council of the state;

and twenty-four shall be senators. The tenth part of all that every man hath shall go to the wants of the state; taking from it my portion which is a tenth part of the whole, and that I give unto thee." He has a summary way of discharging the national debt, and expresses a very decided opinion upon two subjects not a little perplexing to politicians—namely, free trade, and the poor laws. We may here observe in passing that one of the most curious features of insanity is the ease with which the insane dispose of problematical questions.

Faith with many, although genuine, is naturally weak, and under a sense of its weakness such persons move heavily along. In others, faith is sometimes lively, and sometimes languid; an irregularity, which is also a frequent cause of great disquietude. Both of these states we shall have occasion to revert to hereafter.

Genuine faith is sometimes inactive in bodily diseases; for example, in the commencement of a sick headache, the individual appears to himself to be not only without faith, but to be completely incapable of devotional feeling, yet the sentiment is only dormant—consciousness of moral obligation arising from faith, is uninjured, and such a sense of the reality of religion felt, as would enable an individual so affected, to yield his life rather than

violate the law of God; he knows the value of his possession, but it affords him no pleasure; he is unable to engage in prayer to God: no one will pray to God unless under a sense of fear or of love. His fear is removed by a knowledge of the Gospel; his feelings of love for the time are, as it were, frozen by disease. Faith may undergo a temporary interruption, as in the case of Mrs. Newton, who was confined to the house for nearly two years before she died in December, 1790. In the beginning of October she was confined to her bed, and was soon after deprived of all locomotive power. In this state distrust arose in her mind, which applied to the whole system of truth, and she said, "If there be a Saviour"—"If there be a God;" and this condition continued for a fortnight, when there is reason to believe that her doubts were removed. We are rather surprised that a man so instructed as Mr. Newton was should account for his wife's temporary unbelief by referring to Satanic influence that which evidently depended on bodily disease. Mrs. Newton's was a case of palsy, probably depending upon a disease of the brain, by which the foundation of religion was disturbed, while her affections were uninjured.

Faith is sometimes permanently annihilated: probably of this nature was the celebrated case

of the Rev. Simon Brown. For many years Mr. Brown supposed that God had caused his rational spirit to perish, and had left him only an animal life, in common with the brutes. Mr. Brown probably thought that man was formed of three distinct subsistences—the material body, the principle of mere animal life or the animal soul, and the rational immaterial spirit; and experiencing nothing of the sentiment of trust in God, or faith, according to his theory the only proof of the existence of the rational spirit, he probably thought that that part of his constitution was destroyed. He affirmed that—"under a Christian profession and sacred character, he had lived a life of defiance to God, who, as a suitable punishment, had left him without any principle of religion, entirely destitute of the knowledge of God, and tenderness of soul towards Him; and hence he alleged it would be profane in him to attempt to pray, and incongruous to be present at the prayers of others." No other faculty of his mind appeared to have sustained any injury: at the time when he supposed that his soul was annihilated, so unimpaired were his intellectual powers, that his friends declared he could reason as if he had two souls.

True believers often think that they are without faith, and pine under the delusion. We would

beg to call the attention of all such to the following considerations, which, perhaps, will restore peace to their souls :—

With respect not only to faith, but to charity and hope, evil consequences have ensued from considering them merely as sentiments, without, at the same time, recollecting that they are also principles of action. Faith, as a sentiment, is synonimous with trust in God upon scriptural grounds ; as a principle, it is the true source of love to God and love to man for Christ's sake, and of the hope of eternal happiness.

We are to try our faith, charity, and hope, not by their strength as sentiments, which we have no means of ascertaining, but by their operation as principles, in which no mistake can be made by any one who will diligently seek for information in Scripture. It may be safely affirmed that although a sentiment may apparently exist without being a principle of conduct, yet that a principle cannot exist if the sentiment be wanting : while the sentiment apparently is strong the principle may be weak, and while the sentiment apparently is weak the principle may be strong. That the true disciple may be known—that he may not only be distinguished from, but that he may distinguish, the mere professor, our Lord has said, " by their fruits ye shall know them"—

by the fruits of holy principles the one may be distinguished from the other. Devotion, whatever amount of complacency it may cause, is of little value unless it invigorates our principles and leads to more implicit obedience to the divine will. Christianity is more a matter of action than of feeling: as some quaint author observed, "religion is a motion, and not a notion"—it is he that upon just principle "doeth" that shall enter the kingdom of heaven. If a believer thinks that he is without faith, let him ask himself—is there any earthly consideration for which he would barter the trust, weak though it may seem, which he reposes in his Saviour. If he can truly answer in the negative, he may be certain that his faith is genuine; it may indeed need confirmation; he may, and ought to pray for its increase—but he is not absolutely faithless.

The sentiment of faith, however weak, cannot be dead in the mind of any one who is enabled to cry with sincerity, "Help thou mine unbelief." This is proved in the affecting instance of the anxious parent by whom this petition was first presented, accompanied with tears. Our Lord had explained that the son would be healed if the father had faith. He *had* faith — such a measure as to know whence that grace should come. The sentiment was weak—according to

his own judgment, so weak, as to be more like unbelief than faith—but it led him to acknowledge Christ as his "Lord," it dictated prayer—"help mine unbelief;" and its reality was accredited in the healing of his suffering child.

When we read that neither circumcision availeth any thing, nor uncircumcision, but "faith," it is added, lest there should be any mistake, "which worketh by love"—faith which binds us to Christ by grateful affection shown in our conduct. In no part of Scripture do we learn more of communion with God than in St. John's First Epistle —no where are the graces of faith, charity, and hope more clearly explained, and this is done by representing them in action, as yielding their fruits. "Believe in the Lord Jesus Christ, and love one another." "This is the love of God, that ye keep his commandments." "But who is he that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Let us not love in word or in tongue, but in deed and in truth." Lastly, respecting hope—"Every one that hath this hope in him, purifieth himself, even as he is pure."

Were we not frequently to consider our faith, charity, and hope in action, there would be even

greater difficulty in keeping the soul alive than there is. The Christian character may be summed up in two words—namely, love and obedience; applicable to the sentiment of grateful adoration and the principle of submission to God's law and acquiescence in his government. So long as the believer in Jesus can perceive the latter—the only test of the vitality of his faith—to be in action, the existence of the former need not be questioned.

ESSAY IX.

ON LOVE TO GOD, CHARITY, AND HARDNESS OF HEART.

When love to God, in imaginative persons, escapes from the necessary restraint of reverential fear, it may introduce into the exercises of devotion a familiarity productive of effects obviously injurious to the interests of religion. We have too much regard for Methodism to rake from the mouldering heap of its early annals specimens of this kind of enthusiasm. By enthusiasm of a different kind, more allied to superstition than to fanaticism, recluses of former times were infected: they entertained for their canonized patrons a sentiment which there is reason to think degenerated into a species of spiritual erotomania, of which also instances might easily be produced, exemplifying a very revolting form of mental derangement. Both of these varieties of enthusiasm belong to religion, not as a system of well-ordered principles, by which the conduct in every trial is to be regulated, the heart purified, and a meetness to partake in the inheritance of the saints established, but as a matter of feeling, which would die away unless it were supported by sympathy or

excitement, or by an over active and unrestrained imagination.

Two apprehensions frequently disturb those who are most concerned about their eternal interests, and prove fatal to their present comfort. First—That they are without love to God; and, secondly—That they are without love to their Christian brethren. After considering this perplexing species of mental disquietude, it would appear to us that the conclusions which these Christians arrive at, with respect to their own condition, are very often unfounded, and that the error arises from mistaken notions concerning the nature of evangelical love and the means of supporting it.

With respect to love to God, it has been regarded by many as a thing to be judged of only by warmth of feeling, in which it is thought by them to consist: they suppose that the lack of such feeling depends always upon the hardness of their hearts, or on the withdrawing of the light of God's countenance, whereby they are left in darkness and deadness, in proof of the divine displeasure, as a punishment for sin, and especially for sinful neglect or abuse of the privilege of prayer.

It is possible that such opinions may have originated in the confused statements of some of those who took the side of Fenelon, in the famous controversy respecting the love of God. One of the principal terms in the proposition disputed about,

viz.—whether love to God be a sentiment purely disinterested—was not properly defined. Polemics attached different meanings to the word "disinterested," or used it without any distinct meaning at all. There is a sense in which love may be called disinterested, as it is conceived to be independent of all regard to past or future benefit; but strictly speaking, love, like any other affection,—except deliberate *self-love*,—is disinterested, for its object is something out of ourselves.* Bishop

* "Must we then, forgetting our own interests, as it were go out of ourselves, and love God for his own sake? No more forget your own interest, no more go out of yourselves, than when you prefer one place, one prospect, the conversation of one man to that of another. Does not every affection necessarily imply that the object of it be itself loved? If it be not, it is not the object of the affection. You may and ought, if you can, but it is a great mistake to think you can love, or fear, or hate any thing, from consideration that such love, or fear, or hatred, may be a means of obtaining good or avoiding evil. But the question whether we ought to love God for his sake or for our own being a mere mistake in language, the real question which this is mistaken for will, I suppose, be answered by observing, that the goodness of God already exercised towards us, our present dependance upon him, and our expectation of future benefits, ought, and have a natural tendency, to beget in us the affection of gratitude, and greater love towards him, than the same goodness exercised towards others; were it only for this reason, that every affection is moved in proportion to the sense we have of the object of it: and we cannot but have a more lively sense of goodness, when exercised towards ourselves, than when exercised towards others. I added expectation of future benefits, because the ground of that expectation is present goodness."—*Bishop Butler*. Sermon xiii.

Butler has shown that we have in our minds various affections which tend towards and rest in their objects. Love is one of these affections; and its peculiar object is goodness, which satisfies it in the same way as food satisfies hunger. When therefore the inestimable goodness of God is revealed to us, our love is necessarily drawn out towards Him. We love Him for what He is—for His own excellence.

But how are we to know what He is? How are we to discover His goodness?

It has not been hidden even from the heathen. St. Paul tells us that God left not himself without witness, in that he did good, and gave rain from heaven, and fruitful seasons, filling men's hearts with food and gladness; and thus his goodness, as well as his eternal power, was to be seen, being understood by the things that were made—by the works of His creation and providence. But what the heathen could know of God's character was as nothing compared with what is set before us in the Gospel. It informs us what God is, by telling us what a miracle of love and mercy He has wrought in our redemption. We do not mean to say that the Gospel conveys this wondrous intelligence to the hearts of all: there are self-closed eyes, which cannot see what is written in its glorious pages; self-stopped ears, that cannot hear its blessed tidings. To them that *believe* the Gospel manifests the love

of God, because that "God sent his only begotten Son into the world, that we might live through him;"* and this manifestation of divine love in the work of redemption was not owing to any previous love in us to God; loving much is not the cause, but the effect of divine love.

Love to God "is of God;" for it is written, "The Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul."† From the fountain of divine love there is a perennial stream, which waters and refreshes the earth, flowing, like every other gift of the Spirit, through Christ as through a conduit into the hearts of his people, animating their obedience, and returning to its source in thanksgivings. Hence we are rightly instructed to pray to God that he would "graft into our hearts the love of his name," and that he would pour into our hearts such love as that we may love him above all things.‡

God was first in his love to man. Unless that Scripture, "We love him because he first loved us," be cancelled, it is evident that man's love to God must be held to arise in God's love to man; and that it arises in its fullest development during the perception of redeeming love, is apparent from

* 1 John iv. 9. † Deut. xxx. 6.

‡ Collects for Seventh and Sixth Sundays after Trinity.

these words—"Hereby perceive we the love of God, because he laid down his life for us." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." A consideration of the great deliverance wrought out for himself and his brethren—of the peace which he enjoys, and the hope that is set before him, these are the kindnesses, the proofs of love from before the foundation of the world, by which the great God has drawn the Christian.

The unregenerate man, though he may have tolerably adequate notions of God's power, can scarcely form any conception of his goodness. That he can love the God of the Bible is impossible; to the true God he is, as it were, the abstract of hatred—he is "enmity against God."* No man can understand the perfection of God's character, unless the believer in Christ the Saviour, who is "The brightness of his Father's glory, and the express image of his person."† In beholding the power, and wisdom, and love of the everlasting Son, we behold the power, and wisdom, and love of the Father; their attributes are the same—"He that hath seen me," saith Christ, "hath seen the Father;"‡ "If ye had known me, ye should have known my Father also."§ It is truly observed by

* Romans viii. 7.

† Heb. i. 3; 2 Cor. iv. 4; Coll. i. 15.

‡ John xiv. 9.

§ John xiv. 7.

Traill, (Throne of Grace, Sermon V.) "all curious studies about the nature, being, properties, and attributes of God, are nothing but pretty pieces of philosophy: there is nothing of sound theology in these thoughts, unless they be limited, directed to, and determined by that discovery of himself which God makes to us in and by his son Jesus Christ."

The love of God is, by the believer, first discovered during an act infinitely merciful and gracious, and the benefit conferred on him is such as to fill his whole soul with joyful amazement, so that he can hardly contemplate God under any other aspect than as his merciful benefactor: he tastes his loving kindness and loves him in return; grateful love takes possession of his soul, and will be in proportion to the sense he entertains of the danger which he has escaped, and of the price which has been paid for his deliverance.

That love to God, in the first place, springs from gratitude, and is proportionate to the sense of obligation, is a doctrine which we humbly submit our Lord himself taught in the house of Simon the Pharisee.

Our Lord.—"Which of the creditors will love him most?"

Simon.—"He to whom he forgave most."

Our Lord.—"Thou hast rightly judged."

Our Lord confirms the judgment of Simon with respect to the superior love of the bankrupt

creditor, to whom the larger debt was forgiven; and hence, the inference to be drawn from the parable is, that of two persons who have made a discovery of the mercy of God in the forgiveness of their sins, love will predominate in the bosom of him, who obtains the liveliest sense of the thraldom from which he has escaped. If "to whom little is forgiven the same loveth little," to whom much is forgiven the same loveth much. Thus the great foundation of love to God is a sense of forgiveness—a sense of obligation. God is here represented simply as a benefactor; and pardoned sinners, in virtue of the principle of gratitude which belongs to the nature of man, must love in proportion to the benefit conferred upon them: to adopt the words of Mr. Scott, "in proportion to their degree of guilt, or rather of their own estimation of it."

Let us suppose that we had just escaped the dangers of shipwreck through the assistance of a stranger from the shore, afforded at the risk of his own life; before giving way to our feelings do we wait to ascertain the character of our benefactor? Certainly not! No such inquiry would be deemed necessary, but gratitude would find immediate vent in the most cordial expression of thanks.

But, when the first emotion of lively gratitude had subsided, we naturally would endeavour to ascertain the character of our benefactor in the

hope of discovering, in its excellency, an additional reason for loving him. If we find that he is a selfish person, and that his exertions were solely influenced by hope of reward, how shall we then feel? Full of disappointment, and most anxious to get rid of the obligation by liberally repaying the stranger for his services. It would be impossible to feel love or gratitude to such a person. But, if he should prove a good man, if he were actuated by philanthropy, affection for him, thus receiving a moral sanction, would be cherished. In like manner, a more loving impulse will be conveyed by every new discovery of the perfection of the divine character made by him whose love commenced in having "tasted and seen how gracious the Lord is."

Thus, while love originates in a grateful sense of obligation, it is the character of the benefactor which maintains that sentiment; the giver for his own sake is loved, and not for the sake of the gift, as when his motive is shown to be discreditable, the sentiment is detroyed. Yet, until we obtain additional experimental knowledge of the character of the giver, it would seem that we have no other way of estimating his amiability than by the value of the gift. How can we express the perfection of love, unless in the words of our blessed Lord, "Greater love hath no man than that a man lay down his life for his friends." Here the sacrifice

made is manifestly the gauge by which the sentiment is measured.

We have thus admitted that a consideration of the excellency of God in addition to a sense of his mercy, gives strength to that love of which he is the object. The Christian, when by divine teaching he acquires a more clear conception of the love of God, when God is discovered to be "altogether lovely"—when the condescension of the Creator to the low estate of the creature becomes manifest, will, in his reflex love, experience more of filial confidence, and consequently more of complacency—he will feel an earnest desire to be "more grateful than he ever yet has been."*

We ought not to forget that in the first love of believers, the kindness of their youth—the love of their espousals, according to the testimony of many who have advanced in faith, submission, obedience, and virtue, there is more glow than in after life, when their language is, "Oh! that it were with me as in months past." "Oh! that the same flame of holy gratitude warmed my soul." They fear that an extended experience of the goodness of God has not always sufficiently maintained the fervency of that love which is felt by the newly-converted Christian. This was the case with the members of the Ephesian Church, sup-

* Mr. Wilberforce's Prayers.

posed to have been the best instructed of the primitive churches in the depths of religion, and consequently in knowledge of the divine character, and yet "they left their first love."

We grant that there may often be a mistake, arising from ignorance, made by Christians, respecting the declension of their love to God. That sentiment cannot always be maintained in its original ardour; grateful affection in the newly awakened mind of many a Christian rises to a height which it may never again reach. Moreover, when clearer views of the character of God are acquired, the impression thereby produced will appear to bear no proportion to his goodness, and yet a much stricter conformity to the will of God may be apparent.

When, as among the Christians at Ephesus, there is truly a decay of love, it may be asked, how is that sentiment to be restored? We answer, by the application of the same means by which the affection was first excited. Reflection upon our own unworthiness and God's unspeakable goodness will, in a healthy mind, awaken feelings of affectionate dependance upon our Heavenly Father. Such reflections, accompanied by prayer, will quicken our faith, and lead us to patient and cheerful continuance in well doing. The love of the Ephesians had evidently declined along with their zeal in God's service. Hence they were ex-

horted to repent and do their first works; but this required a revival of their faith: and faith and love to God go hand in hand.

The grateful affection of those who have experienced the philanthropy of God in the work of redemption will doubtless be exalted by a consideration of his omnipotence; hence, love to God is nowhere more cordially felt than in the country, where every leaf and flower and blossom proclaims the presence of God—"Where the green things upon the earth, and the fowls of the air bless the Lord." In this sense we may still hear the voice of the Lord in the garden without being afraid. Nowhere does man more easily escape from the power of that temptation which leads him to think himself too mean to be an object of the care of the mighty God, than when it is manifest that every lily of the field owes its glory, and every blade of grass its verdure to divine Providence. There the true worshipper is made to feel that the eye of an omnipotent God watches over him with as much care as it does over the planetary system. There we find that God is as intently conversant about the smallest as about the greatest things. "If he were not as intent about the soul of an individual being, as he is about the general concerns of the universe, then he would do one thing more perfectly than another, which is impossible with

God."* How naturally did the little flower in the desert revive the confidence of the way-worn traveller. When we have caught a glimpse of the Son of God, how wonderfully is our gratitude enlivened by contemplating this still beautiful world, created by him, and upheld by the word of his power.

Many a Christian has sunk into dejection when considering how imperfectly he obeys these commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Nor can comfort be restored till he obtain a clear understanding of the nature of evangelical love to man as well as to God. By some the sentiment of charity is deemed to consist in a kind of sympathetic complacency, which is to be judged of by its kindly glow, in the absence of which they conceive they are not entitled to be considered in communion with the saints, and consequently that they are still of the world. But let us inquire what Scripture teaches concerning this matter.

Love of the brethren "is of God,"† hence our

* Kirke White.

† 1 John iv. 7.

prayer is, that, through the Holy Spirit, God would pour into our hearts "that most excellent gift of charity."* The argument in the fourth chapter of the 1st Epistle of St. John is built, first, on the consideration of the nature of man; and secondly, on the view which the apostle presents of love to God. Gratitude, or a desire to return benefits from a love of the benefactor, is a part of the moral constitution of man, to which God appeals in the preface to the Decalogue, "I am the Lord thy God which brought thee out of the land of Egypt, and out of the house of bondage." I have freed this people from grinding slavery, and thereby have established a claim to their gratitude; and this they are to manifest in their obedience to the following code of moral and religious institutions. In like manner, as our Lord has been pleased to make obedience to his precepts the test of love to God, we are most especially to show our sense of his love by obedience to that commandment, "that he who loveth God love his brother also."

Love to the brethren is maintained by good offices continually interchanged, according to the will of God, by a community of principles and pursuits; but brotherly love is of God, it originates in the new birth—"Whosoever believeth that Jesus is the Christ, is born of God"† the

* Collect for Quinquagesima Sunday. † 1 John v. 1.

Spirit; and every one who, from faith, has a love to God, necessarily loves the brethren—"Every one that loveth Him that begat, loveth him also that is begotten of Him;" every child of God, as the son of the same father, acquires a title to a brother's love. Brotherly love stands first in the catalogue of the fruits of the Spirit; it is not only the effect, but it becomes the test of regeneration, "every one that loveth is born of God." The reader who may view this matter differently, will do well to consult the homilies for Rogation week, in the third of which he will find "That it is verily of God's work in us, the charity wherewith we love the brethren."

Of the nature of love to God we can know nothing unless we apply to Scripture, where, however, there is no formal definition of that sentiment; in truth, it does not admit of being defined. When we attempt to define the sentiment of love to God, and pronounce it to be a grateful sense of the divine mercy, or a complacent sense of the divine excellency, we at best but substitute several words for one, without more distinctly establishing the character of the sentiment. In like manner, what do we learn of the nature of charity, when we define it as being a benevolent sympathy with our fellow-creatures?

But we may perfectly understand love as a

principle, when it is in action—when it is fulfilling the law; and, if it be active as a principle, we need entertain no doubt of the existence of the sentiment of love. In one chapter of St. John's Gospel (xiv.) we may find a test of the reality of love to God three times stated affirmatively, (ver. 15, 21, 23,) and once negatively (24). In all the texts referred to, obedience to the commandments of God being made the only criterion of love—"For this is the love of God, that ye keep his commandments;" "He that hath my commandments, and keepeth them, he it is that loveth me." We verily believe that the following course, *honestly* pursued, never yet led to disappointment:—Man is first to acquire from Scripture, through the implored assistance of the Holy Spirit, a knowledge of the will of God; then love to God in Christ is to be evinced, by keeping his words; and then the believer may expect fresh supplies from the Father and from the Son: from the fountain of love fresh supplies will be received in fresh manifestations of the glory of Christ. The way in which these graces act and re-act upon each other ought never to be lost sight of. Faith begets love, love begets obedience, and obedience procures fresh supplies of that influence which sustains faith. Faith, love, and obedience are indissoluble; if faith be lively and genuine, love and obedience must follow: they do necessa-

rily spring out of a true and lively faith.* Faith is the foundation of the love of God, and the love of God of charity. According to Mr. Adam, "If I have faith in Christ, I shall love him; if I love him I shall keep his commandments; if I do not keep his commandments, I do not love him; if I do not love him, I do not believe in him."† Thus although we may be unable to define by words our conception of the sentiment of love, we learn how its existence may be ascertained, and how it may be supported also.

Love to God is not only of divine origin, but, when introduced into the heart by the Holy Spirit, it is kept alive solely by divine power. It is the Lord who continues to direct the heart of the believer into the love of God,‡ carrying the heart more and more, in a direct line, into an experimental acquaintance with the love of God.

If the reader should be dissatisfied with the view which we have given of this matter, and

* Article XII.

† Mr. Charles, of Bala, writes as follows:—"Faith is in no other way to be known but by its fruits and effects. The immediate effect of faith is love. They are united together, and that not once, but always. Nor can there be any divine love but what springs from this faith. 'We love God because he first loved us.' I understand love in the large sense, as the soul's conformity to God, which follows immediately upon the act of justifying faith."

‡ 2 Thessalonians iii. 5.

still lament over the hardness of his heart, we would recommend the following passage, which we have known to remove the most perplexing doubts. It is quoted from the works of Richard Baxter, to whom multitudes of desponding persons of all sorts—learned and unlearned, rich and poor—for many years made continual application for advice :—

"But, first, as to the soft heart it consists in two things—

"First, that the will be persuadable, tractable, and yielding to God, and pliable to his will.

"Secondly, that the affections and passions be somewhat moved herewithal about spiritual things.

"Some degree, more or less, of the latter doth concur with the former; but it is in the former wherein the life of grace doth lie, and the latter is very various and uncertain for a man to try his condition by. Many do much overlook the Scripture meaning of the word hard-heartedness. Mark it up and down concerning the Israelites, who are so often charged by Moses, David, Isaiah, Jeremiah, &c. to be hard-hearted, or to harden their hearts, or stiffen their necks, and you will find that the most usual meaning of the Holy Ghost is this—they were an untractable, disobedient, obstinate people, or as the Greek word in the New Testament signifieth, which we often translate unbelieving, they were an unpersuadable people—

they set light by God's commands, promises, and severest threatenings and judgments themselves. Nothing would move them to forsake their sins, and obey the voice of God. Hardness of heart is seldom put for want of tears, and never at all for the want of such tears when the will is tractable and *obedient*. Examine yourselves, then, by this rule—God offereth his love in Christ, and Christ with all his benefits to you; are you willing to accept them? He commandeth you to worship him and use his ordinances, and love his people and others, and to forsake your known iniquities, so far that they may not have dominion over you. Are you willing to do this? He commandeth you to take him for your God, and Christ for your Redeemer, and stick to him for better for worse, and never forsake him. Are you willing to do this? If you have stiff, rebellious hearts, and will not accept of Christ and grace, and will rather let go Christ than the world, and will not be persuaded from your known iniquities, but are loath to leave them, and love not to be reformed, and will not set upon those duties as you are able which God requireth, and you are fully convinced of—then you are hard-hearted in the Scripture sense. But if you are glad to have Christ with all your hearts, upon the terms that he is offered to you in the Gospel, and you do walk daily in the way of duty as you can, and are

willing to pray, and are willing to hear and wait on God in his ordinances, and willing to have all God's graces formed within you, and willing to let go your sweetest and profitablest sins, and it is your daily desire—Oh! that I could seek God and do his will more faithfully, zealously, and pleasingly than I do! Oh! that I was rid of this body of sin! these carnal, corrupt, and worldly inclinations, and that I was as holy as the best of God's saints on earth! And if, when it comes to practice, whether you should obey or no—though some unwillingness to duty, and willingness to sin be in you—you are offended at it, and the greater part of your will is for God, and it is but the lesser which is towards sin, and therefore the world and the flesh do not lead you captive; I say if it be thus with you, then you have the blessing of a soft heart, a heart of flesh, a new heart, for it is a willing, obedient, tractable heart—opposed to obstinacy in sin, which Scripture calleth a soft heart.

"And then for the passionate part, which consisteth in lively feeling of sin, misery, mercy, &c. and in weeping for sin, I shall say but this—

"First, many unsanctified persons have very much of it, who yet are desperately hard-hearted sinners. It dependeth far more on the *temper of the body* than on the grace in the soul. Women usually can weep easily, and children, and old

men. Some complexions incline to it and others not. Many can weep at a passion sermon or at any moving duty, and yet will not be persuaded to obedience—these are hard-hearted sinners for all their tears.

"Secondly, many a tender godly person cannot weep for sin, partly through the temper of their minds, which are more judicious and solid, and less passionate, but mostly from the temper of their bodies, which dispose them not that way.

"Thirdly, deepest sorrows seldom cause tears, but deep thoughts of heart; as greatest joys seldom cause laughter, but inward pleasure. I will tell you how you shall know whose heart is truly sorrowful for sin, and tender—he that would be at the greatest cost or pains to be rid of sin, or that he had not sinned. You cannot weep for sin, but you would give all that you have to be rid of sin. You could wish when you dishonoured God by sin, that you had spent that time in suffering rather; and if it were to do again on the same terms and inducements, you would not do it; nay, you would live a beggar contentedly, so you might fully please God, and never sin against him, and are content to pinch your flesh, and deny your worldly interest for the time to come, rather than wilfully disobey. This is a truly tender heart. On the other side, another can weep to think of his sin; and yet if

you should ask him—what wouldst thou do, or what wouldst thou suffer, so thou hadst not sinned, or that thou mightest sin no more? Alas! very little; for the very next time that he is put to it, he will rather venture on the sin, than venture on a little loss, or danger, or disgrace in the world, or deny the craving flesh its pleasures. This is a hard-hearted sinner. The more you would part with to be rid of sin, or the greater cost you would be at for that end, the more repentance you have, and true tenderness of heart. If men should go to heaven according to their weeping, what abundance of children and women there would be for one man. I'll speak truly my own case. This doubt lay heavy many years on my own soul: when yet I would have given all that I had to be rid of sin; but I could not weep a tear for it. Nor could I weep for the death of my dearest friends, when yet I would have bought their lives, had it been God's will, at a dearer rate than many who could weep for them ten times as much. And since my nature is decayed, and my body languisheth in consuming weakness, and my head is more moistened, and my veins filled with phlegmatic blood, now I can weep; and yet I find never the more tender-heartedness in myself than before."*

* Thirty-two Directions for getting Spiritual Peace.—Vol. ii.

Charity, as a principle, is the origin of beneficence—first, to the household of faith, and then to all mankind. Charity, as we have seen, flows from the love of God, but we have no knowledge of it except when it is in operation. Our blessed Lord has shown an utter disregard for charity as a mere unfruitful sentiment, while he has taught that whosoever, from a principle of charity, shall give a cup of cold water only to one of the weakest of his disciples, shall in nowise lose his reward.

If the believer should pine, as many have done all their lives, under an apprehension that he is devoid of love to God, let him bring his conduct before the tribunal of his conscience, and try if he has left undone those things which he ought to have done, and done those things which he ought not to have done; and if he discover that he has not wilfully neglected his duty, or persevered in offending against either table of the law; if his obedience, though imperfect, is sincere —flows from love to God, and is filial, he may be assured that he loves God, and that "the Lord will spare, as a man spareth his own son that serveth him." If the believer continues dissatisfied on account of the hardness of his heart, and will analyze his feelings, he may discover that his disappointment arises from a conviction that he has nothing of his own to give to God—no free

offering of love. But in truth he *has* nothing of his own, "for all things come of Thee, and of Thine own have we given Thee." Let him then, when he discovers that he has nothing but what he has received, be thankful that the fountain from which he is supplied is inexhaustible, and that he is permitted to show his love by his obedience, and by giving cheerfully what he has freely received. "If," says Dr. Townson, "we wish to satisfy our minds about the great question, whether we love God, the way is to examine our practice, and if we find it conformable, so far as human infirmity will permit, to the holy will, and law, and commandments of God, we then may be assured that we love him.

"Nothing can be more dangerous than for any man to try himself by the supposed strength of his benevolent feelings: there may exist in an individual a strong inclination to administer to the wants of the poor, the sick, or the desolate; he may have such consideration in his beneficence, as to relieve its object from every sense of obligation; what he dispenses may seem to be taken from his superfluity; a favour conferred on another may thus be made to assume the colour of a favour conferred on himself; yet all this may be without the motive which constitutes charity—it may not be 'out of a pure heart, and of a good conscience, and faith unfeigned;' it may be the

kindness of one who does not acknowledge Christ as God, or who is leading a life of impurity, or who, being ignorant of God's righteousness, acting upon a fatal theory, is going about to establish a righteousness of his own. Church of England men know, or ought to know, that "works which spring not of faith in Christ, for that they are not done as God hath willed and commanded them to be done, have the nature of sin."

All the intimate friends and selected companions of Christians must be members of the Church of God; but the judgment may lawfully be exercised in choosing them according to congeniality of disposition, simplicity of manner, godly sincerity of purpose, extent of information, and length of experience, especially with regard to spiritual things —such as may tend to edification and comfort in time of trial. There may be Christians with whom we are united but by one tie, whose habits, attainments, and tastes may be so diverse from ours, as to preclude sympathy unless as members of one body: social intercourse with them may be impossible. Do what we may, we cannot bring ourselves to say that they are objects of love in the common acceptation of the word. Although the seed of the word may have taken root in them, they may as yet be so imperfectly under the influence of those principles which teach gentleness, reasonable compliance, and respect for the feelings of others, that

we cannot but shrink from them. Again, we may find it impossible to maintain with Christians that friendship which was established before we were fully acquainted with their characters. Suppose a Christian friend, rash and credulous, had allowed himself to listen to a tale of detraction, by which your sister or your child was dishonoured; that he had conceived it his duty to bring the case before you in all its disagreeable nakedness; that he had evinced little or no feeling in doing so. Upon careful inquiry you discover that unprincipled persons had practised upon his credulity; that their calumnies were unfounded; and that he has needlessly trampled upon the tenderest instincts of your nature. Is it possible that, on one who has acted with such indiscretion, you can continue to look with complacency? The confidence on which friendship rests is destroyed. Yet that man is still to be an object of Christian charity. You are to give him the full benefit of your prayers. You are to assist him in his difficulties, to protect his character and property as you would your own; if consistent with your appointed duties, you are to lay down your life to ensure his eternal happiness—"Hereby perceive we the love of God, because he laid down his love for us, and we ought to lay down our life for the brethren."*

* 1 John iii. 16.

A stronger case even may be imagined. Suppose the reader were to discover that a man, whom he had befriended, were playing the part of an Iago. Surely none could behold such a being without horror. Yet Scripture requires us to love our enemies without exception, to do good to them that hate us, and to pray for them that despitefully use us: we are to follow the example of our Master. We have in our hearts an equal proneness to evil, although it may not be the same kind of evil, with this son of Belial who has been conjured up for the occasion: and yet Christ died for us. Let us then place the cross and the suffering Redeemer before our eyes, and we shall know the nature of charity; in no other way can we arrive at a knowledge of brotherly love.

Thus love to God and charity are not to be considered as mere rapture and sentiment. The exuberance of devotional feeling which we discover in writings such as Rutherford's, in which eloquence and truth can with difficulty escape from the trammels of florid extravagance, may be very hurtful to those who do not, like Rutherford, view religion as requiring constant watchfulness over our own affections and attention to the interests of others. One verse of Scripture—as, for instance, the 21st of the seventh chapter of St. Matthew—contains more substance than all the tomes filled with the breathings of enthusiasm that were ever published.

The state of a believer towards his heavenly King may be illustrated by that of a subject upon receiving a favour from his prince. The grateful subject can show his obligation only by respectful and implicit obedience to the will of his sovereign, as expressed in the laws and institutions which he has ordained. The believer is on a similar footing with his Lord; who has sanctified that perfect compendium of man's duties which was delivered from Sinai, and has desired his followers to prove their affection, not by passionate expressions, but by making these his commandments their rule for life.

If a believer, submitting his conduct towards his neighbour to the inquisition of his conscience, shall discover that whatsoever he would that men should do unto him even so he is ready to do unto them; and if he finds that he has ever been willing to give meat to the hungry brother, drink to the thirsty, shelter to the stranger, clothes to the naked, and every comfort in his power to the sick and the prisoner; that while he has visited the fatherless and widows in their affliction, he has kept himself unspotted from the world, and that in all these things he has been acting in grateful obedience to the divine will; when he is brought to will only that which he knows to be the will of Christ, however cold his sentiments may seem, he may be assured that he loves the brethren—he may be

assured that "this is love, that we walk after his commandments."*

In deranged states of the mind love to God is sometimes completely extinguished. There are also states of derangement which are accompanied with hatred to God, expressed in the language of defiance. Mr. Haslam relates the case of a poor bedlamite, who cursed the Almighty for creating him, and wished to go to hell that he might not be disgraced by an association with God.

Philanthropy is very generally extinguished during madness. We have known individuals originally amiable, who have become misanthropic, some of whom laboured under a chronic disease of the gastro-hepatic system. Misers often suffer under a similar kind of dyspepsia: their appetite may be good, yet they do not digest well; they are thin and sallow. They are well represented in the celebrated picture of Quintin Matsys, which probably contains the portraits of two misers taken from the life. The misanthrope is often a miser; and the miser is generally a misanthrope. When we hear men characterized as "the most amiable in the world, so long as money is not in question," we may suspect that their charity is as weak as their avarice is strong.

* 2 John 6.

ESSAY X.

ON HOPE.

We next enter upon a consideration of the sentiment of hope, or the expectation of happiness, by the aid of which man accomplishes the pilgrimage of life. It is scarcely needful to say, that hope is the same sentiment, whether it be occupied with the things of time or eternity, whether it be well or ill founded. The unregenerate man is enabled to bear a burden, under which he would otherwise often sink, by the expectation of certain illusory advantages, such as riches, fame, or power. In the regenerate man, hope is a solid expectation of eternal happiness, the foundation of which is a sense of his interest in the Lord Jesus Christ, "which is our hope;"* "the hope of Israel;"† "the hope of glory."‡

Of the genuineness of the Christian's hope we are to judge, as of his faith and charity, by its fruits, and not by the liveliness of the sentiment.

Hope may be strong, active, or extravagant, weak, inactive, or extinct, or it may be alternately active and inactive.

* 1 Tim. i. 1. † Acts xxviii. 20. ‡ Coll. i. 27.

No sentiment more frequently influences, or is influenced by the state of the health than hope. We have known many, who in health were hopeful, desponding under disease. Depression of spirits arising from misfortune will soon injure digestion. Indigestion from physical causes will produce despondency, even when there is no moral cause to account for the destruction of hope. The essence of that species of monomania, which is generally termed melancholy, and which always depends upon bodily causes, is the suppression of hope.

When evangelical hope is weak, not from bodily disease, but in consequence of the natural constitution of the mind, the remedy must be sought in such exercises as strengthen faith; for hope is a natural product of faith. Let the dejected believer address himself with prayer to the study of God's word, and he will find abundant sources of comfort. "Whatsoever things were written aforetime, were written for our learning: that we, through patience and comfort of the Scriptures, might have hope." The believer must not forget that his God is the God of hope, who is able to fill him with all joy and peace in believing, that he may abound in hope, through the power of the Holy Ghost.*

* Romans xv. 4, 13.

Hope is sometimes of such strength as to lead to expectations of success in opposition to all reasonable probability. Every reader must recollect many individuals who can see only, to use a common expression, *the bright side* of every contingency: every object glitters, and appears within reach, and a discovery that it owes its brilliancy to lacker, and that it either eludes the grasp, or crumbles into dust when laid hold of, affords them no instruction. The next gaud that presents itself, although equally fragile, seems equally desirable; and thus in old age, having been unable to profit by experience, they are as sanguine as they were in boyhood. The same extravagant sentiment may enter into the religion, if it can be so called, of such persons, and they will construct, upon an unauthorized conception of the character of God, a bubble-scheme of eternal happiness, which never bursts till "the story of their days is shut up."

There are others who may be said to be without hope, so feeble is that sentiment; who perceive only *the dark side* of every object, and are unwilling to engage in any enterprise, from an anticipation of failure: whether the happiness of this world or the next be their object, the prospect is not cheered by one ray of sunshine. In the case of those who do not look beyond the present state of existence, although the foreground may be beautifully cultivated, gloomy and barren precipices

form the distance. In the midst of wealth and respectability some gloomy anticipation—beggary, the loss of character, the death or disgrace of children, or other relatives, will turn a cup of sweets into gall. No matter how goodly a store of present happiness is placed before the mind, it will seem to contain in it a principle of speedy dissolution. This is the melancholy described by Gray the poet—"which is sure of every thing that is unlikely, so that it be frightful, and excludes and shuts its eyes to the most probable hopes and every thing that is pleasurable." In those, again, whose chief concern is with eternity, all the comforts of religion are sometimes destroyed by the extinction of hope, caused by some groundless delusion connected with disease; for example, a supposed cognizance of some divine decree. We once heard a lady of pure principles of religion and morality, while labouring under hopelessness from bodily disease, declare that God had doomed her to destruction, and that he had appointed the ingratitude of persons employed by her as the means of effecting this purpose. In this class of sufferers there is in general an additional cause of distress in the dread of yielding to expected temptations. A solicitude regarding apprehended temporal evils, with which attacks of hopelessness in pious persons may commence, often yields to overwhelming distress relative to eternity. They imagine that

they have been deceiving themselves with false hopes, that they have been playing the part of hypocrites, and never had any principle of genuine religion.

Very remarkable instances of this affection in certain states of the constitution sometimes occur. A young lady for several years was uniformly reduced to the lowest dejection two days before the end of the month, and continued so for a week. During this period she was altogether without hope: to use her own words, she apprehended failure in every undertaking in which she was obliged to engage; and her sympathies, even with those to whom she was attached by the strongest ties, were completely interrupted.

In like manner, in females, a wish to commit suicide, which usually arises from despair, is periodic, and has been observed to return at the end of the month. We are convinced, from observation, of the truth of a remark made by Dr. Burrows, namely—that the operation of purgative medicines has removed a propensity to suicide, which has also been removed by diarrhœa spontaneously occurring.

Moods of melancholy, of which the chief characteristic is hopelessness, are produced, in some nervous females, by changes in the weather; so that they are unerring barometers. We have often known them predict a storm twenty-four

hours before a single gust of wind was heard. By the way, the insane are under a similar influence: maniacs of all classes are subject to tumultuous agitation upon the approach of stormy or very warm weather. The attacks of nervous hopelessness, which sometimes arise after a flow of high spirits, may be discovered by the expression of the sufferer, from which all cheerfulness is banished; it is attended with inequality of temper, outbreakings of fretfulness, and uncertainty of conduct, and is caused not merely by a disturbed state of the female health, and by atmospheric influence, but by indigestion also. These sufferers, who often meet with but little sympathy, are erroneously supposed to be yielding to caprice, when perhaps they are in a state of great distress, without natural affection, objects of self-reproach, perhaps feeling deserted of God, left without spiritual aid in their struggles with pride or unfounded jealousy. These unhappy moods of the mind have destroyed the love of relatives and friends, who, had they understood the true cause of such perverted feeling, would have had their attachment to the sufferer strengthened by generous pity. We have reason to believe, that by such a state of uncertainty of feeling sad inroads upon conjugal happiness have been made. Sometimes this distressing state of mind becomes habitual, and ends in confirmed melancholy. That it is symptomatic of

bodily disease is proved by its being often relieved by those influences which improve health, by the use of medicines which improve the condition of the organs of digestion, and by suitable diet. Change of air and scene, absence from towns, or from situations in the interior of the country where it commenced, and especially the sea-breeze, may be expected to produce a suspension of that hopelessness which has long embittered existence.

The following is the description which a young lady, of sound religious principles, gave of herself: —"After enjoying about two or three weeks of comparative ease, my comfort is broken in upon by lowness of spirits, without any assignable cause. In waking hours a drowsiness seizes upon me which I cannot resist, and which is accompanied with complete indisposition for thought or action; my rest at night begins to be broken; I am flushed in the morning, and have a hurried or rather flurried feeling which renders the very thought of occupation distressing, and my views of all subjects, moral or divine, are overspread with gloom; trifles assume an air of importance, and every duty is invested with difficulty." Such individuals often pass the night in a state of great disquietude from distension and numbness in the arms and legs, from a fidgety restlessness which renders every position intolerable for any length of time, from heat of the surface of the body pre-

cluding sleep, to which symptoms are added increased depression of mind and horror, together causing a degree of exhausting wretchedness which in the morning leaves the sufferer with a feeling of utter inability to encounter the business of life; and the very unsatisfactory performance of duties justifies the apprehension felt, for with every act there is a degree of irritability mixed up which manifests itself in expressions of petulance and impatience, which again have a recoil in self-reproach; and hence the day is spent in misery equal to the night. The chief ingredient, however, in this complicated wretchedness is the absence of hope: if any engagement is to be fulfilled, the difficulties with respect to the best method of proceeding appear so great—the probability of failure so outweighs the probability of success, that indecision and delay are the consequences. Then distrust is infused into the mind, not only in regard to what is expedient, but to what is right—not merely in regard to judgment but to principle; and thus a consciousness of both mental and moral inaptitude is felt by those who have evinced, in trying circumstances, the utmost ability and promptitude.

High and low spirits often alternate; these opposite states of the mind depending on the presence or absence of hope. Activity and excitement of every faculty of the mind, as well as of the body, leads to inactivity and collapse. We scarcely

know, in the following instance, which was the insane state of the sentiment, whether its activity or its inactivity; but the one certainly was connected with the other.

A gentleman, whom we frequently met in convivial society upwards of thirty years ago, was uniformly on alternate days in a state of depression and elevation of spirits, equally remote from the golden mean. Those who dined with him on his low day and on his high day might have supposed that he was acting a part on one of these. On the former, he sat with fixed eyes, evidently full of gloomy thoughts, answering in monosyllables, the *pensieroso* of the company, a mute picture of despair, a kill-joy, by his lengthened countenance and lugubrious expression infecting every one with sadness. On the following day, none so gay as he, the *allegro*—mirthful, jovial, talkative, boisterous, engrossing all conversation, his buoyancy of spirit oppressive and incongruous—a complete *bore*. So extraordinary was the change, that no identity of character was maintained: he reminded one of the pasteboard toy, such a favourite with children, which represents a weeping or a laughing countenance, according as it is upright or reversed. There existed scarcely a doubt that this state of mind, which continued for many years, was connected with a peculiar condition of the organs of assimilation; as, just before he became affected in

this way, there was a sudden and remarkable change in his appearance, arising from entire loss of corpulency.

Melancholy, in pious persons, resembles that affection as it occurs in those who are not under the influence of religion, in every thing but the subjects which engage the mind. At first, hopelessness, which is common to both classes of the disordered, occurs only occasionally—for part of a day, or for a day or two—and then is succeeded by a revival of hope; but at last despair is fixed and immovable, to the destruction of all sense of adoption in the Christian; he ceases to regard God as a merciful Father, and when reminded of the tenor of the Gospel—the offer of pardon to every penitent believer—he will probably quote and pervert some text, or refer to some dream or vision, as a proof that his name has been blotted out of the book of life, and of his being doomed to destruction. Then, perhaps, he will embrace and apply to himself a doctrine which is not to be found in Scripture; he will aver that he is in a state of reprobation—destined to destruction for some imaginary sin. There is no doctrine in holy writ more clearly laid down than that there is not a human being, however enormous and multiplied his sins, who may not come to God in the appointed way; consequently reprobation, as a melancholic man understands it, is a figment quite

irreconcilable with the invitation of our blessed Lord. But, in truth, the Christian in whom hope is suspended, in consequence of disease, is in general unable to derive comfort from any portion of Scripture. As has been observed by a late writer on spiritual comfort,* "When he reads or hears of the threatenings of the violated law, it is with application to himself; but when he reads or hears of the promises of the Gospel, he says 'they do not belong to me, the greater the mercy of God, the more miserable am I who have no part in it;'" he courts seclusion, and is averse to every kind of occupation; his thoughts are mostly of himself; as Baxter says, they are like millstones, which grind on themselves, when they have no grist. These persons dare neither travel nor stay at home, neither speak nor be silent, but are wholly made up of perplexing scruples, ensnaring themselves with vows and austerities; they wear mean clothes, rather than such as are suitable to their station in life, and forbear all diet which pleases the appetite. They dare not hope, and, therefore, dare not pray; and, finally, they dare not receive the sacrament of the Lord's supper, lest their own damnation should be the consequence of their receiving unworthily.

Then comes the climax of their misery, in

* Dr. Colquhoun.

a persuasion that they have committed the sin against the Holy Ghost, which, while it confirms their despair, shows how incapable they are of understanding Scripture. The sin against the Holy Ghost can never be repented of, and therefore a dejected penitent cannot have committed that sin.

It is no part of our undertaking to enter minutely into a consideration of any of the subjects which we are treating of, and therefore we take leave of melancholy, with the following observations relating to its treatment:—

Some who, while in health, apparently have no sense of religion, when they fall into melancholy are engrossed with the terrors of judgment—their certainty of punishment—the endless night of despair—the worm that never dies; they declare that they seem to perceive the fire kindled in which they are to agonize—hear its flame crackling—are scorched by its heat—and are already living under a sulphurous canopy; yet these are, of all men, the least ready to listen to the Gospel, to the philanthropy of Christ, and the certainty of reconciliation to God. Tell them that you can ensure their recovery, and they will listen to you with interest, although they may affect to disbelieve you; but talk to them of Jesus, and probably you will confirm their despair.

When hope is altogether inactive, the imagina-

tion is often in a state of inordinate activity; and thus there is a power not only of magnifying the real evils of life, but of creating unreal evils. In melancholics there is often much subtlety of reasoning, although it never leads to right conclusions. If we endeavour to show a person labouring under melancholy, that his anticipations of wretchedness are not only improbable but unreasonable, sometimes the whole power of an active and excited fancy will be called forth in support of their likelihood. If, in the eagerness of our desire to disabuse him, we make one false step, if there be the least inaccuracy in our statement, or if in the chain of an argument there be one link wanting, so alert is he and ingenious in the art of self-tormenting, that he will discover the defect, and, when least expected, successfully attack the weak point, while he will set aside, as irrelevant, every part of any appeal to him to which he is unable to reply. If he can discover in our statements or reasonings nothing which he can refute, he will assume an air of chilling indifference, or appear not to listen to what is addressed to him.

It ought not to be forgotten that if we could prove that every thing in the lot of a person affected with melancholy promises happiness, we should make no impression thereby, as the representation, however incontrovertible, is, as it were,

addressed to a part of the mind totally inactive. But whether this be the explanation of the matter or not, it is certain that the prejudices of those valetudinarians, who are in despair of happiness, are generally invincible by argument. Sometimes by treating them as if they were not open to conviction, refusing to reason with them when they are argumentative, which they often are, talking of them in their presence as if they were in a state of hopeless delusion, or dropping hints of their being irrational and unaccountable, you will rouse other faculties or sentiments, and through pride or vanity, or perhaps through the medium of some of the affections, the whole mind may be excited, and the spell may be broken—this, we must admit, is a very rare occurrence.

One point, however, with respect to melancholy is never to be forgotten—namely, that if curable, it is by medical rather than moral treatment; consequently, that all such cases ought, in the first instance, to pass through the hands of the physician.

ESSAY XI.

ON THE PRESENCE AND ABSENCE OF DEVOTIONAL FEELING.

We beg to introduce the observations which we intend to make on the interchange between devotional feeling and apathy, with an attempt to explain the condition of the mind during communion with God in meditation and prayer.

First, there can be no right communion with God unless there be previous union with Christ.

Secondly, to the Christian the endearing attribute of God is his mercy. Grateful love exists in all who are united with Christ.

Thirdly, the Christian approaching the throne of grace, under the guidance of the Holy Spirit, has such a sense of his own impurity and the holiness of God, as must abate every imagination of pride and swelling of vanity.

Fourthly, in the mind of every instructed Christian there is an understanding that love must be proved by obedience to the divine commandments; one of which is, that he love the brethren, and hence, with the foregoing graces, charity must ever concur.

Fifthly, in communion with God there must

also be a sense of his presence felt by the Christian, and a confident expectation that his supplications will be granted in as far as they are consistent with his true interests; therefore, hope will always be in activity.

Sixthly, there ever exists, during prayer, an anxiety to address God in expressions the most respectful and elevated, consequently the imagination also must be active.

Seventhly, in promoting communion with God other powers conspire—as memory and the reflective faculties. But, if we consider in what prayer chiefly consists, it will be found that along with a pacified conscience, faith, love, charity, hope, and an imagination sanctified, are the mental endowments chiefly exercised during communion with God.

If, through the influence of the Holy Spirit, faith is lively and genuine, love, charity, and hope may be expected to follow in its train, and then the happiness of the believer will be as complete as it can be in this world.

Thus it would appear that communion with God requires a combined and vigorous effort, a highly active state, of various faculties and sentiments. In intercessory prayer the affections also are deeply engaged. It is well known that the mind is never thus generally and actively occupied without exhaustion of the whole system being

felt. Of the influence of a highly devotional frame upon the body, it would not be difficult to bring forward many illustrations, but we may trust to one, namely, to the remarkable case of the Rev. S. Flavel, (to be found in his Pneumatologia; or, a Treatise on the Soul of Man,) as it will clearly show the nature and extent of that influence.

"I have, with good assurance, this account of a minister, who being alone in a journey, and willing to make the best improvement he could of that day's solitude, set himself to a close examination of the state of his soul, and then of the life to come, and the manner of its being, and living in heaven, in the view of all those things which are now objects of faith and hope. After a time he perceived his thoughts begin to fix, and come closer to these great and astonishing things than usual; and as his mind settled on them, his affections seemed to rise with answerable liveliness and vigour.

"He therefore (while he was yet master of his own thoughts) lifted up his heart to God in a short ejaculation, that God would so order it in his providence, that he might meet with no interruption from company, or any other accident in that journey, which was granted him, for in all that day's journey he neither met, overtook, nor was overtaken by any one. Thus going on his way, his thoughts began to swell and rise higher

and higher like the waters in Ezekiel's vision, till at last they became an overflowing flood. Such was the intention of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost sight and sense of this world, and all the concerns thereof; and for many hours knew no more where he was, than if he had been in a deep sleep upon his bed. At last he began to perceive himself very faint, and almost choking with blood, which, running in abundance from his nose, had coloured his clothes and his horse from the shoulder to the hoof. He found himself almost spent, and nature to faint under the pressure of joy unspeakable and insupportable; and at last, perceiving a spring of water in his way, he with some difficulty alighted to cleanse and cool his hands and face, which were drenched in tears, blood, and sweat.

"By that spring he sat and washed, earnestly desiring, if it were the pleasure of God, that it might be his parting-place from this world; he said death had the most amiable face in his eye, that ever he beheld, except the face of Jesus Christ, which made it so; and that he could not remember (though he believed he should die there) that he had one thought of his dear wife, or children, or any other earthly concernment.

"But having drunk of that spring his spirits revived, the blood stanched, and he mounted his

horse again, and on he went in the same frame of spirit, till he had finished a journey of nearly thirty miles, and came at night to his inn, where, being come, he greatly admired how he came thither, that his horse without his direction had brought him thither, and that he fell not all that day, which passed not without several trances of considerable continuance.

"Being alighted, the innkeeper came to him with astonishment (being acquainted with him formerly). 'Oh! sir,' said he, 'what is the matter with you? You look like a dead man.' 'Friend,' replied he, 'I was never better in my life. Show me my chamber, cause my cloak to be cleansed, warm me a little wine, and that is all I desire of you for the present.' Accordingly, it was done, and a supper sent up which he could not touch, but requested of the people that they would not trouble or disturb him that night. All this night passed without one wink of sleep, though he never had a sweeter night's rest in all his life. Still, still the joy of the Lord overflowed him, and he seemed to be an inhabitant of the other world. The next morning being come, he was early on horseback again, fearing the divertisement in the inn might bereave him of his joy; for he said it was now with him, as a man that carries a rich treasure about him, who suspects every passenger to be a thief. But within a few hours he was sensible of

the ebbing of the tide, and before night, though there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine edge of his delight blunted. He, many years after, called that day one of the days of heaven, and professed he understood more of the light of heaven by it, than by all the books he ever read, or discourses he ever entertained about it."

In the foregoing narrative it would appear that self-examination proved highly satisfactory to Mr. Flavel. The Spirit of God bare witness with his spirit that he was a child of God; his faith was without wavering; the love of God was shed abroad in his heart; his hope was assured, and his imagination enabled him in some sort to realize the state of the blessed; such were his ravishing foretastes of heavenly joys that he lost all sense of this world, and it is matter of little surprise that death had the most amiable face, in his eye, that he ever beheld. But the reader will probably have anticipated an observation which we are about to make—namely, that this high pitch of devotional feeling had nearly proved destructive of life: it seems probable that had not the bleeding come to the relief of the highly-excited brain, apoplexy would have been the consequence; under the power of "a divine ecstasis," to use the words of Dr. Watts, a dissolution of mortality had

nearly taken place, and Mr. Flavel's desire to be with Christ was well nigh gratified, by a sudden removal to the upper sanctuary. It cannot be denied, moreover, that rapture of a similar kind may, with equal certainty, be produced by superstition in a credulous nun, or by fanaticism in an imaginative Irvingite, as by the exalted faith of this man of God. The same sentiments and faculties of the mind are in operation in all these cases, and the excitation of fanatical credulity may be as great, or greater, than that of genuine faith. Had the excellent Mr. Venn been thoroughly acquainted with this subject he would scarcely have written as follows:—"Sometimes I have touches which I would give the world would last, but in an hour they are gone. While they last the heart swells with the vehement desire expressed in the hymn—

> 'Nothing, in all things, may I see;
> Nothing, in earth, desire but thee.'"

Were these touches to last, the frame so produced would be incompatible with the business of life, and would probably produce disease of the nervous system, which re-acting on the mind, would lead to confirmed fanatical insanity.

We apprehend that certain groups of faculties are more ready to fall into disorder than others; and perhaps future inquiries may discover a unifor-

mity in this matter, which has hitherto escaped notice. As the intellectual faculties, which concur in the process of judgment, have all been observed in disorder, at the same time that the other powers of the mind have been but little disturbed, so an individual may be apathetic or ecstatic without any considerable defect in the reasoning powers. The concurrent derangement of certain faculties would seem to be connected with their habits of co-operation when in a natural state. The whole of that part of the mind which is chiefly occupied during communion with God, may be over-excited, while the rest of the mind is inactive; or, contrariwise, it may be languid, while the intellectual faculties are unduly active. Or one sentiment, as faith, may be destroyed, to the extinction of love and hope; or enlargement in prayer, flowing from love, hope, and charity, may be restrained by inactivity of the imagination, on which a supply of suitable thoughts depends; as we have already observed, imaginativeness may be excessive, while hope is extinct; but we believe it will more frequently happen that where one is lively or torpid, the other will be so likewise.

We recommend a careful consideration of Mr. Flavel's case to those persons who understand and acknowledge the long-suffering of God and his loving kindness, who live a life of obedience to the divine will, and yet feel as if they were with-

out faith, hope, and charity, and actually deny themselves all spiritual comfort, because they are without that enjoyment which arises from elevated devotional feeling. To all such it may confidently be said, if you will glorify God by your life and conversation in this world, you will be certain of enjoying him in that which is to come. Moreover, it is necessary to remember that much of the enjoyment which is derived from the exercises of religion, depends upon the temperature of the mind and upon the association of feelings. Some experience an immediate elevation upon entering the cathedral "with high embow'red roof," while others, in those temples built by our dissenting brethren in violation of the rules of taste, have equal aptitude for devotion; some listen, without the least emotion, to a chant from the pealing organ, which banishes earth, and seems to bring all heaven before others who have a perception of the wondrous power of harmony. But let it never be forgotten that it is not a lofty or sublimated imagination, and natural or cultivated taste, but a broken heart and a contrite spirit that constitutes the acceptable worshipper of God.

The happiness which a Christian, possessed of lively feelings, experiences in communion with God, is diligently to be sought for, so long as it promotes obedience, especially in the exercise of Christian charity; but if it fails to produce that

effect and to animate our endeavours to the perfecting of holiness, it is a mere luxury, an unprofitable, it may be, a dangerous indulgence. Let not those who are ready to charge themselves with leanness of soul, who are without that pleasure which is derived from freedom and enlargement in prayer, be thought of unfavourably, even when they are unable to take comfort from a view of the cross, so long as they earnestly desire to love Him supremely who was nailed to it: so long as a closer union with their Saviour, with a more lively apprehension of his excellency, is the first object of their prayers, they may be assured of his sympathy. We will again quote from Baxter, for the comfort of such: "If you feel not that you love God, do you feel that you would fain love him? If you do so, it is a sign that you do love him—when you not only desire to have such an evidence of salvation in you, but when you desire love itself, and love to love God. Had you not rather have an heart to love him perfectly, than to have all the riches in the world—had you not rather live in the love of God, if you could reach it, than live in any earthly pleasure? If so, be sure he hath your hearts. The will is the love and the heart: IF GOD HATH YOUR WILL HE HATH YOUR HEART AND LOVE." In these concluding words is the marrow of divinity.

Does religion consist in ecstatic enjoyment? We trow not. What part of the exercises of the closet is of more importance than confession of sins—implying consciousness of guilt, and shame, and confusion of face. What more acceptable to God than intercession for others. Yet what oppression of spirit does the parent feel when preparing to intercede for his unregenerate children, or the master for his unregenerate servants. What sadness does the true philanthropist experience when he bears on his prayers the inhabitants of a city self-devoted to Moloch; or of a town where the murmurs of churchmen and dissenters resemble the growlings of beasts of prey before their spring —where, what between formality and hypocrisy, religion is discernible chiefly as an instrument for retaining or acquiring political power; or of a village which every year is steeped more and more in sensuality, and in which the leading passion is hatred raging against superiors. Can the Christian patriot enjoy himself when, every time he thinks of his country, he is reminded of the reeling and crumbling to pieces of that fabric in which he has enjoyed liberty of conscience and freedom of action. There can be but little enjoyment when the church of God is threatened on all sides, and when its members expect to be carried away captive to the rivers of Babylon, where they will no longer be able to sing the

songs of Zion. Even were every such apprehension removed, and were the broad way and its dense descending mass shut out from his sight, every pilgrim who views his own narrow and thorny path, and the weaknesses and sufferings of his fellow-travellers, must groan and lament over both. How strikingly do those beautifully simple lines of Kelly's show that many a man of true charity can have but little enjoyment, even from Christian fellowship—

> "While here I walk on hostile ground,
> The few that I can call my friends
> Are, like myself, with fetters bound,
> And weariness our steps attends."

The Christian doubtless has joy even in the midst of such trials; he is commanded to rejoice; but it is joy when he falls into divers temptations —these being a proof of the love of God, and intended to work in him patience necessary for the warfare which will lead to a crown of glory; or it is joy of the Holy Ghost,* contemporaneous with much affliction; or it is a rejoicing in the testimony of conscience; or a rejoicing that his name is written in heaven—it is joy in reversion; a rejoicing in the day of Christ; a joyful looking forward to that state, where, instead of restless anxiety, and pain, and fear, and sorrow, and dis-

* 1 Thessalonians i. 6.

satisfaction, there will be a perfect sabbatism, a state of rest, purity, and love, and the largest measure of gratitude and happiness, growing with a growing knowledge of the goodness of God, and an increasing capacity of more perfectly serving and glorifying God, and a certainty of the continuance of the blessings which God hath prepared for them that love him—in short, it is a rejoicing in hope.* But let not those who are unable, from temperament or disease, to realize the joys of the more lively Christian, on that account, condemn themselves, and imagine that their prayers are not heard: absence of spiritual comfort is a great, but perhaps, a necessary trial; let them not gratuitously add self-reproach to the evils which it produces.

The state of the Christian most desirable is peace rather than emotion. If the believer is able to say—"My joy, though not extravagant, is calm and abiding, and my great aim is to know that I am the Lord's, through Christ; that I have found favour in his sight; that his peace rests upon me; and that I can confidently approach him in prayer;"—we apprehend he has just cause to be satisfied as to the state of his soul; and the reader will probably concur in our opinion when he learns or is reminded that there, between the inverted commas, are the words in which his own

* Romans xii. 12.

religious feelings are described by the apostolic Swartz. There ought ever to be a sobriety in the joy of the Christian. What is the temper of mind fitting those who are soon to depart?—"that they be *sober*, grave, temperate, sound in faith, in charity, and patience." Sobriety, obviously meaning sedateness and circumspection, appearing in a habitual control of the appetites, passions, and feelings, and opposed to all vehemence of excitement, is the fruit of sound doctrine.*

Were it not that our minds, as well as our bodies, cannot be excited beyond certain limits; were it not that a degree of collapse is produced by excitement, that a sense of exhaustion which disqualifies man for continued application, is felt when he has been too long occupied, the mind would probably fall into derangement oftener than it actually does. Indeed, as it is, derangement sometimes takes place when the predominant faculty, the master passion, or reigning affection is over-excited or unfavourably acted upon. If we examine the wards of Bedlam, it will be found that a portion of the individuals who are confined within its walls have become insane from the uncontrolled violence of their passions; as, for instance, from long-continued or extreme fear, grief, deeply-wounded pride or vanity; and that

* 1 Timothy ii.

such persons have been respectively of a timid, affectionate, proud or vain disposition.

Long-continued exhilaration induces languor and depression, referable to exhaustion of the faculties which have been in active operation. For example: how jaded does a young woman of vivacity appear after an evening spent in a large and brilliant company. Her vanity has for many hours been gratified by a consciousness of superiority over those who are less distinguished or less attractive; her hope has been raised by flattery, and her imagination has been dazzled by the splendid mockery and idle state of luxury and fashion. Exhaustion takes place in that part of the mind which has been over-excited. Even on the following day she is dissatisfied and desponding, and wonders that she could have yielded to such a delusive dream. She is unable to take pleasure in her ordinary pursuits—in the pleasant round of domestic duties. This is attributed to fatigue and general exhaustion of the mind, but erroneously; it is exhaustion of certain faculties only. Had she been engaged in watching a parent in sickness during a longer period than she has spent in the maze of folly—even had she not laid her head on the pillow, she would have resumed her daily task with alacrity: and her flower-garden, or the green field, or shady lane, with the freshness of the morning, or the visit of a cordial friend—all these

things, instead of being oppressive, would have revived her spirits and elevated her thoughts.

A degree of exhaustion, of a very different kind, but admitting of a similar explanation, will often obtain in consequence of the mind being engaged in long continued and uninterrupted devotional exercises; and hence arises that temporary insensibility to the goodness and mercy of God which is complained of by believers as affording a proof of their ingratitude, and which is nothing more than an intermission of grateful feeling, arising from its previous strength and fervency. The recollection of a life spent in unbelief and disobedience, followed by a sense of reconciliation to God—of guilt washed out with blood, will often, as in Mr. Flavel's case, fill the grateful mind with a delightful sense of affection—heaven will be seen by the eye of faith. While the mind is thus transported, the miseries of the present life will be lost sight of, and a joy will be felt which they alone can understand who have experienced the effects of the peace of God in stilling the troubled conscience. Compared with these seasons of spiritual comfort, the gratifications of sense or of taste are without savour. But, after great excitement of the devotional sentiments, the same kind of collapse which follows long sustained activity of sentiments of a lower order may be expected; and the same considerations which in the mind, when fresh, produce joy,

when presented to the exhausted mind will excite little or no emotion.

Probably one of the best illustrations of this important fact, namely—the deadness of the soul which follows animated devotional feelings, is afforded by the annual meetings of religious societies in London and Dublin. Day after day the importance of the objects, the eloquence of the speakers, the sympathy of the hearers, keep up a state of pleasurable excitement, which at last exhausts the mind and ends in apathy, attended with disappointment and self-condemnation at gratitude to God being so transient. We have known excitement of the mind thus occasioned give rise in delicate females to nervous diseases; and we are persuaded that to some, after a succession of meetings at Exeter Hall or the Rotunda, the calm service of a church will appear as insipid as plain food after a ragout. Let it not for one instant be supposed that we are insensible to the benefits which have arisen from meetings of societies for the dissemination of the Scriptures, for the maintenance of Christian missionaries, or schools conducted on Christian principles. These are objects beyond all praise; and in assemblies which meet for their support, "the liberal deviseth liberal things," and the Gospel is often preached in the most emphatic manner, so that many a one at a Bible meeting has been first awakened to the

reality of unseen things. Christianity is never more attractive than when engaged in quenching sectarian feelings: in these meetings it is exhibited to the admiring eye arrayed in that robe of catholicism which it is destined to wear at some probably yet remote period. We allude to these societies, not to disparage them, but simply to exemplify a moral phenomenon, which it imports the pious clergyman to understand.

In perusing the memoirs of those who have devoted themselves to God, nothing has appeared to us more remarkable than their ignorance of or inattention to many of those things which affect their spiritual enjoyment; and as Christians have nothing to apprehend from truth, it would seem that the subject to which we refer may, with a prospect of advantage, be inquired into by one who fears God, and has been in the habit of attending to the influence which the body exercises over the mind, and the mind over the body, in all men, but especially in Christians.

We find Christians complaining of a state of mind which appears to form the greatest trial to which they are exposed in their journey through the wilderness. While at one time every earthly advantage would be surrendered for one glimpse of Jesus, at another all interest in religion is suppressed; there would appear a complete deadness to spiritual things; their devotional sentiments

become so weak that they seem scarcely to exist; prayer is burdensome; their hearts are like the nether millstone. They are dejected and melancholy, and regard themselves as mere cumberers of the ground, born only to sin and to abuse the mercies of their God, to disgrace the religion which they profess and perhaps preach, and to bring dishonour on that blessed name by which they are called; and to this state of suffering there is a painful addition in the accusations of conscience. They persuade themselves that their deadness is their own fault, feeling as if greater diligence in following God would have kept them closer to him; and they even think that he has left them as it were stranded, to punish them for their worldly-mindedness.

This state of suffering often follows a season during which the heart was filled with intense love to God and Christ so that it was ready to break, from the longing desires it had to go forth after God, in which there was such a view of heaven, and such an antepast of its pure pleasures, that the desire of flight into another world was so strong as to be scarcely resistible. In short, the believer one day is in a state of the most melancholy dejection; the next in the chariot of Amminadib—the soul moving with an angel's speed. At one time every affection is frozen; then again the winter is past, and the rain is over and gone, the

flowers appear in the earth, the time of the singing birds is come, and the voice of the turtle is heard in the land. From the diary of a devoted servant of God we select, from its brevity chiefly, a specimen of devotional excitement and collapse:— "July 1. Much sweetness of prayer this morning. In the afternoon was sunk and depressed; seemed a poor, miserable, useless wretch." The description of such alternations of elevation and depression, which have been liberally introduced into the lives of Christians, are surely sufficient to illustrate this species of trial to which they are obnoxious, and need not be repeated in future publications. Moreover, we are by no means convinced that there is not virtually a breach of trust in exposing the records of Christian experience, perhaps meant to be secret, to the inspection of the public. Again, these relations, while they have not benefitted the pious, have been subjects of merriment to the profane.

They who thus suffer from supposed eclipses of the countenance of God ought to recollect, to use a common illustration, that many a warm heart can feel only by fits, and is often as insensible as even the coldest. We apprehend if the believer, in whose heart the love of God glows the most steadily, were asked whether there were not times in which he was insensible to the goodness of God, his answer would be given under a sense of

humbling ingratitude. In the diaries of the most eminent Christians nothing is more frequent than expressions of abasement during returning seasons of complete worldly-mindedness. What, then? Is religion dormant in those times of apathy? He little knows the power of the Gospel who would draw such a conclusion. To a Christian in a state of desertion, as he calls it, let Satan propose to give all the kingdoms of the world and the glory of them, as a reward, not for falling down and worshipping him, but for the deliberate violation of one of the least of the commandments of God, and the great apostate would at once discover the strength of that empire which has been founded on the ruins of his own mighty kingdom. Let not him who is set to obey the law of God faint when he has no sense of the love of God. Clouds often are more needful than sunshine for the Christian when transplanted into a new soil. In the temporary absence of holy desires, there may be good counsels and just works which are equally from the Spirit. Many observant Christians have been taught by experience that there is danger in great warmth of devotional feeling. Mrs. Savage, the daughter and sister of two great men, Philip and Matthew Henry, has said in her diary, to which Mr. Jay has prefixed a beautiful preface: "I have this week had more warmth in my affections than usual, and herein is my misery, that whereas my

straitness is a means to humble me, my enlargements often help to puff me up." Mr. Charles has remarked in a spirit of true philosophy — "Great elevations we cannot long enjoy without injury to the soul; continued sunshine would not suit our condition, and even an occasional sunshine, though necessary to prevent despondency, is scarcely ever vouchsafed, without its being abused in some way or other, by the busy working of sin."

We were told by one whose days are spent in following righteousness, faith, charity, peace, and whose nights are often past in sleepless depression, that although her principles would not permit her to take an opiate unauthorizedly, yet she rejoiced when she had permission from her physician to do so, as even when it did not produce sleep, it gave her great freedom in prayer. Can it be thought that the tears and sighs of this conscientious sufferer, with her disjointed aspirations, were less acceptable to God than those overflowings of devotional sentiment which depended upon animal excitement, the effect of a drug?

What shall we say then—shall we discountenance fervour of devotion, lest it be followed by exhaustion or insensibility? God forbid! Far be it from us to condemn the overflowings of a heart deeply impressed with the goodness of God, so that there be nothing disorderly in their expression. Let all the faculties of the mind, all its

affections, every sentiment combine in the worship of God. When we find ourselves active, and alert in body and mind, our spirits high, and our understanding clear and capable of great things, then let us take ourselves to prayer, be it noon or night, "let us give to God our best times."* Let us pray for the same spirit which was in David, when in that glorious descant in which, fearing to lose the remembrance of all the benefits which God had bestowed on him, he burst into praise, "Bless the Lord, oh, my soul, and all that is within me bless his holy name." Or let us exclaim with the Blessed Virgin, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." All we would contend for is, that in surrendering ourselves to the work of devotion, in *devoting* ourselves to God, especially in the closet or sanctuary, we are not to forget these two considerations: first, that warmth of devotion will produce no benefit unless the fruits of the spirit are thereby ripened; and secondly, that the languor, coldness, deadness which follow animated exertions, belong to the constitution of the body, and instead of being brooded over, ought to suggest the necessity of a change of occupation, whereby the body may be refreshed and the mind unbent. Let the sufferer at the same time be thankful that a low and comfortless frame produces

* Buchanan.

no desire to return to the pleasures of the world, no inclination to exchange the land of Canaan for the plain of Jordan, though well watered every where, even as the garden of the Lord.

It has been said that believers have their summer and winter seasons, both necessary, both profitable; but it does not seem to be sufficiently understood that the latter owes its chill to the former—that cold is much more felt after extreme warmth. In addition to the testimony of Mrs. Savage and Mr. Charles, let us attend to what the pious Rutherford has said upon this subject. "As nights and shadows are good for flowers, and moonlight and dews better than a continued sun—so is Christ's absence of special use, and it hath some nourishing virtue in it, and giveth sap to humility, and furnisheth a fair field to faith." In concluding we would remark, that while of most men neither the soul nor the body would bear a very long continuance of a highly devotional frame of mind, yet when the affection of the Christian to his God is benumbed, his language ought to be, "I will wait upon the Lord;" at every appointed season mindful of that promise, "They that wait upon the Lord shall renew their strength."

THE END.

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