making little coteries among themselves. And as an essential part of the whole scheme, I hold it to be most important, that in case of any bodily indisposition on the part of any patient requiring the bed, that such patient should be removed to a sick ward. This sick ward should, in my opinion, be a small hospital, well furnished with every convenience and comfort, and a large staff of nurses.

I have thus but broadly depicted a scheme suited, as I believe, to afford the lunatic the fullest amount of comfort and care, and the advantages of being treated as well as the rational patient in common hospital, and at no greater cost than is now incurred. The details of the management in all its bearings, I have also considered, but for these should they be deemed of sufficient interest, I may claim a space in the pages of this journal at a future period.

The Mind and its Tenement; Their Mutual Relations.

A Lecture by C. LOCKHART ROBERTSON, M. B. Cantab. F. R. C. P. Edin., Honorary Secretary to the Association of Medical Officers of Asylums and Hospitals for the Insane.*

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

"The knowledge concerning the sympathies and concordances between the mind and the body" saith the founder†

* Not the slightest claim to originality of research is made for this Lecture. It was written for a mixed audience, and I therefore endeavoured to popularise all the physiological bearings of the subject; and it was illustrated by a series of literary quotations, most of which are here omitted. It is now printed with the hope that, the faint outline here traced may recall to the members of this association many important bearings on psychological medicine in the questions here raised.

It is a curious fact in connection with my subject, that in the plays of Shakespeare will be found, scattered at random, a fuller and more accurate description of the effects of mental emotion on the functions of the body, than is laboured out in any scientific work with which I am acquainted; and it may almost be viewed as one of the curiosities of literature, that men of letters should so invariably excel the physiologist in the description of the influence which the mind exerts on the physical system. I need scarcely add, that the limits of one lecture were not such as to embrace even a sketch of all the reciprocal relations of mind and matter. I have merely passed in review a few of the more prominent of these.

† Advancement of Learning, Book ii., sec. ix., (Markby's Edit. p. 103.)

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of modern science, in discoursing of human philosophy, or the knowledge of ourselves, as he terms it, is "fit to be emancipate and made a knowledge by itself. The consideration is double: either how and how far the humours and effects of the body do alter or work upon the mind; or again, how and how far the passions and apprehensions of the mind do alter or work upon the body. The former of these," (the influence of the body on the mental state,) continues Bacon, "hath been enquired and considered as a part and appendix of medicine, but much more as a part of religion or superstition. For the physician prescribeth cures of the mind in phrensies and melancholy passions; and pretendeth also to exhibit medicines to exhilarate the mind, to confirm the courage, to clarify the wits, to corroborate the memory and the like: but the scruples and superstitions of diet and other regimen of the body in the sect of Pythagoreans, in the heresy of the Manicheans, and in the law of Mahomet do exceed. . . . The root and life of all which prescripts is besides the ceremony, the consideration of that dependency, which the affections of the mind are submitted unto, upon the state and disposition of the body."

I venture thus to introduce my subject in this quotation from

> "The great deliverer, he who from the gloom
> Of cloistered monks and jargon-teaching schools,
> Led forth the true philosophy."

And here I hold it no irreverence to say, that it was as by the gift of a divine inspiration that he was enabled thus to look down the course of time on the track of modern science, and to shadow out, in bold clear outline, the path to that fuller knowledge we have since by slow steps gained of those immutable laws by which the unchanging God governs this world, and guides alike the physical and moral relations of his creation.

There is a twofold division of my subject: first, the influence of the body on the operations of mind; and second, the influence of the mind and of mental emotion on the bodily functions.

It is to this latter division, the influence mental emotion exerts on the body, that I propose particularly to direct your attention. But before doing so, I shall, in the first instance, proceed to make a few observations on the former division, viz., the influence which the bodily functions exercise on the mind, and its operations.

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A very short reflection must recall how numerous are the instances in which disordered bodily health influences mental quiet, how pain produces irritable temper, how feverish symptoms prostrate all power of application, how the irritation, often unbearable, robs the gouty subject of all command of temper. Again, the desecration of the body through gross intemperance and drunkenness, and their power of entirely subverting, for the time, man's rational powers, is also too often witnessed.

On the other hand, the happy effects on the intellect of temperance, and bringing the bodily powers into subjection, must also be well known to all here. "When I have a grand design," said Dryden, "I ever take physic and let blood; for when you would have pure swiftness of thought, and fiery flights of fancy, you must have a care of the pensive part; in fine, you must purge the belly." "The thing," said Byron, "which gives me the highest spirits is a dose of salts; but one can't take them like champagne."

In the "Curiosities of Literature," Gaubius, a professor of medicine at Leyden, is quoted as giving the case of a lady of too inflammable a constitution, whom her husband, unknown to herself, had gradually reduced to a model of decorum by phlebotomy. Her complexion, adds the Dutch professor, indeed lost the roses which some perhaps had too wantonly admired for the repose of her conjugal physician.

Sir Benjamin Brodie thus observes in his "Psychological Reflections":—

"There is nothing more interesting in philosophy, nor more important as to practical purposes, than a just appreciation of the influence which the body exercises over the conceptions and feelings of the mind. Certain conditions of the former induce certain conditions of the latter. This is one of the principal trials to which we are here subjected; and according to our original construction, and some circumstances extraneous to ourselves, the trial is greater to some of us than it is to others. The result may be for good or for evil; and the practical question is, what can we do to promote the former, and lessen, or prevent the latter? A diseased condition of the blood where a morbid poison, as that of small pox, or the more terrible one of hydrophobia, has been admitted into it, will disturb the nervous system in spite of ourselves. But though this cannot, there is much that can be helped. No one having the smallest capacity for observation can doubt the vast influence which the condition of the body has on the temper, and even on the moral character. There are certain states of the general health in which the simplest impressions on the organs of sense may be transmitted to the sensorium with something superadded to them, which produces a painful or uneasy feeling in the mind. There are others in which the effect is opposite to this. Hence we find one individual cheerful and hopeful under adversity, while another is unhappy and tired of life in the midst of all worldly prosperity. We are told on high authority, of the necessity of self-control. We are also told how the effort of self-control may be rendered more easy, by avoiding those sensual indulgences which tend to derange the functions of the animal system. This rule applies not merely to

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the profligate and the drunkard. There is many a person in whom a muddled intellect and a peevish temper may be traced to a too great indulgence of the appetite, to eating more than the stomach can digest; to drinking a bottle, or even half a pint of wine daily, and leading otherwise a lazy and luxurious life, but who would be found to have no contemptible powers of mind, and cheerful spirits, if restricted to a more abstemious diet, and to drinking nothing more stimulating than toast and water."

Throughout the wide bounds of creation, we see this law clearly impressed, that definite and lasting modifications of kind and character result from external influences directed to the purpose. The new varieties of plants and flowers, the changes which cultivation induce, in even the most familiar natural productions, as in the oats and wheat, are evidences of this power of external circumstance to mould nature's forms. So again the influences of civilization, so to speak, on our domestic animals.

But specially in man, with his finely organised nervous system, do we trace this influence of external circumstances, of diet and regimen, of habit of life, of climate, as varying by their agency the mental manifestations, as altering alike the affections and intellectual powers; and it is chiefly through these relations, that the slow gradual influences for good or for ill, of the "sympathies and concordances between the mind and the body," are to be traced to their source, and the laws which regulate their operations established.

With our present advanced knowledge of the laws of health, I need not pause to shew you how a deteriorated atmosphere, by poisoning the blood, weakens all the intellectual powers of the mind; how the close, ill-ventilated factory robs the workman of his only capital—his power of application to work; how drunkenness and crime of every sort flourish in direct ratio to the low sanitory condition of the population; how, to quote the words of our own Metropolitan, persons immersed in misery and filth are, for the most part, inaccessible to the motives and consolations of the gospel. These, and other such facts, illustrative of the influence of the body on the mind and the affections, are happily now recognized in our legislative provisions for the poor, through the Public Health Act.

A kindred illustration of the moral and intellectual deterioration resulting from a low physical condition, is the reckless riot which, in times of great plague and sickness, is found among the masses of the people. The account of the plague at Florence, in 1348, and of the wild revels when the pestilence raged the fiercest, will be remembered by many in Boccacio's page, or as reproduced in Bulwer's "Rienzi."

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Again, the influence of climate on the intellectual and moral development of a people, is a familiar truth which here I can no more than indicate, by recalling to you these lines from the "Song to the Swallow," in the *Princess*—

"O tell her, swallow! that thou knowest each,
That bright, and fierce and fickle is the South,
And dark, and true, and tender is the North."

The climate of the land of our birth we cannot, we would not change, for all the brightness of the sunny South; and its influences for good or ill on our moral and intellectual life, we are well content to abide by. It is rather to physical influences on the mind directly within our control and management, to which I desire to direct attention. The habits of our daily life, our hours, our exercise, our work, our daily meat and drink, all bear a marked influence on our mental health. And if these daily incidents of life so affect our truer being, and if by regulating aright their influences, we can aid the soul in her higher hopes, and mould life to its fitting aims, the question I am sure will at once, without much further amplification (which indeed time will not permit of), commend itself to your consideration. The poet's thought—

"Shall I not take care of all that I think,
Yea, even of wretched meat and drink,
If I be dear to some one else?"

when hereto applied, gains a wider and a higher meaning.

One of the most remarkable illustrations of matter upon mind remains yet to be noticed, in the effects produced by introduction into the system of alcohol, opium, tobacco, and other allied drugs. They exert, when rightly used, a peculiarly soothing influence on the mind. Wearied with the vexing cares of life, and worn from our daily toil, how soothing in the calm night is the fragrance of that precious weed. Again when delirium tremens threatens to avenge on the drunkard the broken laws of his being, a single dose of opium may entirely avert the present danger, and restore him to his better self.

The "Confessions of an English opium eater," afford a marvellous record of the effects of opium; of its soothing calming powers when used in moderation, and of the dire results of the abuse of this the most valuable drug we possess.

The following happily put remarks on this subject by Sydney Smith, and which I extract from Lady Holland's recent

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biography of him, may aptly conclude this first division of my subject.

"Happiness, he says, is not impossible without health, but it is of very difficult attainment. I do not mean by health merely an absence of dangerous complaints, but that the body should be in perfect tune; full of vigour and alacrity.

The longer I live, the more I am convinced that the apothecary is of more importance than Seneca, and that half the unhappiness in the world proceeds from little stoppages; from a duct choaked up, from food pressing in the wrong place; from a vext duodenum, or an agitated pylorus.

The deception as practised upon human creatures is curious and entertaining. My friend sups late; he eats some strong soup, then a lobster, then some tart, and he dilutes the esculent varieties with wine. The next day I call upon him; he is going to sell his house in London, and to retire into the country; he is alarmed for his eldest daughter's health; his expenses are hourly increasing, and nothing but a timely retreat can save him from ruin. All this is the lobster; and when over excited nature has had time to manage this testaceous encumbrance, the daughter recovers, the finances are in good order, and every rural idea effectually excluded from the mind.

In the same manner, old friendships are destroyed by toasted cheese, and raw salt meat has led to suicide. Unpleasant feelings of the body produce respondent sensations in the mind, and a great scene of wretchedness is sketched out by a morsel of indigestible and misguided food. Of such infinite consequence to happiness is it, to study the body!

I have nothing new to say upon the management which the body requires. The common rules are the best. Exercise without fatigue; generous living without excess; early rising, and moderation in sleeping. These are the apothegms of old women; but, if they are not attended to, happiness becomes so extremely difficult, that very few persons can attain to it. In this point of view, the care of the body becomes a subject of elevation and importance.

A walk in the fields, an hour's less sleep may remove all those bodily vexations and disquietudes which are such formidable enemies to virtue, and may enable the mind to pursue its own resolve without that constant train of temptations to resist, and obstacles to overcome, which it always experiences from the bad organism of its companions.

Johnson says, every man is a rascal when he is sick, not meaning, I suppose, that he has no benevolent dispositions at that period towards his fellow creatures, but that his notions assume a character of greater affinity to his bodily feelings, and that feeling pain, he becomes malevolent; and if this be true of great diseases, it is true in a less degree of the smaller ailments of the body.

Get up in the morning, walk before breakfast, pass four or five hours of the day in some active employment; then eat and drink over night, lie in bed until one or two o'clock, saunter away the rest of the day in doing nothing. Can any human beings be more perfectly dissimilar than the same individual under these two different systems of corporeal management. And is it not of as great importance towards happiness to pay a minute attention to the body, as it is to study the wisdom of Chrysippus and Crantor."

II. The second division of my subject, is the influence which mind and mental emotion exert on the bodily functions.

This influence can hardly escape the notice of the most superficial observer. It meets us at almost every turn of life. The heart beats responsive to the emotions of joy or fear which attend our path, the aching brow tells of the troubled mind, the languid and weary frame points to the broken spirit; and

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the flush of pride and conscious beauty, have we not all traced its outward lines at least once in life, and read in the changing colours of one fair face, the prints of "gentleness, vanity, maiden shame?"

And specially to those who have been called to minister to the mind diseased, does it occur in all its wideness, to read the moral and mental causes of disease, to trace how the anxieties of life, its excitements and its cares, record day by day on our frail tenement their workings, and cause often permanent incurable disease, which, reacting on the mind itself, lays reason prostrate.

Indeed, all engaged in the practice of the healing art must, if they would rightly use their gift and themselves attain to any eminence, learn to search out and understand the mental and moral, as well as the material causes of disease. The alchemy of the heart must engage as unwearied study as the chemistry of the blood.

Sir Astley Cooper, in his "Lectures on Surgery," when treating of the causes of that terrible disease, cancer, states "that one of the most frequent is grief or anxiety of mind. It arrests the progress of secretion, produces irritative fever, and becomes the forerunner of cancer. How often have I found (he continues) when a mother has been watching night after night, with anxious solicitude, the pangs and sufferings of her child, and has had the comfort and gratification of seeing its recovery, that in a short time after this she has come to me with an uneasiness of the breast, which, on examination, I have discovered to be cancer. Full three-fourths of these cases arise from grief and anxiety of mind. The mind acts on the body, the secretions are arrested, and the result is the formation of cancer."

Gout is another well-marked instance of bodily disease, called out under strong mental emotion, and remaining almost latent in the quiet retirement of a country life. A single fit of anger has sufficed to produce an acute attack of this disease.

"The physician," says Dr. Forbes Winslow, in his excellent lecture on the Psychological Vocation of the Physician, "is daily called upon, in the exercise of his profession, to witness the powerful effect of mental emotion upon the material fabric. He recognizes the fact, although he may be unable to explain its rationale. He perceives that moral causes induce disease, destroy life, retard recovery, and often interfere with the successful operation of the most potent remedial means exhibited for the alleviation and cure of

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bodily disease and suffering. Athough such influences are admitted to play an important part either for good or for evil, I do not conceive that as physicians, we have sufficient appreciation of their great importance."

The Intellect, or the Mind, as it is commonly termed, like the body, requires exercise, and neither analogy nor experience warrants the opinion that judicious and moderate exercise of the intellect is in any way prejudicial to the health of the body; indeed, we shall this evening repeatedly have occasion to observe, that all the functions of our threefold nature, intellectual, moral, and physical, are so intimately united by sympathy, that the judicious exercise of each one, while conducing to its individual welfare, must contribute in a greater or less degree, a healthful influence to every other.

The mind needs occupation; and with a reasonable attention to the laws of health, those engaged in intellectual pursuits enjoy, if not so robust, at least, as uniform health, as those who neglect this greatest source of pleasure. Hippocrates, the father of medicine, died in his 99th year, Plato, in his 81st, Sophocles, in his 95th year, while in the more recent times we see Locke living to 73, Newton to 84, Goethe to 82, and the great Duke to 80. On the other hand, the injurious influence which mental inactivity exerts on health is daily illustrated in the rapid breaking up of the system in elderly persons who retire from the arduous duties of a profession or of business, and who by giving up their habits of mental application become discontented and irritable, the prey to endless disorders, half real, half imaginary. Still the powers of the mind have their limits and hence are liable *to be overtasked*, and this *overstraining* of the intellectual faculties induces bodily disease, both embittering existence and shortening its duration.

The diseases which peculiarly affect those who thus overexert their intellectual faculties, are head aches and other affections of the nervous system, softening of the brain, hypochrondriasis, and epilepsy. Every student is aware that over-reading produces head aches and other nervous affections, as palpitation of the heart, etc. Sir D. Wilkie was often obliged to shut himself up in a dark room because light was too stimulant for his brain; Paganini paid dearly for his great excellence as a musician; while many men of the greatest intellectual activity, as Julius Cæsar, Petrarch, Rousseau, and Napoleon have been subject to epileptic fits. Again, the fancied maladies of literary men

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are familiar to every physician, and numerous instances might be adduced in which extreme over-exertion of the intellectual powers in aiming at high university honours has produced permanent insanity. But of the ill results of mental over-exertion, those arising from its application in early childhood are most fatal to the health both of body and mind. If fond parents could only see with a bachelor's eyes, what an object of pity their precious child, with its heavy load of encyclopædia facts, or worse, with its grim burthen of genevan theology, really was, they would, I am sure, suspend the unnatural process and turn it out to grass. The bright sunny days of childhood are meant for joy, and romp, and laughter, and our efforts to turn them into hours of mental toil and application result in a precarious stunted intellect, reaching early the narrow limits of its power, and in a weak sickly frame deprived of all that manly vigour, which the healthy tone of our public school system, based on the physical education of the body, imparts. Moreover, the thing is not to be done with all our efforts. Mental power by which, more than by mere knowledge and learning, men differ from each other and excel in the race of life will not thus be forced. It is the fruit of the discipline of life as well as of the teaching of the schools, and in the first instance, will be formed better by the mother's gentle controling sympathy in the daily events of childhood, and by the full enjoyment of its living pleasures—pleasures the dim after years can never recall—than by all the dismal drilling of the school room.

Again, a truth the forcing system entirely overlooked, beyond the development of the intellect by the acquirement of knowledge, the will must be sanctified and the affections purified, before the child is fitted by education to do its work in the vocation in which it may please God to call it.

Charles Dickens, with that sympathy for the right, and that insight into life which so marks his writings, has in Dombey very happily hit all the errors of the select private school forcing system. Speaking of Dr. Blimber's establishment, which I daresay you all recollect, he says,

> "Whenever a young gentleman was taken in hand by Dr. Blimber he might consider himself sure of a pretty tight squeeze. The Doctor only undertook the charge of ten young gentlemen, but he had always ready a supply of learning for a hundred on the lowest estimate; and it was at once the business and delight of his life to gorge the unhappy ten with it.
>
> "In fact, Dr. Blimber's establishment was a great hothouse, in which there was a forcing apparatus constantly at work. All the boys blew before their

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time. Mental green peas were produced at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries (very sour ones too) were common at untimely seasons and from mere sprouts of bushes under Dr. Blimber's cultivation. Every description of greek and latin vegetable was got off the driest twigs of boys under the frostiest circumstance. Nature was of no consequence at all. No matter what a young gentleman was intended to bear, Dr. Blimber made him bear to pattern somehow or other. This was very pleasant and ingenious, but the system of forcing was attended with its usual disadvantages; there was not the right taste about the premature productions, and they didn't keep well. Moreover, one young gentleman with a swollen nose and an excessively large head (the eldest of the ten, who had gone through everything), suddenly left off blowing one day and remained in the establishment a mere stalk. And people did say that the doctor had rather overdone it with young Toots, and that when he began to have whiskers he left off having brains."

The Passions, whose influence on the body I would more particularly now refer to, are medically speaking of two kinds, depressing or exciting, sedative or stimulant, and exercise a direct influence on the functions of life, the results attending their operation being often as rapid and as apparent as those following the administration of the most active medicines.

Dr. Marshall Hall has well observed, that not a thought, not a feeling, and especially not an emotion can occur without its being impressed on the various parts of the animal frame. Hence arises the science of the anatomy of expression in which every feature of the countenance, every limb of the body is involved; hence arises a peculiar department of the science of medicine involving a thousand changes and affections of the heart, the stomach, the secretions, etc., etc., with which the practical physician must be intimately acquainted. It has been supposed that each emotion acts on some special function or organ of the body; thus, fear and joy seem to act most obviously on the heart; surprise, on the respiration, and again, others as grief, on the digestive functions. We shall find, says Dr. Bostock, a clear indication of this connexion in our common forms of speech, which must have been derived from observation and generally recognized before they could have become incorporated with our language. The paleness of fear, the breathlessness of surprise, and the bowels of compassion, are phrases sanctioned by the customs of different ages and nations.

The injurious influence of an over-excited imagination on the health deserves here to be noticed.

Many, unsatisfied with the tameness of real life, create for themselves an unreal world and please themselves with the imagination of delights and joys, alone woven by bright fancy. These efforts of the imagination they duly foster by

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the reading of novels, of sentimental poetry, as Moore, Haynes Bailey, and other such mild effusions, to the neglect of all intellectual cultivation. (See the Diary of a late Physician, "The Spectre smitten.")

This undue excitement of the feelings by the wild dreams of the imagination, reacts with a morbid influence on the various functions of the body; and if the habits are at the same time sedentary and retired, a train of moral and physical infirmities, known under the name of the nervous temperament is the result, a temperament of which the poet, painter, and musician are very often the subjects.

Hence also arises hysteria in its endles forms, wearying the patient and all around her, and perplexing the physician by the variety of disease which it simulates; itself often ending in confirmed insanity. Not to refer to my own limited experience of the trying, confusing forms of hysterical disease, I would just in warning quote a strong remark of Sir Benjamin Brodie's from his Surgical Lectures: "I do not hesitate, he says, to declare that among the higher classes of society, at least four-fifths of the female patients who are commonly supposed to labour under diseases of the joints, labour under hysteria and nothing else."

Violent grief produces a feeling of oppression in the breathing which is almost insupportable; and it induces actual pain in the region of the heart, doubtless affording the origin of that too true designation, the heart-ache. It also causes a spasm in the throat, hence the common expression to choke with sorrow. It likewise suspends the flow of saliva, rendering the voice thick and husky.

The influence of this emotion on the appetite is not less remarkable. I need scarcely recall to you the well known words addressed by Henry VIII. to Cardinal Wolsey:

> Read o'er this,
> And, after, this; and then to breakfast, with
> What appetite you may.

Sometimes the action of the heart is completely suspended by violent grief, and death ensues. Dr. Hope, in his work on Diseases of the Heart, relates the case of a young married person in sound health, who on receiving the intelligence that her husband had deserted her, fell into a state of almost complete insensibility, and the violently bounding, jerking, and thrilling throb, together with universal flushing, heat, and perspiration of the surface resisted every remedy, and only subsided with the wane of life.

All recent pathological investigations tend to prove that

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continued grief may produce permanent heart disease. The long drawn sighs which mark profound grief are but the effects caused by the reduced action of the heart, and the consequent engorged condition of the lungs to "cleanse the fraught bosom of that perilous stuff that weighs the heart withall."

Beyond being a frequent exciting cause of cancer, as I have told you on the authority of Sir A. Cooper it is, anxiety is further followed by a series of nervous symptoms of a most distressing kind. The patient's sleep is broken, troubled dreams disturb his rest, the morning's refreshing hours find him unrested, worn and weary, a sense of langour, and dull heavy pain paralyze every effort at exertion. Loss of appetite, impaired digestion, (and the misery of indigestion only those who have personally known it can tell), head-ache and drowsiness further tend to unfit him for his daily labours. The action of the heart is also disordered, palpitations and faintness lead to the fear that heart disease in its organic form is present. There is an anxious expression about the sufferer, which, to the practised eye tells without farther enquiry, the too common story of the poor; present want, broken health, and lost employment, and worse, in their undermining effects on the bodily health, rising in dark array, all the terrors of the unknown future. The wife and little ones how shall it fare with them, when he is gone to that only rest from toil the poor can turn to, when that long night that knows no morrow shades at last this weary strife?

Insanity is not unfrequently the result of this over-anxiety and distress of mind. I can refer you to no more beautiful illustration of the progress of mental disease through anxiety and distress, than the course of Margarite's fate in Göethe's Faust. We first meet with Margarite in the sunny days of youth—no thought of care or ill—singing as she goes to her maiden couch, the German nursery story of

"Es war ein König in Thule," &c., &c.

Then come the care and sorrows of love, and her song takes a sadder note—

"Meine Ruh ist hin
Mein Hertz ist schwer," &c., &c.

And deeper yet grows the grief, and sorer the wear of health, when after her confession

"Und bin nun selbst der Sünde bloss,"

the bitter penitential psalm comes from the broken heart.

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"Ach neige
Du Schmerzenreiche," &c., &c.;

while later in the scene in the prison, when awaiting the sentence of the law for her child's and mother's murder, her mental distress ends in mental disease; and one shudders to hear the gentle singer whose girlish notes and maiden loves fell so brightly over the early part of the tale, now in the broken wanderings of a mind diseased, chanting from out her cell—

"Meine Mutter, die Hur',
Die mich umgebracht hat!" &c., &c.

Again in the farther interview with her betrayer, when he urges her to flight from her impending sentence, glimmerings of reason flash with such painful truthfulness through her wandering talk, the doubtfulness even of his identity, the confusion of her past sins, and of her earlier and holier days of love, her callings for the child, as if alive, which yet her own hand had killed, are all traced with perfect psychological accuracy. I know no truer picture than this in the range of my reading, of insanity consequent on mental wear and anxiety.

Even in less aggravated instances, the wear of life from anxiety is, alas, too familiar for us all. Sorrow also killeth many people, and melancholy consumeth marrow and bone.

Under the influence of fear, the whole muscular system, involuntary as well as voluntary, is relaxed and unstrung, the skin is chilly damp.

"I have a faint, cold thrills through my veins,
That almost freezes up the heat of life."

The circulation also is hurried and irregular, the blood is unequally distributed, the breathing is short and rapid, or takes place in intermitting deep-drawn efforts, and the nervous system is in a state of utter exhaustion, every limb trembling, every muscle unstrung.

Such are the immediate effects of strong fear upon the body; those produced by the emotion when less intense, but longer continued, partake of the same depressing and enervating character. We cannot, therefore, be surprised at its morbific influence. One of the effects of this passion is, that it renders the system unusually liable to the infection of contagious diseases; indeed, the influence of fear alone may produce disease in one in good health.

Bouchet informs us that the physicians of Montpellier had two criminals delivered to them every year for dissection. On one occasion, they tried what effect would follow from

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the mere expectation of death in a perfectly healthy person. They told the subject of their experiment they would take the easiest method of destroying his life, by opening his veins in warm water. They therefore blindfolded him, pinched instead of lancing him, and then continued to speak to each other, as if they saw the life and blood ebbing together. The man sat still; they uncovered his face and found him dead.

The late Dr. Baddeley, in his Lumleian Lectures before the College of Physicians, in 1851, narrates a similar instance. There is, he says, a case of fatuity at this time at Highbeach, in one of the asylums which I visit, owing to the patient's being frightened at school by a mock trial of him for stealing a knife from one of his schoolfellows; they pretended that they were going to hang him: he escaped, and hid himself for some hours in a ditch, where he was found idiotic.

And as with fear, so is it with excessive joy.

In moderation, the emotion of joy exerts a healthful influence on the body: the pulse bounds more lightly, the colour brightens, and every function seems to be gladdened by the happy frame of mind. The common expression, therefore, of the heart being light and leaping with joy is physiologically true. Shakspeare thus testifies to the healing effects of joy in Coriolanus. "A letter for me? says Menenius, it gives me an estate of seven years' health, in which time I will make a lip at the physician; the most sovereign prescription in Galen is but empiricutick, and, to this preservative, of no better report than a horse-drench."

Many instances have been related of sudden joy, by suspending the action of the heart, proving at once fatal, even as Pindar fears

> "Lest this great sea of joy rushing upon me
> O'erbear the shores of my mortality,
> And drown me with their sweetness."

The influences of sympathy on the body, afford another very good illustration of the power of the mind on health. The sympathetic propagation of nervous affections, especially hysterics, and other convulsive disorders, sometimes observed amongst females in crowded assemblies is, in a great measure, attributable to the alarming influence which such sudden seizures exert upon susceptible minds, and to the tendency in the nervous system to assume, when morbidly excited, those types of disorder to which surrounding circumstances may have predisposed the system. In the field preachings, and in various chapels throughout this country and America, 50 or 60 persons have often, in the course of a few minutes,

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been under the influence of the most powerful convulsions, owing to the manner in which the mental emotions have been excited by the preacher, and the accidental seizure of a single person with hysteric convulsions.

Again, the reviving influence on the sick, excited by the sympathy of relatives and friends, must be known to all. The peace and calm which the knowledge of this sympathy sheds over the sick bed, appears in a most marked degree to predispose the system towards a favourable termination of the malady; while on the other hand, the depressing influence of the cheerless bed of a large hospital ward, and the injurious effects which it exerts on very many diseases, is a fact most hospital physicians must have observed. Nay, has not the experience of the war we are now engaged in, and the mournful tale, as revealed by *The Times* correspondent, of our men dying like sheep on the hill side, unnoticed and uncared for under the deadly routine management which prevailed, and the light of healing which, in such bright contrast fell on these dismal wards of death and suffering, when Florence Nightingale, and her devoted sisterhood, brought woman's soothing offices to the rescue, proven this same truth? We are told that the stern soldier, in his deep-felt gratitude, kissed the very shadow of that slender form as it fell aslaunt his weary bed, with healing on its track; and again, how that new hope and new life was given by that gracious letter of womanly sympathy, in which the Queen asked of how it fared with her wounded soldiers, and which in their rough art, in letters of the gayest colours, they painted on the walls of every ward, a lasting handwriting may it prove against that dead spirit of routine which has hitherto so paralysed the efforts of my late professional brethren in the army.

Akin to this effect of sympathy on the sick is the influence of hope on the progress of disease. Celsus long ago urged the Roman physician to cheer his patient *probabili sermone*, with likely words of hope; while a poet of his people tells us

"Sunt verba et voces quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem."

In thus concluding this slight survey of the relations subsisting between the mind and its tenement, it will, I hope, suffice to point to one great lesson which I wish to be drawn from this evening's lecture, that in the enjoyment of all God's gifts —physical and intellectual pleasures alike—the bounds of moderation must be observed. Moreover, God's world is, as we have seen, governed by laws very able to avenge their

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own breach. Every faculty which is a receiver of pleasure, has an equal penalty put on its abuse. It is to answer for its moderation with its life. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and end, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

On the Terms Delusion, Illusion, and Hallucination, by J. H. Blount, M.B., &c.

I.

It would seem rather superfluous to remark, that no science can be definite or precise, whose *terms* are undefined and inexact, and that it behoves the student in any science, to understand the terms employed, before he can master his subject; more especially is this the case, where the subject treats of abstract qualities and ideas, whose fundamental terms, themselves expressing abstracts, require defining from the very beginning: and yet, the difficulty I have met with, and which others have experienced in those terms which form the subject of the following remarks, will perhaps shew that such precision is not so universally observed as is supposed.

For example, in the science of mental medicine, the inexactitude of some of its chief terms, and the carelessness with which they are constantly misused, may be said to shew how inexact is that science, and may also be one reason why we borrow so much from our continental neighbours.

What is insanity? is a question too often asked, and too often answered in vain by our best psychiatric physicians, for me to attempt its definition; but when its terms are undefined, it is not likely that its general definition should be over above clear. However this may be, the phenomena of insanity may be divided into disease of body, and aberrations of the intellectual and moral powers; and it is the use of the terms expressive of these latter phenomena, that is so unsatisfactory and confused, a sort of confusion that is not uncommon in our language, and to which, perhaps, both its formation and nature may lead. But because it is so, is no reason why it should remain so; while the use of various and different terms promiscuously, to express the same fact, must eventually

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