Robert Bird
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Preface

While this Essay has been in course of Composition. I have read various treatises on Insanity. - Riches - Ellis - Menon - Williams - Abercrombie. Alison - Frail. Beside other books not bearing directly on the Subject. If there exist hints form these Authors. I have not acknowledged the assistance when the Part I at the particular part, where the hint has been of use. But when no misstatements are similar to the statements of any of the above mentioned Authors. I freely give then unto these Authors as their rightful property. By this I hope to Clear myself from all imputations of plagiarism.

In many parts for the sake of perspicuity and facility. I have been forced to discuss more fully the physiology of some parts of the mind. Than was absolutely requisite for the application of their pathology. But the superfluities in this will be found neither to be contrary nor uninteresting.

During my stay having had public duties in the Royal Infirmary I attended to it having broken down under two separate illness. This last winter. The essay as regards the mechanical part has been hurried. It may be


In appearance Carelessly put together - the Punchakin is avesting Capital Letters, are where small ones ought to be. Small Letters are where Capital ones ought to be. But as the picture is not valued by its frame nor a book by its boards. I hope to see you soon.

Edinburgh
6th May 1864
Section 1

The Mind at Birth

The mind at birth is void of impressions, but indeed with laws, tendencies & connections - which are incorporated with it are necessary to the constitution of itself. What I mean by the term impressions in connection with the mind of an infant is that action exerted on the mind by something of the external world through the medium of the senses. By connections I mean what metaphysicians have denominated "First Truths." As for instance - confidence in our personal identity - trust in the operations of our senses. Belief that everything must have a cause to - it is impossible for a man to trace backwards the growth of his mind & how & when these were there implanted. So soon as the question of their existence is suggested without mental effort he feels their existence. But there are many little things our minds have acquired during infancy & our earliest years we cannot tell how or when such were acquired - yet there is this difference between the two - we feel that these have not come to us through the same channel. With the former we feel that the senses had nothing to do; with the latter they had everything. And here rests the matter.

The seed of any tree depends much upon soil & climate for development. Whether it be a stately or a stunted tree - whether its leaves be scanty, sickly, or luxuriant - healthy
Whethin its fruits he avertive his terapy or abundant sweet plump As much cloth the mind depend upon society education some seeds produce small trees some produce large so it is with the mind external circumstances will certain distort the growth of a plant but they cannot change its type its laws of growths neither can they of the mind so soon as the senses of the seed (if i may be allowed the phrase) are operated on by the soil & the weather its growth begins so soon as the senses of an infant are operated on by the things around the growth of its mind begins the seed the mind both put faith in the impressions of their senses till they go on deciding developing.

there adduced the above comparison to shew that the mind is not merely passive as has been more than once represented to be for instance as a sheet of white paper it has active laws+ tendencies within itself which external circumstances may modify but never diludexor root out

All elementary knowledge is acquired by the senses. By elementary knowledge I mean these simple facts of which a child takes notice which are continually passing around us. Thus a man fires a gun we see the flash we hear the noise we feel the breeze blowing upon our cheek in a direction from the spot where the gun was fired we sense that the breeze is tainted with the fumes of exploded powder the seeing hearing feeling smelling in this case are the simple facts or elementary
Knowledge conveyed into the mind by means of the senses
The care of this is now committed to memory. By her operations
petrified into time and come. Then, an accumulation of these
facts has taken place to an extent to which no person can set limits.
they begin to stimulate and tempt the higher parts of the under
standing into action - which so become developed. And a more
complex knowledge results which is termed science. Thus we can
the flash of the gun before that we heard its report, the day
light must have moved rapidly than sound for when closest hand
they are perceived at the same time, whereas at a distance the
light reaches our eye perceptibly earlier than the sound reaches our
ear. Again, we observed that when the wind blew from the gun
to us we heard the report, smelt the powder and saw the light;
but when the wind blew from us to the gun we saw the light but
we neither heard the report nor smelt the powder. So we conclude
that sound must have by the air while light does not.

Our dependence therefore on our senses is great. If a child were
born without its senses altogether, it would prohibit before actions
and these actions indicative of the peculiar instincts whereby life is
maintained. These instincts which prompt a child to frame more
its lips so as to keep it knows it desires food - teach it the means
for action whereby it may seek the food given it. Beyond this such
child would be as a lump of inanimate matter.

In addition to the
Maeterlinck afforded by memory & the senses for the use of the mind
themselves is a third kind or that afforded by Imagination.
This in its nature & influence will be fully treated of under
the head "Imagination" as well the nature & influence of that of
memory under the head "memory".

Section II

Memory

Memory is the great store of the past. Its contents become of a more
mixed character as age advances. In early childhood these principally
consist of a variety of mere simple facts or elementary knowledge. In
the preceding section, the feelings related to this. More subsequently it
becomes to be stored as well with the results of the operations of the Uncon-
scious & the feelings attendant thereon, as also with the operations of
Imagination & the feelings attendant thereon. The quality of these four
kinds of matter stored past in the memory much depends on the
predominating tastes & desires. The Senses, Understanding & Imagination
of an avaricious man are more or less the slave of his avarice.
He lives himself with such as he feels, thinks & dreams about—Cash Books,
Bills, & Mortgages. The Senses, Understanding & Imagination of
an ambitious man are more or less the slaves of his ambition.
His thoughts & deeds are continually after some fame. He speaks of
Alexandria, Plato, or Cairo, & dreams of Saints, Monuments &
Epitaphs. So it is with him who is the slave of these animal passions.
or of self-love or any other active inclination. And the method of gratifying these desires is dictated by the best ruling taste of the time.

The ambitious man may seek to feed his ambition in the army, the Senate Hall, or the arena of literature. The avaricious man has avarice in speculation or usury.

The relative quantity of these three kinds of matter depend partly on circumstance and fortune, thus physicians from occupation & melancholy persons to strive for bodily health; strength are great observers. partly on the original constitution of the mind, thus in some one child to have a vivid imagination - another a strong understanding a 3d habit of industrious observation. Or imagination & understanding may be strongly developed in one person. Or what more rarely happens one person may be largely endowed with all the three. According as the natural relative endowments with understanding, imagination, or power of observation vary so must vary the relative quantity of the matter as furnished by these to the memory.

There can be no doubt but that the natural capacity of the memory is different in different individuals. While one with all his means & appliances can scarcely commit to memory some passage, command or message another grasps it at once retains it without apparent effort or difficulty. A strong understanding may also assist the memory: for what we understand most thoroughly we recollect most clearly. That which interests us we remember quicker & remember longer & more accurately than we do that which has no
William Lyon Strattling played 'till a bent of a bent of punch that next day he went to work at the rehearsal. The Daily Advertiser from beginning to end - He went the wags.

Dr. Macklin relates of a man who could read a newspaper once & then repeat it from end to beginning. From beginning to end.
interest for us at all; for instance a child will just forget a verse of Scripture for half an hour from then not be able to repeat the verse correctly. Whereas he will pick up some dirty slang words at the first or 2nd repetition. Although he understands the one not a whit better than he understands the other. But apart from the accuracy of the understanding it may also be of the Imagination. Apart from the

Whitening & Sharpening of Intest there exists in the capacity of the memory a natural diversity: For instance remarkable for stupidity it is sometimes seen that the memory is excellent. Where little interest could be in the way the facts of memory have sometimes been prodigious.

In the absence of the senses the understanding to provide with matter whereby it is kept in action by the memory alone strictly speaking. It may be said that it is also by imagination but then Imagination has its foundation on existence in Memory. If a person were to lose his memory entirely he would become quite helpless whenever he was so circumstanced as that none of his senses were called into action.

Reasons of memory may arise from these diverse causes. 1st from some overbearing lusts or desire monopolizing the attention. 2nd from a distracted & ill regulated mind. 3rd from natural incapacity. Persons who have this difficulty are termed in common language "thoughtless or absent. Many alievers + painful position they get themselves into. They will talk to themselves aloud. They will ask you the same question three or three times in the same.
of half an hour: They will retain upon a piece of information as nas
which you gave them within the last hour. Such like - The cases
which come under the 1st + 2nd heads are not properly speaking instances
of bad memory. They are not defects in but irregularities of
the mind.

When we are deeply interested or wildly distracted the
memory ceases to take cognizance of time: So that when Sarnessity
is restored an hour ago seems only as a minute ago.

Directly opposed to the
above is the curious fact which so many have + can verify for
themselves: That go to sleep with the intense desire to awake by a cer-
tain hour in the morning. If the desire be sufficiently strong you
will awake on time. In the one case our attention is wholly ab-
ducted from the lapse of time. In the other we do our utmost
endeavour that it should be fixed on it. And the influence of
that endeavour is owned even within the precincts of sleep.


Section III

Imagination

What the realities around us + the senses are to the mind remotely
the Imagination is to it internally. It is a little world within itself.
It has its fields + inhabitants, its plots + Counterplots, its hopes +
fears, its Emotions + feats. As Shaw already said it has its dream
in it, depends for its existence on our poet's genius. As personified by

memory: It takes the elementary knowledge which it finds there & builds & groups it in forms as various as those displayed by the kaleidoscope. A fact invents a chain of circumstances such as we can suppose to come about in the ordinary course of events, and makes his heroes, heroes. Act. Speak. I think as we can suppose that we ourselves might in the circumstances how acts spoken + thought, I say that fact writes naturally. Another frames his plot in a manner that we suppose it ought not to have been framed + develops it by thought-words-ideas which we feel to be unnatural. I say he writes unnaturally. Still both of these build with the matter of fact experience; only the one builds wise while the other builds badly. Another whose imagination is of a higher caste, decides things beyond the realm of nature - such as Heaven - Hell - Angels - Devils. Yet when the description smacks strongly of what he knows in nature, in fact, it is something unnatural. Clothed in the dress hearing of nature.

The influence of the matter of imagination upon the rest of the mind is precisely the same. So far as regards its internal conduct as that based on it by the matter of the senses, influence on, through the different media in their as regards the internal conduct of the mind: we reflect we reason + conclude, we deem + feel on the scenes of circumstances of imagination exactly after the fashion on which we reflect - reason - conclude - deem + feel on those supplied us by the senses. In the latter reason we act because we
believe them to be true. In the former we feel the inclination to act but we check the inclination for we believe them both open falsehood in the semblance of truth.

might be challenged for an inaccuracy in having asserted that Imagination has its foundation restive in memory as the impressions of the senses are continually prompting it into action. Doubtless the impressions made by present realities are continually prompting it. But if we are compelled by necessity to apply ourselves intensely to what is around us as for instance walking along a narrow footpath with danger + death on both sides it is excited but no more: the attention is too much absorbed with the things of sense to reckon upon the things of Imagination. When we are observing realities the most we are imagining the least + Conversely when we are imagining the most we are observing the least.

Imagination may be a servant or it may be a master. In the one case the understanding it saves the understanding - feelings + desires. In the other the understanding feelings + desires serve it. Thus as instances of the former, in the investigation + explanation of sciences the imagination assists in building theories, + traces familiar resemblances to illustrate render plain that which is abstract by what is more familiar. Here Imagination serves the understanding.

A husband is rendered jealous by hints thrown out against the
fidelity of his wife. The Construct his last word & action into facts. After she quit: her Imagination burns a passion. We fancy ourselves placed in a painful position. Where she some person has already been placed. We reason & feel as how we would have acted then we would act. How the understanding & the feelings some Imagination.

A well regulated mind very rarely permits the Imagination to play beyond the bounds of probability, guided by past experience & careful observation of the present state & tendency of things. It is allowed the Imagination to probabilities as to what may have occurred & in a locality from which we have had no late reports or what may be about to occur at some future period. When a person does this well & properly, we say he is a man of great foresight & sagacity. That man who speculates too much about mere possibilities will either be much too fanciful & can & to be sagacious or else he will be flippantly changeable. On the one hand, he will make provisions against occurrences which a thousand to one never take place; on the other, he will make endeavors after obtaining that which is hardly attainable to-day, which tomorrow will be abandoned for a new object, equally difficult to be won. Which in turn shall be abandoned on the following day for something else. Persons who speculate about impossibilities are for the most part persons who are thoughtless & foolish & of weak & dissistent understandings. This fashion of indulging the
Imagination is a frequent feature in the minds of children. They will say, "if I had Jack the Giant-Killer's immovable coat," "if I were a fairy," "if I had this mole," "I would do so," etc. I would get such touch a place or I would get such touch a thing.

Of all this sort, Imagination is certainly one of the worst. Any feeling which in turn becomes predominant in the mind it deals with the same readiness thinly, as it did its predecessor. With the greatest accuracy it beappoints anything in forms of the feeling it senses. It diminishes any obstacle opposed to it and does its utmost to delude the judgment into a conclusion in forms of the feeling.

Thus by its assistance, then easily makes a bush into a bear. Vanity, a common phrase, into a compliment to itself. Suspicion something meaningless into something significant that what it suspects is true. Hope-games for hope when there is no grounds. And thus it is we see things as they are not; this just relations being overturned.

Section IV
Attention

The things of the senses, memory, and imagination are successively or collectively fleeting along, as drawn in review before the understanding and the feelings and desires. What is uninteresting is allowed to pass on. What is of interest to one or several of those feelings and desires is arrested, and the understanding is said to examine it. If the understanding judges it
Unworthy or if it be something which has an express claim upon its consideration then the suit of the particular passion or desire is dismissed. If the reverse is the case shewn the understanding judge it worthy & no nothing else which has a better claim on its occurrence then the attention is fixed on it & the argument is digested. This is the course pursued in a healthy mind. If the mind is unhealthy then one of two things is likely to result. Either the passion will rise without doing the judgment at all, at once, rest the attention to its purpose. This may be done insensibly, or act more consciously for natural obstacles & insensibly it is turned acting on the sense of the moment & 2nd the judgment may be deceived when the passion is represented force is exerted to the attention is compelled by dint of distorting & constraining the first relation of things (see Sect. III page 17) the conclusion is reached & the reluctant services of the judgment itself are obtained.

Since the attention is more passive than it is active the method in which it acts is more a symptom of health or diseased condition than of the attention itself. When the changes of the attention are sluggish to a certain degree there is disease within the mind, when it changes beyond a certain degree of rapidity there is also disease within the mind. From neglect on the one hand, hurray on the other, the truth is not grasped, error is incurred.

The time required by one person to understand a question may be less or greater than that required by another. The nature con-
Construction of the mind, habit, & education fix & modify the duration of the time of attention. The manner in which Senecio the famous accoucheur could distinguish several different sounds present in the same chest at the same time, is an instance of the great rapidity with which the attention may change & the understanding follow the perception of attention. It would almost seem as though in this case it was divided into several parts, as many as the new sounds.

Section V
The Will

Much of what has been remarked in the previous section concerning the attention is in a measure applicable also to the will. It is a common agent or servant in the mind. In a healthy mind it is subject to the understanding. In an unhealthy it is more or less torn & distracted by the demands of rapidly succeeding passions or it may be, mainly the slave of one passion according to the degree & character of the disease. All of this is applicable to the attention as true there (sect. vi p. 12) in another part.

The Matter of Memory.

Imagination & the senses, stimulates the active inclinations within the mind. Each of these inclinations has an appetite which asks to be gratified. But before gratification can be obtained the will must be possessed. Allegiance to the un-
Understanding may be represented as a judge in whose keeping is the will. To the bar of this judge the various inclinations bring their petitions & applications. At this bar stand the advocates of the three great duties of mankind: to God, to his neighbor, & to himself. 1st Conscience - Self-Love - 2nd Conscience - What's best for me & what we owe our neighbor. Each of these matches one of the interests of the his employer. The judge attends to what they say & decides in favor of him whose is the strongest plea. Whether the inclination be permitted the will or whether it be resisted. These three may unanimously plead for or against the inclination; or two may plead for it & one against it; or again two may plead against it & one for it. This is the course of things in a healthy mind. If strictly speaking there be such a thing.

In an unhealthy mind the inclinations may overbear the advocates of duty & the dictates of understanding into the bargain & then the strongest passion rules the will. Of course between these two extremes - the rule of Reason - the rule of Passion - we have the intermediate steps of gradual weakening on the one hand & increase on the other - or of non-reaction on the one hand & reaction on the other - or again of depression on the one hand & neither reaction nor depression on the other. In any of these three conditions the mental balance would be lost & the mental harmony broken.

A piece of work will be performed by one person
with alacrity & decision almost amounting to fury - by another
stoutly & reluctantly & by others in the various degrees between
these two extremes. These differences are owing to numerous
causes: They may result from a difference in the bodily consti-
tution of the various actors - from a difference in the strength of
& adaptation of the mental constitution + 3° from a difference in the
amount or conflicting inclinations "the native hue of resolution
is sickle'd on with the pale cast of thought." When a
man wields with extreme buoyancy we set him down as frisky
steeds making a work about that which another would
accomplish as quickly with apparently no fuss or furore at all
When a man wields with extreme tardiness we set him down
as feeble or lumpy hopeless wasting hours to accomplish
that which another would accomplish in as many minutes

The force employed may be considered by the majority of
people to be out of proportion with the object to be accomplished
for this I suppose Prof. Heinroth bases his division of Insanity
Exhaustion of the Will. It may be proportionally too small
for this I suppose Prof. Heinroth bases his other division of
Insanity Depression of the Will. But let it not be forgot
that Conditions of the will since it is a passive agent rather
than active like the attention (sect. iv. p. 12) are only symptoms
of Conditions elsewhere: And if we would cure the disease we
must look deeper than the mere outward rebellion of the will.
If we would cure the dropsey we must strike at the cause of the dropsey.

**Sect. VI**

Sources of Actions

Inasmuch as the will is the definitive agent of the other parts of the mind it is the direct cause of all those actions which are premeditated or in familiar talk which are termed intended and that description. But there are other kinds of action which cannot properly be referred to the will though they are performed by the voluntary muscles or those muscles which the will develops itself or automatically fulfills its office. Thus in in Paraplegia or Hemiplegia irritate the sensory nerves of the paralyzed parts the same motions or actions of the parts. The impression is transmitted to the spinal marrow which responds to the best of its power through the medium of the motor nerves distributed to the impressed part in that series of actions which follow the impression. These actions are at least confused and purposeless. They may be referred not to the will as the head on the same trunk as the moving limbs has no control over them may have no knowledge of these motions but to a low species of instinct in that part of the spine from which the nerves of the paralyzed part arise. Thus the action of another kind less confused which smell a little more of purpose. Perhaps these may be referred to a higher species of instinct resident in the medulla oblongata or in these Ganglia seated at the base of the Brain. A familiar instance of this kind is the following. Take a lighter more.
or a pure dream or spirit the hand of him who is asleep or in a fit of deep abstraction. The hand will be withdrawn abruptly from that which irritates it. The party may start from his sleep offensively but may be quite unable to tell what has been done to him. Informed by the pain of the irritated part. 3° Actions of another kind more allied with the subject of this Essay are the following:

Feelings when present to a certain pitch within the mind are shown themselves externally by groups of muscular actions which vary as the feeling predominant varies. And by any person whether by observation or instinct a certain group of muscular actions is characteristic of a certain feeling present in the mind at the time these actions take place. It is from this that any person admits that such teach a one looks sad or merry, fearful or hopeful, etc.

These characteristic actions are seen most frequently in the face, then the lips, then in the name. The brows gather the teeth are set or rap. The eyelids dilate in astonishment to." But they are seen most frequently and are most diagnostic in the face. They are not confined to the face. The foot stamps under anger or impatience. The hands are clenched in anger. The form becomes fuller and more erect under the feeling of lofty pride. Under the great reception of any one feeling or series of feelings, the arms may articulate, and the legs be used after many forms. Flushing. On the heels backward form© through the room, another chair again and again his clenched feet upon the tappet. A 3° on the receipt of great good news leap and dance about as
One morning a friend for whom Klemmitzer had the highest regard related to him an interesting piece of news. Klemmitzer dealt with the friend afterwards as a piece of remarkable intelligence narrated to his host. The news he had lately heard from him on being informed of his blunder Klemmitzer seemed much distressed and in his perplexity put his best to napkin in place of his own into his pocket; He soon after rose from the table. His host saw him endeavor to detain him. Klemmitzer reproached him for unwinding his matrashe and would not listen to entreaty - Leave my napkin at least then which you put it at table - Klemmitzer draw it fast stood like a statue - He soon recovered from his trance rejoined in the general mirth - how he protested a napkin - he did not know he had done so - his perplexity was so great - this is an instance of acting Class 3.
* A very good example of this class of outward show of the mind is the Conduct of the Queen of Naples as described by Lady Hamilton, wife of Sir W. H. ambassador of England at the Court of Naples, when the news of the Victory of Aboukir. The description is as follows: "How shall I describe the transports of the Queen. It is not possible she cried kissed her husband—her children walked frantic about the room—cried—kissed—embraced every person near her—exclaiming O brave Nelson! O God bless and protect our deliver! O Nelson Nelson what do we not owe you! O Victor Saviour of Italy! O that my avelien heart could now the hemi personally what we owe hemi! (see Nelson's Letter)
though the flow was too hot to be borne. It would seem in
many instances of passionate gestures that the mind is not
aware that kind of gesture is about to be made. Then after it has
been made, if the attention is much abstracted or absorbed, if the
passive effect of the gesture be not serious or otherwise pecud
it may remain unaware that such a gesture has been made.
We must distinguish between the mind being cognizant beforehand
and consenting to the action and the mind merely becoming cognizant
of the action when the action has taken place.

There are certain actions
of nature different from any of these. There are yet another to and
these constitute a 4th class. They are somewhat allied to those
accidents under the last head and like them are merely the outward
exhibition of feelings. They differ principally from those latter in this
that the mind is aware that such an action is about to take
place before that it has taken place. They are the effect of some
kind of impulse which can scarcely be estimated at anything more
than merely the desire of some highly excited feeling to have scope.
At least they cannot be traced to any motive in the generality
being meaning of the word motive inexact as no profit or
credit of any kind is respected or hoped for by the author of the action.
Neither may there be any particular love for the bare performance
of the action. On the contrary, there may be the greatest disgust therein
for both the action itself and the doing of it. When the deed is

feeling has sunk down to its proper level. The Jewish Custom
of defacing the garments under grief is a historical illustration
of the class of action. Many mischievous actions which are
performed under the influence of spirits which occurs for the most
part in young people. Some also under this head. These
little snappish acts indicate things we say and do when in
a fit of ill nature to those who are quite free from producing an
ill-nature are further instances of the same.

A 1st class of actions are those we do for the pleasure which the doing affords. Thus
a child will wheel a barrel, dabble amongst mud, or swing on
a gate for the sheer love of wheeling a barrel, dabling in mud
or swinging on a gate.

A 2nd last class are those actions which

A man may eat the bread of Carpenelus that his purse may become
heavier. This is the point & spirit of the reason why he eats the bread
of Carpenelus. Here the action is traced directly to its cause.
A man may eat the bread of Carpenelus merely his purse shall
be filled; that he may feed the poor & the needy - or seek out his
vindictive or further his ambition. Here the action is traced indirectly to
its source

Considering the importance of the subject I make no apology for wasting these few pages in the inquiry to point out the various sources where our actions may spring. One action may spring from this, from that, or from you source. And it is of vital importance to trace from which not only to know the part of the mind more particularly in fault but also to conclude on the authors innocence or culpability.

Section VII

Action of the Passions on the Understanding of the Understanding and Passions

By the term passions here I mean all those parts of the mind which we feel or refer to the heart. While in the term understanding I embrace those we know or refer to the head. Although this may not be quite correct still for brevity's sake it is convenient. Of course, this latter also includes memory. And to prevent confusion I also range under this head: 'Imagination,' 'The Attention,' and 'The Will.' Although properly speaking these latter are somewhat common to both.

I do not positively affirm that without the agency of feelings, of ideas, or mere领衔 of Passions - the understanding will not or cannot come into play. Yet this I affirm that it is hard to find an instance where the opposite is true. Else not only with respect to the tendency to
Quality of our meditations but also of our actions. Let me not be misunderstood. In a previous page (sect iv p2) I pointed out that the things of memory - the senses + imagination were continually passing in array before the mind. The things of the one being acted on + acting on - suggesting + acting on suggested things of another + that was of interest was arrested + digested while what was uninteresting passed on in array for the present. This arrestment + digestion is what I mean + wish to be understood in the present section by the phrase - "Understanding coming into play". For it is true that previous to this it does so far come into play. Thus the perceptions of the various things - the slight attention requisite to the selection of one from amongst the thing of things by the understanding + the action of the selection itself. All to a certain degree constitute. Plan of the understanding.

Keeping this sense of the term in view I again repeat that the senses - memory + imagination may place matter before the understanding wherein it may linger itself. But unless that matter creates an interest or in other words excites some passion it is unarrested + dismissed.

One cannot go back into his infant hours + trace them the method of his mind - but from the later actions of the infants I conclude this to be the method. When the senses + the infant have so far stimulated the mind into action as to bring it to that stage at which mothers say it is beginning to notice. Some good
Colour. - the flecks of a puddle. A metallic glint attracts its notice. It keeps its eyes steadily upon it. Some one deviates its attention to an object less interesting, but retains it only for a moment. It turns immediately to the previous object of attraction. It laughs it away. Legs, arms, trunk are all in motion with delight. This indicates a preference. Preferences are based on the brain + feelings.

The same is seen with regard to the impressions of our own senses. In walking along a street, on a journey, or on a voyage. That impression which best suits a feeling or desire, the most is that which occupies our imagination + understanding the most, the other impressions being dismissed for the time. Although these may at some subsequent period become of interest when of them are remembered, they shall be recalled + digested. The understanding in all this is of course as previous, demonstrated (Acts 2:14) influence + biased by the three great advocates of duty. Or shall it might have been more properly set down by the advocate of duty to God, + by that of our duty to our brethren. This being set up as it were to counterbalance the continual tendency of that selfishness (which like water, seldom knows satiety) to monopolize all things.

It is a station + deceitful property of all our felicity tends to impose on our understanding or in more common phrase to lead us to mistake the just relation of things. Our prejudices are
neither more nor less than this - It is true honten that prejudice
may result from reception, experience, but by far the most frequently
it results from self-deception + self-deception. How few are
imprisoned in the majority of points! Many how few are imprisoned
on a tolerable minority of points! It is notorious that the number
is disgracefully few. A man may after mature + dispassionate
consideration arrive at a partial conclusion. This will be owing
to one of two things - either he has been denied sufficient information
or else his comprehensiveness has proved too small to grasp the
limits + dimensions of the question. But this man is honest to
himself + this action of his mind is a healthy action

A man may have
A comprehensiveness of reach sufficient to grasp the question + sufficient
knowledge + time to consider it in all its bearings. The comprehensiveness
he deliberately + in its bearing yet concludes on it erroneously.
This man is dishonest to himself - His understanding shows him things
in harmony with truth - He must have concluded accordingly - But
as passion wished a different conclusion - It set about distorting
the relations of things + so blinded that compelled as it were the un-
derstanding to conclude in its favour.

When we are very anxious +
very fear-full lest such + such a thing - Should have happened
or should come to pass, it is indeed amusing though it is also
profitable to watch it in ourselves + in others from ourselves horm
Earnestly - how vigorously, we act about - by the ready table as -
stance of Imagination (Sect. IV p 17) to persuade ourselves that
what we wish or suspect is reality - we set forward for the
Consideration of the Judgment all the points in favor which Im-
agination heaped up to the idea. While all against we clip up
shuttle out of the way. Imagination depreciates those to the
Antipodes - it is like looking or posture of Tempo dangerous wit-
nesses till the truth be over.

A man then may be in the wrong - from
incapacity - from delirium or without ignorance - from allowing Im-
Patience too much with his understanding - but there is yet
another source of Error by "Haste."

Persons whose minds
ideas are liable to run at a great Speed. Persons who are perplex
irresolute - who get through the world as it were lay a series
of jumps. Are the persons most especially liable to the minds
jump from thing to thing like a squirrel from tree to tree ever-
classing on this in that "Every thing as it comes." The consequence
is that they are continually getting into Error as the pace at
which their minds travel is much too quick for the truth to
be arrive at - "They are a little as Locke says, surmised a
great deal too jump to the conclusion." It is here very hard
to give an opinion on an argument which is in any point con-
distent with truth. Since we view things through the medium of our
One when Bliacu was entertaining at his Villa Chapelle Racine Motiere & La Fontaine in the prospect of wine & Conversation they all agreed that the greatest happiness was to lie born & the next & diat an early death so they all agreed to throw themselves into a river nearby. On arriving at its brink Motiere suggested that the action should not be born in the obscurity of night. The observation produced a pause—one looked at the other & said he is right. Gentlemen said Chapelle we had better wait the morning to throw ourselves into the river; in the meantime we will return & finish our wine.

Gulfin a general of the Corinthian Patrocl was once informed that a band of assassins were coming against him. He went out to meet them with serene dignity and begging they would hear him if but for a moment. He gave them so pathetic a description of the distresses of his Country and roused them to such a degree against the authors of their oppression that the assassins threw themselves at his feet imploring his forgiveness & instantly joined his banner.

Warn the Italian poet possessed much respect from the populace by deeming the vices of the nobles — Arques.
A condition in his mind different from that which produced the last word or deed. By looks, words, deeds, we call into action one passion to displace another. Judging from the manner in which our own minds are operated on, we proceed to operate in like manner on the minds of others, making calculation and allowance for the difference between the two. We are doing this daily, unconscious to ourselves. Children scarce & Caleb Length are doing it. Thus one child offends another. The offended retorts: "Know something or learn something or show something." You would like to know or see what it is. It is beautiful, but you have neither known nor seen what it is for your impudence &c. &c. He endeavors to raise a Cernea, the gratification of which is in his keeping by denying which he has the power of punishment by exciting regret & despair.

The familiar story of the Artist who but for the sagacity of a legatee would have retreated over the platform been bribed to death. Backward & backward he stepped upon Cavourini at his work late on the very brink. A legatee takes a brush & wipes the picture. The artist in the ship of love trap sprang forward & was saved. The same was seen in the letter of Rush the celebrated murderer towards Miss Sandford his mistress when she sought Court to return against him. (For more instances see side notes.)

Everything in proper season. Shun points but that it is the method of things for one passion to be continuously
to State shown in Milan where when soon after the French revolution it was filled by a large mob of ide who went about crying long life to the Republic Death to the Aristocrats Prince here appears - having heard them in adjoining Coffee house he had rushed out and cried "Viva la Republique! I made a neccesio; Caraphia Statta!" the crowd instantly dispersed
Wishing duty to one another to resign it to a
Chast. Certain Circumstances Besides a Certain passion or passion
The judgement & Conscience of the most of people (at least of the
same Country & Education) at once admit that it is just & natural
that a particular passion or passion should be felt under
particular Circumstances person feel him. And then a man shows
this particular passion or passions under these particular passions
he is said to feel naturally. When otherwise (other parts) he
is said to feel as he has no right or concern to feel. Thus
in Illustration some relate a story of a miraculous escape of
the adventures in the N. of Scotland, to a friend of mine before
the story is this. On of the travelers advanced too near the side
of a rocky cliff which overhung the sea his footing gave way
she was precipitated over, but caught some of the wild bushes which
open time it was dependant at some short distance from the summit
his friend's hand was reached to him & grasped—but the stretch left
no vantage ground whereby to pull him up. About half way be
from the summit & the sea projects an ominous point on which
the individual must be dashed as soon as he gains his hold. There
is but one chance of life said the genuine friend with that he grasped
the hand he held more firmly. Gathered himself up as much as
possible & sprung into mid air dragging his friend along with him
they missed the rocks—they plunged into the sea. They rose towards
towards & reached a rock a little bit from alone—in which they set—
up these shores. My friend remarked rather shoesy they
had bent down upon as a prayer of gratitude to him with-
out whom not a sparrow can fall to the ground. And
brevly this latter feeling is the more natural under such cir-
cumstances.

The Papine erected may be the most natural and
most rational one under the circumstances, yet till the mind
may be justified of most action, which as the
habituation + indulgence may be greater than the circumstances
demand or allow. And this state it is the greatest possessor
of the order of things within the mind. He who does not then
watch against this tendency of his mind, will indulge time
be guided by some passion to the total obscuring + distraction
to others. He will feel + sate there by spending time
there. No passion in itself bad. Its badness consists in
showing themselves where they have no place for showing themselves
and in their duration. All our Papins may be practiced
within certain limits without infringing on any of the great
duties of man. Practice beyond this entails injury upon
ourselves + often harm + injustice upon others. All leads list
ed to his ambition when he ought to have listened to patriotism
for saving Athens before Syracuse. Anthony suffered his honor
| pride - ambitious - actives in was something to be vengeance
| by his animosities preposterous + lost the best at Action.
Sick ailments hedged around by vanity, self-confidence, made
C. Brontë’s career a flimsy one. In later times, C. Brontë quietly,
attained pride of indomitable spirituality when she was sought to
have been guided by love of beauty, and partial judgment
brought on the explosion between her and American Holmes.

The doctrine that frequently occurs amongst the
secondary passions, or what Abercrombie terms "the feelings"
mandarin most frequently occurs amongst our primary or "desires",
affairs or what Abercrombie terms "desires." And the former
is generally or always a consequence of the latter. Inasmuch as
the ruling Desire by its own unbridled force (sect. iv, page 12, sect.
v, page 14) + by aid of imagination (sect. iv, p. 11) so compelling + blinds
the judgement that does the affair in a different light than it
ought to do, the feelings consequent on are different from what
they ought to be. But under the false view of circumstances they
are natural — This is always the case with those men who are
naturally of quick, strong, passions & of vivid imagination. When
these quick passions & imagination have been induced unusually
quick, the spirit is the essence of unusual circumstances. As
with Poets, Actors, Warriors, Speculators — And the ensuing
effects of all this are well seen in the following few
familiar instances: — Keats, Bronte, Collins, Tennyson,
Nightingale, Byron, Ferguson, Fenning. Their own aims
or else twisted with madness — Gains in his youth, more or
Cries attempted to commit suicide. It is old age
- Corpse attempted to commit suicide. The British Committee it

Objection like colored spectacles changes the appearance
of affairs. Misleads the understanding. Fears false feelings
Which under the circumstances ought not to be be-

Cited

Sect IX

Latitude of Health

"No man deeth good fortune not." In other words this says
that is no such thing in existence as a strictly healthy mind.
The diversity in quality and degree in the Constitution of the
mind is as great as or if possible greater than that in the
Constitution of the body. Defects and overgrowths in the body
constitute deformity, so do they in the mind. What when is
a mind healthy? Up to what standard of perfection must
it come before it can be esteemed healthy? This question will
seldom if ever be answered twice alike. The answer may differ
when differ the knowledge. Original term and present state of the
minds of those who answer. Original diseases exist in
the body as regards size, shape, physiological Constitution.
Original diseases likewise exist in the mind. As shown
already shown (Sect ii. p. 2) One child is remarkable for
its imagination & another for its powers of reasoning.
A third for the precise, understanding. Our greatest men were remarkable for a pretty square combination of the three. The pages of Bacon (who stands at the head of our English philosophers) bear ample testimony to the truth of what Iaffin so do those of Shakespeare who is at the head of British Poets. Bacon's career however sufficiently shows that let a man be as largely endowed with these qualities as nature pleases he still may be a man journeying from perfection. Bacon was the slave of little passions. He loved power he loved show ten more than power. When Bacon's qualifications became the handmaiden of Revelation & under her guidance assiduously labour to maintain the moral balance - to check to stimulate to prudence to foster it is then that we may hope to see the highest stage of mental health attained so that we may yet this down as the highest perfection which the mind of man may reach. When the development of his imagninative understanding or habits of observation is not so great as to make him balance & lord it over his neighbours & when these subordinated to religion attend carefully to moral culture Byron & Burns are poets formidable men. Shakespeare was also a poet but from all accounts he was both happy & contented. The two former had more far strong passions vivid imaginations to inflame them. What
Some likelihood had. The latter had passions as strong + an imagination as vivid; but he had also a kindly head to counterbalance these. A Companion of their works attack what I say. As a general rule it will be found that those men who have real passions + strong understandings - or strong passions with as strong understandings to keep them in check, commit the fewest outages against mor. ality. Pass through them more firmly + more respected than those whose passions are as strong + whose understandings are not as strong. For exemplification of this Rule Persons may be ranged on the one side Binyon Shropshire on the other Merton on the one side Collins on the other. Ramsey on the one side M. Ferguson on the other. These remarks taken with those made in previous Sections amongst others proves that differences in the Quality of the Mind Rest at birth. That a difference in degree should also exist can easily be conceived. The Mind of No.1 is itself as large as life. The Mind of No.2 is the Mind of No.1 in Miniature. Napoleon may represent No.1. Napoleon Bonaparte (the wonderfully enevelled Napoleon) No.2. Pope may also represent No.1 Puffed No.2. These are the best historical instances that present I can collect.

There widely points out what may be termed as the standard of mental perfection.
but only merely for what will agree or as to what is the proper balance of power amongst the understanding imagination & exercise of the senses? Or how many will be unanimous on the extent & limits of duty laid upon us by revelation? The understanding - the conscience & conscience of each must be left to solve these questions. But the understandings of all differ more or less. The conscience is so far influenced by understanding - so that it is beyond the pale of human endeavour to map out with clearly defined boundaries the boundaries of mental health.

There are also pointed out that there is an immense difference in quality & degree in the constitution of the mind. But this difference may extend pretty widely before its limits can be fairly reckoned by all within the precincts of constable disease. A man may show violent passions without being absolutely a maniac - or considerable nervousness on a certain point without being absolutely a maniac. And the parts of one mind though mixed in proportions nearly alike with those of another may yet be far inferior to it in strength without absolutely amounting to maniacism.

Having proceeded thus far I wish now endeavours as rapidly as possible to sketch a few classes of individuals whose minds lie within this province of
Health

Endless variety—the Scholastics Nevertheless show a tendency towards insanity—some towards the division—some towards another. & I shall begin with those tending towards moral insanity.

Vanity—Vanity. What will not some people do to be thought foolish—clumsy—witty—some are highly praised with mother wit—this is good—the coat was made for Franklin the mears. But when we see an individual for lack of natural ability using the means of a monkey to obtain laughter in a company, it is in indeed contemptible. It brings the blush on the face of mankind. This is becomeable in a child; but in a man it is certainly not after the imitation of the deity.

Ambition when it becomes a tyrant of a certain strength will compel its victim to prove false to country—philosophy—friendship—ambition de Bourdon partly from revenge but principally from ambition forced France for Charles France the land of his nativity for Germany the land of his adoption James Graham the ambitious marquis of montrose desired the hands of the Covenanters for the hands of the episcopians because that his ambition was thus far crowned. And did not Bacon play base false who was to him the truest friend of all? When he stood in the way of Bacon.
Ambition. If Philip goes on thus conquering what will be left for me to conquer? And ambition! Alexander he took little care to conceal the wish to Philip of an easy death. Great land is England 100,000 troops on the coast. Seven, fight a battle gain a victory; between the coast and London. They are compelled to fight another battle now sufficient 45,000 killed wounded in these two engagements, what would I do with 60,000 men in London. To spite Napoleon to Francisco Bourroul. The question was not what would be the ruin of Spain, Italy, 100,000 of his own countrymen, but what probability of success must there be, 60,000 men in their attempt to conquer England? Athaliah tread over the bloody bodies of her grandchildren to grasp the sceptre of Israel.

There is an irritating
that after knowledge, vanity, conceit, or less degree or planted in the breast of man. When properly applied with such a thing is not unnatural. Otherwise, however, it becomes unhealthy and often degenerates down into impertinent curiosity. Curiosity, which loves battle for the battle sake. Curers which has no aim no object in view. I know an old lady (in old unmarried female is its unhealthy operation most frequently manifested). This old lady when two three or more people stand to converse beneath her window send the
Nice a little girl to play, step around them so as un
suspected to pick up the subject of conversation.

Fear, suspense are

worse to endure than most other feelings. Many people
are morally drained to the influence of these. Many
take as marked + unreasonable method of relinquishing
them. Shaw heard a Lady again tell that throughout
the night she has again + again taken it into her heart
that some one was underneath her bed + rather than in-
dure the agony attendant on the deed she as often
left her bed + groped all round + beneath it to put an
end to her suspense. Sometime ago a shopkeeper informed
me that he has done the same thing several times in his
shop when he was possessed by the same suspension which had
no dener basis than imagination. And so acute was
the pain created by the fear suspense that rather than leaning
prem a light + go about the business in a business like
manner he chose at once to brave the worst. Allled to
this is the a peculiar state of mind expressed to me by
a young man of my acquaintance. He is of a most
sensitive disposition. He says that he has been so irritated
in Church by looking on a piece of thread or worsted sitting
on the coat of a gentleman that rather than suffer longer he has
felt himself almost irresistibly impelled to reach dends thiek
away the intruder. The same person asserts that he cannot bear the test of a match or clock & that a peculiar cast of countenance so vexes him that he feels the greatest inclination to smash it. Actions springing from such states of mind are referred to the 4th class of actions decided in the section on the Sources of Action (See vi § 18).

Here are a few instances where the mind tends towards moral insanity, might adduce many more as in the case of the miner.

Here is a class of people the members of which take great delight in purchasing & otherwise obtaining things they have a hobby after, not that they intend applying these things to any end or purpose but merely to have them for the pleasure that the having affords. May these things concerning the Collectors. Circumstances may be utterly useless to him. A gentleman of my acquaintance had a taste this way. Since childhood he has been celebrated for continually hunting after all kinds of curiosities—headings up forbodings of which he has now a dreamful—peculiar for handles, out of the way locks—odd pieces of machinery. Strangely shaped knives in fact everything which other people had not. He is the father of a young family. A year or two ago his circumstances became much better. Despite all this however he continued lavishly to indulge his
* The judgment of King Alexander by Nature: his vanity listening to the flattery of the multitude was so blinded as to believe him to be a god and the Son of Ammon.

King Thrybhus was induced by his vanity to imagine himself in person wonderful like Alexander the Honest. He was deceived by an old woman (see Rollin's Ancient History).
propensity, like it ultimately landed him in bankruptcy.
This kind of action is repulsive to the 5th class of actions
discussed in Sect vi p. 19.

These are a few instances where
the mind tends towards moral insanity. I might adduce
many more examples as in the case of the miser of the Sketch
of the Drunkard. But they being of a nature near akin to those
already given to do so would be superfluous. It is my object
to give only a sample of the whole.

I must proceed to another
by a class or two which show a leaning toward Morality

Self-Concept is a skillful deceiver—everyone owns
a little of it. Some more, some less. To a certain extent it
is useful. It is the passion which often supports us under the
chagrin of failure & defeat. It is not ready with volumes of
reasures. To listen a little to its reasures can hardly be called unhealthy. No quiet resignation & material accident in the
restoration of affinity to the mind. But to listen to & believe all
the praises this Passion shower upon us & the reasures it
provides us with is lether to place us in the condition of
those who believe themselves fit for anything and who when fail-
ure & defeat do come lay the blame of the failure & defeat
at the door of amblecr or anything except their own
The Plato Society answered on being asked by a friend that he would say of him in a work he was about to publish, "Collect your best ideas of what Macaulay, what Tennyson, what Plato was. Your portrait will bear some thought on imperfect resemblance of me."
This method of going to work is essentially an unhealthy method. Such people practice poetry, oratory, painting or any other kind of art. They imagine themselves not a whit inferior to the greatest poets, orators, painters, or warriors that ever flourished and the reason why they have not proved themselves equal to the world is because circumstances have not been favorable. They have never dared to trust myself or if times had been the same as when. So had they flourished had been at once successful. They persuade themselves that anything is true but that they themselves are incapable. Some monomaniacs imagine themselves the owners of lands which they have no claim to. Many people imagine themselves possessors of qualities which they have no claim to. Really, the former are certainly in a worse predicament than the latter.

Amongst youths of an anxious and sensitive temperament nothing is more confounding than a loss of self-confidence. They have a keen perception of what perfection is. They compare their own work with the works of those whom they think have attained the perfection in their own. They can see nothing but deformities in their friends. They can see nothing but excellences in other. It is that their self-confidence is lost. The weakness of this class is certainly a more amiable weakness than that of the former, since it is squarely unhealthy. (see instance of this Sect. XVI. p. 171)

I once heard a physician remark
that many imagination medical students had according to
their own diagnosis every disease in turn throughout the years.
Who in his life has never stopped wonder over a peculiarity
a strangeness in a name - a word - a form till the word
marked although the thing had been familiar to him all his
life. Nobility have the strongest influence over the attention. Consequently
they are waited on while what is familiar is neglected. Now
for the same people there are many peculiarities in the emotions
attendant on organic function of which we are quite unaware. But
the medical student alarmed by the description of mental disease
focuses his attention upon himself to find that he is that indigent
loving victim. And like Richard in his dream he gets rid of one
into the torture by a worse.

These there are three instances when
that mind leaps in the direction of mania. Let it
be observed that the two latter are the antitheses of the former.
In these the mortality originates in stagnation - the other in depression.
Or more properly the former depend on the undue action of
a feeling which slates the latter on a feeling which depresses.

Next I proceed to chart the stage to point out
a few states of mind tending towards mania.

When one is sitting down to dinner
he receives very bad news which he takes much to heart. Before
he had an appetite now it has gone. Before his mind was serene.
Napoleon when at Smorgow questioned the Abbé de Bredt as to what contrivances might be furnished by the Grand Duke of Warsaw. The Abbé explained the state of destitution to which Poland had been reduced and the great services it had made for furnishing for his army. "What," asked the Emperor, "have not seen a pole in the rank?" There were 80,000 nevertheless; but they were drowned in the immensity of your Majesty's Armament." "What would the Pole be at," replied the Emperor. "To the Poles, if they would not be Poles (with a sneer at air) and Abbé we must raise 10,000 Polish Cossacks; with these we will soon stop the Poles from the Sublime to the hideous. There is but a step. Dangers! I have seen some of them. I am never so great as in agitation. The greater the tempest, the better I live. None but the Pope's favor can grow fat in their palaces. Horse, keep camps for me. From the Sublime to the hideous, there is but a step. Are you all in alarm here, too? The army is superb. There 120,000 men! I have always beaten the Poles. I never venture to stand against me. They are no longer the soldiers of Tilsit and Friedland. We will maintain our position at Vilna. I am going to raise 30,000 men. Success will seduce the Poles. I will give them 2 or 3 battles on the order, and in 6 months I will again be..."
Happy now it is in a state of treat & turmoil. His attention is absorbed internally. By the aid of imagination all the circumstances of the mishap are hastily considered. He reasons on the cause which might lead to it - finds fault with these concerns - mourns for the occurrence - provisions as to the consequences & are within a few moments. He is absent when spoken to. He mutters - shakes up & down - throws a variety of guesses indicative of the upsets within. The things of sense float by in a dreamy half unconscious state. Not regarded enough to be understood - regarded enough to irritate & distract the more. This leaves scope for the operations of imagination (see sect vii p.9.) The things of imagination are further favoured by the rapidity of thought. The course of ideas is too rapid for the just relation of things. Depreciation are supplied & oversights added literally by imagination. They are a little scrupulous a great deal too jumpy to the conclusion (see sect vii p.24). In this state when asked his opinion he was delirious & this lack adds to the distraction. Confusion like in despair he acri. These thoughts the I can think no more. My head is aching & my heart is with aching. In fact I am quite stupid. Every person who has seen the making of little disappointments & great sorrow has witnessed a state somewhat similar to this. I have attempted to describe (see the note for a real historical instance. números, números authority.)
on the melon. There more weight on the throne than at the head of the army. I kept the troops inside with regret. But it was necessary to balance our caution and power.

All that has happened, is the effect of the climate nothing more. Now we are assured that the Emperor saw out those centuries at an astonishing rapidity. This of itself

\text{ocr errors}

\text{removing the mark of the repression was very remarkable. But how much more remarkable does it appear when we know anything about the past history of Napoleon and the circumstances under which he defined those repressions. For it is though the meaning of the one sentence is very different from that which follows it. Since it is easy to hear the unconcealed idea whereby the one naturally graduated into the other. Now put this to that - the repressed ideas to the unconcealed. Then great must have been the velocity of their course. In the speech of Napoleon we find the matter of memory, sense and imagination all mixed up together. Had the rate of his ideas been much quicker - the fast

\text{classification}

\text{related to things had been less. If we would have had insanity}
That Mania is somehow connected with rapidity of idea, it may be added, that Kleschev (who was something more than tainted with insanity), was once heard to state that at the time he wrote his pathetically beautiful play of the Stranger, the rate at which ideas thronged across his mind was startling even to himself (see Story Anecdotes Military).

When any passion has been violently excited so that it has regained supremacy for some time over any passion that has had the understanding and imagination ministering to its dictates, then it is that when the other passions begin to recur than surprise as it were to take again their position. Assume that right in the balance of the mind they do so with humility and timidity and are soon ready to give way again, become subject to the passion which had at first mastered them! Thus a child who has been much alarmed by a story about Thibs and Gollum, rehearse this as the case may be. Will for weeks after be much more prone to fear than before the recital of the story. The feeling of fear has become so strong as to rule and deceive judgment, to overcome the other feelings, give full scope to imagination. This in my opinion must be the method by which in many cases insanity supervenes suddenly on great excitement. Then are some cases where insanity is the immediate result of the application of
The exciting Cause. — Men are either when it is not con-
formed for some little time. In the former the mind is at
once overthrown perhaps by our passions. As a muscle the
nervous matter is leaved or otherwise injured for its function.
In the latter the excited Delirium maintains its supremacy
sufficiently long, sufficiently strong to prevent nutrition +
reduce organic disease. As Delirium is more Commonly
the effect of strong & sudden excitement, the last described
condition may be rather considered as tending towards Delirium
than Mania or perhaps more probably, towards both.

A man under Jurious Anger is a temporary
mania. In the one there is the same rapidity, fierceness of
idea, the same inattention to the things of sense, the same
pernicious action of imagination as there is in the other.

There is still another form of Insanity Mania,
or Idiocy. Mania means an ideal state of that mind
which had once been a mind. Idiocy is a natural Mania.
The best example of this state is a tendency towards the state
of that gradual universal decay attendant upon age that
doneth course towards the condition of the "second childhood." More or less, every soul
takes the same steps in the same way. Even the "Everything." Nothing perhaps
may be taken as an example of this. He is said in his latter days
to have often walked round his library & gazed upon his books
with curious vacancy.
Sect x

Mind

What is mind? This is a hard question — no one can tell what it is yet I can tell what I feel it not to be & that is — the result of organization. It is beyond description. It is a thing to be felt rather than reasoned on — there is an inward conviction which informs all who consult it that mind is something separate & independent of matter. The contractibility of muscle is a result of organization but muscle without a stimulus cannot contract. The mind though it requires the stimulus of the senses to put it in motion still it soon becomes an automaton & its continuous action independent of all stimulus so this analogy goes for nothing to prove materialism.

The preposterous theory of the one most in harmony with Reason & Conviction is that given by Fod & Borman in their Physiology. It is hardly in a figure. The brain is represented as a harp & the mind as the harper. It can hardly be conceived that at birth the faculty of the Cordal matter is equal worthy of its inhabitant the mind & that the inhabitant is not unworthy of its habitation admitting this theory to be correct. Whether or not this be correct or not cannot the act of harmonious symmetry well with the understanding — conviction & all mental phenomena whether pathological or physiological — one or more strings of the harp is
broken or wound too high or unwound too low & we have discord - some part of the Central mass becomes diseased & is incapable of discharging its particular function or from over nutrition discharges it too vigorously so that we have discord - the comparison is perfect - include here to Confirmed Insanity in denying my belief in mind being a result of organization I am not at all ambitious of answering the question - what then is to become of these faculties we have in common with the lower animals - the solution of this difficulty is beyond my power - hypotheses plausible that the body might be invented to suffer for the emergency that there would remain for hypotheses - here it is implied that what have said I felt to be true.

Section XI
Causes of Insanity &
There was if there is not now a great variety of opinion as to whether or not Insanity is a disease solely resident in the mind or whether or not it originates depends on a lesion of the brain - but one admits that there is too great division of the causes viz moral & physical - when Insanity arises from the latter of course it must depend on a natural lesion - when it arises from the former primarily of course it must be purely disease of the mind but
in all probability the continuance of the disease depends on a Central lesion induced by the irregular action of the mind - However it is not impossible neither is it inconceivable that even in some cases of continued Insanity the disease may never return to the Central matter. There is an anecdote too of a gentleman who sent for his servant to remove from the shelf part of the fire because that he felt too warm - He forgot that he could easily sit back - A late Schoolmaster of Dine's making an excursion into the Country one day on horseback - Wondered why his horses began to get shorter - While meeting a Countryman he asked him the reason - "because you are sitting on the hump was the answer" He was going up hill his saddle girths were too slack - Now if in than two instances the mind Causes so for forget itself it requires no stretch of the perception to see how this unhealthy action might be prolonged from a few minutes into as many weeks or months independent of any material disease - Suffering from the frequency with which great Disease Conditions in the brain of the insane after death - from the Disease of the brain, texture - from the fact that Sympathetic influence & a slight irregularity in the circulation within the brain cause 

Irregularment of the mind - though this may be possible yet it is not probable - So that we may pretty safely conclude 

That in some cases the disease is purely of the mind in the
Mind last in many cases of continued Insanity the disease depends on a lesion of the cerebral matter for its continuance. Prolapse of the cerebral matter may follow on an overfilling of blood to through the brain: induced by a blow - by sympatly with strangulation in another organ as the stomach - or by pain in mental position. On a diminution in the flow of blood through the brain the result of ossification of the arteries so often seen in old age - I think also on a species of lacunar condition may be some molecular alteration in the nervous matter as in cases where insanity suddenly subdues on great treatment or great depression. In these pathological changes often have not sufficient time to be the effect of Inflammation subsequently it may be perpetuated by Inflammation.

Creded ready knowledge on these points be clearly defined it is easy to be seen how much the therapeutic treatment would differ in different cases. It can be conceived that insanity may originate in the following different states of mind - 1st From the extinction of one part of the mind the other parts remaining healthy in the beginning but subsequently becoming involved in the infected action. 2nd From Depression of one mental part the others remaining as in the above. 3rd From the Depression of some & Rejection of others. 4th From Straight rejection of all parts. 5th From Straight Depression of all parts. Sure examples of the 1st. 2nd. 3rd classes I think must be very rarely met
with. The great bulk of the cases of Insanity will be found I think to be a Compound of the three. Mr. Crockett of Edinburgh shows a good Example of the Wondrously healthy state of all the mental parts. He lost reason like a Cesar & felt like a Prussian. The frenzy of the man was extraordinary yet it seldom hurried him into error & miscalculation. He attended strictly to the things of memory. Imagination Fierce. His passion hurried him along but his understanding was not left behind. In this Case the delusion did not amount to Insanity. Yet we can conceive that by increasing a little more the pace of the mind the understanding & attention would be so worked up that the thing of memory & imagination would come to be confounded with it to mistaken for the things of sense or present reality & the just relation of things from the hien. The last would not be grasped.

Idees depending on the universal decay of the body may perhaps be taken as the best example of the 5th class of Insanity at least in some cases. In that where memory is the part which has undergone the most palpable impairment in combination with a surpressing obtrusion of the senses the apparent depression of all the mental parts depends on what will be more
particularly brevity in the Section Dementia & Idiocy

Section xii
Mania & Dementia

Under this head I will neither speak of that mental alteration attending on fears or of that caused by indulging largely in them suddenly abandoning the use of spirituous liquors but confine myself wholly to the consideration of that species of mania (which is mania proper) met with in our asylums of the insane.

I once read an anecdote which ran as follows: A servant maid, highly provoked by her mistress, resolved to leave her: she flung her chest against with the nervous energy of passion. She ran to the door—shortly afterwards having made up her mind she tried to remove it back into the house but was unable to move it. This shows that passion by a series of steps attains unto a climax.

In mania passion rapidly dispels passion in. Ideas rapidly succeed ideas through the mind the same is seen in Dementia. Shorn in its rapid varied babblings the only difference between the two would seem to be more in quantity than quality. The passing of the maniac are pitched in a higher key than are those of him who is demented. It may be objected when is passion visible in dementia he is cool—short he has—
his actions are rapid & varied yet it is then no wonder no feeling mingled with them - ideas are certainly thin but as for passion I see none of it - shoe pointed out horror at some length in a previous section (vii) that our passions (or feelings & desires) are intimately connected with both the origin & kind of our ideas - The matter of the senses - imagination or memory passes in review before the mind. What is of interest or in other words that which excites some passion is arrested & considered by the understanding - here let it be remarked that passion is the primary agent - the subsequent action of the understanding we call our ideas on the matter the feeling to attendant on that action we call our sentiments on the matter - an idea is certainly Made up the result of the action of that Complex machine the understanding - it is the property of the compound agency of Reflection - Reason - Judgment - it may be of abstraction - So that it may be said that the most parts of the mind come into operation in Dementia as well as in Mania. But in the one the action is quiet, there in the other it is fierce - obstinate - rampant - When the Passions are strongly excited the muscular actions are strong & violent so are the actions of the Understanding - When the Passions are weakly excited the muscular actions are weak & irresolute so are the actions of the Understanding - this is the case in Dementia -
Still the pace of passion & idea may be as rapid in the one as it is in the other.

The face of the maniac undergoes continuous mutability as do his words & articulations (see sect vii p.14 sect viii p.25) this is only evidentiary of the press of matter passion & idea thronging through the mind so that I would say the essence of insanity consists in the too rapid working of the mind - memory & imagination are mortally sensitive & mortally active. And to moderate & delay these the understanding has but little power, we must think - thinking suggests - suggestions invite the passion anew - these lead us again to think - thus the circle is completed & the operations of the mind go on in one eternal round.

What person could retain his equanimity were all the reproaches the insults the disappointment heaping that he is ashamed of in the past driven in swift succession over his mind & arrayed in all the vividness of reality heightened 10 times by the vigour of imagination? I think the answer may be such a person will be found with much difficulty. Unless he had lived all the more immaculate he would be torn - distracted - crushed. It may be said he can command his attention away from that end to what distresses him; but if a passion is excited to a certain point let the understanding do its best - that passion will wrest the attention to
It is purposes to compel men the understanding to consider that which is real and true. It is true in mania. Passion stir up memory and imagination and put them on edge than provide matter which another passion gives originate ideas. Ideas + Passions act + react on each other suggest other passions + Ideas too.

This goes on with such intensity and rapidity that the understanding from our haste (sect vii p 224 sect iv p 12) is unable to attend to the things passing before it so that the truth may be grasped. So it can detect one thing thoroughly and dive in it what is real what imaginary what is true what falsehood it is hurried away to another. In like manner from that to another so on. First it is divided into next confused. While to stay this course of things the understanding has little or no power it becomes a servant in place of a master. It is the slave of passion + imagination.

Instead of being a ruler it is ruled + it is therefore unfit to distinguish between what is of memory or conception what of imagination. They become twisted and confused in horrible confusion. It has been said that in cases of Mania + Dementia words are uttered which have no connection one with another - but because no connection can be traced in the language is no proof that there is no connection between the different states of the mind which agree with the language.
On the contrary I think there is connection. That person who gives his mind scope & speaks what cheer is suggested will speak in a given time far more words than he will who speaks at random whatever word comes uppermost at page 41 from the speech of a celebrated man which taken as a whole certainly appears incoherent enough but to one who knows the history of the man his times it is quite easy to trace the connection in his mind. The mind travels too fast for language & consequently the ideas & sentiments are embodied in broken & unintelligible sentences.

The mind of the man;

It consists itself principally with the matter of memory & imagination. The more intense the disease is the more will the mind be that within itself & abstracted from the things of the present - the impressions of the senses - the only part played by the matter of the senses when it is unfit to recall to health is to act on the memory & imagination by suggestion & to hurry the pace of the mind & add to the hubbub. Hence the idea of seclusion in a quiet dark room.

Williams in his treatise on Insanity relates the case of a man who previous to his illness observed a term song a few stanzas & who after his illness observed the reapers reaping the same. He imagined that the time between the song...
Feeling was only a few days - on first thought, this appears curious. On second thought, it does not. When we look back, we learn that day the longest which showed us the most novelties. In fact it would appear that we get our notions of time by observing what is passing on around us. Now when day after day is passed in monotony, experience we have no inability to recollect the passing of time in after-days. But when we spend a day surrounded by novelties we lose cognizance of these inasmuch as they interest us and that interests us most we remember the least. (See Sect. 11 p. 39) So that the recollection in after times serves to give us a notion of the length of that day because that each little period of that day was occupied by its own particular interesting novelty. Now when we are deeply absorbed or distracted, we do not attend to what is passing on around us, so that when we regain our tranquility, we recollect a little or nothing of the impressions of the senses. And hence, however, by trying to measure time past, and announce now seems only a minute ago. This is the case with maniacs as also with deep thinkers at these + dreams. This constitute a pseudo-lead memory. (See Sect 11 p. 39) From what I have advanced it can be seen that I agree with Mr. Locke in thinking that the reason of the maniac is not permitted but that reasons.
"Christopher Smart while in a Madhouse wrote with a key on the wall of his room - a Song to David. " It is a sublime production + glossy with religious fervour." (Pepys anecdote)"
right as sane people will do from wrong principles. A sane person will take up wrong principles on account of incapacity to comprehend what is right - on account of indolence itself - on account of overhaste - on account of maniacs as precisely as those who are from overhaste. The error of the one is precisely of the same nature as the error of the other. The quality of the Reason in either of these cases is not altered, it is merely not sufficiently applied. - A little philosophy inclineth men's minds to Atheism but depth of philosophy blindeth men's minds about to Religion. It has also been affirmed that the perverted perception is present, i.e. it that by perversion is meant that state when spectral illusions are seen. Objects not merely of imagination but visible to sane persons external to the body. This state is certainly met with in Delirium Tremens + Fever, but in a pure case of mania perhaps most. In the latter when perception are visible after the same fashion as the Understanding are from haste. Perhaps it is often the cause of the error made by the Understanding. Haste Error arising from haste is a frequent mark of man of very quick parts. A man of very quick parts often approaches nearly to the condition of a maniac.

Sir A. Morison in his work on the Phra
...an asylum & under the head "Monomania" with Low tells how a Gentleman disappointed in Love became insane was confined in an asylum. One day, he rose up against them his keepers. Now in this case I do think that the disease was not monomania but mania & that the patient had no clear after clasmic idea, but that the murder was only the development of maniacal passion & is referable to the 3rd class of actions decided in lesionseteett sources of action. One must be taken to diagnose between this action one that is intended—an action of gratification—some say mania involves others say it does not. Haslam says it does not. It is impossible to conclude a man smashes his rage yet he is in a rage at each things in the same light as he would if he gave it vent—so it may be with a Lunatic he becomes calmer when his strength from his great heart comes milder. Mental upset coupled with great muscular exertion comes by try to be equal to a course of Tartar hemina or a full bleeding.

Men with seditious passions & weak understandings are most liable to this disease. Women are in the predicament. Yet the number of afflicted females in this Country does not exceed if it equal that of male...
But the peculiares is left. In France when the exposure is more equal the number of affected females largely exceeds that of affected males.

Section XIII

Monomania

is most intimately connected with those passive passions termed "Feelings" by Alcmeonian - It is a belief or partial belief, that something has already taken place. It becomes itself with reality and consummation: it has to do with the perfect tense rather than with the future. It is sometimes melancholy - at others it is high spirited. In the former case it arises from some dread or suspicion; in the latter from some imagined accomplishment - transformation or possession. Monomania in some respects is the very opposite of mania. They both consist in delusions; in the former from too sluggish an action of the mind; in the latter from too lively an action. In the one, the understanding, perception & attention are low & disturbed; demands are made on their services on every side; & they say because that they have too many irons in the fire to attend to. In the other, the same are fixed & constrained & they say because they have too few irons to attend to. When we are very anxious
In the month of January last, a man labouring under Phthisis was brought into the Royal Infirmary Ward. He had just been discharged from a 15 months' confinement in Bothwell Penitentiary. Previous to this he had been 60 days in prison. He seemed to feel his situation acutely. He was young, had been led away by bad company. He mourned much for his broken name and was suspected of the talk of all around. Another of the patients in made fun accused him of having sing he stood the waist deep silver to conceal it had swallowed it. This occasioned him much anxiety. He appeared as he believed the accusation to be true, his confidence in his own senses, memory, was disease. His memory had become so slender, some times he made an earnest appeal. He tried to me to others not to torture him by extracting the silver, he would do his best to pass it at store. And if he could now do that, he would do light jobs to make up the value.
that such touch showed be the Case or very fright
and lest such touch is the case - It is astonishing
how we can persuade ourselves that we dread or what
we wish to hide (sect vii p 123) & sect vi p 12) The
particular wish or fear refuses to admit the understand
ing to the full consideration of the subject - And by
imagination they reappear & before all the evidence for
& depreciate them up all the evidence against - And
thus it is that they succeed in cheating & lapsing
the understanding to receive as truth what in reality
is false

* I am inclined to think that in most at least
in many cases the belief is only partial that it is never
so strong (or at least rarely so) but that doubts of its
reality will intrude - One has a ridiculous admiration
for some celebrated man of past history the pants things
to be like him - He becomes himself in tracing fancied re
semblance between the person he admires & himself.
like by they he loses his own identity in the identity of
him he so wishes to resemble & as such he palmo
himself off - Yet cannot think that even now when he
comes to reflect - that he believes himself to be what he
says he is - He loses the character as an actor loses a
character & like an actor he does the character it in the
And he would not be comforted—Jakes him, did he recollect of having swallowed silver?—He answers no—Jakes, inquires—did he believe he had swallowed it?—He answers no but still he could not help thinking that he must have done so—and this was all that could be made of him.

In a few days he died was examined & as was to be expected no silver was to be found in his guts.
height of his enthusiasm & self-sacrifice he almost forgets that he really is not what he thinks he is. It may be also that he takes a wicked delight in imposing on his friends & medical attendant. This is my opinion so far as I may conclude from conversing with a few insane monomaniacs in the Royal Salix - Asylum.

The belief will be the strongest when it is the result of fear inasmuch as any part of the mind some imagination store against the belief have been overcome. In the case of stated monomaniac the belief will be less impenetrable precisely the mind can be altered against it; inasmuch as it has become a tyrant more through consent of the mind than by victory over it. My mind will stand less against the idea that I am heathen or Heretic or a prophet from Heaven than it will against the suspicion that my intellect is on the wane - that my best friends are false or that I am possessed of a Devil.

Melancholic monomaniacs are perhaps more than any other kind of insane patients predisposed to suicide. And we cannot wonder at it. When a feeling such as fear reigns supremely in the breast it is not astonishing that the victim desires to rid himself of it. Bacon says that is no passion in the human heart but is stronger than the dread of death. And Fear is Certainly one of
The strongest and least bearable of the whole - Squirrelish thoughts that all suicides are insane. Williams doubt this. I am inclined to agree with Squirrel - that is I think when the act is committed by a man who commits it is insane. A man under a furious rage will take away his life out of spite as it were. Revenge on him who has offended him. By his death he hopes to bring terror and trouble on the author - now a famous man in fact anger is a temporary mania. A man from disappointment in speculation or love or in ambitious projects when he had hoped to have found nothing but success. Commits suicide at the time or it may be months afterwards. If he commits it at the time then is the feeling of disappointment at once stronger than the fear of death. If the delay the idea of sometime there is the feeling in place of being incapacitated strengthened by reflection unless it becomes stronger than death. The passionsequent on the disappointment became the byproduct of the mind that is no passion left of sufficient strength to counteract this tendency. The world seems a waste. Man false honor has lost its honors to suicide results. This is precisely the way I can conceive suicide to take place in the case of melancholy monomania from repressions already made it will be seen that I think the understanding of man -
Mania. Mania, as in mania, is not permitted to last in its quality. But that it is only to be put in a point or points where the bulk of opinion is contrary to that of the patient. The predominating passion assisted by imagination shows circumstances in a different light to the eye of the mania from what it does to the eye of other people. But under this delusion he feels naturally enough. Could we cause him to see the circumstances the same as we see them, he would feel as we do. (Section pp. 27-28+29).

Monomania must weaken the mind as a whole, on the same principle as a muscle wastes in paralysis by disease. Continually working upon the point it must to a certain extent become accustomed than previous to the supervision of the disease. And it must further lose by the neglect of impressions of the sense. It is impossible for the mind to be continually wrapped up within itself or confined to one or two points to be somethings awake as it ought to be to what is going on around. This constitutes another kind of bad memory. (See Sect. ii/16).

Section xiv

Moral Insanity.

Is most intimately connected with these acute Paroxysms. termed by Alcmeonian "Desire." It is essentially the same as
a longing for - an irresistible appetite - It uses the future tense rather than the perfect - the present is nothing to it - It looks away forward in the distance to discern their new pleasures then gratifications - A man consequently may be morally insane in as many ways as he has appetites - He may be insane, Ambitious - Arrogant - Curious - Sanguine - Vain - fond of Company & - The peculiar subject of Sory Desire & Propensity comes under the head of moral Insanity.

There are at least two kinds of moral insanity that the moral treatment may be proper to succeed. It is absolutely necessary to distinguish the one under observation from the other. A person may be mischievous for the mischief's sake; that is he works mischief for the pleasure that the mere working of it affords. This is one kind. A person may be mischievous not for the love he learns the mischief, but for the pleasure the consequences of the mischief afford him. If mischief be clearly wrong, however mischievous it may be, there is always some fear enough to close their hands through the mischief does - His vanity is justified - for this petty satisfaction alone he worked the mischief. This is the other kind. Often either of these kinds only become Insanity when the person makes the special conduct somewhat halting otherwise.
it is merely an approach towards Insanity - Richard under the head Moral Insanity - introduces an instance of the little daughter of a farmer who carried her mother's plants to such a length that ultimately she began to eat her own faces - The case altogether is a good example of Kind No. 1 - Under the same head the same author also gives the case of man who a most inculcative liar was wont to invent all kinds of stories to impose on the credulity of those who would listen to them. Then afterwards he would laugh at the simplicity of his dupes - He stole to - artists of every description - The Physician who contributed these instances to Richard hinted that he had a considerable dash of vanity in his constitution - Which renders it a yet good example of moral Insanity Kind No. 2

I have said that there are at least two kinds of Moral Insanity - I have drawn the line of distinction between the two - Perhaps there is a third - The Poet sings thus

There are who have at midnight hour
In slumber, seated a gizzly bear
And on the verge that keeled our
The ocean edge incipient roar
Dreamed calmly and the dangerous dream
Yet waked by the morning beam
When gazed by the Eastern gale
Such loiter'd Cast his glance below
And saw unmeasured depth around
And heard unimagined sound
And thought the battle scene confus'd
It was the column in the gale
Amid his sense' giddy wheel
Did he not despair, impulse free.
Headed to plunge himself below

And meet the worst his fears foretell

We meet in our prudences with accounts of horrible infanticide

Committed by not only one mother but by several it may be in the same neighbourhood and it is attributed

to insanity and attributes piracy. When reminded the mothers say they cannot tell why they did it. They had no cause to do it—they loved their children—but they felt a most—

irresistible impulse to do it. So they did it. Now I think the state of mind in which these unfortunate creatures murdered their infants is very similar if not altogether to that so aptly described by Scott in the above quotation. They are of a nervous temperament. They imagine all sorts of things. And amongst the rest is that one day they will murder their children. They are startled and as often as their children pass before them their fear returns

And the love they bear their little ones but adds to the intensity of the fear. As is rather than bear it longer—

Headed they plunge themselves below

And meet the worst their fears foretell

When one mother commits the deed—her example is often followed by other mothers who have heard of it. The reason of this is open enough it requires no exposition.

As proof of what I have here
advanced - I may relate the case of a poor man a shepherd by trade - employed by a farmer in the immediate neighborhood of my father's house - who committed suicide - for some months before he was very melancholy + under the fear that he would do what he ultimately did - He again + again brought a madman sister who kept his house - never to lose sight of him for 10 minutes at a time. One day he was assissing theft, some search was found hung from the rafters of an outhouse. The affair made such an impression on me at the time that for weeks after I was miserable under the horror that might play the same trick I dared not sleep with my pocket knife in my room. This may account for many suicides but not for all - for some are suddenly seized with the desire to commit the deed without any previously existing fear. In such cases perhaps the minister has no much right to explain the reason as the Doctor or Moral Philosopher.

Section X

Amentia + Idiocy

There little to say about this state. I shall only make one statement. That one which I do not wish to advance as being applicable to all cases of Amentia or Idiocy - perhaps it is to some perhaps it is not. The statement is this
If a man were to lose his memory as in paralytic case in old age, that is if the cerebral matter through which memory performs its function were to become as disused as that through it memory could perform its function no longer, then would that man be reduced to a state as an hibernating animal when his senses were unacted on. Memory and imagination act in the absence of the senses are the origin fountain-head of all intellectual action. All passion, all emotion, repression, but memory is gone and imagination is lost on (Act ii p 16)  depends for its existence on the continuation of memory. Some extreme cases of amnesia present all the appearances of hibernation.

Section XVI

Treatment

Under this head shall not enter at all on the therapeutic treatment. This must be settled by experience. Neither shall I traverse all the inns tracks of moral treatment. But shall merely as briefly and succinctly as possible make a few remarks on that treatment, which we may call moral correction. In the beginning of Section VII  p 26 I have shown that it is the method of the mind for one passion to be continually predominating over and displacing another. In the latitude of health this may go on with greater rapidity which
may vary considerably - beyond a certain pace horizon it amounts as already shown to mania. Below a certain pace it amounts to monomania. Now could we moderate the pace on the one hand & quicken it in the other we would benefit our Patients. If one passion could be made much stronger than all the others in mania then the pace would be moderated + a time gained for the understanding to gain its last footing. If one passion could in the case of monomania be made so much stronger than that which monopolizes it the mind then might the pace be quietened + a point gained from which the mind could discover the fallacy that formerly deluded it. Then allude to a few feelings + desires specifying their Character + pointing out where their application might be of use. I begin with Curiosity. The power of this passion is great - can sometimes change the scene in the twinkling of an eye. One amongst other times it was my misfortune to see a little boy whipped + beaten away alone into a room where he wept bitterly. This went on a little when all on a sudden the bickering ceased - Curious to know the reason why, I entered the room + saw the little fellow busily engaged in watching a spider spinning his web - much to the honour of the housemaid. From this time the Curiosity is excited till the time that it is gratified. - The attention
the perceptive the understanding are all absorbed employed in
the consideration of what the thing is as to what it must be
This is the period of suspension - A powerful method of exciting
Curiosity is to disclose something partially or it were inadvertently
then naturally try to conceal it - Suspicion + Imagination
are at once on edge - Curiosity induces all to work to see
what may be the mystery - It might be applied after
this method in many cases of Monomania - The attention
once thoroughly attained a position + forcibly managed
Diversion might materially aid in the case - Curiosity
might also be used in some cases of mania - Here Horton
it would require to be abruptly + startlingly applied then then
its effect would be more doubtless
Fear for the most part is a
delusive feeling + thereby it is the more pernicious - As a lesser
pain absorbs a lesser - So a greater fear absorbs a smaller
Fear applied on this principle might be found useful in
many cases of Melancholia + Hysteria - Beep from
real or imagined danger. Cheers in the most of breast
the fresh happy feelings of gratitude + thankfulness +
these are strange to the breasts of most Monomanias
Apart altogether from religion. A man
has three great checks on his conduct - His Self respect - Dread
of his neighbours tongue + Dread of the Law or Fear for person
Integrity - Now when the two former of these fail to dissuade a man from certain conduct the latter may succeed - Many who do not care a fig either for self-respect or public deport - who are deaf to all shame are likely kept in check by the fear of Justice - A person gain to playing tricks & tricking implies no jokes take good care not to practice them on one who might lose his purse - damage his prospects - or annihilate him with a look - From these remarks it may be inferred that fear might be wholesome used in many cases of moral insanity - When the party is gain to mischief to satisfy vanity - or to receive indulgence of any abominable thoughtfull propensity &c - The Application of Fear in the Treatment in Monomania showed them to the Patient as though it were accedant to the moral insane - intentional.

Contempt. This feeling is more a resident within a proud than within a vain mind within a great rather than within a small mind - it is a consequence of a feeling of Conscience superiority hatred is a consequence of conscience inequality or inferiority contempt is a less active & dangerous feeling than is hatred - so that when the Insane exhibits a permanent hatred towards any one it was well - provided it could be adroitly done to turn hatred into contempt.
Remote. This feeling is an acknowledgment of grief for a
person—fear of error—it degrades self-esteem. The
person injured. It might work a benefit in those men-
whose disease principly consists in an inveterate
suspicion of the nearest, most affectionate relations. The
best mode of application would be the following: Let two
or more Company among themselves in the hearing of the
Patient. When they have attracted his attention toward his
Curiosity, as in their conversation let them by pity in an acci-
dental way introduce the Subject concerning him. How
distressed his relations are, how they love him, how they
Mourn for his etranged affection. Unless his heart be
Johnstone or unless it be confirmed by material disease, he will never withstand this appeal.

Vanity. The meaning of this word is somewhat difficult
to describe. It is an active passion rather than a passion.
It is that part or action of the mind whereby the Judgment
is blinded and captive into the belief that flattering is more
desired. An Irishman's heart runs before his head this is
why he swallows flattering so well. A Scotchman's heart is too
shy to be before his heart. This is why he swallows flattering so ill.
Vanity leads a person to strive on the public Somewhat
merely notice, and may be obtained and he must be
the merits of that somewhat for his own. Thus a
When the friend of a French poet, whose name immortality denies, was asked by the poet himself what he thought of his last new work: 'I hope arrived at the 15th Canto,' replied the friend. 'I venture to affirm that I never read more beautiful or more harmonious poetry in the French language.'

She then replied the author: 'There is one thing in the language which I must confess is superior. Oh! perhaps you mean Shadu or Alheli. No, I mean my 16th Canto.'
Young Woman appears in a tasteful dress her mother has selected for her. It is praised. She is told it becomes her so well. She feels puffed and pleased. Not because her mother's taste is unemotionally approved of - not for the satisfaction that she has pleased the person who lends the dress - not that she hopes it will recommend her to the eye of a lover. But merely because she wears the dress. Upon the same principle does a young man feel puffed up when attention is paid him because his father was or is a great man. Some kinds of monomania & moral insanity are I think based on an overdose of vanity. So that to treat these by gratifying their vanity would be somewhat like homoeopathic treatment. And in such cases I would scarcely recommend it unless to induce them into a line of conduct which it is hoped may for a minute in a cure. Yet it must not be forgotten that flattering one done has the effect of desquating one with that of which we are vain. In fact it is tantamount to laughing at as overbearing a speech is. In cases of monomania where the disease seems to depend on a false consciousness of demerit. A good example of which is given by Richard Carse in the head 'Cases of Moral Insanity & Monomania.' A young man laden with guilt to perform the duties assigned him imagined himself incapable for the per-
The unfortunate Chatterton had written a petition in May for the North Briton, which opened with the flourish of "A spurious people freeing themselves from insupportable slavery." It was horror though accepted not printed on account of the Lord Mayor's death. The Patriot thus calulated the death of his first Patron list by his death in this Essay £ 1 11 0

Saint in Regis

... a Reys

... a Beys

Am glad he is dead by

£ 2 2 0

£ 3 3

£ 5 5 0

£ 3 14 0
formance & under the clinging sense of incapacity
he again + again left his father's house - In such a
Case to try + sit up the feeling of vanity might be pro-
ductive of good -

* Avarice when largely developed is anything
but an amiable Quality - We read of Slave owners who
have sold the produce of their own labours for the sake of
luxury - Nothing so base horror but it may sometimes
be put to a useful purpose - Manual Labour is one of
the best genre remedies in Insanity as was proved by the
Scotch Farmer so celebrated in the cure of that disease.

By tempting the Avarice that of some cases of monomaniac
moral Insanity these may be induced to undergo aSanity
amount of Manual Labour when otherwise they would not
or if compelled such reluctance - viewings - the feeling might
attend as would tend to exacerbate rather than mitigate
the disease.

"Ambition" says a real man "is like cholera which
is a humour that maketh men active earnest full of al-
cavity + stinging, if it be not stopped. But if it be stopped it
becometh sedate + thereby malady + venomous" Insatiate Ambitions
may be the origin of Insanity - Its malignancy + venom have ac-
culated + poisoned the System mind. Ambitious men live
in hope + the future - When hope is dead then is the life of
their mind dead also. And despair may be the makes
Misanthropy of monomania or the front side of mania.
In these Cases the treatment indicated would be to remove the
stoppage if possible & allow Ambition Scope.

Hence when the disease
is monomania from disappointment in love-family carnalities,
fatherGreek & might, where "Achitophel's Paternity"
are too often in alliance. Then might Ambition be pressed
into action with the greatest hope of vanity benefit.

Self Respect. Apart from religion this
feeling is perhaps the noblest safeguard against evil a man
possesses. When he loses this integrity, if he have courage he
is fit for any crime so soon as the opportunity presents
itself. When moral insanity consists in that - an unset
habit of dancing or in that habit at which the noble
faculties of man are confined to their head - the habit of self-
abuse; then Thoreau the humane Physician do his best to arouse
the dormant bays of this feeling. The noble God-like faculties
of which man is possessed - the illusive heights unto which
these may attain, should be set forth. The same the necessity
the Amiable Sublimity which feature a great & good mind
should be dwelt upon - If the patient listen it is probable he
may make a resolution to regain the position he has lost. If
he do let his resolution be promptly fostered.
The following are a few hints at treatment which though different from the preceding still may be here introduced with propriety. In the 3rd Canto of Childe Harold, Lord Byron in his description of a thunder storm amongst the Aegean expresses himself: "And this is in the night most glorious night, there must not tent for thunder, come let me be a portion of the tempest of this." This is as true a sentiment as any of the numerous hints statements to which this noble poet gave vent—most of people must have felt when their minds are distracted how soothing are the sounds of the rushing wind—the driving rain—or the roaring sea. And the reason why is rarely accounted for this—When our minds are burdened & distracted we feel more fly from the cause of our distraction. We oblivion the past time invoke the aid of the present & the future. Now the wind—the rain—the sea—all act vigorously on the senses—to vigorously as to compel away the attention from the subject which vexes us—I do not recommend this as a practical plan of treatment in Insanity as it consists in a state of things not to be had at pleasure. But from merely to do what have said for the purpose of ascertaining that place a man in circumstances where the external commotion is greater than the minor & you will see far less quiet here. But it
It is in solitude also when the Diaries + Prophetic come over us with the most irresistible manipulation —
The External Computation was left than the internal than you
would only render his phrenzy worse (See Sect. XI p. 532)

Solitary Confinement. In cases of seizing
mania where the impressions of the senses are only of insuf-
icient strength to act on the memory + imagination by
suggestion stored upon darkness - solitude + solitude
combined with tranquility to be the best treatment

In most
cases of monomania solitude would only add fuel to the
fire, inasmuch as it would present nothing to feed
an antagonistic feeling whereby the rule of the tyrant may be
broken up & equality restored. We have all felt the de-
lightful luxury of being left alone to meditate on matters
of joy & grief. The most dangerous monomania is generally
a solitaire. And the best indication of it is to break through
his solitary habits.

Travelling from its many & varied routes
presents delights for every part of the mind. Therefore it
cannot fail to be of use in most cases of monomania
+ moral insanity. Than travelling nothing tends more
to maintain or to restore or to keep a healthy balance
in the mind. The change of impression is so very various
that time is not afforded for a morbid degree of attention
being bestowed on any one impression in particular. This
resemble the story which originated the Arabian nights. That a man might not be wronged a second time by an unfaithful wife the Sultan had a new one every night. Handling Corrects prejudices & all motley states of the mind depending on ignorance. It strengthens & enlarges the understanding. Thus as Exercise does the muscles of a blacksmith, nothing can so surely cure petty vanity & teach a man his real value in the scale of human worth. 

The mode of travelling of the patient can bear it—should be on foot rather than by conveyance. Travelling hills & valleys rather than on the plains. Exercise not only has an indirect influence on the mind through the Rapid fire of the brain, but a direct also, by the feeling afforded of the most alteration of marines fresh. Hump Valley No one who has not been very hungry & very weary knows the pleasure attending on the discourse of a sumptuous meal. The delightful refreshment of a sound sleep. Hilly countries since they yield most of these pleasing alternations. Present the most abrupt & unexpected novelties for the head. There are certainly preferable to low countries.

Love of Home + Domestic Love. None has been so little much said on both sides as to whether the patient should remain at home or whether he should be removed to an asylum. As to whether he should remain in the society of relations or whether...
he should be secluded amongst strangers - and it is not for me to decide the question. But it is my opinion that if directly applied what resort to friends does not constitute a feature in the mania & indirectly when it does such potent charms as home & friends must work wonders. Foe breasts are incumbent to the memory of home & childhood & those which are, an "fit for bottle's treasons murder." The melody of his mountain he crossed the head & in a stranger land has caused the hearty Aziz to conquer men to the grave. And onto langhorn head on the banks of the Skunk & mariners have met the heads of the Scottish bills. "Their brain low memories to immortal - and fair that nothing age even at the grave leaves up his dust to ye and passing all lemen looks fondly back to see them once again as he departs."

The end.
hopes & fears - our pleasure & griefs - For these are the great
hand-written of our judgement.

Section VIII
Action of Passion on Passion &c.

"While some affect the sun & some the shade,
Some flee the city, some the hermitage
Then arms as various as the paths they take
In journeying through life."

Watch a man; at one time he hurries here at another he hurries there;
Now he is gay & laugher, now grave & meditative, now sad & weep.
He is like an apple day - always changing. Scarcely twice alike,
Now he despairs now he sees, now he hopes, now is he overjoyed because
that hope has become reality. We have all our ends in view & our own
feelings with respect to these ends. As circumstances change, so does the light in
which we consider these circumstances so change these ends & the feelings
with which we regard those accomplishments. Avarice rules the day this hour,
Curiosity the next, & animal propensity the next. And we hope fear
are sad or mirth, angry or pleasant. According as we see the probability
or improbability of Avarice - Curiosity, or animal propensity being gratified.
It is with our passions as it is with children in the game of
Merry Waster - Who to rule the roost, who to keep the castle.

When we wish to change the look - mood - order
of a man What do we do? We seek or endeavour to seek.