Thesis on Insanity by Robert Moffat 1856
Insanity

"On Earth there is nothing great but man."
"In Man there is nothing great but Mind."

Section I. If the mechanic, who has to discover and repair the defects of the machine under his cognizance, finds it necessary, first, to become acquainted with that piece of mechanism as it is in its perfect state, how much more is it incumbent upon the student of Insanity, who has to deal with the wreck of that subject of the Creator's works, the Human Mind, to make himself familiar as far as in him lies, with the various powers and attributes, he finds it possessing in its healthy state.

With this view, I have thought it necessary before entering upon the general subject of Insanity to devote a small portion of this essay to the consideration of the intellectual powers, in their normal condition.

The composition of the Human mind is no less curious and wonderful than that of the Human body, and as Galen says that the study of Anatomy is a hymn of praise to the Creator, so much more sublime a song of praise must the study of these powers be, that
distinguish man from the brute, that descends and which places him in a scale of being, but a little lower than the Angel.

Metaphysicians have for ages speculated as to the composition of minds, but in the definition that it is an immaterial something within us, by which we are enabled to think, remember and will, there can be little ground for dispute.

The mind consists of three classes of power.

1st. The Intellectual power.

2nd. The Emotion.

3rd. The Moral Faculty.

The mind of a child at birth is void of impressions it cannot therefore be said to reason, remember, or judge, since it has none of these requisites for such processes going on within the mind, it is guided in all it action by the merely animal instinct, which man has in common with the brute, but yet within the mind of that helpless infant, there be the latent seeds of intellectual and Moral power, which will yet spring up and as culture or neglect attends their growth may become in the world history the potent ministers of Good or Evil. As the child advances in years their seeds begin to develop themselves, and it
Then that impression are made, which like the leaf, falling among the sandy deposits of a former geological epoch, leaves an indelible impression on the rocky formation of the earth's crust, transmitted to future generations, its scope & characteristics, as clear, succinct, and distinct, as they ever were when it had just fallen from some primeval tree.

The purely intellectual faculties are:
1. Consciousness, 2. Perception, 3. Attention
7. Memory, 8. Imagination
9. Judgement and Reasoning

According to this arrangement of the faculties, there are making a few remarks on the division of the mental powers.

1. Consciousness is that power by which we are enabled to take note of what is going on within the mind at any given time. In the following, is Dr. Brown's definition of consciousness. "Consciousness," he says, "is not the object of consciousness different from itself, but a particular sensation in the consciousness of the moment, as a particular hope, or fear, or grief, or resentment, or simple remembrance may be the actual consciousness of the next moment. Could we but trace the development of our mental power back to their
earliest dawn, we should find, I think, that consciousness or the "ego sum" of Descartes, was the first idea that came through the thick, cloudy mantle that had heretofore enveloped our mental existence in darkness. The mind of the infant then awakened to a knowledge of its own existence, even becomes conscious of something eternal to itself, and the child can now look, with understanding and interest, where before it looked only with wonder and the becoming smile, or cupsy form, alikeitious this already commenced activity of their passions, which are entwined in its bosom; it is now a decipherer of the words of the earth, for it has recognized it; it has been made free of it; it is now one of itself, and it is left to learn as it best may its other lesson, having learned too much that there is a world upon which it has been sickened, and whose fight and conflict it must in common with it all fellow men sustain. The power by which the mind became aware of what is going on in the external world, is called Perception. Perception is that faculty according to Stewart that expresses the knowledge we obtain by means of our sensation of the qualities of matter, this attribute of the mind, must
therefore depend, for its operations upon our five senses. Hearing, smelling, seeing, tasting, touching. By the latter two we are made sensible of the properties of matter by immediate contact; while in the first three we are at the same concomitant thought of as an intervening medium of great or lesser efficacy, according to the texture of the object, provided always it be within reach of the appreciation of their senses.

3. Attention. By this quality it is meant that the idea which offers itself, and takes notice of, is registred in the memory, it therefore appears from the definition of ideas that attention is the necessary conditioner of memory, without it memory's great storehouse would never receive a secretion, and thereby our past actions, thoughts, or words, as well as our sensations, or perceptions, when once performed, resolved, and other felt or perceived would be for ever evacuated to oblivion, when a bad memory is complained of, it is then said in most cases, to be due to want of attention.

4. Conception. Stewart limits the scope of this quality of the intellect, he says it is a faculty by which we can represent sensations of which we have been formerly conscious, and external
object, which we have formerly perceived, but I am more inclined with Reid to think that it is an attribute of the mind, closely allied to that of an idea, in a sense not synonymous with it; namely, if I understand him aright, makes it recollected perception, or sensation, but as I have said that perception depends upon an exercise of some sense, it cannot be a recollected perception only, although I do not mean to say, that it does not include the within its domain. I can conceive many things which are not amenable to the sense. I could conceive, as Reid says "a horse with wings, a mountain of gold" or even the internal arrangements of the latter heaven, but no one of mind would say that he had ever perceived a horse with wings, or a mountain of gold, and it would be rather a dangerous experiment to submit the internal arrangements of the sublime poet's Sisyphus to the test of the senses.

Conception is however necessary to belief. If I believe anything, I must have some conception of it, but as I have shown, I can conceive many things without having any belief in themecessary.

Abstraction is generally regarded as that power which the mind exercises of attending
to one, or more objects, or qualities, of objects, to the exclusion of all other, so that whether the
power be made to operate on the clumps of
mind without, or be applied to the external
world, it is evident that our knowledge of
the operations of either must be got roughly by
the I mean, that in order to get a proper
idea of anything, either without or within,
we must first on sounds, or it, and as so
doing human beings the time may he on-
must cut out all other objects out of the field
of our seers. The success which attended the
labours of the Botanist & Zoologist in
classification is due to the faculty they as
it were abstract general characteristics be-
longing to plants and animals under their
observation, and from these classes, there char-
acteristic of the conclusion on many minute details
are enabled to make comparatively easy,
what would be otherwise an uncomputable
labor to the study of those remote "mat facts
6. Association of ideas. This power is defined
by Stewarts as "The effects of custom in connecting
together different thoughts in such a manner
that the one seems spontaneous to follow the
other" the habit is one of the most difficult
for man to acquire, and it is a very necessary
The highly cultivated quality is the mind of the orator. It is regulated by different circumstances, some of which are: resemblance, analogy, continuity, identity in place, frequency in time. Relation of causes and effects, relation of means and end, relation of premises and conclusion. I might have given an example of each of these regulating laws, necessary to the conduct of the mind, but the more immediate subject of the essay will not allow me time or space to enlarge on the introductory part.

Memory is the gainer of the past; it is a storehouse that begins to be filled in infancy, and it is a remarkable storehouse, in this respect, that the more that is laid upon it, only fits it for fresh accusations. "Memoria ecelente cogitare." Without it, the mind would be at bat but a series of fleeting sensations, and would never get beyond sensation, and the sensations of the present moment.

It is that faculty by which we recall any event that may have taken place in our past existence, whether that past be a thing of twenty four hours or twenty four years.

8. Imagination. Although I have adopted...
Reid's view of the power of the mind as alluded to conception, I will here view it as a distinct power, and I am more inclined to do this from the fact that in many forms of insanity, the patient abhors action, from viewing this quality as a judgment, arrived at by reasoning, rather than a vision of the fancy. Stewart says that it is the province of imagination to select qualities & circumstances from a variety, and by combining them, to form a new creation of its own.

Without this power, the effort of the Poet & Painter would be confined within the comparatively narrow limits of fact. The genius of the Poet would take more of these aerial flights which have as it were transported them beyond the dull, dark, confines of the world.

Without imagination, Milton would have only lived in the world's history as the successor of a regicide, Shakespeare would have been known among his compatriot as nothing greater than a theatrical call boy, and our own immortal Burns would never have given birth to those effusions, which have converged his name to immortality.

Judgement & Reasoning, the laws of
mind, or the aspect under which qualities and object are seen, or contemplated, present certain relation to the mind; and a judgment is neither more nor less than a quality or object seen under these relations. At resemblance, a contract, an analogy, or proportion, qualities or objects seen under one or other of these aspects. All judgment must proceed from evidence, and hence it may be said of evidence, or that which is seen by the mind, immediately without the interposition of reason or testimony, and destructive evidence, or that which the mind cannot perceive immediately upon the being placed before it, without first entering into a train of reasoning, of greater or lesser duration according to the nature of the relation. Reasoning as leading us from judgment to a series of judgments: we compare one judgment with another and derive or evolve another or third. It is from the last faculty that all man's greatest achievements and common invention have taken their rise; the steam engine, the electric telegraph, have alike arisen from reasoning from analogy. It is this
powers that are peculiar to man as distinguished from the inferior animals. They have only instincts to guide them in all their actions. The need for sound reasoning upon the superior advantages a belligerent would afford for its safe consequences to more general benefit, hence we find the lower animals of every class acting upon the same fixed principles as they did thousands of years ago; they are content with their maker’s one miraculous gift—instinct, which serves them much more equally than all man’s fine reasoning and ingenuity.

Having taken a very brief view of these powers in the minds of men, which are wholly intellectual, I would now pass on to the second division of the arrangement I have adopted, viz.,

The Emotions

or those powers or feelings which all the philosophers are ascribed to the heart. To attempt a definition of emotion would be as difficult as it is superfluous. They among us do not desire, yea, hardly become the subject of joy, sorrow, love, hatred, anger, pleasure, and many others of those feelings which are always passing through our minds. If the mind had
only three attributes we have hitherto devised for what a cold cheerless life would otherwise be, living without that atmosphere which the soul delights to breathe, moving along life's rugged paths, like intellectual automatons through the cold, icy region of intellectual light, the region of polar rays, where no emotions kindle, and the illuminating shafts of life from a heavenly Zenith, but from a cold horizon round which it executes eternally. Such is not man; although it has been nearly realized in a typical specimen of our race, some have lived and some are still living, who are unconscious to repress and extinguish those gentler feelings of the heart, which give quickness and reality to the pains and pleasures of life; when their care, who by the system of education they profess, would reduce the mind of the rising generation to a man of matter who sees perfection itself in the cheneploy of Kemptzer. If such an one, could he be found, he might be looked upon with feelings nearly akin to those we experience on looking upon some monstrous steam engine or printing press, which was planned for our benefit and improvement.
but can no more sympathise with us in our sorrow, or participate in our joys, than the elus of earth we tread at a pin.

The first essential condition of emotion seems to be one of calm, placid enjoyment, which is called cheerfulness: when there is no predominance of one feeling over another which would necessarily involve an interruption of the state, and must proceed from some new unexpected cause.

I might, had I time and opportunity, discuss regarding the numerous emotions which excite the human heart, but I will content myself with reviewing all emotions, as giving rise in the mind to only two classes of feeling: 1st Pleasure, 2nd Pain.

Pleasure may be variously divided:

The following is the view I would state here: 1st Positive Pleasure, or that feeling which arises in us from the viewing or experiencing the influence of any object having in itself the very essence of pleasure, unmingled with any opposite emotion. The smell of rose, excepting in special circumstances, which are however rare, that gives rise to a feeling which can not without reservation be called positive pleasure.
Joy at the good fortune of a friend in some mercantile speculation may also be considered as such. Negation of Pleasure. This division may be looked upon as the first essential condition of emotion. Such is the feeling we experience on the removal of any bodily suffering, mental uneasiness, or approaching danger; but I think that such a change of condition carries us beyond that calm placid enjoyment called cheerfulness or contentment. At our feelings during the existence of the evil or impending danger, being in a state of excitement consequent upon its presence, would on its disappearance become as greatly excited in a contrary direction. Painful pleasure. Sympathy is the best example that can be given under this division of pleasure. The very feeling of sympathy, if necessity implies that we have as if were been placed in the position of the person with whom we sympathize, this state being one either of bodily or mental pain, in order that we may feel or conclude with him; and on that coming from a sense of duty being performed we derive a pleasure through contact with sadness.

II Pain. It is worthy of consideration that in the
emotive power of our minds there seems to exist a counterpart or opposite, as for instance, cheerfulness has its counterpart in melancholy, joy in sorrow, meekness in anger, and pleasure in pain. As we have spoken of pleasure already, the subject of pain will now receive a brief notice. It is the sensation which perhaps more than any other tells us we are mortals. Then lead on a bed of sickness, the agony we often endure, tells of that mortality to which all are subject. But there is another kind which tells a more awful tale. "Who can commit to a mind diseased." When conscience awakens is the guilty soul those pang of remorse, horror which taste of a hell already begun or felt, there is an amount of pain enclined to which the suffering of the body, are in reality nothing. Life to such sufferers is but death, and mental pain, in a great measure, tells our aflamn with their inmate.

The Moral Faculty

The faculty has been denied by some philosophers, among whom was Hobbes, who maintained that in the sense of actions, action, or actions beneficial to society, from self-love, as we learn he goes on to say that whatever promotes the interest of society has, on that very account an undue tendency
to promote our own, and add, that as it is to
the institution of government, that we are indebted
for all the comforts, and the confidence, of social
life, the laws, which the civil magistrate enjoins,
are the ultimate standards of morality.

The opinion held sovereign rule for many years.
Discuss an arose and our power of distinguishing
between right and wrong, or the moral faculty, was
assessed by some to reason; by others, to effect of
education, opinion, which of they did not re
duce human nature to as low an ill as Vol
theory, were yet as far wide of the truth.

But since a more enlightened, and noble view has
been taken by the most distinguished philosophers
of our own day, who have classed it as an inherent
principle of the human mind. The child of
heterogeneous, before it has yet arrived at that
age, when selfish principles are developed, or before
it is able to reason, upon the beneficial, or injurious
result, that will accrue to it, from the performance
of any action, will feel an uncomfortable, under the
weight of remorse, consequent upon the commissi
of anything it may have done contrary to the state
of that something within it, called conscience
and the two independent of any experience can
have of punishment follow, such an action.

This power of the mind, may of course be modified
by the effects of education & customs; it may be heightened as we see in the conduct of
the morally wicked, or the religious fanatic; on the other hand, it may be depressed as
may be seen in those outcasts of our race, who are dead to all sense of shame, and moral
responsibility, whose consciences have become seared as with a red hot iron.

The arguments which might be adduced to prove the existence of a moral faculty are
nume rous and powerful as

The pleasurable or painful emotions are felt in the contemplation of right or wrong.
That man's experience is not sufficient to guide him in deciding upon the merits, or clement, of
his actions, and

The fact that we at a very early age begin to show fruits of judgment & reason

Conscience that one and monitor is even near to give its voice of approbation or of censure just.

We now enter upon the subject of Deity

On a more lofty theme; on an cannot descend.
We hold it is a perfect impossibility, that a
man possessing all the faculties of power, of men or
d body, able to see, to hear, to reason, or to judge
can be an atheist, an unbeliever in the existence of
one, infinite, and holy, Jehovah. If such an one
asserts it is only in profession not in belief; and for
the sake of notory public approbation, he may have
to express and explain his unbelief openly.

The arguments usually employed to prove
the being of a God are of two kinds.
I "A Priori"
II "A Posteriori"

The arguments in favor of the first kind seem
to have originated with that Master of Philosophy
Sir Isaac Newton, but was more fully enforced
and with greater ingenuity by Dr. Samuel Clarke.
It consists in laying down certain axioms after the
manner of Euclid, then deducing great and
sublime truths from the admitted basis. Without
entering upon the "A Priori" argument we may
say that it does not seem so perfect in the
evolving of truths, as its ingenious author believed
for it has been attacked and most successfully
by many modern Philosophers.

The argument "A Posteriori" consists in tracing
the existence of a God, from the marks of an-
timacy and design, in the world generally.
It seems humane that the existence of a Deity
is not an antecedent truth, for it requires, the exercise
of our reasoning powers, perfectly to understand the
awful fact in its full force, or when we gaze
upon the wonder which he channelled her courses.
whether displayed on the gorgeous sun in its noonday majesty, in the moon with her glittering train of silver stars, in the world with its charivari of hill and vale, of earth to ocean, peopled at such varied life, or upon ourselves, the last and greatest of the Creator's works, let us exclaim, 

"Great and marvellous are thy works, Lord God Almighty." When we are thus aware of the existence of a God, we must ask ourselves, In what relation do we as his creatures stand? In what position ought we to place ourselves toward him as an great and eternal head? The answer is one when we remember the characters and attributes that belong to him. What a sensation of happiness do we not feel when we allenate the pain of a fellow creature or see it done by another? And since the workings of all things tend to the happiness of all mortals, can it be doubted that the ruling attribute of God is benevolence alone? It becomes us therefore to study those evidences of power, of wisdom, of goodness, which are displayed in his works, and when we feel our souls filled with awe and adoration in the contemplation of his doings, we shall certainly feel it our duty to love and respect, trust, and follow him who humbly imitate him, and who seek to advance the happiness of their
fellow. Nor can it be doubted, but that in seeking the advancement and happiness of others, we are also extending our own. Those gentle and amiable qualities which our soul still retain need only to be enlarged and called into action, not only to produce an amount of pleasure to ourselves, but also to extend in a great degree the happiness of those in whom we feel our sincere interest. How beautifully does the verse express all our duty, "To do justly, to love mercy, and to walk humbly with our Lord."

Section II. Insanity. What is it? Is a question to which to be able to give a comprehensive and at the same time a concise answer has been the aim of most writers on Mental disease—To give such a definition, without leaving it open to more or less objection, has been found impossible. And so the essay with the small amount of experimental knowledge I have yet obtained on this subject, I am not about to give but to some new & important which might or might not be better than those preceding it. I am rather inclined to tread on a beaten track in case like the sincere traveller who proposes, in defence of the signpost put up for his guidance, to discover a new path, which he fondly thinks will bring
him sooner to his destination. I should find myself travelling along a road which was leading me into a labyrinth and he obliged me with a sorrowful and humbled mind, to return my steps to the point where I had set out. I might here see it my wish to make the paper voluminous, pass in any of the various definitions under which Insanity has been long thought to be there can be easily found elsewhere, will choose one which although seems as far from objection as any which is the following: "Insanity is a general term used to express the mental condition opposed to Sanity; Sanity being regarded as that state of mind which enables a man to discharge his duties to himself, his neighbours, and himself." These faculties and feelings of the mind which we have described, in the first part of this essay, are found to be gradually developed and they as gradually decline; they are weak in infancy, strong in manhood, and again become weak as old age approaches. The various solutions to which the mind is subject, therefore keep pace with the growth and decline of its material habitat, the body, and form that sympathy which has been advocated by all philosophers to exist between the mind and body, the former is found always to be influenced more or less by the state of
1. Lymphoma or leukemia
2. Menomawa
3. Marca
4. Demente
5. Incapacity

- queremos subir
- Epileptico
- Amor
- Insaneit
As in the definition of Insanity various opinions are put forth, so in it in regard to the different classes under which the deceases of the mind should be regarded. Partland has divided them into two great classes: I, Intellectual Insanity, under which he arranges Monomania, Mania, & Incoherence, & Mental Insanity, but I prefer making my remarks subject to the division of Exsanguine & Monomania.

I. Monomania. In this disorder of the mind, the patient is possessed of illusion or delusion, which gives rise to partial aberration of the understanding, leaving him quite sane on all other subjects not connected with the illusion. This is a most remarkable form of Insanity, the subject of it are under the deepest despair and dependence for some fancied crime, which they think they have committed; others will be found in the very opposite form of dispossession, in which they think themselves King. Celestial statesmen. Artists or even our Saviour. There is no limit to their assumption.

This division presents several varieties, according to the characters which the derangements may assume, I will therefore notice the different
leaves recognized in the form of derangement under the following heads:

1. Homicidal or destructive mania or mania in which the patient feels an unceasing and irresistible inclination to destroy every thing that comes in his reach. It is however, more, or less, intense in different cases. In one patient it will go no further than a love for tearing and breaking every thing that he can lay his hands on, bed clothes, clothing, furniture. Browne speaks of a man who was otherwise tolerably well, who once told him, that the only word he delighted to use of the only thing he liked to do, was "suck-smack". I have seen many cases of this kind, especially one woman who used to tear her nightly renewed bed clothes into ribbons, with which she used to adorn her person on the following day. In another case it will exhibit itself in the shape of an irresistible desire to fight and in seeking grounds of dispute and rather than be at peace they will be found making various sallies on the walls of their chamber, or on the furniture in their apartment.

In a third this propensity reaches a more deadly and dangerous form, in which the patient has formed an insatiable desire of spilling human blood. In many cases of melancholy cases which occur both out of the walls of our asylums
resulting from this demonical thirst for blood. Dr. Otto of Copenhagen relates that Peter Kelsen, the father of seven children, was seized with a desire which he felt he could not resist, to destroy four of his children, whom he nevertheless tenderly loved. He took them to a turpentine, and after passionately embracing them, pushed them into the boiler and remained till he saw them devoured. There is very often coupled with this will, to save their victims of his danger, the idea of a case where the patient acknowledged that he experienced a decline, a chill, a cold, and especially that of his own friends; then, he was notwithstanding much attached. He declined the tender of the half could only frustrate, his own design by urging when the fit returned, "Illustrious save yourself or I will cut your throat. The reason which the afflicted suffer will give for this desire are various, one will tell you that by his blood he intends to save the soul of his victim. Another will say that it is to rid the world of a monster, and a third that a sacrifice may be offered up for all concerned.

2. Monomania of Pride + Vanity may exist separately, or be combined, in the same individual. I think more frequently the latter. In this form the patient may imagine himself
a king; all his words, and actions, are regulated by this idea; his gait is dignified, his conversation is commanding, his manner austere; he cannot be approached but in the most submissive manner.

All his happiness resides in thoughts of regal dignity, the rag which may be barely sufficient to cover his nakedness, are magnified into the common trappings of royalty, and his hat into a costly crown.

If a philosopher in the character of a few, the patient will talk as far as his utterance will permit, with his accustomed character. An act of water will come time, be the prevailing element, and then the whole division of the asylum, in which the patient resides, will become the arena of his impression, but at the same time as incoherent babbling.

This is a case illustrating which I have seen the patient for as himself an early, his manner and appearance would not appal certainly give you an idea of something beyond the common; his conversation is genteel, in keeping with his assumed dignity, he will talk of his carriage, his horses, his numerous servants, his land, his mansion homes; and what is remarkable he seem to have the idea that all around him, like himself are of noble birth; he has titles by which he addresses every one in the asylum, from the governor downwars; and when a new patient enter, his title, wealth, pedigree
are pro clained by the little histories. And yet the
man when cleared from his prevailing idea, will
convince on other matter, in a most agreeable and
lucid manner; however of late I have observed that
it is more difficult to draw his mind from its
malady that it was at first, his delusion are also
increasing so that I suspect that it will merge
into a case of mania.

3 Monomania of Fear o Paraphobia is a
most delectable form of malady as witness the patient
is constantly in a state of anxiety and trouble,
and guarding some impending calamity; occasionally
the same delusion he is subjected to the chief law of
a conspiracy, will remain for months and years.
It is however found that in many cases, every cir-
cumstance is construed into a source of calamity
until no impression reaches him, but through the
distorted medium, the patient clings an expert in
worrying among his companions, telling them of the
suspected punishment that awaits him; himself
being now in repose, for they are generally spent in
meaningful wailing. I knew this ease of a man
soon recovered, who for some fancied evil (the adult
enact of the gods in his chape which even of chance
gets confounded) was so haunted by apprehended
danger, that he refused all food; he would roll on
the ground giving utterances to an exclamation of typan
and any attempt made to deliver his mind of its delusion, or to console him, generally ended in aggravating his distempered condition; one evening he came rushing into my room, in a state of great excitement, seized me by the arm, wished me to accompany him to the lowest yard, where he said they were erecting a scaffold, on which he was to be executed next morning; I followed him and it turned out of course to be a vision of a disordered imagination. The approach of night was inseparable to him, and he would, on no account sleep in a room unless an attendant was with him. There was a very remarkable change that took place in the scene, he gradually got free of the state of alarm and went into the opposite extreme. He became envious in his manner, formed the idea that he was commissioned by the Almighty to condemn, and even threaten to eternal punishments; he quoted Scripture to any of the patriots to whom he took a dislike to force on he thought, that they would be assigned to love. He would have been a most treacherous traitor, had it not been that a single look or word from the governor, whom he took for one more highly commissioned than himself, had the effect of instantly quelling him, in his most furious passion. This man too, when drawn from the subject of his delusion, was a most sensible, and
agreeable person, in conversation, and on subjects
foreign to his malady, displayed a more
than ordinary amount of exterior.

In the absence of cunning and suspicion,
there is a state which is alike disagreeable to the
patient, as well as to his companion. He is
continually looking in quiet corners, trying to hear
any conversation that may be going on; always
imagining that he himself must be the subject.

If a smile is seen or the face of a brother
patient, it is a secret sign. He sees a remote
meaning in every act. He gathers information
from every word, he is the victim of some plot, the
marked of which surround him. He places no
confidence in any friend. His whole time and energy
are spent to baffles the machinations of his supposed
enemy; he glories in overreaching in assuming
an aspect different from the true expression of
his feelings, in concealment and insincerity.

When a suicidal tendency is associated with
this, the case is very distressing, and requires
great attention. There is a case related of a
man affected in this manner, who deprived
of all ordinary means of executing his purpose, triumphed over all obstacles in the
following manner. He complained of a total
want of sleep, restlessness, and headache, an
opiates was prescribed. He every evening received about a grain of opium, and after a show of reluctance put it into his mouth; he did not however swallow it. By returning it in his mouth until the attendant left the room, he at last accumulated nearly a very large swallow over the whole and died.

5. Mono mania of Religion. In the society of Mono mania, the patient's thoughts are engrossed with a blind devotion to some delusion relying upon the relation which he holds to deity. The patient's acts of worship will in some cases be really solemn, in another they will be painfully ridiculous. The sick wander away that he is in direct communion with his creator and angel.

The patient who secretly deviates will be found spending his whole time in reading the Bible, and other religious books, praying, engaging in other devotional exercises; if not within the walls of an asylum, doing this, or neglect of his worldly affairs, which are to a rare man as much a part of his religion, duty, as those family devotions. Some will be found who, believing themselves monomaniac, preach, or prophetic, seats for the regeneration of Mankind, are continually assuming their character towards their fellow patients, and in and on often very annoying to those around them.
other not so philanthropic in their depredations will be found continually engaged with what they believe to be their eternal welfare, wholly regardless of the fate of others.

Monomaniac Despair and Suicide.

This is a form of Monomaniac, existing in the depression and frustration of energy. It may arise from the idea in the patient's mind that he has committed some act of injustice towards his fellow men or from the notion of having in more than an ordinary degree by the commission of some unpardonable sin, offended God. The simplest form is which monoblot despair or involution is manifest, in a want of confidence in the talent, of prospect which previously had been regarded with satisfaction, an utter abandonment of hope, a miserable, helpless, despair. Persons of sound regulated minds, when affected in this manner suffer great desolation at the thought of being the business of life, and through the feeling that they must do with themselves as frequently tempts to put an end to their existence. Persons however of an opposite character, not being governed by any standard moral or religious principles, give themselves up to despair; they see the then very existence, it unless mortally watched will in some manner or other ruin themselves of it. Trying to convince and patron
of the extremities of the ground, of their effects generally has the effect of aggravating instead of mitigating. Then sticks the suffering cling only more closely to his hearted misery.

The sympathy between body and mind is amply illustrated in such cases: weight down by his gloomy thoughts, the patient becomes pale and listless, the sunken eye and helpless dilated appearance tell plainly the form of disorder to which the patient's complaint may be assigned. Suicide of course may be looked upon in the two sisters of deeper cleave. M. Cержин in his statement of crime says that gently and of necessity, defeated hope, and dejection which it naturally entails, produces a greater number of self-inflicted deaths than any other. He even lays aside the opinion that it is the sole cause. The determination of Severe Maniacs to a simple, their passions is very remarkable, as will be found from the many illustrations given by writers on Insanity.

1. Eromatic or Satyric or Manico-Maniacal.

These forms of mania may be treated of together, although widely differing from each other. Eromatic mania differ from Satyric or Manico-Maniac in these being a lesion of the imagination only. It is a mental affection in which the
amorous sentiments are fixed and dominant, while in the latter, the evil originates in the organs of reproduction, and reacts upon the brain. Botanists say, esquire in to nymphomania and salacious what the violent affections of the heart, when chast, honorable, are, in comparison with frightful licentious, while propels the most obscene and acts the most shameful, and humiliating, betray both nymphomania and sox. The nymphomaniac neither desire nor dream, even if the favors to which he is not a man from the object of his known tenderness, his love sometimes having for its object things examine. Arguments relate a case which this will better illustrate this form of nymphomaniac than any arbitrary description. A lady, at 32, tall and of a light complexion, had received her education at a school, in which the most brilliant future, the highest pretension, were presented in perspective to those young persons, who went from the institute, she got married and sometime after, saw a young man, higher in rank, than her husband, and immediately became strongly impressed in his favor, though she had never spoken to him. She began to complain of her position, and expressed contempt for her husband. She continued...
at being obliged to live with him, concurred in the sad fate for him, and it was at length found necessary to separate her from her husband. When again admitted into the family of her father, she constantly discussed of the object of her passion; she became exaggerat:ed choleric, and also suffered from nervous pain. She escaped from the house of her relations, to pursue the object of her insane affection; she saw him everywhere and addressed him in passionate songs. He was the handsomest, the greatest, the most honourable, amiable, and perfect of his sex. She never had any other husband. It was he who lived in her heart, controlled her passions, governed her thoughts and acts, assiduously, and a devoted, her existence. She was sometimes roused with delight, at other times, mortification; her heart fired, and a smile upon her lips. The two letters were expressly the most vehement passion, but still regulated by the most mature sentiments. She avoided men whom she despised, and placed few below her idol. She was not indifferent to marks of interest shown her, while every expression that was not altogether respectful offended her. To proof of affection and devotion she opposed the same.
and perfect, often when she a clocked
She all year in amaze she was haunted
by her idol both by day and night.
She convoked with herself, and if anyone
fared to their conversation, she said that
it was her love who bated her with her,
she often thought that jealous person was
trying to interrupt these conversations.
I have seen her say: hangman! Ready to break
out into a violent paroxysm of fury after
having uttered a loud cry, assuming me
that she had just been struck. She was
often furious and uttered the most threaten-
ing language. This state, which com-
monly temporary, sometimes persisted for
two or three days, after which she suffered
violent pain at the epigastrium and heart.
These pains which she said she could
not endure without aid from her lover,
over she said caused by her friends, attired
they were several leagues distant, or 4 miles
aboh the. The appearance of force and words
spoken with declarcon starnament her.
This lady who was rational in every other
respect, delirious and carefully undercoated
the objects which were adapted to her con-
nvenience and me. She did justice to the
ment of her husband, and the tenderness of her relations, but could not the see the forms we live with the latter. The men's in this case were regular and abundant, and the process of excitement, ordinarily took place at the menstrual periods.

She will now pass from this comparatively benign form of manoma, to that disease, from known by the name of Satyrism, in which there is an inordinate sexual desire, uncontrollable, and is controllable by any governing power within, or by alternate threats, punishment, or evasion from methods. This beathme, and disgusting malady, although rare is often to be found among the sexes — among men who are lost to all sense of shame, and scarcity of thought. It occurs generally as the sequel to a long course of debauchery, and is therefore found more among the middle aged, than among the young. Among those who have given their passion unrestrained sway, who have continued those very pro-

It would appear that the love the propensity of which his other powers have been but min
...ters the more gross and injurious the evil...committing against the power, which agitate regulate his being, or connect...with his fellowmen; the more signal and striking is the termination to such a career, the more grovelling and degenerating the situation to which the offender has been reduced. There are many more special forms of Monomania, which are not only different authors, but as the preceding and I think the most important, being those which most suit with the patient's conduct towards himself and his fellowmen, I will mention one or two others, without any comment. Monomania which is not only displayed in Monomania, but may be found generally as one of the complications of Mania, Benevolence, Affection, and some others, which do not suit with justice he looked upon one as eccentricities of character, than as aberrations of mind. Having now given a very brief description of the different forms of Monomania, I will now proceed to the second division of the arrangement which I have adopted. II. Mania

Mania, as distinguished from Monomania, is a state of the mind where there is an irregular action of all the mental powers, its
delusions are not limited to certain groups of feelings, or perception, but pervade them all. The Maniac when in his hour, may bear to run through all the different forms of Monomania, which have been described. He may in the morning imagine himself a king; at noon he may be a preacher; and before night be seen giving forth oaths of expiation, which just fill all that comes near him. "Where is the man," says the squire, "who would dare to flatter himself that he had observed and could describe all the symptoms of Mania even in a single case?" The Maniac is a Proteus who assumes all forms, escapes the observations of the most practiced and watchful eye. This affable squire becomes a family hermit. The loving wife is transformed into a harpy; the gentle woman, whose actions were characterized by candor and where every word was regulated by charity, becomes insane—her language becomes obscene, her action disgusting and even from the most tender and gentle become fierce even and unrecognizable. It differs also from Monomania in the patient's faculties being constantly in a change of state; there is no possibility of drawing his mind from its rooted delusion, if you
succeed in attracting his mind from one set of delusions, it will only be to plunge it into another, while his character is alike characterised by mental aberrations. His form of mental disorder, unlike the others, often more rapidly than the others, form insanity although premonitory symptoms may generally be recognized by the friends of the patient. There are occasional fits of confusion and excitement; the patient may be morose and dull, lose his appetite, neglect his food, forgetful of the ordinary duties of life, his dress being neglected; he is absent and confused when spoken to. Others again are full of activity, and display great energy in the present, in which they may be engaged, but perform nothing, from a want of a settled purpose, these projects being for the most part fleeting and ephemeral.

A man in respectable circumstances, but showed his tendency to Manics by all sorts of absurd talk, leaving his business to the care of servants, he took to farming; had secured settled in his new road, when he tired of it, became speculator, entered into many avaricious transactions in the purchasing of property, for the buying of which he could...
assign no proper reason, and when so conducted with by his friend, for this reason more of precaution, he becomes very violent and excited, and had at length to be sent to an asylum. By such manifestations as the preceding, the reason of the maniac is found to be disorderly, but it is to be lamented that often before the judgement has been arrived at, the unhappy individual by his uncontrolled actions may have reduced him- self and his family to poverty. Mania may be defined the irregular actions of all the power of the mind, they may not all be equally injurious, but so deeply rooted is the perseverence, that it enfeebles all that it does, and overrules. The idea are chaotic; the working of the mind are subject to no control, the patient being perfectly unable for any length of time to keep his attention fixed on any one subject of thought, there is a jarring between the power of perception and memory, the patient retaining the recollection of some scene long gone by, for no apparent impression. There is also a want of discrimination between what is reflected and what is felt, the passions are exercised without the control of the will, anger will show itself when no provocation has been
given; sorrow may rende the patient much, without any cause for its existence; fear may give place to alien sorrow, when there is no ground for alarm; and the whole may one in a kind deal of movement, which unleslead one to think, they were the involuntary movement of an automaton, rather than theaction of a reasoning being. They are also continually disturbed by hallucination, and illusions. One may imagine that he is conversing with some one, who is using threaten-ing language, or enticing him to commit some act that will disgrace him. The imaginary conviction, may in some be connected with scenes of life in which the patient has moved. Seen the case of an old ten who had been with Nelson in some of his actions and with what was probable, mixed up in lot of the improbable; at one time he would be in friendly conversation with some of his brother sailors, about the engagement he was in; at another time he was holding direct communica-
tion with the great naval commander himself, who he would insist on standing close by him; the old man on his deathbed, by which I say, at the time, was in full conversation with his Captain, about lines.
of body, which he imagined had fallen to his share of prize money. Taken in the cap-
ture of some pirates, the said captain having been dead for many years.
A strong instance of an illusion in a mania, which I saw the opportunity of frequently seeing, is the existence in his belly of what he calls a little liquor-
boy, who torment him to such a degree that he shrugs off in a violent violent
and asks for assistance to turn out his answer. In the case there no doubt
there may be some ground for the pain he suffer, in the operation of a purgative
almost always has the effect of relieving him of his torment some concepto, which
would again return on any disturbance
of the intestines. A similar occurrence,
In the form of insanity, there is often
a remarkable cessation of all the char-
acteristic symptom of mania for a long,
or short period. But which would seem
he inclined to cure a radical cure, inten-
ted. As 50, a man to trade has been in con-
finement for almost 20 years, with the exception
of a few months; even then that he was set at liberty, when the symptom
took place. In his maniacal state he is very violent and destructive; he is also cunning and slyly, the author of a great deal of mischief; nothing delighting him more than to stir up haunts among his fellow patients at which he laughs most immoderately when he has succeeded. His days are sitting, at one time he will be praying, and that generally when the governor or physician is near him, when he will his petitioners, especially the favor of the continue till he is taken into of, when he will use wrath severely to the governor about the indolent duties he has to perform, coming as many as one and part: after this he will suddenly run off whither, or leaving his might as generally spent in laughing, singing, praying, tawering, alternately, and such go or daily till he seems perfectly to bear ex症状 in nervous energy. He then become dull and dejected in his appearance, scarcely talks, will assume a greater if not to him, but nothing more, prefer solitude, and would keep his bed down the day of all others. This state will continue for months, I have observed during the last ten or three years that this period he been gradually growing in. He will then assume a more cheerful mood, become very common.
venter, is very serviceable in any carpenter work
that requires to be done about the establishment
being what is called a fast hand at his
trade. I have seen carpenters employed in the
asylum, ask of a trustee for advance. This happy
state however is of short duration, scarcely exceed-
ing a month; he will show signs of return to the
height of his malady, by destroying the work he
is engaged at, and of extreme to regard it,
he feels quite enigmatical that his cap-
ability of doing it, should be for a moment
contested; throws away his tools and relapses
into his maniacal demeanour
In many manner, there is however no-
cessation of the above kind, the symptom are
always present although in a less marked
degree at one time than another. Even in
his state of greatest freedom from the malady
the patient present always that confined
and silent appearance as destination of the disease;
its expression an impertent, unconnected, this
manner abrupt when spoken to. The following
and illustrate this. Mr. act 29, educated for
a merchant; possessing a hereditary predisposi-
to insanity, whereas about 7 years ago unmarried
the eight of approaching mania, by performing
many extravagant actions, which succeeded.
his removal to an asylum. During the smaller pangs of his melancholy, he is generally cheerful and happy, continually transforming himself into various professions and trades; at one time he will be a General drilling his men, and for the purpose he will collect several of his fellow patients as many as tractable, and put them through the various military evolutions. This species of Monomania will continue for two or three days or perhaps longer; when he will turn a preacher, and transform his museum into a pulpit, and go through the various sermons connected with his assumed avocation. At another time he may be seen busy employed making paper bags, believing himself back to his former occupation; and then he goes on from day to day for about two months longer or shorter at different times; when he becomes gradually discontented, grumble at the conduct of his friends, in confining him, some threat to the Medical Officer for detaining him; become moody, though of a naturally cheerful temperament; occasionally show signs of violence which require restraint. In the form of Insanity during the height of the paroxysm, the patient's strength is tremendous, and cannot be restrained by ordinary
mean. Chiarugi saw a woman who dressed
in a straight white coat, and laid down
in her bed like a child in a cradle.
Drew out her limbs from the double confinement
with the greatest nimbleness, & swiftness. I have
seen one or two cases where strengths to this
degree ever employed, but I believe they are
happily very rare. Nothing can be more agonizing
to the feeling of the humane governor, or Medical
officer, than the fact of such restraint having
acquired, and in all well regulated Asylums
such restraint seems to be much less necessary
than what is imagined by the Public. Moral
treatment and a convivial manners, if judiciously
employed, often exceeding when physical force
would have only tended to court more firmly
the patient's malady.

Another peculiarity in Mania is, that they
can bear great vicissitudes of temper, without
evincing discomfort, and very often going on
to pleasurable sensations; and thus many patients
instead of being afraid of the shower bath, are
often elated after its application.

The mere however guard against conclusions
at the conclusion that all mania are
incredible to cold, they it is true can be in
a lower temperature more readily than other
men, because they are more active, and thus during age a greater amount of heat is consumed. The appetite in the maniae is often increased, sometimes increasing his food, at other times decreasing it most monstrously, making use of every thing within their reach, hell clothes, ashes, and even their own excrement.

The duration of Mania, constitute its division into Acute and Chronic. In the first form of the attack of Mania attains the utmost degree of intensity, and begins to decline at a period not far distant from the first appearance of the symptoms; or they may have been repeated remissions, the patient gradually getting rid of the morbid hallucinations & being able to return to the subjects of his late quiet, without any return of disease. In the second form an to be placed among the cases of Mania, which become prolonged tenants of our asylums, in some instances lasting through life. The mental faculties never become entirely obliterated, even after the lapse of twenty or thirty years. There is a case of a lady whom I often see where this state has lasted for well-nigh bo years; she is however in a state of great intellectual weakness, bordering on
Dementia: one of the operations of the mind being performed with energy.

But such cases as I have mentioned are exceedingly rare: the unhappy individual either having found refuge in the grave, or if his day have been prolonged, continues in that state of mental immensity called Dementia, which shall now proceed to describe.

III. Dementia

a form of insanity in which the mind is occupied with a rapid succession of ideas, having no apparent connexion, hence it has most appropriately received the name of Incoherence. The patient is incapable of continued attention and reflection; ultimately lose the faculty of distinct perception, or apprehension. Dementia may either be a primary disease, resulting from existing cause, acting on a previously healthy constitution, or a secondary affection following Mania or Monomania.

This remarkable decay of the faculties has been often confounded with Delusion, which is all its degrees and modifications, in an entirely different state. Mr. Esquibel has drawn most accurately the line of discrimination. He says "in embezzlement neither the understander nor
Amnésia have been sufficiently developed. He who in a state of dementia has lost these faculties to a very considerable extent, degree. The former can neither hope to be cured or cure the future, the latter has recollection. Reminiscence, indeed, are remarkable by their conversation of facts which greatly resemble infancy. The conduct and the acts of the demented person, preserve the char- acts of consistent age, and here the impenetrable veil derived from the anterior state of the individual. Idiots + Dementes have never proscribed either memory or judgment; scarcely do they present the feature of animal instinct, their external conformations indicate clearly enough, that they are not organized for thought.

This malady assumes various degrees of Incoherence. Its chief characteristics may be loss of memory; and this loss may be but partial. The patient recollecting distinctly, many circumstances which have taken place previously to his illness; but concerning recent impressions he seems quite oblivion. This is particularly well marked in cases of Simple Dementia. It seems to begin with dulness of perception or apprehension, the patient will think clearly of distant of events that occurred + scenes witnessed in his youth; he will not recognize
old acquaintance; but with regard to what may be going on around him, perception indeed takes place, but the impression is evanescent. The individual sees, and hears, he replies to questions; but his attention is so little excited, that he quickly forgets what he has said, and may be heard repeating the same remark or inquiries after a few minutes.

In a more agitated state, there may be a total abolition of the power of reasoning, in which the patient is unable to follow out any connected train of ideas; he will begin a subject but before he has got any length in it, his mind become confused and bewildered; some accidental circumstance turns aside the current of his ideas, which are under no control. His expression consequently become absurd and irrelevant. This degree of Brouhaha is generally to be observed, as a prelude to a more severe and complete form, in which the individual is unable to comprehend the meaning of any question, or proposition however simple, that may be put to him. Should the attention be aroused and a question put, the answer in general is so remote, that it is evident the query has not been understood. This stage says Rushford "is the confused stage of Incoherence." It
may also be termed the insensible stage: for now, being entirely lost, and the insensible or mechanical principles of action still remaining, the latter display themselves more vigorously. In the degree the appearance of the patient is generally peculiar; the countenance is pale, the eyes are dull and moist, the pupils dilated, and the breath is metempered, and without expression. Both excitement and depression of physical activity may be noticed in the subjects of the form of malady. Some will be found who are all energy, they will jump, walk, run, the for, say, give utterance to an energy jag; all of which actions however are characterized by a want of purpose. Others there are, who from morning to night, may be found sitting or standing in one particular position; while the countenance becomes the field of expression, and when spoken to will reply in a low monotonous sort of grunt.

The disease may proceed a stage further, so a whole even the insensible qualities are lost, and the state is most appalling to the beholders; the mere all victims enjoy, if enjoy it can be called a mere organic excitement; seeming by inversion of life, from animosity to love, which are to be found
in the preceding stages, are entirely obliterated; the patient being even unable to obey the call of nature. This last state of Dementia heretofore called Acquired Idiocy. Dementia may very often be found concomitant with general paralysis, which makes the chances of recovery very remote, if not altogether hopeless.

Many such sad spectacles of the human race we are to be found, who if left to the care of a nurse, would soon terminate their existence, which the care and attention bestowed in an well regulated asylum render comparatively comfortable.

There are numerous cases that I might give in illustration of this form of insanity in its various degrees but limited time prevents my extending this division further.

Having now concluded the three form of insanity in which the intellectual and moral powers of the mind have been at one time in play I will now proceed to

IV. Uncoined or Idiocy,

in which there never has been any development of the mental faculties—the individual has been from his birth, or at least from that time when the different powers of
the senses begin to show themselves, completely devoid of reason and judgement, it is the more severe forms of common sensation. It exists to various degrees from inactivity to complete silence.

In that form termed inactivity, the individual is generally well formed, and their organs are nearly normal; they enjoy to some extent the use of the intellect, but the first sense, the more intellectual being taught to react slowly. Whatever education they may receive, they never reach the degree of reason on the extent and subtlety of knowledge to which their age, education, and social relations would otherwise enable them to attain. Indeed, as generally known, are capable of attention; the sensation are feeble if ever even, their memory dull and inaccurate, and their will powerless. They are not as in the more severe cases of idiocy deprived of the power of speech, but if incapable of articulation, they are generally able to make known their will, by the change in their features and gesture.

Some of them have been known to acquire a knowledge of music of a fine art. Pritchard mentions the case
of a young man, otherwise weak, who had
a decided talent for music, and would
compose extempore in a way that attracted
many persons. Some had very retentive
memory, and were capable of mastering,
lust such instances are exceedingly rare.
Insects, as for the most part timid,
 cowardly, and obedient, they are the tool
of others, and can be employed by these young
persons to commit any outrage; the true
nature, and consequence, of which they are unable
to understand. They possess clear, strong
which being one of the characteristics of
reason are often carried to excess.
The unhappy victim seems to be quite un
aware of the quantity of punishment required for
his sustenance, and cleaves fast, not knowing
when he is satisfied.
At the period of puberty, when the
reproductive organs are developed, they be
come amorous, and many victims of amon
one to be found among insects. They are
always disturbed by the sight of a
female of the opposite sex. Esquemel relate
the case of an Insect that at the Salutation
suffered the severe lashes of the
house for a very trifling recompense. He
several instances, after having obtained a few 
or two, she carried them to a working man 
and abandoned herself to his lust, return-
ing to him in sorrow after she became preg-

nant.
From this comparatively helpless condition, 
in which the patient has no will of his 
own, no energy, but what may be exerted 
by external impulse, we must descend to the 
last and lowest condition in which man the image 
of his Maker is to be found—when he has 
nothing above what is common to the brute 
creation, and in many instances even reduced be-
low it—Complete decay in which the intellectual 
and moral faculties have never been developed even 
to a limited extent. The conformation of an 
individual is so peculiar that it at once arrest 
the attention of the unobservant, as sometimes 
uncommon. The skull is small and deceive-
tly there is a great disproportion between the face 
and head, the former being much larger than 
the latter. The countenance is uncouth and 
unpleasing; the complexion sickly; the stature 
essentially diminutive; the eyes and eyebrows 
and prominent; the skin wrinkled; palpebral 
and the musculi system loose and flabby. 
This melancholy disease is more common...
In some countries, three in others, and it has been remarked as very prevalent in the Alps in Switzerland and has received the name of Cézanne. The places where this form of disease is found are for the most part clean of disease in the highest degree disagreeable to live in. Those living inside the lofts, some malady are divided by E. Gradenwitz's four classes, 1st the atrophoid 2nd the Reality 3rd the Hydrocephalic 4th the bronchial heart. In the first he says the spinal marrow is chiefly the seat of disease and characterized by paralysis, wasting, of the extremities. In the second there exist softening and deformity of the skeleton. In the third there is a tendency to Hydrocephalus, with certain symptoms of Paralysis. In the fourth there exist a very startling disproportion between the trunk and extremities of the general appearance of the melancholy specimen of Humanity in clear and forcible description is given by Becket told Beaufére in his "Dissertation sur les Lézions" who he adds is the melancholy being, who bears the human form in its lowest and most repellent expression. I see a head of unusual form and size, a squat and his atiet figure with a stupid look, with hollow hollow and heavy
eyes, with thick projecting eyelids, and a flat nose. His face is of leaden hue, his skin is dirty, flabby, covered with letters, and his thick tongue hangs down over his mustilous lips. His mouth is always open and full of rotten teeth, which are going to decay. His chest is narrow, his back curved, his teeth cutmate. I see indeed arms and legs, but his limbs are short, misshapen, lean, stiff, without joint or without utility. The knees are thick and inclined inward, the feet flat. The large head droops listlessly on the breast, the belly resembles a bag, and the integuments are so loose, that they cannot retain the intestines in their cavity. This leathery idiotic being, cannot speak or sing, and only now and then utter a hoarse, wild, inarticulate sound. Notwithstanding his appearance, he is scarcely able to support life. The passion alone seems to cause him from his usual insensibility, this is the sexual instinct in its crudest formality. At first one should be inclined to take this being for a gigantic polypus, something in imitation of a man, for it scarcely moves, it creeps with the painful heavity of a clabby and yet it is the monarch of the earth, but degraded. It is a monster, this fearful degeneracy.
In two stands and hands last year
I saw many good and bad Gordon
But many Gordon who seemed Preston
of the human form divine is also to be found in our own country, particularly in the Highlands. Dr Blackie mentions having seen cases near Edinburgh.

Accompanying the disease we almost invariably have goitre, although there are some patients who have not the added to these other means. Some have even pointed out this goitre as the cause of melancholy, but this cannot be the case, as there are many districts and countries among the Alps of Switzerland where almost all the inhabitants are goitrous and yet not so melancholy.

Having now endeavored as far as in me lies to give a brief and necessary, very imperfect outline of the different forms of insanity, more especially as seen in our Asylums, omitting many of the eccentricities which doubtless constitute abnormal mental phenomenon, to which had time permitted I should have adversely dealt in what remains of this essay, I make a few remarks on the Cause and Treatment of Insanity.

Section III. Cause of Insanity.

The cause of Insanity are as numerous as its forms are varied, and they are divided by various writers into general and especial pre-
depressing, and exciting, physical and mental; and is what is to follow will consider according to the latter arrangement—Physical and Moral

1. Physical Cause

Under the head of physical cause come:
1. Hereditary Predisposition
2. Sex
3. Age
4. Season
5. Climate

Hereditary predisposition as being the most important of all the causes of insanity, occupies first claim on attention, being so powerful as sometimes to produce the disease without the occurrence of an exciting cause.

It seems as likely that insanity should be transmitted through successive generations, so that many of the diseases to which the body is liable, should descend from parent to child, or that a family resemblance, or some peculiarity should be found for centuries in some families. And as in these we often find them more marked, in one generation than another, or sometimes altogether absent, so is it with the predisposition to insanity. It may not exhibit itself in the child, although the latent tendency still exists, but its symptoms may be manifested in the grandchild.

The transmission of hereditary predisposition is said to be more frequent by the mother than...
The father.

Hereditary predisposition is said to be a frequent, remote, cause of insanity among the rich, but more seldom among the poor; but M. Esquirol nevertheless believes that the proportion is much greater among the latter. The same author mentions that children born before their parents have become insane are less liable, than those whose births took place subsequent to that event.

In persons having hereditary predisposition to insanity, the appearance of the disease is apt to take place at the same period of life, in successive generations; it may be provoked by the same cause, and assume the same character. M. Esquirol relates the case of a lady who became insane after confinement, at the age of 25. Her daughter became so, at the same age and from the same cause. In the same family, father, son, and grandson committed suicide at the fifteenth year of their age, respectively.

Rutson says that those begotten of aged parents are predisposed to melancholy.

The cause of this predisposition among such families are various. It is a remarkable fact that the children of parents, who are seen in life to display great weaknesses of mind and body, are more diseased with...
regard to some Royal families, both in ancient and modern times, as also in the upper ranks of life where there is often more attention paid to the gratification of ambition, than to the health of the offspring.

A particular form of insanity seems in many instances to be transmitted in families. This says Paré, is in a great measure determined by the natural temperament, and as peculiarity of temperament, are hereditary, the predisposition to mental disease, wherever it exists in a family, is likely to be determined in its type and character. This is not uniformly the fact. There are many instances in which one individual is affected with melancholy depression, and a tendency to monomania, while another of the same kindred is subject to attacks of ravaging madness.

Poe, "Coelius Aurelianus" say, Esquirlac says that women are less subject to insanity than men, and what was true in his time is still true in Italy and Greece. In the North of France the number of insane women is greater than that of men. In England the number of men bear a more equal proportion to that of women, and Esquirlac ascribes the difference in the proportion of females, to the more substantial nature of their
education, & their more reticent habits of life.

On summing up the results of his investigation with regard to the influence of sex, in predisposing to Insanity, Mr. Esquirol says: 

1st. That in every considerable number of insane people collected from different countries, and in different conditions, the discrepancy in numbers, between men and women, is much less considerable than is usually supposed.

2nd. That the proportion approaches very nearly the proportion which exists between the two sexes in the general condition of the population.

3d. That the difference is not the same in all countries, and

4th. That in America the proportion of women is much greater than in England.

Women are exposed to creating causes from which males are exempted; the physical state gives a predisposition to Insanity, once frequently call it into action. All other physical causes act more severely upon them, than upon men. They are more subject to Dementia; and the delirium is religious or erotic. Almost all their insanity is complicated with Hysteria, and they are more given to concealments of their disorder than men.

Men on the contrary are more maniacal than women; more frank & confidant, in their delirium which is
complicated often with hypochondriasis. Their treat-
ment is not interrupted, a greater proportion are
cured if they are less subject to relapse than men,
3. Age. Infants are rarely attacked with the
dementia, but children under ten years of age occasion-
ally show symptoms of general and partial dementia.
I have seen one case of dementia in a girl 10 years
of age. It very often begins its attacks at the age
of puberty, and especially in women, when the effort
of the translation are called for, to establish the
menstrual discharge.
The first appearance of dementia in old age is rare
(Dementia excogitativa), but M. Esquirol mentions two cases
as having occurred in the Salpêtrière, one in a woman
80 years of age, and the other 81; both were both cura-
sed. Dementia is however most prevalent between the ages
of 35-440, or that period of life when all the
mental and bodily powers are in greatest activity and
power.
4. Climate. The climate, which produces the
greatest amount of dementia, are those subject
to the greatest atmospheric changes. Therefore
says Esquirol are less mental in the Indies,
America, India, &c. more of it in the
temperate climates of the North; but the same
author mentions that the influence of climate
in the production of dementia is greatly eccentric.
to injury done to the brain also produces insanity, by causing compression & convulsion. Disorders of the alimentary canal, the liver, & the intestines may also lead to it.
Criterion is found endemic in the depths of mountainous districts, and is supposed to be dependent upon the presence of the salts, of lime chiefly, the Sulphate, & Carbonate, in the springs of these districts.

5 Seasons. With regard to the influence of the season in producing Insanity, Dr. Cragin, states, that summer and autumn, produce Mania, and melancholy is particularly seen in autumn, and that Dementia appears in winter. Heat & cold both act upon the Insane; the former, generally to augment the excitement, the latter to depress it.

II Moral Cause.

First in importance are the moral causes of insanity ranks Education. This if conducted with too great severity, stunts the Mental Power, when they are first beginning to be developed, after acts as the originator of this dire malady. The parents may look with pride upon his child, who may be a wonder of learning, of genius; but were he aware of the fearful consequence of this, focusing the intellect of his progeny as if in a hot-house, he would turn with alarm, from the source he was poisoning, and would discourage instead of stimulating such a system.
Education also may contribute to insanity from another cause, the want in it of that moral or religious element which is necessary for the welfare of mankind, both as regards this life and that which is to come, and are one of the

sin that unless Religion instruction be imparted along with secular, the mind cannot balance itself; has no sound principles upon which to fall back and rely on, as a basis of upholders that it will become entangled, it ultimately a wreck.

Excess of study may also lead to Insanity giving rise to an unstable state of the body and mind, either night, fertile symptom diminished power of attention confusion of ideas, and if persisted in Insanity.

The predominant opinion of the time whether political or religious, will also give rise to Insanity, or person susceptible, this has been amply proved from the trouble that became as, during the Jewish revolution, the statistics of which are given as a proof of this by many writers on Insanity.

Religion influence, the production of insanity doubts and fear regarding their beliefs, also excessive devotion, or contumacious removals of conscience, often lead to it.

Emotions of mind produced by various causes either imaginary or real, or often come of Insanity, and as those errors, from unjustified decisions
...other troubles from the effect of passion, such as terror, anger, grief, love, jealousy, disappointment, pride, and shame may also be added.

Intemperance though last in the present catalogue, is I am sorry to say not the least frequent cause, especially in this country. Many of the unhappy residents in our asylums have been reduced to their helpless condition, by this depressing vice; and this to a greater extent among the lower class of patients. It is ascertained that it is by no means a frequent cause of insanity in France, for among 366 Lunatics in his establishment, they were only three, who had lost their reason from indulgence in intoxicating liquors.

Sedateness in another frequent cause of insanity. It is ascertained that 75% of the female Lunatics at the Salpêtrière have been prostitutes. Self-polluters also give rise to it. Most of the cases arising from this cause fall into dementia accompanied with paralysis.

Section IV. Treatment of Insanity
Before bringing the essay to a conclusion, a few words may be said regarding the treatment of the Insane. And on this all important part of the subject, much has been said and done, but as in every other branch of Medicine...
second, great diversity of opinion has it still occur? All that I intend doing here is merely to give a short resume of the principal means that have been adopted to promote the recovery as well as to ameliorate the condition of those affected with the disease. The Lunatic is not now looked upon as an out of society—a being to be locked up, and sheltered, or what they were before, to which we mightaconsign the unhappy victim, not for the purpose of cure and comfort, but in order to confine, conceal, to protect society from his severity, protect his friends from the humiliating spectacles of such a connexion. Nor the excuse to say that a brighter and a better day has dawned upon us. The enlightened improvement of our age has brought every mean which science or humanity could suggest, to bear upon the treatment of the insane. He is now looked upon as a fellow being, not scorned because of his suffering, but cured for, and attended to, with all the anxiety which his helpless condition requires. In what we have to say regarding the treatment we will speak of Propylactic as of Medical as of Moral. The prophylactic treatment is chiefly applied
to cure, when there is a hereditary predisposition to the disease; or, when there is any tendency to it generated by accidental circumstances.

The person should be kept free from all undue excitement; everything having a tendency either to depress or excite the mind should be carefully avoided. Travelling and all necessary change of scene have been recommended in such cases, especially if the individual be of a melancholic tendency. Light amusements should be afforded but those in vain, practices which are as prevalent among so many classes of our population, such as gambling, horse-racing, and all those vicious amusements, should be strictly prohibited.

The bodily health of the patient should be also carefully watched, and any deviation from it judiciously treated. Marriage between such persons ought to be avoided as much as possible, as it only tends to propagate the disease. The evils consequent of intermarriage, which is so epidemic among many of high standing but in this and in other countries, are only to be averted by a judicious and well chosen connexion with an individual or no connexion related by blood.

I am afraid with little benefit such matter
are little thought of, or attended to, whose different feelings would the sway.
These being the chief agents that tend to cause the latent tendency to the decay, in many other cases circumstances might be commented on, which will naturally occur to the mind of any judicious physician were he consulted on such cases.

II. Medical Treatment

This plan of treatment has been opposed by many who apparently, from their arguments, think that the mind is in no way connected with, or affected by the change of its material habitat—the body. No one in prescribing medicine for an insane person would for a moment think that his medicine was applied directly to the mind, but indirectly through those channels by which mind makes itself manifest, and these means of applied judiciously and at the utmost of the disease have been attended with such success as to warrant their employment. What do they consist of?

Bloodletting. This has been and is still employed in the outburst of mania, as a remedial agent, but it is a remedy, the fearful consequences of whose injudicious employment are so lamentable that it requires the greatest caution in its use, and will in the hands of the reckless be attended with remarkable results. Cullen recommended bleeding, in the early stage
proper and even necessary in those cases of mania, where there is fulness and frequency of pulse, and where marks are observed of increased influx in the vessels of the head. Pinel, whose authority carries great weight, decidedly opposes Cullen. He considers the signs of vascular engorgement in the head, as very deceptive; and although he admits bleeding to be capable in some instances of exciting remove madness, when antecipatit, he condemns the cure of the case after the disease has broken out. In general agrees with Pinel in saying, that the drained states on which mental derangement de - pends is sometime changed for the worse by bleeding; yet he approved of moderate bleeding in plethora cases, or when some habitual sanguineous evacuation has been suppressed. Dr. Reek recommends bleeding in cases of mania, and says that it ought to be employed to a greater extent than in any other disease whatever. The reason.

Dr. Reek adduces, for this line of practice are the following: 1. The force and frequency of the pulse, the sleepless and agitated state of maniacal patient.
2. The appetite being enorously and in Parthenia some time even more voracious than normal, a plethora state after bloodeded, easily arise in such patients.
3. The importance of the diseased organ; the delicate structure of the brain, which prevents it from long supporting
mortal action, without being exposed to the danger of permanent degeneration. It is by means of "natural channels of change from the brain, by which the ordinary results of inflammation might be relieved, or got rid of, in that way by which venous discharge in other parts relieves the inflammatory action, to the accidental cases which have followed the loss of a large quantity of blood, and to. That bleeding is indicated by the cases which he attended his employment in the United States, especially at the Hospital at Philadelphia, Dr. Haslam, Mr. Swell, and Forbes Windlow, who speak favorably of bleeding when properly employed. I have never seen any case in which it was employed, but should such present itself I would have hesitation in adopting it as a remedial agent. The "prolonged hot bath," says Windlow is the remedy next in importance to caution depletion in cases of serious mania. The practice had long fallen into disuse but was revived by Dr. Brierre de Boismont of Paris, and with the best results. The patient remains from 8 to 10 or 15 hours in warm baths 82° to 86° F., whilst a current of cold water 60° is continually poured over the head, the effects of these baths, Dr. B. wishes to be a diminution of the excitement, desorption, ulceration of the skin, alleviation of thirst, the introduction of considerable of water into the system, an abundant discharge of lymphatic urine, a tendency to sleep, and a state of repose. This mode of treatment "vag. hong-lev" is said to be inadmissible in case of periodic intermittent mania.
In insanity beginning with great mental impairment, or complicated with epilepsy and general paralysis.

At Purgation have been used in acute cases of maniacal great advantage, the bowels generally being in a very constipated state, in which all the secretions being more or less disordered. The mildest cathartics, such as castor oil, camphor, and rhubarb, both of them salts will in the majority of cases be found sufficiently powerful, but should there be resisted; calomel, corrosive sublimate, or certain oils with generally bring about the desired effect. These have seen the timely application of this last remedy alloy considerably the screen of the maniacal patient.

IV. Emetics have their advocates, among the most eminent of whom is Dr. Cope who says that in almost every species of degree of maniacal complaint, from the slightest alteration of intellect that accompanies hypochondriasis, to the effects of Mania fulminans eterna, emetics have proved a most valuable and efficacious remedy. The exhibition of emetics requires great caution, as it ought to be borne in mind that nature of paralytic affection, experiencing on the use of an emetic preceded by bleeding, have been recorded.

V. Hypogannis. Vegetation of Opium are all used in the maniacal state, but the latter has been known to produce dysphoria, from the brain being been overloaded with blood before it uses these remedies are principally given in cases of great excitement, when the power of the patient are likely to be exhausted by his fury.
Camphor has been used in some Insanity. Perfectly it in many cases with the most advantageous results.

Many of their means which have been used with the view of cutting short the recent attacks of Insanity, will entirely fail, if not prove positively injurious, when applied after the disease has assumed a chronic form. All that we can do is the way of medical treatment is to attend to the general health of the patient, see that the different secretions are regular and normal, and if any deviation threatens, immediately judge exactly to treat it.

III. Moral Treatment

So it is from the moral treatment of Insanity that most of our cases arise. Much as may be said regarding the utility of medicines in the treatment of the insane, we would be left in a helpless condition had we it alone to trust to, it is in nothing to fall back upon, after the failure of our most evident symptoms, adminstering emetics, purging the intestine, every means must needs drag on a miserable existence without hope of cure or even of alleviation.

But as we belong neither to that class of practitioners who say that they can combat manie by the lowering of the stature, emetics & acrids, no one who deems the employment of medicines in mental diseases a useless, but would rather steer a middle course and take the benefit of all the
advantages that are to be derived from both medical and moral treatment—and having given a short resume of the medical treatment generally found most successful, we will now take a hurried glance at the moral treatment of insanity.

In the several forms of insanity, the state of the individual, balancing each other, is so very different, that it would be impossible to lay down rules having reference to their moral treatment or personal management. That can be of universal application; and as it would extend this paper to an inconvenient length, to enter into detail into the different forms of treatment applicable to the various degrees of insanity, I will content myself with laying down a few general rules which, I think, will be found applicable in all cases.

I will therefore arrange what I have to say in the last division of the essay under the following heads.

I Removal and seclusion of the insane
II Character of the governor of a Lunatic Asylum
III The locality and construction of Lunatic Asylum
IV Classified order of patients in a Lunatic Asylum
V Occupation and amusement of patients

The first and most important point with regard to the moral treatment of the insane person, is his removal from his friends and society. The sensibility
of the insane" says Breuer, is painful; they no longer have any relations with the external world, but those of a disorderly and consequently painful nature. Everything excites them, depresses them,及citer their aversion. The affection and attention bestowed on friends and relatives, the gratitude manifested for small, provoking and contradicted, He cherishes a feeling but that of resentment, of the resentment of lasting enmity into hatred. And to escape what he thinks to be the malice of those whom he once fondly loved, he will throw himself upon the mercy of strangers, entrusting them with the protection for the stragglers which he despises, his friends, guilty of. Under these painful circumstances, it must be apparent that the removal of the patient from those supposed amenities will be the first step towards promoting his recovery. And with this view most authors have advised the removal of the individual to an asylum, where his comfort may be attended to, and under favorable circumstances, his ultimate recovery may be helped for rather than when surrounded with scene, and friends, the influence of whom may have produced the disease. Willis who acquired great celebrity from having assisted towards the happy termination of the first attack of mania, experienced by George IV, afterwards
the king's apartment, dismissed his courtiers and domestics, and had him attended by strangers. And the same author states that one person, who came from the continent to seek his advice, got well more rapidly and frequently than his countrymen.

Poncet has pronounced seclusion to be the foundation of all rational treatment. But seclusion, although generally advisable, is not to be always adopted. Mr. Esquirol, although an advocate for seclusion candidly admits, that he cannot trace it to have never been prejudicial. Patchard says: "when the predominant feeling of the monomaniac, or such as an calculated to estrange him from, and set him at enmity with, his relatives; when he is actuated by jealousy, hatred, and malice; confinement is absolutely necessary. If on the contrary the illusion of the insane relates to objects of indifference, and excites no strong emotion; if he has no aversion to the home of the person with whom he lives, although confinement may be sometimes advantageous, it is not absolutely necessary." But if the patient retaining a large portion of his intellect, has a strong attachment to his friends, it is to be feared that confinement might aggravate the disease. From this it would appear that confinement...
should not be too generally adopted, but should be prescribed only by the judicious physician. When the removal of the patient has been decided upon, the first thing that will secure the confidence of the physician will be the character of the instrument, under whose care he is to be placed. The governor of a Lunatic asylum should be a man of large benevolence, strict integrity, and possessed of such presence of mind as will stand him in good stead, in any emergency. There must be that benevolence which will be prepared to make the Lunatic a companion and friend, in all the essential qualities of reciprocal confidence, which will in all cases forget the awful but not insuperable gulf of abhorred accustoming, mangled or lethargic emotions, and darkened reason, that can separate two beings of our families; and only holds before the mind's eye, the thing that still remains in common. But this gentleness must be controlled, it must be graduated. It must not sink into barren sympathy, nor more fatally for the welfare of those to whom it is directed, it must not give way to emancipate demands. It must not rather than inflictlessness foster those very delusions that instability which is the root of the delusions. There must be mingled with these benevolence...
a highly refined sense of duty, that keen perception of right, which guide men toward
towards effectual and unerring action. Moreover, he must have a mind bearing the
imprint of high integrity, and honour, which is apparent and venerable, and confided in, almost as gen-
early among the insane, as among the most absurd and intelligent of mankind. He must not be
laboured in promise, shrewd for fit reason, he must intend to fulfil, or he will very soon be looked
upon with suspicion & dislike, which will unfit him for the responsible duty which he holds.
He must also possess that moral and physical
courage, which gives calmness of decision in the
midst of danger, which endue the whole
character with that controlling influence, temp-
pered with mercy & justice which gives the ten-
bant, solemn it appears to guide; and commands the
the most fiercest by the sterner, and at the same
time the serenity of of its order—by the absence
alike of timidity and anger.
III. Locality & construction of a Lunatic asylum.
The site chosen for a Lunatic asylum should
be healthy, have a dry, cultivated soil and an
abundant supply of water. It should lie as far in the country as to possess an unpolluted
atmosphere, and yet be as near a town as to
afford to those capable of enjoying it, all the comforts, privileges, and entertainments which can only be obtained in large communities. It should, if possible, be built on such a situation that the patients may from their pleasure grounds have an extensive view of the surrounding country, and on a level incident flat, where nothing but dense stone walls can arrest the attention.

The construction of a Lunatic Asylum should have direct reference to the comfort and care of its inmates. It would be out of place for one to lay down certain rules, or to the plan which should be adopted in its erection. But there are certain principles applicable to every case which cannot be properly omitted.

A Lunatic Asylum should be composed of several parts, more or less1 connected, thus being with a view to classification. There should be a division for each sex; a portion for violent lunatics, a second for those that are tranquil. A portion built of one story should be set aside for those of a successful as well as for those who might be expected to lodge in a house constructed in the ordinary way. The suicidal patients will be thereby be denied fun one of the most easily accessible means of gratifying their
propensity, the paralytic will not then be endangered, in ascending or descending stairs, and the fever will have fewer opportunities of weakening their muscles; and when once they are able to move about, the proper hour to send them from the asylum must be chosen. Large public rooms should be allotted to different classes of patients, when they are sent to town, for the purpose of reading, etc. The sleeping apartments must be lofty, large, and well ventilated. There should be chosen, a place separate, and connected with every division of the asylum, and there should be regularly reserved, for in order to most cleanliness. There should also be a separate building, to be used in an hospital, and to which sick patients may be removed and from which all annoyance from the scene of activity which pervades the seat of the asylum. A great improvement upon the old system of constructing, such institutions, without fireplaces, stove, chimney, or any means of affording warmth to the inmates, from a fear of fire, is that of heating all parts of the building, by means of hot air, conveyed through pipes. These may be carried along passages, introduced into sets of sleeping rooms, and on such a manner as neither to be seen, nor be accessible to the
patient, thus the heat is both complete and well. The grounds connected with the asylum, should be large and nicely laid out, and the care of the can easily be accomplished, there being always many among the inmates of an asylum, who will be glad to assist at gardening, and such like work. The grounds should also have bowling green, skittle ground, &c., &c., in the winter, a curling pond when the patient may resort for the purpose of amusement.

IV. Classification of the patients. The first principle to be attended to in the classification is the separation of the Private & Pauper Patients. The accommodation, the fare, the attendance required for the sick, cannot be extended to the poor, nor is it necessary that it should be so. The second principle to be recognised is the stage of the disease; those that are incurable should be separated from those that are incurable. Both of these should be separated from the convalescent, that class of patient who may be said to have recovered their senses, who require the gentlest and strengthening treatment bestowed on infancy. For the incurable little can be done, then, few little a irons interfere in required, but much may be done to render them happy and
content. In the curable & convalescent state, our greatest care ought to be concentrated; the object being, to place them in the most favorable circumstances for the redevelopment of their impaired power. The third principle is, that their chance should be decided according to the character of the malady & the disposition of each individual. I should have had time, have entered into this subject in detail, but I must content myself with giving these simple indications.

V. Occupation & Amusement of Patients.

Occupation & amusement are among the most powerful means we possess, of contending, and overcoming this disease; exercised early, they draw the patient’s mind from his delusion; from his fancied agony; and phantom fears. Every Lunatic Asylum should afford means for the employment of its inmates, some may be employed at workshops; others may be employed in the gardens & grounds connected with the asylum; each of the female inmates capable will be found useful in the kitchen, laundry, in making & mending, the patients’ clothes & other domestic duties. Amusement must also be afforded, regular exercise in the open air, riding & driving for
those who can afford it. Piano and Billiard rooms should always be accessible to the patients. A well-stocked and judiciously selected library should also form one of the indispensable parts of a well-conducted asylum.

Having now set before you a very brief and imperfect view of my subject, I will conclude this essay with Browne; the definition of an asylum as it ought to be. "Conceive," he says, "a spacious building resembling the palace of a fine, airy, and elevated, and elegant, surrounded by extensive and swelling grounds and gardens. The interior is fitted up with galleries and workshops, and music rooms. The sun and air are allowed to enter at every window; the view of the shrubbery and fields, and groups of labourers, is unobstructed by shutters or bars; all is clean, quiet, and attractive. The inmates all seem to be instructed by the common impulse of enjoyment, all are busy and delighted by being so. The house and all about seem to be a home of industry. When you pass the lodge, it is as if you had entered the precincts of some vast emporium of manufacture; labour is divided, so that it may be easy to well performed, and so apportioned, that it may suit the taste and power of each labourer. You meet the garden, the common agriculture, the mower, the weaver,
all intent on their several occupations and live in their movement. The flowers are tended, and trained, and watered by one, the humble task of preparing vegetables for table is committed to another. Some of the inhabitants act as domestic servants. Some a store are some rise to the rank of overseers. The lathework, the laundry, the kitchen, are all well supplied with indefatigable workers. In one part of the edifice are companies of straw platers, basket makers, women, knitting among the women; another weaver, tailor, saddler, and shoemakers among the men. For those who are ignorant of these gentle crafts, but are strong and steady, there are loads to carry, water to draw, wood to cut, and for those who are both ignorant and weakly, there is a hum to tear and yam to spin and wind. The curious thing is, that all are anxious to be engaged, till incessantly, and in general without any other companion than being kept from disagreeable thoughts and the pains of illness, they labor in order to please themselves, and having once experienced the possibility of doing this and of earning peace, self-applause, and the approval of all around, sound asleep, and it may be some small remuneration, a difficulty is found in restraining their eagerness and moderation in their actions. There is in the community a community in companionship in chains, in whip, no corporal chastisements, simply, because there are promised to be less effective means of carrying on from their possessions, emulation, and the
view of obtaining gratification. But there are gradations of employment. You may visit rooms where there are ladies, reading, or at the harp or piano, or flowered musics, or engaged in some of these thousand ornamental productions in which female taste and ingenuity are displayed. You will encounter them going to church or to market, or returning from walking, riding, and driving in the country. You will see them ministering at the bedside of some sick companion. Another wing contains those gentlemen who can engage in intellectual pursuits, and accomplishments which belong to their station of society. The billiard room will on all probability present an animated scene, adjoining apartments are used as news rooms, the political will be there. You will pass those who are fond of reading, drawing, music, scattered through handsome sets of rooms, furnished chastely, but beautifully, and looking down upon such fair and fertile scene as harmonize with the tranquility which reigns within, and tend to conjure up image of beauty, reverence in the mind which are akin to happiness. But these persons have pursuit: their time is not wholly occupied in the agreeable twangling of earning a dollar or guinea at many points. One set in an amusemen, another is engaged in landscape painting, a third devotes to himself a course of historical reading, and submits to examination on the subject of
his studies, a fourth seeks consolation from
binding the books which he does not read.
In short, all are so busy as to overlook, or be
so contented as to forget their scarcity.