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To the Rev. Dr. Pley.
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Author

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Hall (Wm)
A
DISSERTATION

ON THE
MORBID EFFECTS
INDUCED ON THE MIND AND BODY

BY
GRIEF & FEAR.

=====
BY WILLIAM HALL,

OF CHARLESTON, SOUTH CAROLINA,

HONORARY MEMBER OF THE PHILADELPHIA MEDICAL SOCIETY.



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"Homines nulla re proprius ad divos accedunt quam salutem
hominibus dando."
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—
1812.

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BY WILLIAM HAILE

OF CHARLESTON, SOUTH CAROLINA

HONORARY MEMBER OF THE EDINBURGH MEDICAL SOCIETY

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Hall, Wm.

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INDUCED BY

Grief and Fear,

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SUBMITTED TO THE EXAMINATION

OF THE

REV. JOHN ANDREWS, PROVOST,

THE

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**TRUSTEES AND MEDICAL PROFESSORS OF THE
UNIVERSITY OF PENNSYLVANIA,**

ON THE

FIRST OF MARCH, 1812.

AN

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ON THE

MORBID EFFECTS

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REV. JOHN ANDREW THOMAS

THE

WOMEN'S AND MEDICAL SOCIETY OF NEW
UNIVERSITY OF PENNSYLVANIA

ON THE

FIRST OF MARCH 1810

TO PHILIP GENDRON PRIOLEAU, M. D.

OF CHARLESTON, SOUTH CAROLINA,

*THE following Dissertation is respectfully dedicated,
as a tribute of esteem to which he is deservedly entitled
from his former pupil and obedient servant,*

WILLIAM HALL, Junr.

TO DOCTOR WILLIAMS THAYER,

OF PROVIDENCE, RHODEISLAND.

*THE language of adulation finds so ready egress
from the lips of parasitical subserviency, that no other in-
ducement than an impulse, urged by the most absolute con-
viction of your noble integrity and generous philanthropy,
has prompted me to offer you, in this public manner, the
sincerest acknowledgments, which your paternal solicitude
towards me, while residing in your hospitable mansion, have
awakened in my breast. Among the variety of obligations
which affect the human heart, there exists one, combining
in its nature, a pleasurable and painful influence: It is the
consciousness of enjoying the friendship of the meritorious
character, and the inability of rendering words tantamount
to acts, in reciprocating the benevolence of disinterested no-
bleness. Accept, respected sir, this feeble testimony of esteem
from your sincere friend,*

WILLIAM HALL, Junr.

PREFACE.

IN venturing on the following difficult subject, I commit to the critical world a production having few pretensions to its admiration. I am, however, consoled in reflecting that if its claims to the applause of mankind are but ill founded, the subject is nevertheless an important one, and should incite the more active minds of my medical brethren. The influence which the passions exert over the system, and more especially those of Grief and Fear, occupy so considerable a share in the production of disease, that I feel emboldened to declare they furnish one of the most important objects which can engage the researches of the medical world.

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A DISSERTATION.

AMONG the diversified productions of Divine Wisdom, one on whom omnipotent benevolence has shed its favours with unsparing liberality, stands the noblest object of creation,—Man. Accustomed, as we are, to witness the endowments with which he is gifted, we become less affected by a contemplation of them, and often repress the suggestions of curiosity by neglect and cool indifference. It is thus that the savage Indian, from a daily view of the immense chain of mountains and rocks which border the extent of his prospect, ceases to regard them as objects claiming any notice or pleasure. In a survey of the wonderful structure of man the mind is not less amazed at its variety and complication than inspired with admiration of its utility and easy subserviency to those agents which are essential to its preservation. Is our attention directed to his mind? We discover it at one moment investigating the subject of its research with almost “electric velocity;” at another, indulging itself in the varying rapture and delight of which a fertile imagination

is so agreeably susceptible; sometimes surmounting the difficulties of its pursuits by stripping its objects of their minutest associations; at others, presenting important truths to mankind, and thus dissipating the clouds of barbarity and ignorance. But endowed as the nature of man appears, elevated thus far above the rest of animated creation, as if to preclude too near approximation to divine perfection, his maker has placed a great counterbalance to the vigour of his intellect in the violent passions by which his frame is often agitated, hence that dignity which enlightened genius ensures to its possessor, often fades in the obscurity, infamy or disease, to which the triumph of some insidious passion consigns it, and the dawn of a life, from which eager expectation had long promised itself a fruitful harvest, sinks into the gloom of future disgrace and misfortune.

From this brief contemplation of man, we are not to pause in extending the influence of his passions to other consequences. As in the moral world neglect and contempt from society succeed to the indulgence of our baneful propensities, so on the intellectual system there are certain passions (although of a less vicious tendency) which display their influence in the morbid changes they produce. Of these effects I propose to present a view, and shall only confine my attention to the morbid phenomena which result from the operations of grief and fear, on the mind and body.

The term passion has been generally insufficiently considered in the explanation of its effects on the animal economy, hence, says Dr. Cogan, have arisen the perplexity and confusion attendant on all inquiries into impressions

on the human mind whether of an active or sedative nature. In the influence of those causes which agitate the intellectual and material system of man the same author observes we should consider the mind as "perfectly passive, whether the objects be of a pleasant or unpleasant nature: the signification annexed to the term passion as derived from the Greek conveying the idea of passiveness or impulsively acted upon."

Passion may therefore be considered an active impression induced by the perception of certain qualities in the object which excites it, thus the love of country prompts more powerfully the patriotic mind to ennobling deeds, when it witnesses the veteran hero crowned with the laurels of fame. The lover sighs for the possession of the object of his attachment, when time and experience unfold to his admiration those charms which diffidence and timidity at first concealed. Although emotions do not constitute any part of the subject of this essay, yet it will not be deemed unimportant to include a distinction between them and passions, and thus obviate the confusion of making them synonymous with the latter.

Those sensible effects which are perceived to arise from the predominance of a particular passion or sensation, have been denominated emotions: the terror which pervades the coward in the hour of danger appears in the wild expression of his face, the agitations of his limbs and the movements of his body. These constitute emotions.

Professor Rush admits the following distinction between them. Passions have for their object future, and emotions present good and evil.

Having premised the consideration of the particular passions which are to engage our attention, with the above succinct view of the more general operation of these agents on the system, I proceed to the consideration of each of those in the order intended to be pursued, and first of grief.

GRIEF.



THIS affection of the mind exerts a most sedative effect on the system. We may well conceive how pernicious is its influence as it is the abstraction of the important stimuli of contentment and joy, and be enabled to form some judgment of its operation, by witnessing the changes induced in the animal economy by the operation of any other sedative. Does bloodletting diminish the vigour and activity of the arterial system? so does grief. Does cold produce paleness and constriction of the skin? so does grief. Does abstinence, darkness and silence abstract the stimuli of food, light and sound? Grief as certainly tranquillizes the agitation of joy and the tumult of anger.

Social felicity constitutes one of the primary objects of a human being. To dwell among the friends whom we have adopted. To connect our joys and comforts with those of another, form the desideratum of every rational creature.

Existing in the same circle with those to whom consanguinity or friendship has linked us, the wheels of life receive additional impulse from their presence, and from the various emotions of pleasure and interest accompanying such association. Thus, in the presence of a beloved family, the life of a parent is invigorated by the active interest he employs in the promotion of their welfare, and by the joy he testifies at their advancement in their pursuits. In thus noticing the salutary agency of social felicity, let it not be considered a digression from the subject of this essay; No, the sedative influence of grief will become more obvious, for in the privation of that domestic contentment which a parent sustains in the death of his beloved offspring we witness the departure of the most important agents in the promotion and support of health and life. It is in this condition of human suffering the physician views the ravages committed on the mind and body in the morbid forms of melancholia, dyspepsia, hysteria, madness and syncope.

The debilitating effects of grief have prostrated the functions of life with the rage of epidemic violence. Professor Rush, in his "Account of the influence of the American Revolution on the body," states that numerous instances of apoplexy occurred in the winter of 1774-5, from the solicitude which prevailed, concerning the event of a petition to the throne of Great Britain which was to protract or conclude the war.

"It was observed in South Carolina," says the professor, "that several gentlemen, who had protected their estates by swearing allegiance to the British government, died soon after the evacuation of Charleston, by the Bri-

tish army. Their deaths were ascribed to the neglect with which they were treated by their ancient friends, who had adhered to the government of the United States.

Doctor Baglevi, professor of physic and anatomy at Rome, informs us "that, after a very wet season in the winter of 1694-5, apoplexies displayed their rage; and perhaps," added our author, "some part of this epidemic illness was owing to the universal *grief* and domestic care, occasioned by all Europe being then engaged in a war."

Doctor James, on midwifery, presents the following remarks. "That grief exerts an injurious influence on the system, during the period of gestation, for those unfortunate females who have been seduced from the paths of virtue, and are forced to retire from their families and friends, to hide the publicity of their shame, by continually dwelling on their situation become so irritable that the slightest causes induce convulsions."

The train of symptoms which excess of this passion unfolds is indeed affecting to the sympathetic beholder. The face of the sufferer becomes "lurid and yellowish, the appetite and strength are greatly depressed, the belly is bound, the breathing difficult, the pulse weak and intermitting;" death soon approaches to close the scene!! In addition to these symptoms, grief may be discovered by the following signs.

1. The afflicted person betrays an indifference to society, and seeks the solitude of distant and retired situations.

2. The tear of sorrow will occasionally glide down the pallid cheek, or,

3. Weeping becomes difficult: of this symptom I am able to furnish an instance. A lady, whose acquaintance I have long enjoyed, was rendered miserable by the death of a lovely infant, and found herself unable to give vent to a solitary tear, even at the moment when her beloved one was conveyed from the room to the hearse.

4. Grief is often silent and unperceived. This may proceed from an indisposition of the afflicted person to distress his family by a detail of his unhappiness, or an apprehension of not obtaining the sympathy he would seek. It is a striking characteristic of grief, observes a celebrated author, that it is of a tacit and uncommunicative nature. The words of the poet are therefore not incorrect, when he makes "concealment, like a worm in the bud, prey on the damask cheek."

5. By the diseases it induces, as dyspepsia, melancholia, loss of appetite, &c.

6. By the effects of association perceived on the sufferer. The delight which we have experienced with another in the contemplation of a fine landscape on a clear day serves only to renew the most poignant anguish when the companion of our walks no longer breathes, to partake of the admiration which a present enchanting prospect excites.

The appearance of a child descended from a valued friend, some time past deceased, conveys the mind back

to former happiness, and gives to the retrospect the gloom of departed excellence and worth.

7. By the aversion of the afflicted subject to gay and active amusements, and by the melancholy delight imparted from listening to plaintive airs. It is in this condition of the mind that the solemn tones of the organ inspire more tranquillity to the sufferer than the dissonant and lively notes of the violin.

There seems to exist a considerable connexion between the condition of the mind and external circumstances. Does profound affliction assail our happiness? we seek the calm of retirement to indulge our solitary woe. We testify the gloom of grief by the sable habit of sorrow, and dwell on solemn topics that the gravity which accompanies it, might not dissipate into levity or unseasonable mirth.

8. By its paroxysms. Behold the wretched mother who in vain deploras the approaching fate of an only son, lingering away his existence on a death bed. With eyes uplifted to heaven, she invokes the protection of a merciful God. Agony transfixes them in their sockets. Now they roll in restless agitation from the expiring one, to dwell wildly and unmeaningly on other objects. If utterance be allowed her, she exclaims, On earth, happiness and an inconsolable mother will never again recognise each other: the silence of despair must now occupy the chasm left in the death of a beloved son. Misery, and all its train of comfortless days and nights; melancholy gloom, and unabating anguish, will succeed each other, until the grave opens a refuge to the most miserable of mortals. The distracted sufferer experiences, perhaps, momentary oblivion of her

wretchedness in syncope, or its termination in the extinction of life.

9. By absence from home. The Swiss, who are distinguished for their attachment to the place of their nativity, suffer the extremest anguish when compelled to quit the scenes of their domestic felicity.

Grief has sometimes produced a determination in the afflicted subject, to put a period to his woes by suicide. In the Psychological Magazine, vol. 1, the following is a statement from the journal of a self-murderer.

“It has pleased the Almighty to weaken my understanding, to undermine my reason and to render me unfit for the discharge of my duty. My blood rolls in torrents and billows of despair. It must have vent—how? I possess a place to which I am a dishonour, inasmuch as I am unable to discharge it properly : I prevent some better man from doing it more justice. This piece of bread which I lament is all that I have to support myself and family : even this I do not merit. I eat it in sin, yet I live, killing thought, which a conscience hitherto uncorrupted inspires. I have a wife also, and my child reproaches me with its existence. It is better that I yield myself a timely sacrifice to misfortune than by permitting the delusion to continue further, I consume the last farthing of my wife’s inheritance. It is the duty of every one to do that his situation requires : reason and religion approve it. My life, such as it is, is one devoid of reason. In my opinion, a life in opposition to moral duty, is a moral death, and worse than a natural death.”

Grief exerts a very perceptible influence on the voice : it is slow, plaintive and interrupted : it is pathetic, and calculated to attract the sympathy of a spectator. Milton, the prince of poets, appears to have perfectly comprehended the language of grief. The plaintive distress of Eve is well described in the following lines.

“ Forsake me not thus Adam, Witness heaven
 What love sincere, and reverence
 In my heart I bear thee, and unwetung
 Have offended, unhappily deceived—
 Thy suppliant, I beg and clasp thy knees ;
 Bereave me not whereon I live, thy gentle looks,
 Thy aid, thy council in this uttermost distress ;
 My only strength and stay, forlorn of thee,
 Whither shall I betake me, where subsist ?

I shall now endeavour to enumerate some of the causes of grief. As they do not produce those serious consequences during the infant period, which succeed to that time of life when ambition, hope and love display their empire, they will apply more particularly to that advanced state of existence when the mind has attained to sufficient maturity and is capable of appreciating the extent of privations to which mankind are in greater or less proportion subjected in an ordinary course of life.

They are, 1. Loss of relations and friends. Grief proceeding from this source is often excessive, all the diseases which have been enumerated may arise from it.

2. Disappointments in various pursuits of life whether in the arts or sciences.

3. Disappointment in love.
4. Failure in the projects of insatiable ambition. Alexander wept when the great river Ganges bounded the extent of his ambitious prospects.
5. The neglect of friends and relatives. This was noticed in a former part of the essay.
6. Absence from former scenes of domestic felicity.

The intrepid Swiss, that guards a foreign shore,
 Condemn'd to climb his mountain cliffs no more,
 If chance he hears the song, so sweetly wild,
 which on those cliffs his infant hours beguil'd,
 Melts at the long lost scenes that round him rise,
 And sinks a martyr to repentant sighs. #
7. The undue exercise of authority ; the effects of which may be observed in domestic life, where husbands tyrannize over wives, parents over children, and masters over their slaves.
8. The privation of fortune. The wretched fugitives who fled from the butchering swords of the blacks in St. Domingo and sheltered themselves in America, exhibit numerous instances of misery from the above cause.
9. The sudden acquisition of wealth occasioning a change in the simplicity and regularity of humble life. This cause in increasing the inquietude of the successful person may lead him to regret the real felicity he enjoyed while his cares were less numerous.

10. The privation of beauty. The coquet who was once the idol of an assembly's admiration, recalls with unavailing sorrow those moments of triumph she once enjoyed, but which, accident or disease impairing her charms, now render her incapable of procuring.

In thus enumerating the sources of grief, I am not satisfied that many others of equal consequence have not been omitted in the detail. Such as observation and reflection have afforded I have offered, and conceive them of sufficient extent as consistent with the limits intended for this essay.

The next of the debilitating passions which claims our attention is fear.

FEAR.



THIS passion maintains a sovereignty in its morbid effects, not less considerable than grief. It is one which pervades the class of mankind to a less extent. Among the illiterate its predominance has wider limits while the cultivated and improved minds of the better educated portion of the community are not as frequently convulsed by its influence. In the latter condition of enlightened humanity the vivid flash of the lightning, the awful peals of "heavens artillery," the tremendous cataract are rather so many subjects of delight to the eye than fear. Their causes excite the active investigation of the philosophic mind, while the unimproved intellect agitated by a host of unfounded and sickening apprehensions trembles to advance beyond its habitual conviction of error. It is the contrary with grief. This passion has its dominion acknowledged from the imperial and august sovereign to the unhappy wandering mendicant. Its sway is consequently more universal than fear. In entering upon the consideration of the effects of this latter passion on the mind and body the same mode of exemplifying them which was

employed in treating of grief shall here be adopted. Does the abstraction of the pain and heat of a phlegmon succeed to the application of saccharum saturni? So does the influence of fear abate the inflammatory symptoms of a violent fever. Does grief induce debility by the absence of the important agency of joy and contentment? So does fear by the privation of confidence. Does cold lessen the activity of the system and accumulate its excitability? So does fear by counteracting the emotions of anger and joy.

The debilitating operation of fear influences the system in a manner somewhat different from that of grief. For while the latter passion induces its train of morbid consequences by the privation of felicity, from the retrospect of events past or the occurrence of such as are present, the former broods over ills that are apprehended and gives to anticipation the most obscure and terrific aspect.

Dr. Crichton remarks "that this emotion is never excited in the human breast but through the medium of foresight, for although it may arise from present calamities as well as past, yet it is not the uneasiness which the calamity occasions we call fear, but that which arises from what we think will follow."

The love of life has been regarded as the deepest seated principle of man. Whatsoever endangers it, will excite passions or emotions proportionate in force to the tenacity with which we retain it. Fear therefore in as much as it is a passion which consists in an apprehension of ill from offending causes and an aversion to exposure to such ill when life is affected by it, will be admitted to operate with a degree exceeding others.

In anger the agitations of the mind will often subside with the gratification of a resentful motive or under the influence of time.

In excessive grief, the sympathetic tear and the consolation of friends will sometimes assuage it.

With the accomplishment of its purposes, ambition will occasionally subside into tranquil repose.

But fear when it is excited by the prospect of evil to the safety of life, seldom admits of the sympathy of friends or time to remove its accompanying inquietude.

Martyrs are said to have resigned their lives with composure at the dreadful stake where flames enveloped their bodies. But here the passion of fear was displaced by the invigoration imparted to the mind by dwelling on the felicity of another better world, and the protection of a beneficent and merciful Creator.

The passion of fear being admitted as sedative in its operation, it will not be deemed unimportant to mention its diseases. Among its morbid effects is the disease of epilepsy.

Greding has furnished the world with several instances of this disease from the above-mentioned cause; one particularly in which epilepsy was complicated with melancholia and insanity. The following is the case.

A young man, aged 23 years, was in his 8th year suddenly frightened by a dog; the impression often recurred,

and used to awaken him at night, being then always tormented with the idea of his being attacked by the animal. He was at first seized with the epilepsy, the paroxysms of which occurred every half hour, but which, after some time returned every month. He was also affected by borborygmus, loss of appetite, violent head ache and weakness of the understanding, delirium ensued and continued for several days together, which symptoms were succeeded by vertigo after having continued three years.

In the above case we witness the most decided proofs of the deleterious agency of fear on the animal frame. Analogous to the other causes of epilepsy, it presents an equally extensive predisposition or susceptibility, to their morbid action. The convulsions which constitute a part of this disease become easily excited during the presence of the most feeble agents. It may be here objected, that epilepsy has supervened on certain passions, the effects of which exhibit a stimulating operation on the system, as when those of joy, anger, &c. are observed to produce it. May not the convulsive agitation which has been ascribed to these passions, be explained by admitting the previous presence of some sedative operation of the mind? Thus it may be easily conceived in what manner the emotion of joy becomes capable of inducing epilepsy by the following illustration. The intelligence of having suddenly become possessor of considerable wealth, in consequence of an extensive inheritance, or a fortunate prize in a lottery, would display its influence very oppositely in two systems existing under different circumstances. The man of wealth would receive the news with a degree of calmness exceeding very far that tranquillity which a person in a different sphere of life could maintain. In the former instance, a

very limited space of excitability would favour the operation of the joyful intelligence on the system; but in the latter, the most serious morbid consequences might be apprehended from the influence of joy on an excitability long accumulated by the anxiety of mind, grief and numerous disappointments which may have preceded this accession of fortune.

Again : The slight opposition which the mind has long been unaccustomed to receive, may afford such an extensive excitability as to occasion the disease of epilepsy to succeed, through the medium of anger, when a determination is offered by a person to resist the will of that disposition which has never been subject to controul. But, to resume the subject.

Fear may be often induced through the medium of association. With the prospect of eternal misery in a future world we connect the anger of a justly incensed God, an omnipotent awful being wielding the destinies of the virtuous and vicious.

With the anticipation of poverty we associate the insulting contempt of a merciless world, *misery* in its most varied character and the extinguishment of life after having long been subjected to the evils of hunger, disease and a fugitive existence.

Fear has occasioned the disease of tetanus, of this professor Rush has mentioned an instance in a soldier who was condemned to be shot, but on being pardoned was unable to rise from the posture in which he was placed to meet his doom.

The gradual operation of fear may be distinguished from that which is present by the violence and agitation which the system suffers under its sudden influence. If it is excited by present occurrences it often happens that the love of life rouses the resistance of the person who is the subject of it, "momentary trembling strength is thrown into the muscles, the body instinctively places itself in the attitude of defence, a mixture of fierceness and wild horror is expressed in the countenance, well adapted to alarm and terrify an enemy."

The poetic mind of Milton has accurately conceived the changes which the whole system undergoes under the operation of fear when it amounts to an emotion, in the following lines which describe the agitation of Satan on being confronted by Gabriel.

"Satan, alarmed, collecting all his might,
Dilated stood, like Teneriffe or Atlas, unremoved,
His stature reached the sky,
And on his crest sat horror plumed."

Among the effects of the habitual predominance of fear, weakness of understanding has been noticed. When we consider to what extent the mind is concentrated in itself on the subject which induces this sedative passion and its total abstraction from surrounding circumstances, the difficulty of admitting this morbid consequence ceases.

"It is easily to be imagined says Crichton that the powers of the understanding are impaired by habitual fear, for as in every operation of judgment the attention must be confined for some time to the various ideas to be com-

pared, and from which conclusions are to be drawn, as the impression of fear produces powerfully uneasy corporeal feelings we generally draw the attention from objects of reason, so an habitual weakness of understanding is at last the result."

In the wide dominion of fear in the production of disease like grief, it prostrates sometimes the functions of animal life. It seems to induce this effect more suddenly than grief, the latter may be compared to a slow virulent poison which gradually conveys the sufferer to his grave.

Its hostility to life appears to be completely evinced in the following instance mentioned by Bonnetus.

George Groatzi, a Polish soldier, deserted from his regiment in the harvest of the year 1677, he was discovered a few days afterwards drinking and making merry at a common ale house, the moment he was apprehended he was so much terrified that he gave a loud shriek and was immediately deprived of speech; on being brought to a court martial it was impossible to make him say a word, nay he became as immoveable as a statue and appeared unconscious of what was present, in the prison to which he was carried, he neither ate nor drank, neither did he pass his urine or go to stool: the officers and the priest at first threatened him, and afterwards endeavoured to sooth and calm him, but all their efforts were in vain, he remained senseless and immoveable, his chains were struck off, and he was taken out of the prison, but he did not move; twenty days and nights were passed in this way, during which he took no nourishment, he then gradually sunk and died."

An instance remarkable for the cause which induced death through the medium of fear, is stated by Pechlin. A lady of quality who had several times without alarm seen the comet which appeared in 1681, was one night tempted to examine it by a telescope, the sight of it in this way terrified her so much that she was with difficulty carried home, and the impression remaining she died in a few days afterwards.

Having adduced these instances of the evidently morbid influence of fear, and mentioned those diseases which are consequent on its habitual presence, I shall proceed to consider the circumstances which manifest its existence in the mind, and by which it may be detected.

1. It more generally pervades the uninformed and vulgar, and is often occasioned by causes which reason and judgment condemn as absurd: as apprehension of poverty with the present possession of wealth and abundance. Superstitious dread of incidents marked by any extraordinary appearances.

2. It may arise from doubts of future success in our endeavours at promotion, and acquisition of fortune.

3. It may be induced by the suspicions of avarice which is ever engrossed with the desire of wealth and the misery of anticipated loss.

4. By the presence of one whose tyranny we dread. The slave trembles at the approach of an unfeeling brutal master, and is not unfrequently tempted to bury his misfortunes in a voluntary death.

5. Fear has been enumerated among the causes of a sudden suppression of the menses, and La Motte mentions it to have occasioned a suppression of milk.

6. It may be perceived by its paroxysms. The face is pale and contracted, the inquietude of the mind is strongly depicted on the agitated countenance, the eyes seek for a refuge from approaching danger, "the bowels are strongly affected, says Crichton, the heart palpitates, the respiration laborious, the tongue falters and dreadful shrieks declare the inward anguish of the mind."

7. It will sometimes appear in a habitual dread of death. The desire of life is most extensively diffused throughout the animal world. The future is consequently viewed with aversion, and more particularly if it be clouded with uncertainty of a happy state hereafter.

8. It will manifest itself in the sympathy which is shown towards those connected by friendship or consanguinity, when an apprehension is entertained of any evil that might endanger their safety or lives.

9. It will sometimes appear in vomiting and diarrhea. Bonnetus relates the case of a lady who was always thus affected on the approach of a storm.

10. It has sometimes produced a change in the colour of the hair. Borelli relates the case of a French prisoner whose hair became grey in the course of one night, on being thrown into a prison, and which returned to its natural colour on his being liberated.

11. The debilitating influence of fear is perceptible in the quick and small pulse which attend, during its operation. In this state of the mind the heart contracts with a feeble effort. The blood, which is commonly diffused throughout the vascular system, is not propelled with its usual velocity to the extremities; hence an accumulation in the larger vessels succeed. The excitability of the arterial system has, in the mean while, been increasing from the diminished quantity of blood received in the vessels. The reaction, which is consequent, may be explained by admitting the stimulating operation of the blood on this increased surface of excitability. That this reaction is evident will not be denied by any one who has witnessed the fulness and irregularity of the pulse, which affect the system under the influence of fear, but more particularly when it augments to terror.

In thus considering those circumstances which more peculiarly demonstrate the agency of fear on the animal economy, I cannot conclude without remarking that the sedative operation of this passion is most evidently evinced in the diminution of the voluntary and involuntary motions of the body; and that its affinity to the morbid influence of cold receives additional support in the following observation of Dr. Cogan. "The changes instantly induced by abject fear, the universal rigor, the contracted countenance, the deep sunk eye, the chilliness, quivering lip, prostration of strength, insufferable anxiety about the heart, are so perfectly analagous to the morbid operation of excessive cold, to the symptoms of typhus, and the first stage of intermitten fever, that no one can doubt of its influence in predisposing to disease."

In the view which has been presented of the morbid agency of fear, we might have extended its dominion to other classes of animated nature, in illustration of its powerful sway. The lion, who is the avowed sovereign of the forest, demands and receives, by his tremendous roaring, the obedient homage of the trembling subjects of his woody empire.

The tyrant hawk, which prowls over the weaker feathered race, affrights, by his sudden approach, the tender chick, which eagerly seeks protection beneath the extended wing of its parent.

To limit the consideration of the influence of grief and fear to those morbid phenomina they have been shown to produce, would entitle this imperfect essay to a forfeiture of even the little attention it merits. To render it as useful as justice to the subject requires, would be vain presumption in me: an attempt, however, will be ventured to point out the means to be adopted in the removal of grief and fear, as acknowledged causes of the morbid changes in the system, and enumerated in a former place, under their proper heads.

In the first place, it is necessary to consider the
nature of the material which is to be treated.
The object of the present work is to describe
the various methods which have been employed
for the purpose of determining the
composition of the various parts of the
plant, and to show how the results
obtained may be compared with those
obtained by other methods. It is
found that the results obtained by
the present method are in general
in good agreement with those
obtained by other methods, and
that the present method is in many
cases more accurate than the
other methods. It is also found
that the present method is more
convenient than the other methods,
and that it is more applicable to
a wide range of materials.

THE REMEDIES OF GRIEF.



AS the sedative operation of this passion appears confirmed by the numerous testimonies which have been presented, when treating of grief, the indication results that to its debilitating influence the practitioner should oppose those means which exert a stimulating effect on the system.

1. When grief affects the mind, from the loss of relatives or friends, the aid of religion and reason should be summoned. The cheerfulness and tranquillity inspired by the assurance that departed friends now enjoy the smiles of a rewarding Providence, are at first sufficiently invigorating to the afflicted person, in this accumulated excitability of his system, from the depression of grief.

As in typhus, where an increased state of excitability occurs, the practitioner commences with small doses of opium and gradually proceeds to more powerful ones, so in the debility of grief is he to ascend gradually from the least active to the employment of the more invigorating passions. In exciting these, he is to be careful in not allowing the system to be under the impression of too many at once: one or two will, at first, prove sufficient. Thus, if a fond mother had suddenly received the afflicting news of her beloved daughter having been drowned or burnt, and some time afterwards the intelligence was

found to be without any convincing testimony, and at length to be totally false, the morbid effects, in communicating the joyful news, would be avoided by

1. Suggesting that she may not have been accurately informed and that her daughter might yet exist.

2. That some accounts had just been received of her daughter's exhibiting some signs of life.

3. An assurance that she had recovered and would soon embrace her.

In the first proposition the sensation of hope would be inspired; in the second, the most anxious desire of learning the truth of the circumstance would succeed; and lastly, the joy of the assurance of her daughter's safety, would displace every symptom of grief.

The effects of disproportioning these stimulating passions to the accumulation of excitability in the mother from grief, must have proved different and more alarming, had some busy person made a declaration of the entire fact, and thus exposed the system to the combined operation of joy, and other violent emotions of parental love.

2. When grief becomes so excessive as to be attended with an inability to shed tears. Professor Rush conceives this circumstance to arise from such a depression in the system, as to reduce it below the weeping point. The accumulated excitability of the mind induced by the sedative power of grief, which now attends, is expended by opium in several doses. Time, and by dwelling on an

idea capable of producing an active effect in the system. What would be the advantage of exciting the emotion of anger in this state of the mind? In suggesting the probable benefit which might result from this emotion I am warranted, from having noticed its efficacy in typhus, and from the circumstance of fretful and angry children more readily shedding tears, when under the debilitating influence of disappointments, anger succeeds to them.

3. When grief is attended with violent reaction denoted by a full, frequent and bounding pulse venesection should be practised.

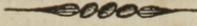
4. When attended with silence and a desire for solitude, some one of the afflicted person's friends should urge every argument reason, religion or sympathy might dictate, to overcome this repugnance to social intercourse. All exciting causes of grief are to be strictly suppressed. Travelling, by diverting the attention to the numerous objects which variety of scenery, and diversity of customs and manners among different nations present, may be found advantageous. The perusal of certain books has been recommended. Professor Rush advises the subject of affliction to procure a publication by Mr. Stackhouse called the "Mourner," and written by Grosvenor. This work is said to be well written, and founded on the principles of the revealed religion.

5. When attended with dyspepsia, hysteria or hypochondriasis, &c. the remedies employed in these diseases are to be administered. But indefatigable attention should be paid to their exciting cause, and every effort used to dissipate it from the patient's mind. Wakefulness is a frequent

symptom of grief. This, says professor Rush, may be removed by opium which he used with the most happy result.

6. After the emotions of grief have been quelled its relapse is to be obviated by avoiding to mention its cause or any circumstance with which it may be associated. Levity and conversation on topics calculated to promote excessive laughter are to be forbidden. It at once acknowledges an absence of sympathetic condolence, and of consequence an indifference to the affliction of the sufferer.

THE REMEDIES OF FEAR.



THESE must constitute a large number of such as have been recommended in grief.

1. When it proceeds from doubts of success in those plans that have been formed for advancement in science or prosperity in fortune. The inconsiderable difficulties which attend the exertions and industry of active persons, should be stated and every encouragement consistent with a firm belief of the person's capacity inspired.

2. Early education is an excellent remedy against that fear which predominates among the uninformed and superstitious, on the occurrence of any extraordinary events.

Among children an habitual familiarity with their objects of fear, removes the influence of that passion in process of time.

3. The fear which accompanies the possession of wealth is seldom of a morbid character from the counter-acting stimulus, which the desire of accumulating riches produces. This I infer from the longevity of many avaricious persons.

4. When complicated with epilepsy, hysteria, melancholia, &c. The remedies resorted to in these diseases

when the effects of other causes, are to be prescribed. In the imbecility of mind consequent to the habitual presence of fear, the practitioner might derive considerable benefit from recommending such pursuits as are calculated to afford pleasure at the same time that they exercise the intellectual system. Botany, natural history, and biography, appear to unite in their advantages, the delights of novelty and the improvement of intellect. In occupying himself with these branches of useful knowledge the subject of fear would gradually approach to his former predilection to those objects which were wont to engage his attention, and thus be enabled to resume his usual occupations.

5. When fear is attended with anticipation of death, what would be the effect of endeavouring to convert this sedative passion into that cheerfulness and resignation inspired by the practice of charity and an habitual contemplation of a future abode of endless felicity? Fear proceeding from the dread of death is so seldom observed to afflict the industrious and healthful sons of labour, that its remedies are not often required.

6. When attended with continual vigilance the efficacy of opium, mechanical labour and concentration of the mind on some object capable of reducing the accumulated excitability present, may be found advantageous. Tonics are not to be omitted in this state of the mind: professor Rush conceives that they are here properly indicated.

7. Vomiting and diarrhœa, have been found to accompany it, as these symptoms often discover themselves in diseases of debility, and are restrained by the employment

of stimulants and tonics, so when consequences of habitual fear, opium, bark and wine, will be advantageously exhibited, the practitioner must afterwards carefully guard the patients system against the recurrence of the exciting cause, by the means noticed in the preceding indications.

8. When reaction supervenes on the desire of life, inducing a state of excessive activity in the arterial system, venesection becomes warrantable. The same remedy would prove beneficial had the reaction been the consequence of miasmata inducing much arterial excitement, by operating on that extensive surface of excitability, often ascribed to the fear which frequently prevails during the reign of destructive epidemics. The apprehension which so universally predominates when cities are afflicted with their presence, entitle it to considerable attention, as being the inlet to their ravages on the animal economy. It should therefore be the province of the practitioner of medicine, to employ every means to counteract the presence and influence of this state of the mind, by observing the following suggestions.

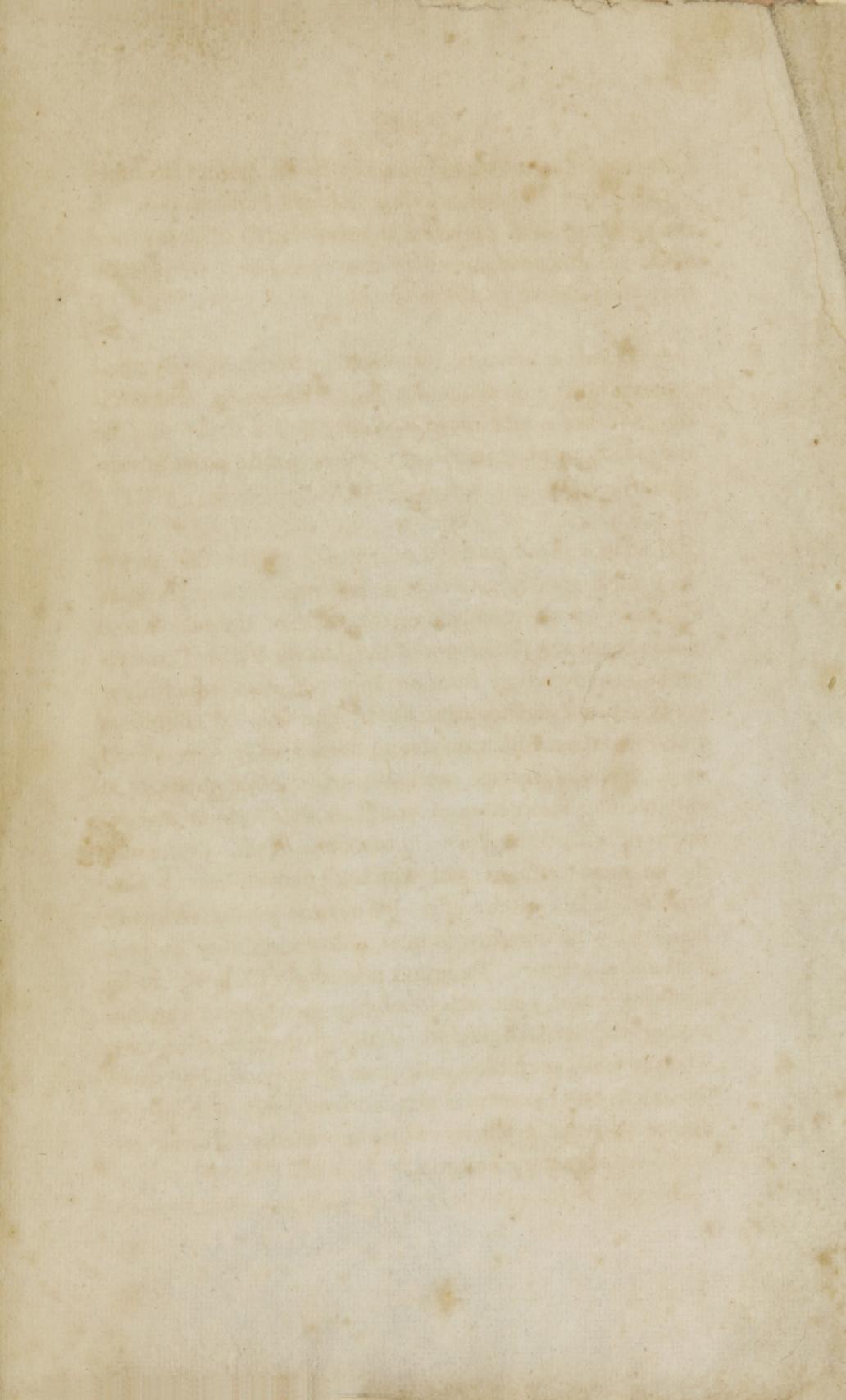
1. To produce every argument to the person under the dread of being affected by the prevailing epidemic, of sufficient force to inspire a conviction of its contagiousness being unfounded.

2. To remove the debility induced by this particular apprehension, in advising the cultivation of music, drawing and painting, and gentle exercise within doors. But when these are impracticable from the circumstances of the person, social intercourse, pleasant and agreeable topics, and careful attention to avoid exposure to exciting

causes, are to be recommended. If the system becomes charged with miasmata, their influence will thus be diminished by having a less extensive excitability for their operation, in consequence of thus protecting the system from the sedative presence of fear.

3. Gentle evacuants, by expelling from the body accidental crudities in the stomach and intestines, and obviating the accumulation of indurated fœces which may be present, from a sedentary occupation, would prove advantageous.

Having arrived at the limits designed for this essay, the critical condition to which its imperfection exposes my inexperience, compels me to seek in the benevolent and enlightened professors of the University of Pennsylvania the only refuge from my apprehensions, which their lenity and indulgence can afford. The acknowledgments and obligations which are due to those who have rendered us an essential service are none superior to such as the enlightening instructors of youth in the various departments of science have a right to claim. In thus professing the warmest testimonies of which a youthful heart is susceptible, it is a tribute offered from the most convincing belief of your integrity as men, and your ability as professional characters. Time and posterity will unfold to an admiring world, your well founded pretensions to a station among the boasted literati of the European continent, when national prejudice will cease to oppose a barrier to the extension of your well merited fame, and stern justice decree you the celebrity which invariably crowns the exertions of literary ambition.



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