

ing of sensible relief. After fifteen minutes longer, he was placed upright in a shallow bath and drenched with tepid water, enveloped in dry sheet, rubbed dry, and put into a warm bed, when the pulse was found to be 90; the pain nearly gone; and the breathing easier. He swallowed some aperient medicine with very little difficulty.

When he was visited three hours afterwards, it was found that he had perspired freely since his return to bed, and was in all respects better. Pulse 85. He was ordered a second dose of aperient medicine.

At the evening visit, the pulse was 80; skin moist; bowels not opened. He was ordered to take two aperient pills and saline mixture every four hours.

May 17th. He had a good night. The bowels acted early in the morning, without pain. Pulse 80; skin moist. He took soft food readily, swallowing without difficulty.

May 18th. He continued to improve, and by the end of the week was able to resume his employment.

REMARKS. This treatment and its success will bear most favourable contrast with that recommended by any medical author. It afforded immediate relief. In less than two hours, the patient might safely be pronounced out of all danger. The rapid recovery that ensued was owing to Nature's vital powers not having been sapped by violent bleeding or strong mineral medicines. A physician, subject to sudden and violent attacks of this dangerous disorder, has several times obtained immediate relief in this manner; and there is no doubt that, if laryngitis be treated thus, a fatal issue is almost impossible.

REMARKS ON THE CONSTITUTION OF THE MIND; AND ON UNSOUNDNESS OF MIND.

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MIND is the term used for the faculties of personal spirit acting in conjunction with living organic matter. The existence of mind apart from matter belongs to theology. Physiology and psychology recognise mind in conjunction with matter, and in this condition only. The physician observes the mind to be mastered by somatic conditions in delirium, and the body to be mastered by the mind in violent emotions and in impulses. Influence of mind and body, mutually, is a matter of daily experience.

The human mind is constituted of numerous faculties, grouped under the Understanding, the Will, the Affections, and the Moral Sense or Conscience.

Insanity is an abnormal condition of the judgment, under which this faculty loses its freedom. Delusions arise from distortion of the subjective and objective impressions; and erroneous conclusions arise from distortion of the intellectual conceptions. The mind is unsound because the judgment, that habitually balances the faculties, is disordered. So long as the judgment continues sound, unsoundness in one faculty may be corrected by another faculty, or at least may be acknowledged. Spectres that are not credited are instances of this kind; whilst, if believed in, they are hallucinations, and constitute mental unsoundness.

Insanity usually, perhaps invariably, is preceded and accompanied by unsoundness of the affections. The will may continue free, or may become affected; and the same holds good with the conscience. Sometimes the conscience is first affected, next the affections.

I have watched perversion of the will occurring in males. One boy recovered after three months. A young man recovered after many years. The judg-

ment was not affected, except that it gave no response to argument; but, in cases of perversion of the will, the judgment is unfettered, and the affections suppressed voluntarily; and the observer must be keen to note changes of countenance and gesture, whilst arguing and appealing to reason and feelings.

Possibly insanity may commence in disorder of the will in some cases, the affections suffering next in order.

When the affections are unsound without implication of the judgment, the individual is not mentally unsound: therefore the term moral insanity is not correct. Yet the affections are unsound. The individual *knows*, but does not *feel*, the difference between what is right and what is wrong. Some persons do not feel the sanctity of human life, and would as lief take the lives of their fellow-men as of vermin. Knowledge of what the world esteems right and wrong alone restrains their hands. The same remark holds good in respect to regard for property; also in relation to the principles of justice, virtue, truth, and decency. In some men, there is absence of the principles of morality. The human mind, in such instances, *appears* to be constituted like those of brute animals. It is doubtful whether such be the fact; but the *moral faculties are not developed*. So long as the judgment be not implicated in unsoundness, such men are not mentally unsound. This is an axiom never to be lost sight of.

If sudden impulses arise in the mind of a man healthy in mind and body, self-control is demanded of him by society, and rightly so. But, if any of the faculties be unsound, is the mind capable of self-control, in the event of sudden impulse? The condition of the judgment previously to the commission of crime must be inquired into, as well as its condition subsequently; otherwise a faulty conclusion may be arrived at. In some cases, the judgment is free both before and after the event, and is only overborne for the moment. One night I was called to see a woman who awoke maniacal at 1 A.M. She was quiet, but completely insane. In one hour she fell asleep, and awoke next morning well. She had suffered much domestic distress and privation. If she had strangled her bed-fellow, and had then gone to sleep and awoke in a sane state next morning, what then?

After these remarks, I return to the consideration of the commission of motiveless crime by the children of lunatics. These individuals are sane, and may be divided into two categories: *a*. Those possessing all the faculties sound; *b*. Those that have certain faculties unsound. Both classes are liable to commit motiveless crime. The cause must be sudden impulse in class *a*. The same cause may operate in class *b*, or the judgment may grow tired of controlling and balancing ill-poised faculties.

Are the children of lunatics equally responsible with the children of sane persons? I trow not. There ought to be a compromise, in the way of punishment, between that appointed for sane persons and that for lunatics. Human responsibility is a variable quantity: it is never two days equal, from the cradle to the grave. Such being the case, allowance should be made for mental infirmity as an inheritance either actually or by predisposition. The mind, equally with the body, is inherited; and the mind develops equally with the body. If there be arrest of any of the mental faculties, the individual deserves our pity, even when it becomes necessary to censure his conduct. The connexion between insanity, crime, drunkenness, etc., is well known; and the subjects of these horrors deserve our pity.