doses of four or five grains daily, learn that the continued daily use of five or ten times as much are essential to obtaining its peculiar effects, and he will suspect that in our classes of disorders, medical agents must be given with a bold hand, as they are, and should be under a vigilant eye.

The administration of diffusible stimuli in the affection which has occupied the preceding pages, must be thus governed.

At the next meeting of our association, I trust that the experience of so many of us, in such wide fields of observation, may enable the many deficiencies, incident to this topic, to be more or less accurately filled.

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ARTICLE II.

The Relation between Phrenology and Insanity.

By H. A. BUTTOLPH, M. D.,

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[The following article was read before the Association of Medical Superintendents of American Institutions for the Insane, at their session at Utica in May last, and was not intended for publication. The writer not having time to revise it,—on that account rather reluctantly yields to our request, to insert it in the Journal.—*Editor Journal.*]

For the purposes of this inquiry, it will be assumed that phrenology is the true science of mind, and therefore, that it bears a direct and important relation to insanity.

This science teaches that the mind is a perfect whole, but made up of many parts or faculties; that these faculties are primitive peculiar powers, that they differ in strength, relative and absolute in different persons, and finally, that they depend upon the brain for their manifestation. Phrenology, then, is the science of the heal-

thy functions of the brain, or the physiology of that organ.

Insanity is the term used to signify the perverted or deranged state of the mental functions, and is embraced in the pathology of the same organ.

Phrenology bears the same relation to insanity, that physiology does to pathology.

To give a brief outline of the relations between this science and insanity ; and to point out in a general way its practical bearings upon the subject, is all that is now contemplated.

For a full discussion of the subject, a volume would be required ; and also the possession and exercise of enlarged powers of mental analysis and discrimination, and minute knowledge of the structure and functions of the brain, and nervous system generally.

The truth of phrenology being admitted, no proof or argument is required to establish the importance of a correct knowledge and application of its principles by those engaged in conducting the moral treatment of the insane, and it may be added with equal propriety, by all those concerned in the guidance and training of the human faculties ; whether acting in the capacity of parents, guardians, mental and moral, or even religious instructors :—indeed, the knowledge of the true science of mind, is indispensable to the attainment of the greatest success and highest enjoyment, in any and all the departments of life. That persons have succeeded to a certain extent in many of the stations alluded to, without a knowledge of its principles, and perhaps while even opposing and ridiculing the science, is true ; and yet this fact forms no real objection to the ground here taken ; for if without this knowledge good has resulted, how much greater good would have been secured, and how much farther advanced would have been the race of man in the attainments of science, literature and art :

in civil government, and in the moral and religious sentiments, if the different classes of human faculties had always received the training best adapted for their full developement, and harmonious exercise.

But to proceed in stating the relations of the science to the subject in question.

For convenience of description its bearings will be considered in reference to the prevention, diagnosis, prognosis and treatment of mental disease.

PREVENTION OF INSANITY.—To this branch of the inquiry alone, might be given the space allotted to the entire essay, so numerous, varied and important are the means suggested by phrenology, for preventing this disease. The first and indispensable condition to mental soundness, is the possession of a well proportioned healthy brain, and to secure it, phrenology suggests that due attention be paid to the laws of hereditary descent, and to those of health generally. For practical directions for securing the desired results, through the application of phrenological and physiological laws, reference is made to the various systematic treatises relating to these sciences.

Next in importance to the possession of a well formed and healthy brain, is the education, or training of the faculties. In this is embraced not only such instruction as is necessary in acquiring a knowledge of the various arts and sciences, as painting, sculpture, language, music, mathematics, etc., but also such prolonged and systematic use of the faculties, as is calculated to excite and strengthen the weak, calm and repress the over-strong, and confirm each class, and the individuals of the various classes, in the tendency to concerted and harmonious action. Finally, a direct acquaintance with the principles of phrenology, and a cordial and implicit obedience to their dictates, are also indispensable to the full attainment of its proffered securities against disease.

A knowledge of this science, gives to every reflecting man an intimate knowledge of his own faculties, by which means he is forewarned of danger and avoids the circumstances likely to disturb the equilibrium of his powers:—or if, perchance, he is occasionally surrounded by adverse influences, from which there can be no escape, he is thereby better prepared to submit to their effects; and if thoroughly imbued with the principles of the science, will do so, evincing the calmness of the philosopher and the patience of the christian. Can anything be conceived of better adapted to prevent insanity, than the habitual exercise of faculties thus trained for action or for christian submission under trial?

DIAGNOSIS OF INSANITY.—The correct diagnosis of this, as of other diseases, is often a matter of equal difficulty and importance. Whether the acts of a man are considered in reference to his social, moral or legal responsibilities, as connected with others, or simply in reference to the necessity of medical and moral treatment, for his own welfare and safety, the question of diagnosis is important. Here, again, phrenology comes to our aid, and by revealing a correct system of mental philosophy, greatly assists us in forming correct views of the conduct and motives of others, both in health and disease. When mental derangement results from obvious and well known causes, and is exhibited by a sudden and striking change in the intellectual character of the individual, no difficulty is experienced in its diagnosis. Where, however, it arises from very slight disease of the brain, induced by either physical, mental, or moral causes, separately or combined; the departure from the healthy mental standard of the individual, consisting only in a slightly increased or lessened acuteness of the intellect, with occasional faint delusions in regard to external relations and objects, coupled with a disturbed state of the moral, social, or animal feelings; inducing

timidity, suspicions, jealousy or revenge, according to the natural predominance of these feelings, or the extension of the disease of the brain, so as to embrace the organs of these faculties; the diagnosis is often difficult, and if, as it frequently occurs, the question of the responsibility of the subject, for the commission of crime is raised, the correct diagnosis becomes a matter of great importance; involving as it may, the liberty, civil rights, or even the life of the individual.

Masked disease of this kind often exists for months and years, unsuspected by the friends of the parties, or other persons, until some sudden, though perhaps long premeditated act of fraud, of suicide, or of homicide, reveals the truth.

In other instances, disease may primarily affect the organs of the feelings, poisoning their fountains, exciting, depressing or perverting them from their office and ministry in the mental group; and in the end, resulting as did the former, in some sad and unlooked for catastrophe.

I need not cite examples in illustration of the cases here described; the records of hospitals for the insane, and courts of justice, and *injustice*, too, are filled with them, and it may be added, with shame to the jurisprudence of every country, that these persons are often made the victims of their misfortune, as diseased subjects, in the dungeon and on the scaffold.

But why these mistakes in jurisprudence,—why these immolations of individual cases of insanity, which are only specimens of large classes, in every public establishment for their cure? The answer, undeniably, is, that judges, and jurors, and lawyers, persist in shutting their eyes, in stopping their ears, and in hardening their hearts, against the obvious teachings, and the oft-repeated demonstrations of phrenology.

The bare mention of the fundamental principles of the science, that the mind is composed of a plurality of fac-

ulties, depending upon the brain for their manifestations ; that through disease of this organ, the social, moral and animal, no less than the intellectual powers, are subject to derangement and impaired responsibility, is sufficient to solve the whole mystery attached to "moral insanity." With these facts in view, the unmeaning trumpery of the courts, about finding a test of mental soundness in the state of the memory, the reason or the conscience, vanishes like darkness before the light of day ; leading us devoutly to wish that the dogmas of obsolete systems of mental science, which still mystify and mislead judicial authorities, in regard to the diagnosis of insanity, could be consigned to oblivion, as summarily and as perfectly, in the practice of the courts, as they have been in theory, by their phrenological judges.

PROGNOSIS OF INSANITY.—The relations between phrenology and the prognosis of insanity, is also worthy of attention ; for although the result of disease in the brain cannot always be foretold by the aid of any and all the means within our reach, yet a full understanding of the nature and objects of the primary faculties, and of their mutual and reciprocal influence and dependence upon each other, in disease as in health, will aid the physician in adapting the moral treatment, to the mental constitution of each patient, thereby enabling him, in many cases, to anticipate the final result.

TREATMENT OF INSANITY.—The treatment of insanity is properly divided into physical and mental, or medical and moral. To the former belong the use of all physical agents, as medicine, baths, diet, etc., etc., which should be applied in accordance with the pathological indications of each case. To the moral treatment of the disorder, belong the use of mental and moral agencies, and that the insane may derive the full benefit of their influence, they should be applied as nearly in accordance with the principles of mental sci-

ence, as the existing derangement of the faculties will permit.

That there exists an intimate and important relation between phrenology and the mental and moral treatment of the insane, is obvious from the theory of the faculties; and the comparative results of ancient and modern practice.

Under the old system of mental philosophy, the mind was generally regarded as a unit in its constitution, and as ethereal in its essence. It was believed to exist in each person as an immaterial emanation from the Creator, and that although slightly connected with some point of the body, brain or nerves, yet that it was quite too dignified and refined in its character and offices, to be subject to physical laws. During the prevalence of these views, all changes in the mental and moral state of individuals were accounted for by supposing that the mind was determined in its volitions, by the influence of good and bad spirits: the character of the agent being inferred, from the conduct of the subject.

At this time the insane were considered as being possessed with devils, and of course, exorcism resorted to for their relief. After the ages of wonder passed by, improved views of physical science, and with them of mental philosophy, gradually arose, each era being marked by progressive advancement in the treatment of physical and mental disorders. The insane, however, were still treated with neglect, with ridicule and with violent abuse, pursued often to the death of the hapless victims.

The early attempts at medical treatment consisted mainly in the "prescription of injurious or useless drugs, given without reference to the peculiarities in the physical and mental symptoms." Finally, asylums, or rather "medical prisons," were provided for their safe custody, and in which they were often immured for life,

subject to the mockery, abuse and stripes of inhuman keepers ; without any attempt at rational treatment, without employment or amusements, and with only gloomy walls and galling chains for companions. In this state of wretchedness and degradation they were abandoned by friends, who desired the knowledge of their connection with them extinguished.

In modern times improved views of the medical and moral treatment of the insane have kept pace with the advancing state of physical and mental science : but although great ameliorations in the condition and management of this class had been effected prior to the introduction of the phrenological philosophy of mind, by the enlightened and benevolent Pinel and others, yet, to the prevalence of this system are the insane mainly indebted for the well defined and philosophical views of mental and moral treatment now in vogue. That some have adopted the maxims of phrenology without admitting, or perchance even knowing their obligation to the science, may occasionally be as true of physicians, in treating insanity, as of professors and divines, in teaching science and theology : their silence however, in regard to the merits of the former, or even their opposition to its truth, may not be valid proof against its relations to the latter subject. " By revealing the nature, number and origin of the human faculties, the conditions of their operations, their mutual influence, their modes of acting, and the natural laws by which their manifestations are regulated," phrenology has assisted to elucidate and more fully to establish the correct system of moral treatment of the insane, than any and all former systems of mental science. In the treatment of insanity, it teaches that the disordered faculty or faculties when depending upon recent and acute disease of the brain, should remain at rest, or as nearly approximating this state as possible. To this end, treatment in an asylum or hospital is gen-

erally preferable to private : the deranged faculties being less subject to agitation from outward occurrences, and more readily yield to necessary restraints imposed by strangers, in a public institution, than by friends, in their own dwellings, or when at large.

When, however, the faculties become torpid and weak from long continued overaction, or from want of mental stimuli, it may, and often does become an object of attention, to arouse them to greater activity, by supplying such physical and mental exercise and amusements, as are adapted to secure this effect.

In this last particular, the variety of means brought to bear in interesting and improving the sound faculties, or those capable of being exercised with advantage to the unsound, does the superiority of modern treatment mainly consist.

In carrying out these views in hospital practice, in such a manner as to secure the best curative results, the exercise of discriminating and well disciplined faculties on the part of the physician are required, aided by well adapted architectural arrangements for classification and other purposes ; together with the liberal expenditure of money, in supplying facilities for engaging the attention of each and all the perceptive, for occupying, interesting and improving the intellectual faculties, and for encouraging, tranquilizing cheering, and changing the perverted, social, moral and religious sentiments, and the animal propensities.

Such is a very brief and general outline of the relations between phrenology and insanity.

As before mentioned, a volume would be required to describe, in detail, its highly interesting and theoretical and important practical relations to the prevention, diagnosis, prognosis and treatment of this disease.

In conclusion, I may be permitted to state, that phrenology, by supplying a correct basis for a system of

mental philosophy, has already achieved important results in jurisprudence and insanity; and still farther, to express the hope and belief, that it is yet destined to accomplish the intellectual, social, political, moral and religious renovation of the race of man.

ARTICLE III.

On the importance of establishing separate Institutions for the different sexes of the Insane: by G. H. WHITE, M. D., of the Private Institution for Insane Females, Hudson, N. Y.

[*Read before the Association of Superintendents of American Institutions for the Insane, May 21st, 1849.*]

To accommodate the insane we want and need more Asylums in every state in the Union.

But comparatively few can now enjoy the benefits of the institutions already established. The means and charity of our people are abundant for the ultimate provision of Asylums for all. The returns from every part of the country show how inadequate are the institutions already established to meet the wants of the insane population.

As yet arrangements have only been made in this country for both sexes in the same institution. The question now arises whether the present plan cannot be improved by establishing *separate asylums for males and females*? The insane are well managed in our institutions as they are already organized, and many objections may be advanced against any change in the original plan, I am well aware, with some plausibility.

But it appears to me that the spirit of the age requires a deviation from the course commonly pursued. If a school is established, the separation of the sexes is car-