

**ADDRESS DELIVERED AT THE
LAYING OF THE CORNER STONE
OF THE INSANE HOSPITAL, AT
NORTHAMPTON,
MASSACHUSETTS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649260362

Address Delivered at the Laying of the Corner stone of the Insane Hospital, at Northampton, Massachusetts by Edward Jarvis

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EDWARD JARVIS

**ADDRESS DELIVERED AT THE
LAYING OF THE CORNER STONE
OF THE INSANE HOSPITAL, AT
NORTHAMPTON,
MASSACHUSETTS**

ADDRESS,

DELIVERED AT THE

LAYING OF THE CORNER STONE

OF THE

INSANE HOSPITAL,

AT

NORTHAMPTON, MASSACHUSETTS,

BY EDWARD JARVIS, M. D.

NORTHAMPTON :

PRINTED BY J. & L. METCALF.

1856.

J. L. W.

LANE LIBRARY

445
14J3
1856

A D D R E S S .

DIVERSITIES OF HUMAN CONDITION.

THE varieties of human condition and the apparent diversities of earthly destiny have been the subjects of observation and of complaint almost from the beginning. For many ages, the world, through all the grades of barbarism and of culture, have seen and mourned over this, and though men of high and of low degree, governments and statesmen, philanthropists, religionists and associations have desired and endeavored to remove the inequalities of the human lot, still we are even now compelled to acknowledge that in all that belongs to man, or that enters into his being, in all that surrounds him or affects him, in all his endowments and blessings, his privations and sufferings, there is no uniformity. Few are, in all respects, alike. Men differ in all things, and in some they differ very widely.

Some are endowed with certain powers or enjoyments in the fullest measure, most have them in a medium degree, and some are nearly, while others are quite, destitute of them.

Some are rich in this world's goods, many are in comfortable circumstances, and others are very poor.

Few are learned in a high degree, most have sufficient knowledge for the safe management of the affairs of life, and some are grossly ignorant.

69553

Many are in the highest state of bodily health and vigor, most are strong enough to provide their own sustenance, while some are sick and need the care of others.

To compensate, in some measure, for this discrepancy of blessings, there is implanted in man a love for his race, a recognition, that all are the children of the same Loving Father—and there is also in him a general desire—if not to equalize—certainly to impart something to those who have the least or who are destitute, and thereby alleviate their sufferings, raise them somewhat toward the level of their fellows and save them all from destruction.

There is a general and acknowledged obligation resting on mankind for the strong to protect and aid the weak,—the rich to provide for the poor, the wise to guide the foolish,—the healthy to nurse the sick,—and the sound in mind to cure and care for the insane.

The higher the state of civilization, the more are these obligations recognized—and the stronger and the purer the Christian principle, the greater will be their influence on men's hearts and lives;—for as civilization advances and Christianity prevails, men love each other more and more, and their love becomes a principle and that principle a practice, and that practice a habit of life.

Civilization improves the circumstances of man's earthly condition, it multiplies comforts, it increases prosperity, it diminishes the burdens on men's lives and fortunes, it ameliorates the manners, it cultivates the understanding and removes the obstacles to human progress.

Christianity looks deeper into man, it increases happiness and lessens suffering. It elevates the ideal of the present as well as of the future being.

So in the progress of the world, both governments and people, associations and individuals manifest their faith by their works and provide more and more the means of relieving

want, of supporting the weak, and of comforting the sufferers, of every sort, and in every condition.

DIVERSITIES OF MENTAL HEALTH.

Among the inequalities, that belong to mankind, that of mental power and mental health is marked and prominent. As in bodily health and strength, and as in education and fortune and all external circumstances, so in the powers of the mind, there are every variety and degree from the highest down to the lowest. From him who is the wisest and the best balanced, down to him who is the weakest and the wildest in intellect, there is every grade of power and health of mind.

CAUSES OF MENTAL DISORDER.

Some of the causes of these mental diversities are inherent in man. Some are born with him. Many are created and developed and grown, in the progress of his being. Some of these causes are intimately connected with the condition and the affairs of common life. They belong to, or grow out of, many of the customs and presumed advantages of the cultivated state. They are often the mere perversion or the misapplication of some of the powers of our being, of the privileges of our condition, the excessive or the misdirected use of some of the natural and living forces, the indiscreet appropriation of some of the opportunities and blessings offered to man and to society.

These powers and privileges, when rightly employed, build man up and make him strong and successful and happy. But when they are misapplied, or unfitted to the circumstances of life, they overthrow and distress him.

In their appropriate use, they are allowed and encouraged—they are practiced by, and render profit to, general society, and all are advised to make use of, and try to enjoy, them. But though they are successfully used by many, yet it is only under appropriate circumstances, that they produce or sustain mental health or leave it unimpaired, for, in other conditions,

they exhaust and disturb the mind and the moral affections. Not unfrequently they cause intellectual weakness and sometimes mental derangement, and then, when least expected, insanity is established. So it often proves, that the very means which bring the most desirable blessings to those who use them judiciously and in most men's hands are successful, are, to the indiscreet and the unfortunate, the sources of one of the direst evils that falls upon humanity.

Among the fruitful causes of insanity are inappropriate and perverted application of the powers of the mind and body, the intemperate or excessive use of the gifts or the opportunities allowed to us, the things, which a benevolent Providence lends us for blessings, and are such, in the hands of the wise and faithful :—

The intemperate indulgence of every appetite, passion and propensity, of every faculty and power of body or of mind, beyond their due measure, or beyond that, which is required of them :—The excessive use of food and drinks, especially of those of the stimulating sort :—The excessive action and the misappropriation of the mental forces :—The overwrought feelings and emotions :—The eager desire and the earnest but unsuccessful exertion to acquire knowledge or position or influence, to obtain any blessing or advantage which is above the power of him who strives for it, and who for this purpose, makes exertions which are beyond the power of the brain or mind to sustain without faltering :—all these tend to produce and frequently create mental disorder.

Misplaced hope and undue ambition, the overwhelming and insatiable anxiety to secure that which seems to be within the grasp, but yet is beyond the reach, and the disappointment which necessarily follows, when failure comes :—The fluctuations of business :—The high seeming prosperity followed by certain adversity :—The sudden possession of unaccustomed wealth :—The elevation to positions of power or responsibility, of honor, fashion or social rank, which are beyond the mental or moral strength or above the degree of cultivation or refinement necessary to sustain them with ease or satisfaction :

The assumption of any burden upon the mind or the feelings, the brain or the nervous system which the natural and original forces, the previous training and education and the experience of life have not prepared one sufficiently to bear :

The deep depressions of grief, the corroding and exhausting anxieties of doubt and of fear and the heavy sorrows that weigh on the heart, when friends are in danger or are lost :

The excitements of Religion above what true piety and godliness require, of politics, of party, or benevolence beyond what reason and truth can justify. The imagination when highly wrought in regard to things infinite and eternal, and to mortal man incomprehensible and unattainable, and even when unnaturally bent on things of lower and more intelligible nature :—All these are dangerous to mental health. They frequently impair it and sometimes destroy it.

The manifold accidents from machinery, from travel, from the use of powers, that are converted, but not always subdued, to the use of man :—*

* The reports of sixteen Hospitals, in the United States, give the supposed cause of the insanity of 14,941 out of 24,723 patients received during all or a part of the years of their operation.

The causes are condensed and classified in the following table.

Ill health of various kinds,	3586
Apoplexy, Epilepsy and Palsy,	592
Female Derangements,	1415
Injuries and Accidents,	338
Exposures to Heat, Cold, &c.,	226
Excess of Labor, Privation of Sleep, &c.,	522
Excess of Study, Mental Struggles, Excitements, &c.,	472
Anxieties, struggles and trials of Business, Poverty, &c.,	1134
Disappointments in respect to Ambition, Property, &c.,	156
Disappointed Love,	559
Spirit Rappings and Mesmerism,	182
Fright and Fear,	122
Home sickness,	46
Grief, Sorrow and Anxiety,	1549
Domestic Troubles, Persecutions, &c.,	665
Connected with Religion,	1280
Bad Education, Wrong Plan of Life,	67
Intemperance,	1788
Use of Tobacco and Opium,	110
Vicious Indulgence,	1011
Bad Temper, Passion, &c.,	161

These are among the many causes of mental derangement, and they are or they seem to be the most prominent and frequent here, in our State and Nation.

In their lesser and more proper degrees, most of these or rather the steps that lead to these are tolerated and encouraged by public opinion. Many of them receive its high approbation, and people engage in them or are exposed to them with hopes of advantage or justifiable enjoyment, and feelings of security, and with no suspicion, that any evil may come upon their minds or that they may thereby be drawn into lunacy.

SOME CAUSES OF MENTAL DISORDER BELONG TO THE CIVILIZED STATE.

Many of these causes of mental disorder, or rather the customs, habits or indulgences, out of which these causes grow, are inherent in the very structure of society—they form a part of its frame work: They enter into and add their part to the life of our social being. They belong especially to the more cultivated condition such as we enjoy, in this most favored land. For here the mind is free and the choice of all things is offered to all men to select that which they may have power to obtain.

Here no man is bound down to the condition or the walk or the occupation of his fathers, nor even to that which he himself is now following, but all the walks and employments are open to all men, and at all times, and they may select whatever they wish, whether fitted or unfitted to their capacity and powers, and they may change as often as it pleases them. Here education is free to every child and to every man and woman, and learning may grow luxuriantly even on the soil, which barren ignorance covered before, if one will but take the trouble to cultivate it.

Here Religion invites all to come and enjoy any of her diversified forms, each in the way best suited to his own mental condition or his conscience.