

## MUSIC AND THE MUSCULAR SENSE.

THE divisions of the time in music in some degree depend on the muscular sense. A man will put down his staff in regulated time, and in his common walk the sound of his steps will fall into a measure. A boy striking the railing in mere wantonness will do it with a regular succession of blows. This disposition in the muscular frame to put itself into motion with an accordance to time, is the source of much that is pleasing in music and assists the effect of melody. The closest connection is thus established between the employments of the sense of hearing and the exercise of the muscular sense. The effect of disorders of the nervous system is sometimes to shew how natural certain combinations of actions are in the exercise of the muscular frame. The following is a curious illustration of what we have just been dwelling upon.

A young woman—who, by the by, could not be taught to go down a country dance—under a morbid mental excitement, in association with the organs of voluntary motion not unbecoming an opera dancer. At one time she would pace slowly round the room as in a minuet, with a measured step, the arms carried with elegance: at another she would stand on the toes of one foot, and beat time with the other. On some occasions she would strike the table, or whatever she could reach with her hand, many times softly, and then with force. At length it was found that she did every thing in rhythms. A friend thought that, in her regular beating, he could recognise a tune, and he began singing it. The moment this struck her ears she turned suddenly to the man, danced directly up to him, and continued to dance until she was quite out of breath.

The cure of this young woman was of a very unusual kind; a drum and fife were procured, and when a tune corresponding to the rhythms of her movements was played, in whatever part of the room she was she would dance close up to the drum, and continue dancing until she missed the step; when these involuntary motions instantly ceased, and the paroxysm ended. The physician profiting by this, and observing a motion in her lips, put his ear close to her mouth; he thought he could hear her sing; and questioning her, she said that there was always a tune dwelling upon her mind, which at times had an irresistible influence upon her, and compelled her to begin her involuntary motions. In the end, she was cured by altering the time in the beating of the drum; for whenever she missed the time, the motions stopped. We may now ask, what is this extraordinary disease? From being an excitable state of the nervous and musical system it will be called chore: but it is an instance of a natural combination of muscular actions morbidly produced; just as hysteria, where we have the expressions of various natural passions exhibited, for example, weeping or laughing.

## THE MONKS OF NEWHALL.

MOST persons have heard of the hospitality which was at one time exercised by the religious houses, prior to the Reformation. When the country was in a rude state, the monasteries served as a species of inns for the use of weary travellers, with this distinction, that they charged no price for their food and lodging. At the Reformation, all this was done away, by the monks themselves being reduced to a forlorn condition; yet we have to record a remarkable instance of a semblance of the old hospitable custom being continued, and which still continues in feeble operation. On the boundary of the counties of Edinburgh and Peebles, and lying at the southern base of the Pentland Hills, there was once a rich conventual institution of Cistercian Monks. They had a great deal of the adjacent lands in their possession; some of which, till this day, are distinguished as having belonged to the *Monks*. Fortunately, this religious body did not lavish their ample endowments on improper objects. Over a tract of country, of many miles in extent, they were alike renowned for their hospitality and piety. They were at that time, in this part of Scotland, what the Monks of St. Bernard are in our own times. Their house was situated in the midst of a very wild region, yet far from being reclaimed. From the threshold of their monastery, the eye travelled over an apparently unlimited bleak morass, indented by ravines and hollows,—that wilderness land, a great portion of which is known by the name of Pennycuik Moor. To the west, this wretched district extends almost as far as the banks of the Clyde. For the greater part of the year, the climate here is raw and pinching. In the winter it is exceedingly inclement. The good Cistercian Monks, it may well be supposed, were seldom at a loss for objects whereupon to lavish their hospitality. At different places they established hospitals, or houses of refuge, at which refreshments were freely given to the passing traveller, who used them with becoming moderation; and warm lodgings for the night to persons overtaken by fatigue or darkness, in travelling over the waste. Besides these hospitals, or inns, there were two or three houses in which the sick and superannuated were attended to on a more permanent scale. For the further security and comfort of the traveller, there were crosses reared beside little fountains of water on the sides of the thoroughfares, which at once answered as land-marks in cases of deep snows, and as watering places for cattle.

Every vestige is now gone of these edifices, and it is only in the course of agricultural improvement that their sites can be accurately pointed out, from the foundations being turned up. The names of the places likewise fix the locality of the institutions of the Cistercians. The modern mansion of Newhall is built on the site of the monastery, and different places in its neighbourhood are called *'Spital*. Thus, there is the Fore *'Spital* and the Back *'Spital*, both now farm steadings. Likewise *Monkkaugh*, *Monkbrig*, *Monkburn*, and one place is still named *Font-and-Cross*. In confirmation of what had just been said of the ancient hospitality of the *'Spitals*, a custom has prevailed, from time out of mind, at the Fore *'Spital*, of giving shelter for a night, to poor wayfarers. An outhouse, well furnished with straw, is devoted to this object; and many is the occasion that, but for the beneficent, though mean, hospitality of the place, the poor beggar would have perished in this dismal territory. Few nights pass over, indeed, on which some houseless wanderers have not occasion to bless the kindly usages of the Monks of Newhall.