

physician to carry the feelings of the patient along with him in his curative measures. It is well known, for example, that those who live in constant apprehension of fever, cholera, or any other ailment, are generally among its first victims when exposed to its causes. The reason is obvious. The depressing nervous influence resulting from the painful activity of the selfish feelings, affects all the organs of the body, and places them on the brink of disease, even before any external cause is in operation; and hence the easy inroad which the latter makes when it comes into play.

The influence of the state of the mind on health is well exemplified in recruits for the army. According to Mr. Henry Marshall, regret for having enlisted, and separation from friends, make them brood over the inconveniences attending their new mode of life, and their health suffers in consequence. These causes, combined with the fatigue of drill and the restraints of discipline, have so much influence, that "growing lads" frequently fall victims to them. The recruit, if not very robust, "loses that active fortitude which is required to fit him to bear up against difficulties, and falls into a gloomy state of mind, that is soon followed by deteriorated bodily health; he loses his appetite, becomes emaciated, a slight cough supervenes, and, after frequent admission into hospital, he at last dies of diseased lungs. This is an outline of the history of many a young lad who enlists in the army." In France, where the conscription is compulsory, and many are of course serving against their will, the agency of depression of mind is still more marked and fatal. In the seven years extending from 1820 to 1826, both inclusive, it appears from the returns that the French army lost ninety-seven men from pure nostalgia or homesickness, an affection which is rarely fatal in this country.

So efficacious, on the other hand, is a more cheerful state of mind, from the more healthful nervous influence which it diffuses through the frame, that surprising recoveries occasionally happen, which can be ascribed to no other causes but this. A singular but instructive instance fell under the observation of Sir Humphrey Davy, when, early in life, he was assisting Dr Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth than he concluded the talisman was in operation, and, in a burst of enthusiasm declared that he already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated; the same result followed; and at the end of a fortnight he was dismissed cured,—no remedy of any kind except the thermometer having ever been used. Quacks profit largely by taking advantage of this principle of our nature: and regular practitioners would do well to bestow more pains than they do in assisting their treatment by well-directed moral influence. Baglivi was deeply impressed with this sentiment when he said, "I can scarcely express how much the conversation of the physician influences even the life of his patient, and modifies his complaints; for a physician powerful in speech, and skilled in addressing the feelings of a patient, adds so much to the power of his remedies, and excites so much confidence in his treatment, as frequently to overcome dangerous diseases with very feeble remedies, which more learned doctors, languid and indifferent in speech, could not have cured with the best remedies that man could produce."

Another remarkable instance occurred during the siege of Breda in 1625. When the garrison was on the point of surrendering from the ravages of scurvy, a few phials of sham medicine introduced by the Prince of Orange's orders, as the most valuable and infallible specific, and, given in drops as such, produced astonishing effects; "Such as had not moved their limbs for months before, were seen walking in the streets, sound, straight, and whole; and many who declared they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy."

Every one, indeed who has either attended invalids, or been an invalid himself, must often have remarked, that the visit of a kind and intelligent friend is highly useful in dispelling uneasy sensations, and in promoting recovery by increased cheerfulness and hope.

The true reason of this is simply, that such intercourse interests the feelings, and affords an agreeable stimulus to several of the largest organs of the brain, and thereby conduces to the diffusion of a healthier and more abundant nervous energy over the whole system. The extent of good which a man of kindly feelings, and a ready command of his ideas and language, may do in this way, is much beyond what is generally believed; and if this holds in debility arising from general causes, in which the nervous system is affected not exclusively but only as a part of the body, it must hold infinitely more in nervous debility and in nervous disease: for then the moral management is truly the medical remedy, and differs from the latter only in this, that its administration depends on the physician, and not on the apothecary,—on the friend, and not on the indifferent attendant.

## JERUSALEM.

(From Rev. Mr. Rogers' Lecture.)

Imagine that you are now at Yaffa, the ancient Joppa, on the eastern margin of the Mediterranean Sea, and that from that point you take your departure, in the caravan style, for Jerusalem. The company consists of Greeks, Armenians, Copts, Arabs, Turks, Franks, etc., all armed and mounted according to the present oriental style of travelling. As you proceed, you enter the large plain of Sharon, with Philistia on the south, the Mediterranean on the west, the mountains of Ephraim on the north, and the mountains "round about Jerusalem" before you to the east. You pass Ludd, or the ancient Lydda, Ajalon and Bethoron—the upper and the nether. As you advance you enter the "hill country of Judea," and wind your way through ravines, and over mountains, where the well accustomed mule can proceed only by placing his feet in the holes worn in the rocks by the footsteps of his predecessors. The face of the country is most abrupt, precipitous and sterile. No wheel carriage can possibly pass from Ramla to Jerusalem. Occasionally you see the almond and the fig growing upon the terraced sides of the mountains. Those terraces are unquestionably the sites of the more perfect cultivation of ancient times. The summits of the hills are bold and forbidding. You pass an old man, a servant of the celebrated Abo Goosh, the mountaineer robber, who will furnish you with hot coffee, for which he will levy black mail upon you, and the sight of Arab horsemen, rushing around you with lightning speed, and wild, savage mien, intimate to you how much worse than useless it will be for you to resist his extortions. Five hours and thirty minutes after you leave the plain of Acre, you come in sight of Mount Olivet. The pilgrims rend the air with their shouts when they first descry the holy city. Enthusiasm fills their ranks as they approach its walls, and peans of joy rise to the heavens as they reach its gates.

## JERUSALEM.

We enter the city on the western side, by the Yaffa Gate, three quarters of an hour after the Mount of Olivet was first discovered. Lepers, as in our Saviour's time, lie at the gate of the city, without its walls, who expect to be fed by the hand of charity. To understand the topography of Jerusalem, it is necessary to describe it under two aspects, for modern Jerusalem is not enclosed by the same wall the ancient was; or rather, the ancient city embraced full twice as large an area as the modern. We will, then, look at the holy city as Jerusalem within, and Jerusalem without.

### I. JERUSALEM WITHIN.

Jerusalem is situated on an extensive table land, and is about 2500 French feet higher than the Plain of Esdraelon. On the north stretches away the Plain of Esdraelon, on the east the valley of the Jordan, on the south the Dead Sea and the plains which surround it, and on the west the mountains of Judea and the Mediterranean Sea. That portion of the table land on which Jerusalem is situated, slopes gradually towards the east, or the valley of the Jordan. The "mountains which are round about Jerusalem," are Olivet, Moriah, Gihon, and Bezetha. Jerusalem is surrounded by a wall, and is entered by four gates. The modern city is about 1800 yards long, and 1920 yards in breadth.

The population of Jerusalem has been variously estimated, according to the fancy of different travellers, from 15,000 to nearly 30,000. The more common estimate, however, of those