

## 1: Icons8 home page

*Sydenham's chorea (SC) or chorea minor (historically and traditionally referred to as St Vitus' dance) is a disorder characterized by rapid, uncoordinated jerking movements primarily affecting the face, hands and feet.*

Vitus Dance, was a social phenomenon involving a type of dance mania that gripped mainland Europe between the 14<sup>th</sup> and 17<sup>th</sup> centuries. One of the most well-known major outbreaks took place in Aachen, Germany, on the 24<sup>th</sup> of June, just several decades after the Black Death swept across Europe. During the outbreak, afflicted individuals would dance hysterically through the streets for hours, days, and apparently even months, until they collapsed due to exhaustion or died from heart attack or stroke. The number of participants at any one outbreak could reach into the thousands. In modern literature, women are often portrayed as being victims of the St. It was initially considered that the dancing mania was a curse sent by a saint, commonly thought to be St. John the Baptist or St. Vitus, hence the name of the condition. Therefore, people suffering from this condition would proceed to places dedicated to the said saint in order to pray for deliverance. The association of this phenomenon with St. Vitus can be traced to an incident that happened in Germany in 1374. During that year, a group of people were dancing so vigorously on a bridge over the Maas River that the bridge collapsed, killing many of the dancers. Those who survived were taken to a nearby chapel dedicated to St. Vitus, and many of them were reported to have been restored to full health. Interestingly, these were not isolated events, but occurred numerous times throughout Medieval Europe. Outbreaks occurred in Italy, Luxembourg, France, Germany, Holland, and Switzerland over the following three centuries. An engraving of participants in a dancing mania. Several hypotheses have been put forward to explain this phenomenon. For instance, ergot poisoning has been blamed by some for the hallucinations and convulsions that accompanied the St. This form of poisoning coincided with floods and wet growing seasons, as the damp condition was suitable for the growth of the fungus *claviceps purpurea*, which contains toxic and psychoactive chemicals, including lysergic acid and ergotamine used in modern times as a precursor in the synthesis of LSD. This fungus is usually found on cultivated grain such as rye, and may induce certain symptoms of the St. Nevertheless, it has been argued that the outbreaks usually do not happen during the floods or wet seasons. Furthermore, not all the symptoms of the St. Another explanation for the St. As these people made pilgrimages throughout Europe during the years following the Black Death in order to gain divine favour, they grew in numbers. As they were involved in prolonged dancing, fasting, and emotional worship, such symptoms as hallucinating, fainting, and trembling uncontrollably would have been common. Although it is highly plausible that some of the participants of the St. Instead of looking at the St. This involves the occurrence of similar physical symptoms, with no known cause, which affect a large group of people as a form of social influence. Perhaps it may be suggested that some of those engaged in the St. While this form of mass hysteria may seem to belong to the history books, it is in fact just as common in modern times. The Tanganyika laughter epidemic of 1962, for example, was an outbreak of mass hysteria in Tanzania in which uncontrollable laughter, accompanied by fainting, respiratory problems, and crying, spread from a group of school girls, to the entire school, neighbouring schools, and entire villages. Thousands of people were affected to some degree. The phenomenon was not completely eradicated for some eighteen months! Such occurrences of mass hysteria have continued to confound the medical community and while it is easy to laugh off as ridiculous and bizarre behaviour, research has shown that there are a number of complex factors that can contribute to the formation and spread of collective hysteria, including rumours, extraordinary anxiety or excitement, cultural beliefs, social and political context, reinforcing actions by authority figures, and stress. Cases of mass hysteria have been reported all over the world for centuries and provide a fascinating insight into the complex nature of human psychology!

## 2: Sydenham's chorea - Wikipedia

*St. Vitus Dance is the medieval name given to Sydenham chorea, which also goes by a plethora of other names: chorea minor, infectious chorea and rheumatic chorea. It is a neurological disorder that causes irregular and involuntary movements in various muscle groups around the body.*

Dancing Mania Of The Middle Ages The black death, which originated in Central China about , appeared on the Mediterranean littoral in , ravaged the island of Cyprus, made the circuit of the Mediterranean countries, spread throughout Europe northward as far as Iceland, and in appeared in Russia, where it seems to have been checked by the barrier of the Caucasus. Scarce had its effects subsided, and the graves of its 25,, victims were hardly closed, when it was followed by an epidemic of the dance of St. Vitus, which like a demoniacal plague appeared in Germany in , and spread over the whole empire and throughout the neighboring countries. The dance was characterized by wild leaping, furious screaming, and foaming at the mouth, which gave to the individuals affected all the appearance of insanity. The epidemic was not confined to particular localities, but was propagated by the sight of the sufferers, and for over two centuries excited the astonishment of contemporaries. The Netherlands and France were equally affected; in Italy the disease became known as tarantism, it being supposed to proceed from the bite of the tarantula, a venomous spider. The epidemic subsided in Central Europe in the seventeenth century, but diseases approximating to the original dancing mania have occurred at various periods in many parts of Europe, Africa, and the United States. Nathaniel Pearce, an eye-witness, who resided nine years in Abyssinia early in the nineteenth century, gives a graphic account of a similar epidemic there, called tigaretier, from the Tigre district, in which it was most prevalent. In France, from to , an epidemic prevailed among the Convulsionnaires, who received relief from brethren in the faith known as Secourists, very much after the rough methods administered to the St. About the same period nervous epidemics of a similar character, largely propagated by sympathy, were very prevalent in the Shetland Islands and in various parts of Scotland, but were for the most part eradicated by cold-water immersion. An epidemic of chorea sancti Viti, recorded by Felix Robertson of Tennessee Philadelphia, , found vent in an unparalleled blaze of enthusiastic religion, which spread with lightning-like rapidity in almost every part of Tennessee and Kentucky, and in various parts of Virginia, in , being distinguished by uncontrollable and infectious muscular contractions, gesticulations, crying, laughing, shouting, and singing. To similar epidemics are attributed the uncontrollable acts which, till late in the nineteenth century, were a feature of North American camp meetings for divine service in the open air, and which exhibited the same form of mental disturbance as did the St. So early as the year , assemblages of men and women were seen at Aix-la-Chapelle who had come out of Germany, and who, united by one common delusion, exhibited to the public both in the streets and in the churches the following strange spectacle. They formed circles hand in hand, and, appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death, until they were swathed in cloths bound tightly round their waists, upon which they again recovered, and remained free from complaint until the next attack. This practice of swathing was resorted to an account of the tympany which followed these spasmodic ravings, but the bystanders frequently relieved patients in a less artificial manner, by thumping and trampling upon the parts affected. While dancing they neither saw nor heard, being insensible to external impressions through the senses, but were haunted by visions, their fancies conjuring up spirits whose names they shrieked out; and some of them afterward asserted that they felt as if they had been immersed in a stream of blood, which obliged them to leap so high. Others, during the paroxysm, saw the heavens open and the Savior enthroned with the Virgin Mary, according as the religious notions of the age were strangely and variously reflected in their imaginations. Where the disease was completely developed, the attack commenced with epileptic convulsions. Those affected fell to the ground senseless, panting and laboring for breath. They foamed at the mouth, and suddenly springing up began their dance amid strange contortions. Yet the malady doubtless made its appearance very variously, and was modified by temporary or local circumstances, whereof non-medical

contemporaries but imperfectly noted the essential particulars, accustomed as they were to confound their observation of natural events with their notions of the world of spirits. It was but a few months ere this demoniacal disease had spread from Aix-la-Chapelle, where it appeared in July, over the neighboring Netherlands. In Liege, Utrecht, Tongres, and many other towns of Belgium the dancers appeared with garlands in their hair, and their waists girt with cloths, that they might, as soon as the paroxysm was over, receive immediate relief on the attack of the tympany. This bandage was, by the insertion of a stick, easily twisted tight. Many, however, obtained more relief from kicks and blows, which they found numbers of persons ready to administer; for, wherever the dancers appeared, the people assembled in crowds to gratify their curiosity with the frightful spectacle. At length the increasing number of the affected excited no less anxiety than the attention that was paid to them. In towns and villages they took possession of the religious houses; processions were everywhere instituted on their account and masses were said and hymns were sung, while the disease itself, of the demoniacal origin of which no one entertained the least doubt, excited everywhere astonishment and horror. In Liege the priests had recourse to exorcisms, and endeavored, by every means in their power, to allay an evil which threatened so much danger to themselves; for the possessed, assembling in multitudes, frequently poured forth imprecations against them and menaced their destruction. They intimidated the people also to such a degree that there was an express ordinance issued that no one should make any but square-toed shoes, because these fanatics had manifested a morbid dislike to the pointed shoes which had come into fashion immediately after the "great mortality," in They were still more irritated at the sight of red colors, the influence of which on the disordered nerves might lead us to imagine an extraordinary accordance between this spasmodic malady and the condition of infuriated animals; but in the St. There were likewise some of them who were unable to endure the sight of persons weeping. The clergy seemed to become daily more and more confirmed in their belief that those who were affected were a kind of sectarians, and on this account they hastened their exorcisms as much as possible, in order that the evil might not spread among the higher classes, for hitherto scarcely any but the poor had been attacked, and the few people of respectability among the laity and clergy who were to be found among them were persons whose natural frivolity was unable to withstand the excitement of novelty, even though it proceeded from a demoniacal influence. Some of the affected had indeed themselves declared, when under the influence of priestly forms of exorcism, that, if the demons had been allowed only a few weeks more time, they would have entered the bodies of the nobility and princes, and through these have destroyed the clergy. Assertions of this sort, which those possessed uttered while in a state which may be compared with that of magnetic sleep, obtained general belief, and passed from mouth to mouth with wonderful additions. The priesthood were, on this account, so much the more zealous in their endeavors to anticipate every dangerous excitement of the people, as if the existing order of things could have been seriously threatened by such incoherent ravings. Their exertions were effectual, for exorcism was a powerful remedy in the fourteenth century; or it might perhaps be that this wild infatuation terminated in consequence of the exhaustion which naturally ensued from it; at all events, in the course of ten or eleven months the St. The evil, however, was too deeply rooted to give way altogether to such feeble attacks. A few months after this dancing malady had made its appearance at Aix-la-Chapelle, it broke out at Cologne, where the number of those possessed amounted to more than five hundred, and about the same time at Metz, the streets of which place are said to have been filled with eleven hundred dancers. Peasants left their ploughs, mechanics their workshops, housewives their domestic duties, to join the wild revels, and this rich commercial city became the scene of the most ruinous disorder. Secret desires were excited, and but too often found opportunities for wild enjoyment; and numerous beggars, stimulated by vice and misery, availed themselves of this new complaint to gain a temporary livelihood. Girls and boys quitted their parents, and servants their masters, to amuse themselves at the dances of those possessed, and greedily imbibed the poison of mental infection. Gangs of idle vagabonds, who understood how to imitate to the life the gestures and convulsions of those really affected, roved from place to place seeking maintenance and adventures, and thus, wherever they went, spreading this disgusting spasmodic disease like a plague; for in maladies of this kind the susceptible are infected as easily by the appearance as by the reality. At last it was found necessary to drive away these mischievous guests, who were equally inaccessible to the exorcisms of the priests and the remedies of the

physicians. It was not, however, until after four months that the Rhenish cities were able to suppress these impostors, which had so alarmingly increased the original evil. In the mean time, when once called into existence, the plague crept on, and found abundant food in the tone of thought which prevailed in the fourteenth and fifteenth centuries, and even, though in a minor degree, throughout the sixteenth and seventeenth, causing a permanent disorder of the mind, and exhibiting, in those cities to whose inhabitants it was a novelty, scenes as strange as they were detestable. Strasburg was visited by the dancing plague, or St. Many who were seized at the sight of those affected, excited attention at first by their confused and absurd behavior, and then by their constantly following the swarms of dancers. These were seen day and night passing through the streets, accompanied by musicians playing on bagpipes, and by innumerable spectators attracted by curiosity, to which were added anxious parents and relations, who came to look after those among the misguided multitude who belonged to their respective families. Imposture and profligacy played their part in this city also, but the morbid delusion itself seems to have predominated. On this account religion could only bring provisional aid, and therefore the town council benevolently took an interest in the afflicted. They divided them into separate parties, to each of which they appointed responsible superintendents to protect them from harm and perhaps also to restrain their turbulence. They were thus conducted on foot and in carriages to the chapels of St. Vitus, near Zabern and Rotstein, where priests were in attendance to work upon their misguided minds by masses and other religious ceremonies. After divine worship was completed, they were led in solemn procession to the altar, where they made some small offering of alms, and where it is probable that many were, through the influence of devotion and the sanctity of the place, cured of this lamentable aberration. It is worthy of observation, at all events, that the dancing mania did not recommence at the altars of the saint, and that from him alone assistance was implored, and through his miraculous interposition a cure was expected, which was beyond the reach of human skill. The personal history of St. Vitus is by no means unimportant in this matter. He was a Sicilian youth, who, together with Modestus and Crescentia, suffered martyrdom at the time of the persecution of the Christians, under Diocletian, in the year . The legends respecting him are obscure, and he would certainly have been passed over without notice among the innumerable apocryphal martyrs of the first centuries, had not the transfer of his body to St. Denis, and thence, in the year , to Corvey, raised him to a higher rank. From this time forth, it may be supposed that many miracles were manifested at his new sepulchre, which were of essential service in confirming the Roman faith among the Germans, and St. Vitus was soon ranked among the fourteen saintly helpers Nothhelfer or Apotheker. His altars were multiplied, and the people had recourse to them in all kinds of distresses, and revered him as a powerful intercessor. As the worship of these saints was, however, at that time stripped of all historical connections, which were purposely obliterated by the priesthood, a legend was invented at the beginning of the fifteenth century, or perhaps even so early as the fourteenth, that St. Vitus had, just before he bent his neck to the sword, prayed to God that he might protect from the dancing mania all those who should solemnize the day of his commemoration, and fast upon its eve, and that thereupon a voice from heaven was heard, saying, "Vitus, thy prayer is accepted. Vitus became the patron saint of those afflicted with the dancing plague, as St. Martin of Tours was at one time the succorer of persons in smallpox. It is so called for that the parties so troubled were wont to go to St. Vitus for help; and, after they had danced there awhile, they were certainly freed. One in red clothes they cannot abide. Musick above all things they love; and therefore magistrates in Germany will hire musicians to play to them, and some lusty, sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of Schenkius, and Paracelsus in his book of madness, who brags how many several persons he hath cured of it. Felix Platerus de Mentis Alienat. The Arabians call it a kind of palsie. Bodine, in his fifth book, speaks of this infirmity; Monavius, in his last epistle to Scoltizius, and in another to Dudithus, where you may read more of it. He was originally far from being a protecting saint to those who were attacked, or one who would be likely to give them relief from a malady considered as the work of the devil. On the contrary, the manner in which he was worshipped afforded an important and very evident cause for its development. From the remotest period, perhaps even so far back as the fourth century, St. Thus the Germans transferred to the festival of St. Boniface, and the belief subsists even to the present day that people and animals that have leaped through these flames,

or their smoke, are protected for a whole year from fevers and other diseases, as if by a kind of baptism by fire. Bacchanalian dances, which have originated in similar causes among all the rude nations of the earth, and the wild extravagancies of a heated imagination, were the constant accompaniments of this half-heathen, half-Christian festival. At the period of which we are treating, however, the Germans were not the only people who gave way to the ebullitions of fanaticism in keeping the festival of St. How far a remembrance of the history of St. It is of importance here to add only that in Abyssinia, a country entirely separated from Europe, where Christianity has maintained itself in its primeval simplicity against Mahometanism, John is to this day worshipped as protecting saint of those who are attacked with the dancing malady. In these fragments of the dominion of mysticism and superstition, historical connection is not to be found. John, large fires were annually kindled in several towns, through which men, women, and children jumped; and that young children were carried through by their mothers. He considered this custom as an ancient Asiatic ceremony of purification, similar to that recorded of Ahaz, in II Kings, xvi. Zonaras, Balsamon, and Photius speak of the St. Even in modern times fires are still lighted on St. That such different nations should have had the same idea of fixing the purification by fire on St. This is rendered so much the more probable because some months previously the districts in the neighborhood of the Rhine and the Maine had met with great disasters. So early as February both these rivers had overflowed their banks to a great extent; the walls of the town of Cologne, on the side next the Rhine, had fallen down, and a great many villages had been reduced to the utmost distress. To this was added the miserable condition of Western and Southern Germany. Neither law nor edict could suppress the incessant feuds of the barons, and in Franconia especially the ancient times of club law appeared to be revived. Security of property there was none; arbitrary will everywhere prevailed; corruption of morals and rude power rarely met with even a feeble opposition; whence it arose that the cruel, but lucrative, persecutions of the Jews were in many places still practised, through the whole of this century, with their wonted ferocity. Thus, throughout the western parts of Germany, and especially in the districts bordering on the Rhine, there was a wretched and oppressed populace; and if we take into consideration that among their numerous bands many wandered about whose consciences were tormented with the recollection of the crimes which they had committed during the prevalence of the black plague, we shall comprehend how their despair sought relief in the intoxication of an artificial delirium. There is hence good ground for supposing that the frantic celebration of the festival of St. The bowels, which in many were debilitated by hunger and bad food, were precisely the parts which in most cases were attacked with excruciating pain, and the tympanitic state of the intestines points out to the intelligent physician an origin of the disorder which is well worth consideration.

## 3: Sydenham's chorea | Revolv

*The main cause of St. Vitus' Dance or Sydenham Chorea is a bacterium that causes rheumatic fever. Hence, if a child has had rheumatic fever then more likely than not the child will have Sydenham Chorea.*

Other neurologic symptoms include behavior change, dysarthria, gait disturbance, loss of fine and gross motor control with resultant deterioration of handwriting, headache, slowed cognition, facial grimacing, fidgetiness and hypotonia. Movements cease during sleep, and the disease usually resolves after several months. Other disorders that may be accompanied by chorea include abetalipoproteinemia, ataxia-telangiectasia, biotin-thiamine-responsive basal ganglia disease, Fahr disease, familial dyskinesia-facial myokymia Bird-Raskind syndrome due to an ADCY5 gene mutation, glutaric aciduria, Lesch-Nyhan syndrome, mitochondrial disorders, Wilson disease, hyperthyroidism, lupus erythematosus, pregnancy chorea gravidarum, and side effects of certain anticonvulsants or psychotropic agents. Whether these antibodies represent an epi-phenomenon or are pathogenic, remains to be proven. Detailed questions will be asked about the symptoms. If a streptococcus infection is suspected, tests will be done to confirm the infection. The first tenet of treatment is to eliminate the streptococcus at a primary, secondary and tertiary level. Behavioural and emotional changes may precede the movement disorders in a previously well child. Treatment of movement disorders. Therapeutic efforts are limited to palliation of the movement disorders. Haloperidol is frequently used because of its anti-dopaminergic effect. It has serious potential side-effects, e. In a study conducted at the RFC, 25 out of 39 patients on haloperidol reported side-effects severe enough to cause the physician or parent to discontinue treatment or reduce the dose. Other medications which have been used to control the movements include pimozide, clonidine, valproic acid, carbamazepine and phenobarbitone. Immunomodulatory interventions include steroids, intravenous immunoglobulins, and plasma exchange. Patients may benefit from treatment with steroids; controlled clinical trials are indicated to explore this further. History[ edit ] This section contains close paraphrasing of one or more non-free copyrighted sources. Relevant discussion may be found on the talk page. Ideas in this article should be expressed in an original manner. Such progress was promoted by the availability of large series of clinical data provided by newly founded paediatric hospitals. A study examined the demographic and clinical features of patients with chorea admitted to the first British paediatric hospital the Hospital for Sick Children, Great Ormond Street, London GOSH between and William Osler stated, "In the whole range of medical terminology there is no such olla podrida as Chorea, which for a century has served as a sort of nosological pot into which authors have cast indiscriminately affections characterised by irregular, purposeless movements. Recent figures quote the incidence of Acute Rheumatic Fever as 0. Complex multi-systemic diseases, such as RF, were categorised only after the observation of large, hospital based series. Therefore, paediatric hospitals gradually became an important setting for the application of a modern "statistical averaging" technique to paediatric syndromes. Chorea was the fourth most frequent cause of admission between and , and in the s temporarily became the second most frequent diagnosis among inpatients. Contemporary articles report a homogeneous distribution of paediatric chorea all over England However, since many choreic children were "cured" at home, the hospital based rates probably underestimate the incidence of chorea in the general paediatric population. In the s and s the highest frequency of chorea was recorded during the winter months in several Northern and Central European countries. The incidence of rheumatism among GOS inpatients peaked in October, preceding chorea by approximately two months. This is consistent with the current knowledge that most of the RF symptoms appear about 10 days after the streptococcal infection, whereas SC occurs typically 2â€”3 months after infection. Due to a referral bias, this age may be falsely low. Indeed, the British Medical Association reported the peak age between 11 and 15 years. In the present series, the female: In children below age 7, the female preponderance is less manifest. This was observed also by Charles West founder physician of GOS, and subsequently by Osler, who stated that "the second hemi-decade contains the greatest number of cases in males, and the third the greatest number in females". In the majority of the 20th century studies, female preponderance is evident only in children over 10 years of age. These observations suggest a role for

oestrogen in SC expression. Supporting this view, oral contraceptives and pregnancy can cause relapses of disease. Given that relapse admissions had a negative impact on the hospital cure rate, this rate might underestimate the actual relapse incidence in the general population of patients. Saint Vitus is considered to be the patron saint of dancers, with the eponym given as homage to the manic dancing that historically took place in front of his statue during the feast of Saint Vitus in Germanic and Latvian cultures. Accessed April 26,

### 4: Keep on moving: the bizarre dance epidemic of summer | Stage | The Guardian

*Dancing mania (also known as dancing plague, choreomania, St. John's Dance and St. Vitus's Dance) was a social phenomenon that occurred primarily in mainland Europe between the 14th and 17th centuries. It involved groups of people dancing erratically, sometimes thousands at a time.*

This is the same bacterium which is responsible for causing rheumatic fever. The classic feature of St. There are some cases of development of a sore throat before the actual symptoms begin. The onset of symptoms can be gradual or all at once and may include non-directional movements, weakness of the muscles, frequent falling, slurring of speech, and problems with concentration. A child with St. These movements are caused due to a reaction to the offending bacterium which interferes with normal functioning of the brain which is responsible for controlling movements. Due to better medical facilities and fast acting medications this condition is quite rare in the United States but is still a problem in third world nations. The main cause of St. Hence, if a child has had rheumatic fever then more likely than not the child will have Sydenham Chorea. What are the Symptoms of St. Some of the symptoms of St. Handwriting changes Involuntary jerking movements of the extremities and the facial region Fine motor dis-coordination Diagnosis of rheumatic fever How is St. As stated, if a child is affected with St. In order to confirm the diagnosis of Sydenham Chorea, the physician may conduct blood tests to look for the offending bacterium which causes Sydenham Chorea. Blood tests may also be done to find if the child has a strep infection. As of today, there is no clear cut treatment for Sydenham Chorea. In children who have an extremely mild form of Sydenham Chorea, the most recommended treatment is adequate bed rest at the time of the episode of involuntary movements. If the movements are severe enough to prohibit the child from resting the patient may be given tranquilizers like benzodiazepines so that the patient can sleep and get adequate rest. Sometimes, antiepileptics like valproic acid are also prescribed. Physicians also highly recommend that the child take penicillin for a course of approximately 10 years so that rheumatic fever does not recur. Antibiotics to kill the bacteria will also be prescribed so that future recurrences of rheumatic fever may be avoided. In severe cases of Sydenham Chorea, frequent sedation may be required. What is the Prognosis of St. Majority of the children with St. The symptoms of St. In rare cases, there may be some cardiac issues that may arise due to Sydenham Chorea. Some research suggests that St. There are many institutes in the United States which are conducting research on Sydenham Chorea. At present researchers are in the process of identifying what factors predispose a child to St.

## 5: The Mysterious Case of Medieval Dance Mania | Ancient Origins

*A variation of tarantism spread throughout much of Europe between the thirteenth and seventeenth centuries, where it was known as the dancing mania or St. Vitus's dance, on account that participants often ended their processions in the vicinity of chapels and shrines dedicated to this saint.*

In the work of Herefordshire chronicler Walter Map he describes a knight who rescues his dead wife from a dance of the dead. This was the dancing plague: Around , at some indeterminate location, eighteen peasants began dancing and whooping in a churchyard on Christmas Eve. Their carrying on was sufficiently loud to disturb the Christmas mass. The parish priest rushed out, catching the miscreants in the act and cursing them so that they would dance and scream for an entire year. The curse held good, and stories tell us that when the curse ended, they fell into a deep sleep that lasted three days, with four of the company dying before they regained consciousness. Another early mention is from in Erfurt, where over a hundred children were seized with an uncontrollable compulsion to dance and jump in procession all the way from Erfurt to Arnstadt about km. Of those who were returned to their parents, many died, and the survivors suffered a tremor for the rest of their lives. The Dancing Plague in Germany In , with Europe physically and culturally scarred by the famine, the start of the Little Ice Age, and the Black Death of , Aix-la-Chapelle, also known as Aachen, was visited suddenly by a plague of dancers. These men and women, some from Aachen, but many coming from far and wide, shrieked the name of St. John the Baptist, whose name had been associated with a summer festival of frenetic dancing, and claimed that they were beset with visions. Sufferers claimed that while dancing their sense were dimmed to the world around them and they saw wild religious phantasmagoria: The dancers presented a similar figure to those of the Flagellants who had appeared in the wake of the Black Death. Processions and celebrations were held for them, and towns banded together to provide them food and shelter. They displayed a similar element of self-persecution and the theatre of punishment as Flagellants. When the plague spread from Aachen to Liege, Utrecht and Tongres, the dancers started appearing with cloth girdles around the waists, which they would implore spectators to tighten by inserting a stick and twisting. Other dancers would urge their audience to stamp on and kick certain body parts, ostensibly to relieve the colic-like retention of gasses that their dancing would cause. In fact, the social disturbance was as much that of annoying itinerant entertainers as it was a religious portent. When the dancers would appear apprentices would vanish and children would neglect their chores to watch the spectacle. The dancers were said to have been able to dance for days without fatigue some lasting weeks or a month. Out of compassion for the dancers, and to speed the passing of the disturbance, some municipalities began hiring musicians to speed the pace of the dance, sometimes engaging athletes to join the revels and exhaust the dancers as quickly as possible. Most dancers who reached exhaustion seem to have been relieved of their affliction after a deep sleep, but not all were so fortunate. Some died of strokes and heart attacks, while others collapsed into pseudoepileptic seizures, foaming at the mouth. Others even became so frenzied and unaware of their surroundings that they died from accidentally jumping into rivers, walking under moving wagons, ramming into heavy objects or stepping off high places. Combined with the disruptive nature of their spectacle, and their demonic visions, various priests declared that the dancers were possessed and came out to their gatherings, with the Aachen dancers being rounded up and taken to the shrines of St. Vitus at Zabern and Rotesue. The Dancing Plague in Italy The Italian iteration of the dancing plague had a slightly different character to that of the German plague. While the German affliction was mysterious and sourceless, Italian medics believed they had found the exact cause of the problem: The medical writer Perrotti tells us that the spider bite caused the subject to become melancholy and withdrawn, their senses dim. Alexander ab Alexandro writes of one Tarantist seized by his fit in the presences of a drummer. As the drummer increased the pace, the boy picked up the pace of his dancing, and when the music was abruptly stopped, he collapsed like a marionette until it was resumed. Onlookers described the abject relief on the faces of the dancers as the music took effect in fact the musical form known as the tarantella was developed specifically for the purpose of treating those with Tarantism. A final difference between Italian Tarantists and Germans with St. What was the Dancing Plague? Without a time machine and a

fully equipped laboratory staffed by a staggering variety of medical and psychological professionals it would be impossible to ever really know what caused the dancing plagues. The psychological nature of the Italian plague can be proved: As to the German St. The climate had chanced and over half of the population of Europe had been killed by the double-blow of famine and plague. The very language of experience melded vision with thought, dream and imagination, and reports of mass apocalyptic visions were a commonplace precursor to public misfortunes. Apocalyptic visionaries were ten a penny, and would remain so into the seventeenth century. I have a couple of books out, but the vast majority of the work I do, especially my historical work, is a labour of love. With that said, creating this content costs me money: I pay for access to academic journals, to a professional quality research library, for trips to specialised collections and archives, and for courses in Latin, Archive Skills and Paleography. If one in a hundred of the people who see my blog this week bought me a coffee via Ko-fi, it would make a huge difference to my ability to deliver.

## 6: Most liked st vitus dance Mixes & Most liked Tracks

*St. Vitus's Dance is a disorder of the nervous system that occurs following an A beta-haemolytic streptococcal infection. The condition is usually latent, with the symptoms presenting up to 6.*

The disease is usually latent, occurring up to 6 months after the acute infection, but may occasionally be the presenting symptom of rheumatic fever. Other neurologic symptoms include behavior change, dysarthria, gait disturbance, loss of fine and gross motor control with resultant deterioration of handwriting, headache, slowed cognition, facial grimacing, fidgetiness and hypotonia. Movements cease during sleep, and the disease usually resolves after several months. Other disorders that may be accompanied by chorea include abetalipoproteinemia, ataxia-telangiectasia, biotin-thiamine-responsive basal ganglia disease, Fahr disease, familial dyskinesia-facial myokymia Bird-Raskind syndrome due to an ADCY5 gene mutation, glutaric aciduria, Lesch-Nyhan syndrome, mitochondrial disorders, Wilson disease, hyperthyroidism, lupus erythematosus, pregnancy chorea gravidarum, and side effects of certain anticonvulsants or psychotropic agents. Whether these antibodies represent an epi-phenomenon or are pathogenic, remains to be proven. Detailed questions will be asked about the symptoms. If a streptococcus infection is suspected, tests will be done to confirm the infection. The first tenet of treatment is to eliminate the streptococcus at a primary, secondary and tertiary level. Behavioural and emotional changes may precede the movement disorders in a previously well child. Treatment of movement disorders. Therapeutic efforts are limited to palliation of the movement disorders. Haloperidol is frequently used because of its anti-dopaminergic effect. It has serious potential side-effects, e. In a study conducted at the RFC, 25 out of 39 patients on haloperidol reported side-effects severe enough to cause the physician or parent to discontinue treatment or reduce the dose. Other medications which have been used to control the movements include pimozide, clonidine, valproic acid, carbamazepine and phenobarbitone. Immunomodulatory interventions include steroids, intravenous immunoglobulins, and plasma exchange. Patients may benefit from treatment with steroids; controlled clinical trials are indicated to explore this further. Such progress was promoted by the availability of large series of clinical data provided by newly founded paediatric hospitals. A study examined the demographic and clinical features of patients with chorea admitted to the first British paediatric hospital the Hospital for Sick Children, Great Ormond Street, London GOSH between and William Osler stated, "In the whole range of medical terminology there is no such olla podrida as Chorea, which for a century has served as a sort of nosological pot into which authors have cast indiscriminately affections characterised by irregular, purposeless movements. Recent figures quote the incidence of Acute Rheumatic Fever as 0. Complex multi-systemic diseases, such as RF, were categorised only after the observation of large, hospital based series. Therefore, paediatric hospitals gradually became an important setting for the application of a modern "statistical averaging" technique to paediatric syndromes. Chorea was the fourth most frequent cause of admission between and , and in the s temporarily became the second most frequent diagnosis among inpatients. Contemporary articles report a homogeneous distribution of paediatric chorea all over England However, since many choreic children were "cured" at home, the hospital based rates probably underestimate the incidence of chorea in the general paediatric population. In the s and s the highest frequency of chorea was recorded during the winter months in several Northern and Central European countries. The incidence of rheumatism among GOS inpatients peaked in October, preceding chorea by approximately two months. This is consistent with the current knowledge that most of the RF symptoms appear about 10 days after the streptococcal infection, whereas SC occurs typically 2-3 months after infection. Due to a referral bias, this age may be falsely low. Indeed, the British Medical Association reported the peak age between 11 and 15 years. In the present series, the female: In children below age 7, the female preponderance is less manifest. This was observed also by Charles West founder physician of GOS, and subsequently by Osler, who stated that "the second hemi-decade contains the greatest number of cases in males, and the third the greatest number in females". In the majority of the 20th century studies, female preponderance is evident only in children over 10 years of age. These observations suggest a role for oestrogen in SC expression. Supporting this view, oral contraceptives and pregnancy can cause

relapses of disease. Given that relapse admissions had a negative impact on the hospital cure rate, this rate might underestimate the actual relapse incidence in the general population of patients. Saint Vitus is considered to be the patron saint of dancers, with the eponym given as homage to the manic dancing that historically took place in front of his statue during the feast of Saint Vitus in Germanic and Latvian cultures.

## 7: - NLM Catalog Result

*Saint Vitus dance, named after Saint Vitus, may refer to: Chorea (disease) or Sydenham's chorea, a movement disorder  
Medieval dancing mania The song "St. Vitus' Dance" by the British metal band Black Sabbath on their album Black Sabbath Vol. 4 The song "St. Vitus Dance" by the band Bauhaus on their album In the Flat Field The song "St. Vitus Dance" by the Spanish band Nancys Rubias.*

Definition[ edit ] "Dancing mania" is derived from the term "choreomania", from the Greek choros dance and mania madness , [2]: John the Baptist [5]: Vitus , and was therefore known as "St. Victims of dancing mania often ended their processions at places dedicated to that saint, [2]: Many of the survivors were restored to full health at a nearby chapel dedicated to St. Further episodes occurred in and , with incidents in France, Germany and Holland , [2]: Several women who annually visit the chapel of St. In this way they come to themselves again and feel little or nothing until the next May, when they are again Generally occurring in times of hardship, [2]: Such people would travel from place to place, and others would join them along the way. With them they brought customs and behaviour that were strange to the local people. Bartholomew notes that some "paraded around naked" [2]: Bartholomew also notes that dancers "could not stand pointed shoes", and that dancers enjoyed their feet being hit. Tarantism In Italy, a similar phenomenon was tarantism , in which the victims were said to have been poisoned by a tarantula or scorpion. Its earliest known outbreak was in the 13th century, and the only antidote known was to dance to particular music to separate the venom from the blood. As with dancing mania, people would suddenly begin to dance, sometimes affected by a perceived bite or sting and were joined by others, who believed the venom from their own old bites was reactivated by the heat or the music. Some died if there was no music to accompany their dancing. Sufferers typically had symptoms resembling those of dancing mania, such as headaches, trembling, twitching and visions. It was common until the 17th century, but ended suddenly, with only very small outbreaks in Italy until as late as Many participants admitted that they had not been bitten, but believed they were infected by someone who had been, or that they had simply touched a spider. The result was mass panic, with a "cure" that allowed people to behave in ways that were, normally, prohibited at the time. A painting by Pieter Brueghel the Younger , after drawings by his father. As the real cause of dancing mania was unknown, many of the treatments for it were simply hopeful guesses, although some did seem effective. The outbreak occurred only decades after the Black Death , and was treated in a similar fashion: One of the most prominent theories is that victims suffered from ergot poisoning, which was known as St. During floods and damp periods, ergots were able to grow and affect rye and other crops. Ergotism can cause hallucinations and convulsions, but cannot account for the other strange behaviour most commonly identified with dancing mania. This involved jumping through fire and smoke, in an attempt to ward off disease. Bartholomew notes how participants in this ritual would often continue to jump and leap long after the flames had gone.

### 8: St. Vitus Dance- My son a sufferer., page 1

*All dancing is swing dance, except for the practiced routine category which can include any type of ballroom dance. It is free to enter and there will be prizes. There will be three categories.*

By Linda Rosenkrantz In the pantheon of Catholic patron saints, we find protectors of counties and cities, of living things ranging from caterpillars to wolves, not to mention those who guard against conditions from compulsive gambling to gout. Like how did a thirteenth century nun get to be the patron saint of TV? GIRLS

Barbara – According to Catholic beliefs, the martyred Saint Barbara offers special protection for architects and stone masons because her troubled life included imprisonment in a tower. Catherine – Catherine of Bologna is considered the principle patron saint of artists. An Italian cloistered nun, she was a painter herself, in fact one of her surviving works, a depiction of St. Ursula, now hangs in the Galleria Academia in Venice. Catherine of Alexandria protects potters and spinners. Cecilia – Patron of musicians and poets. It is said that as the musicians played bawdy songs at her wedding banquet, Cecilia sang in her heart hymns to Christ, her heavenly bridegroom. Her feast day – November 22 – has, since, been an occasion for concerts and music festivals, inspiring poetry and music by Purcell, Handel and others. When this thirteenth century Franciscan abbess was too ill to attend Mass, it is believed that the Holy Spirit would project the service onto the wall of her room so that she could watch from her bed. Pelagia – Pelagia the Penitent was early in her life a glamorous and popular actress and dancer and so is the patron saint of actresses. After converting, she moved to Jerusalem, disguised as a male monk, and lived the rest of her life as a hermit in a cave on the Mount of Olives. Veronica is the patron saint of photographers. According to tradition, this pious woman of Jerusalem gave her veil to Christ to wipe his face while he was on his way to Calvary and when he gave it back, the image of his face was magically imprinted on it. Boys Augustine – Augustine of Hippo, whose brilliant writings are considered a cornerstone of Western civilization, is the patron saint of printers. Celestine, an avid reader, is one of the patron saints of bookbinders. Columba – A sixth century Irish monk, Saint Columba is the patron of poets, bookbinders and book lovers. A priest who founded several monasteries, including that at Kells, where monks worked to copy the four Gospels of the Bible and drew elaborate illustrations to accompany the words – the famous Book of Kells. Dunstan of Canterbury was many things – a hermit, a monk, an expert goldsmith and harpist. Why, then, he is the patron saint of wind instrument musicians is a mystery. Francis de Sales is the patron of journalists because of the tracts and books he wrote, while Francis of Assisi, known for his protection of animals, is also the patron of lace and tapestry workers. Gabriel the Archangel serves as the patron saint of communication because of his role of delivering important messages from God to the people. This is taken to include journalists, broadcasters and telecommunication workers. Genesius of Rome was a comedian and actor who performed in a series of plays that mocked Christianity, but who one day had a conversion experience while on stage. Quite logically, he is the patron saint of actors, clowns, comedians, dancers, and musicians – as well as stenographers, epileptics and torture victims. Gregory – The wealthy, well-educated Gregory, who sold all of his possessions and became a Benedictine monk and missionary, and the first monk to be elected Pope, was a male patron saint of music, predating Cecilia. He collected the melodies and chants so associated with him that they are now known as Gregorian Chants John – St John the Evangelist, credited with writing the fourth Gospel, is the patron of editors, authors, and art dealers. St John Bosco is patron saint of editors. Luke, both an apostle and the first Christian physician on record, and, according to legend, also a painter, is – among other things – the patron saint of artists, bookbinders, glass makers, goldsmiths, lace makers, painters, and sculptors. Thimo – A twelfth century Benedictine bishop, also called Theodinarus, Thimo acquired fame as a painter, metalworker and sculptor, before giving up his life rather than giving up his faith; he is a patron saint of sculptors and engravers. According to the Golden Legend, he was sent as an architect to build a great palace for Gondoforus, the King of the Indies. Vitus was a Christian saint from Sicily. In the late Middle Ages, people in Germany and elsewhere celebrated the feast of St. Vitus by dancing before his statue, which led to him being considered the patron saint of dancers, actors and comedians and epileptics. Subscribe to our newsletter.

### 9: St. Vitus' Dance or Sydenham Chorea

*St. John's Dance, known historically as St. Vitus Dance, was a social phenomenon involving a type of dance mania that gripped mainland Europe between the 14 th and 17 th centuries. One of the most well-known major outbreaks took place in Aachen, Germany, on the 24 th of June , just several decades after the Black Death swept across Europe.*

Many things come to mind when you here the name St. A medieval dancing mania, a song by Black Sabbath,a Christian saint. It is an old term replaced by a new one for the same illness. Frequently children get ill with a cold or flu or some other illness going around. Strep throat is no exception. Although common and easily treatable with antibiotics.. Rheumatic fever is an acute infectious disease caused by certain types of streptococci bacteria. It usually starts with strep throat or tonsillitis. These types of streptococci are able to cause disease throughout the body. The most serious damage caused by rheumatic fever is to the valves in the heart. At one time, rheumatic fever was the most common cause of damaged heart valves, and it still is in most developing countries around the world. Rheumatic fever and rheumatic heart disease are still present in the industrialized countries, but the incidence has dropped substantially. This little girl walks just like my son did, after being bedridden for over a month This boy mimics the movements while laying down. Iam posting this because I want other parents to be aware of how dangerous Strep A can be. My son went undiagnosed because he never had strep throat, it affected his tongue instead which is so rare nobody but infectious disease experts at a special hospital for children were able to identify it. My son will be on penicillin till he is 20 years old He has a neurologist and cardiologist that must monitor him the rest of his childhood. Another bad case of strep throat could attack his heart and damage it or worse. I fed him, bathed him, carried him to the washroom, carried him up 2 flights of stairs daily. Right now, he walks unaided He now has some obsessive compulsive tendencies Strep A is a very common thing Usually, Iam the mom who preaches against main stream medicine A simple course of penicillin for 10 days could have prevented what happened to my son had he been diagnosed right away.

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