

DR. DAVEY then read the following Paper on the Relations between Crime and Insanity.

If a faithful history of medical science during this nineteenth century or rather up to this present time be ever attempted, the author of the work will be required to devote a very considerable share of his energies and attention to Psychological matters. He will have to record the greatly increased interest of the public in the care taken of insane persons, and to register the origin and development of various legislative enactments, having for their object the well doing of the same. His duty will be to chronicle the labours of Pinel, Hill, Conolly, and others—in so far as these led to the disuse of mechanical restraints—and to the avoidance of heedless and cruel physical coercion. The same author will be required also to chronicle an improved medical treatment of mental disorders, one based

chord in general paralysis in 1848, and he has sent many specimens of the chord to a distinguished pathological microscopist, who found in all of them the same appearances as those described by Dr. Bennet in inflammatory softening of the brain.—Dr. Manley, of the Hants County Asylum, on the 15th of September last, tested the reflex action in seventeen cases of general paralysis by tickling the soles of the feet, the patients being blindfolded. The results were as follows: No. 1. Reflex action slightly marked. No. 2. Reflex action almost entirely lost. No. 3. Reflex action very slight. No. 4. Reflex action appeared acute, but the patient was afraid of being touched, and Dr. Manley doubts the involuntary nature of the movement. No. 5. Reflex action scarcely perceptible. No. 6. Reflex action very slight. No. 7. Reflex action lost entirely. No. 8. Reflex action almost entirely lost. No. 9. Reflex action considerable, but same remark applied as to No. 4. No. 10. Worked as a carpenter within the last fortnight; reflex action moderate. No. 11. Reflex action scarcely perceptible. No. 12. Reflex action almost lost. No. 13. Reflex action very feeble. No. 14. Reflex action very slight. No. 15. Reflex action slight. No. 16. Reflex action almost imperceptible. No. 17. Reflex action almost imperceptible. Dr. Manley repeated the experiment in the first thirteen cases, who were males, at midnight. In the first, third, sixth, and thirteenth cases, the reflex action was decidedly better marked than it had been in the morning. In the other cases it remained just the same. Dr. Manley also “contrasted the reflex actions in these general paralytics with that of epileptics and sane persons, and was astonished at the general deficiency in the general paralytics.”—Mr. Ley, of the Oxford Asylum, does not give the details of the experiments which he made at my request on the 15th of September last; but he states, “It is as you say: Idiot children are very susceptible of the tickle on the sole of the foot. Demented people retain susceptibility. In general paralysis the sensation is lost, or nearly so.”—Mr. Tyerman, of the Colney Hatch Asylum, returns a reply to the same effect, and adds, “Unless it be so, what is the meaning of general paralytics seldom or ever gaping, yawning, coughing, or sneezing, even under the stimulus of snuff? What is all the danger of suffocation by choking but the diminution of the reflex pharyngeal actions? What causes the relaxation of the sphincters? At last the *vagus* also gives in, all reflex thoracic action ceases, and the end is close at hand.” These independent experiments completely verify my own, so far as the general fact is concerned. The conditions, however, of variations and of exceptions from the rule, if such there be, merit careful investigation.

J. C. B.

on a better knowledge of their nature and proximate cause &c. Towards the completion of the above very pleasing and satisfactory task, the medical historian will have to tell his readers that among those things which were and are not, must be enumerated:—1st, the practise at the old Bethlehem Hospital of exhibiting to an ignorant and curious public its much afflicted inmates, for a mere money consideration; 2nd, the common and unjustifiable incarceration of those merely eccentric, within the walls of a licensed asylum, and this the act of unsympathizing, and, not unlikely, selfish relatives; 3rd, the general bad management of all establishments set apart for the detention of those alienated in mind and feeling; 4th, the neglect and wretchedness manifest among the patients, inmates thereof, and their supervision, if such it could be called, *not* by the accomplished medical man, but by the rude and coarse keeper, male or female, as such servitors were called. The same medical historian will have to tell his readers, as among the things which were and are not; 5thly, the infrequent recoveries from this dire malady (insanity); and to demonstrate also the premature and painful deaths which so commonly fell to the lot of those whose misfortune it was to be stricken with cerebro-mental disease. But after all this, the question very naturally suggested to one interested in the subject is, does the contrast as between the past and the present, *i. e.* the *were* and the *are* leave nothing to be desired, has the climax of what is good, of what is rational and humane been achieved, can no omissions be proved, is there not yet room for advancement, yet a further field for lunatic-amelioration. Does no speck remain on the crystal, no flaw in the diamond? There is, sir, much reason to fear, that however beautiful a picture of progress the facts of the case may warrant; however eminently successful the writer may prove himself, both in the conception and execution of his self-imposed task; there is, I say, much reason to fear that the great work will lack completeness and entirety, *i. e.* if this comparatively early period of the nineteenth century is to witness the beginning and ending of this literary, or, if you will, pictorial labour.

Truly, much has been done for Psychological medicine, but very much more remains to be done. Doubtless, great has been the zeal, and great has been the success of those legislators who have worked in the cause of the insane; gratifying indeed must be the conscious results of those labours which have characterized the philanthropist and man of science, earnest in the amelioration of the condition of the lunatic; but for all this

it becomes us not to shut our eyes to the fact, the painful fact, that very much remains to be done, that yet greater interest is demanded from the public in the matter now under consideration, that more legislative enactments are yet needed, having for their object the well being of insane persons ; and that if we would allow the faithful historian to give the much needed completeness and entirety to his work, *we*, I think, must labour well and nobly, with warm and earnest hearts, and rest not until the accursed *law of lunacy* is got rid of ; or, in other words, until the lunatic is no longer legally murdered, robbed of his life, and hanged like a dog ; or, if not so, transported to a penal settlement like a common felon : and this in virtue of a *law* begotten in prejudice and in entire ignorance of either the philosophy of the human mind, or the origin and nature of man's likes and dislikes, motives, actions, and so forth.

I purpose, sir, to draw your attention to the *law of lunacy*, in so far as it is set forth in certain questions and answers exchanged by the peers and judges of the land so long back as 1843. I shall confine my attention to the medical bearings of the said questions and replies, (for *these* more particularly concern *us*.) and so educe from them not only their positive inapplicability to the question of sanity or insanity, or, what is the same thing, of responsibility or irresponsibility ; but what is more, their mischievous and cruel tendencies. The questions and answers referred to run thus, viz :

“ First question—‘ What is the law respecting alleged crimes committed by persons afflicted with insane delusion in respect of one or more particular subjects or persons ; as, for instance, where at the time of the commission of the alleged crime the accused knew he was acting contrary to the law, but did the act complained of with a view, under the influence of insane delusion, of redressing or revenging some supposed grievance or injury, or of producing some supposed public benefit ?’

Answer—‘ That notwithstanding the party committing a wrong act, when labouring under the idea of redressing a supposed grievance or injury, or under the impression of obtaining some public or private benefit, he was liable to punishment.’ ”

“ Second question—‘ What are the proper questions to be submitted to the jury, when a person alleged to be afflicted with insane delusion respecting one or more particular subjects or persons is charged with the commission of a crime, murder for example, and insanity is set up as a defence ?’

Answer—‘ That every man should be considered of sane mind, unless it was clearly proved in evidence to the contrary.

That before a plea of insanity should be allowed, undoubted evidence ought to be adduced that the accused was of diseased mind, and that at the time he committed the act he was not conscious of right or wrong. This opinion related to every case in which a party was charged with an illegal act, and a plea of insanity was set up. Every person was supposed to know what the law was, and therefore nothing could justify a wrong act, except it was clearly proved the party did not know right from wrong. If that was not satisfactorily proved, the accused was liable to punishment, and it was the duty of the judges so to tell the jury when summing up the evidence, accompanied with those remarks and observations as the nature and peculiarities of each case might suggest and require."

"With regard to the third question, viz: 'In what terms ought the question to be left to the jury, as to the prisoner's state of mind at the time when the act was committed?' the judges did not give an opinion.

The fourth question was—'If a person under an insane delusion as to existing facts, commits an offence in consequence thereof, is he thereby excused?'

The answer to this question was, that "the judges were unanimous in opinion, that if the delusion were only partial, that the party accused was equally liable with a person of sane mind. If the accused killed another in self-defence, he would be entitled to an acquittal; but if committed for any supposed injury, he would then be liable to the punishment awarded by the laws to his crime."

With regard to the last question—'Can a medical man, conversant with the disease of insanity, who never saw the prisoner previous to the trial, but who was present during the whole trial and the examination of all the witnesses, be asked his opinion as to the state of the prisoner's mind at the time of the commission of the alleged crime, or his opinion whether the prisoner was conscious at the time of doing the act, that he was acting contrary to the law? or whether he was labouring under any, and what, delusion at the time?'—the judges were of opinion that the question could not be put to the witness in the precise form stated above, for by doing so they would be assuming that the facts had been proved. That was a question which ought to go to the jury exclusively. When the facts were proved and admitted, then the question, as one of science, could be generally put to a witness under the circumstances stated in the interrogatory."

Now if one will be at the pains to analyse the peculiar expres-

sions herein employed by the peers and judges, we must then conclude that their nature and tendency are to limit the enquiry, in every particular, to the state of the mere knowing faculties of the human mind, as existing in the individual charged with the commission of crime ; and, at the same time to ignore the ever active qualities of our psychical nature, *i. e.* our moral feelings or affections ; upon which the character of each one of us depends ; and which, in themselves, constitute, both under circumstances of health and disease, of sanity or insanity, our individual motives to thought and action, their various degrees of intensity, and duration, &c.

Thus the sentences "insane delusion ;" "the accused knew he was acting contrary to law ;—"supposed grievance, or injury ;" "supposed public benefit ;" . . . "idea of redressing a supposed grievance ;" "under the impression of," &c. occurring in the first question and its reply ; and those "afflicted with insane delusion ;" "was not conscious of right or wrong ;" "did not know right from wrong," in the second ; (question and its reply) including the following, viz., "an insane delusion, as to existing facts ;" "if the delusion were only partial ;" "any supposed injury," as found in the fourth question and answer ; also, "whether the prisoner was conscious at the time of doing the act ; and "whether he was labouring under any, and what, delusion at the time," forming part of the last question,—relate only to the condition of the intellect, *i. e.* the perceptive and reflective faculties, in him whose infringement of the moral law is, or is not the consequence of cerebro-mental disease. It follows then, that the several tests which the ingenuity of the peers and judges has created, tests held to discriminate the sane from the insane, the responsible from the irresponsible, constitute a mere sham, a metaphysical chimera, in short an idle fiction, a *delusion*.

It is now too late in the day to doubt that the springs of all human action, whether or not these belong to the sane or insane mind, are to be sought for, not in the understanding of this man or that, not in the brilliancy or otherwise, of the knowing faculties, but in the tone and quality of his moral feelings, *i. e.* his affections and his propensities. And hence is it that these latter not only go to form, but in point of fact constitute, the very essence of individual character ; the *boná fide* power whereby one man is moved to virtue and another to vice ; whereby one man realizes the merits of an Oberlin, a Melancthon, a Basil Montague, or a Howard ; and another the demerits of a Pope Alexander, a Greenacre, a Palmer, or a Rajah of Bitpoor. The fact is, the peers and judges who framed the law .

of lunacy as set forth in the preceding questions and answers, failed in their estimate of the indications of the disordered mind, its promptings to morbid movements, and to criminal acts, because only they were no physiologists. Had they taken due care to have made themselves acquainted with the functions of the healthy brain, *i. e.* with the sound mind, they would have realized a better pathology, or, what is the same thing, would have given to the world a better *law of lunacy*, one in some harmony with the first principles of psychological medicine.

As there is a true and a false religion, so is there a medical psychology and a legal psychology; whilst in the one is shadowed forth the complete and all-wise design of an infinite Creator, so in the other we recognise only the impotent words of erring men, the false conclusions of a certain number of noblemen and lawyers; and, from such as these there does not appear any very solid reason why the scientific world, or, the philanthropist, could have expected, in 1842-3, anything better.

You will agree with me, Mr. President, that if the peers and the judges of this realm are ever inclined to forego their own false views, and to substitute for them the only true psychology, the fact must be the result of much agitation, the consequence not of individual efforts, but of resolutions and acts emanating from a society like unto this one. It will demand the authority of a Medical Association to assure the Legislature that *insanity* is, to all intents and purposes, a very different affair to what it is made to appear in the questions of the said peers, and in the answers of the said judges; that, in fact, it is a disease not so much of the knowing or intellectual faculties of the mind, as of the active moral feelings, *i. e.*, the affections or emotions, &c. Dr. A. or B. or C. may tell these gentlemen, as the late Mr. Justice Maule, and others even of their own body told them, that the insane (*more generally than otherwise,*) are *not* less clear-headed (intellectually considered,) than they have ever been, or were before the invasion of the malady which afflicts them; that they *know* just as much as they ever did, and can reason as closely and as well as they ever could; and that their deficient control of themselves results from the unbalanced or perverted affections or emotions, &c. Myself and others used to a daily intercourse with the insane, may explain how or in what way one or two, or more of the primitive faculties of the human mind in one insane, having taken on a morbid or excessive action or power, the individual becomes then the prey

of such a physical condition, losing the due control of and over himself; and so yields up, automaton-like, his natural will, *i.e.*, his individuality, to the bidding of his diseased impulses; and that these, under the circumstances cited, may very likely, and do, oftentimes impel the patient to acts of violence or crime; and so cause him to be exposed to the vainly imagined ordeal or tests involved in the aforesaid questions and their answers. I say, sir, that any two or three gentlemen present, however eminent, however earnest such may be, may tell the peers and judges all this, and very much more; but they must not expect their unaided expositions of this defective law of lunacy, or their own assurances of its total inapplicability to the object intended, to meet with any good or permanent results, if the body of our profession does not bestir itself in their behalf.

Let me, then, ask—Is not this a matter with which our Association may well interest itself? Can we do a better thing than urge on the attention of the Legislature the repeal of a law which not only does not accomplish the original end in view, but which has the effect of adding, to some extent, to the number of capital punishments—of, in fact, *hanging the madman*: than whom there can be no greater claimant on either our individual sympathies, or on the protective laws of this great country!!

The preceding statements, which apply to the condition of the intellect among the insane, may not seem altogether conclusive to some minds. However, those who doubt that cerebro-mental disorder is, as a very general rule, confined to the emotional faculties and propensities, will do well to lose no time and visit the modern asylum, whether public or private. The evidences of order, and of quiet and good management, the scene of industry which will meet the eye, and the general propriety which will be found to characterise the whole establishment, will readily enough assure the visitor that such could hardly be brought about if the patients were not in some way within the reach of a wholesome and controlling supervision. Now this same supervision is successful only because it appeals in its detail, in an eminent degree, to the knowing faculties of the mass of the patients. If the insane were so *unconscious*, or so ignorant, as they are very commonly supposed, they would then be found unaffected by the many influences now made available for their amelioration and recovery.

In the absence of mechanical or physical coercion, how could either the mind of the lunatic be led away from its

defections or irregularities, or the bodily functions be rendered subservient to his well-being and cure, if what is said to him and done for him by the attendants and others be not understood, and to a very considerable extent appreciated? Further than this, it is not so generally known as it should be, that the majority of the inmates (male and female,) of our large county asylums, are well and usefully employed in various handicraft occupations through the day; that by far the larger number of insane patients everywhere are capable of being employed as tailors, shoemakers, gardeners, carpenters, blacksmiths, and so on; and that the diversion of the mental feelings so realized, and the exercise of the bodily powers so resulting, are eminently restorative. It need not be added that if the old theory of madness were true; if the old fancies of the peers and judges were substantially correct; if, in a word, the lunatic knew not what is either said or done to or for him, or knew not right from wrong, &c., and was seen in ignorance of the various facts and circumstances surrounding him in, for instance, any county asylum, then there can be no truth in the foregoing statements. However, on inquiry, it will be found that the insane tailor, or carpenter, or gardener, continues the exercise of his wonted and peculiar skill, and fails not to achieve the ordinary success of his calling; and this in virtue of the integrity, generally, of the purely intellectual qualities of the mind, to the exclusion, more or less, of the affections or emotions, and the animal feelings.

The history of almost every case of mental disease demonstrates:—1st, that the disorder has had a moral cause, *i. e.* it has arisen in consequence of either grief, disappointment, fright, losses in business, domestic trouble, anxiety, and so on; 2nd, that it has first manifested itself in the patient by some unusual or capricious state of the feelings or affections, some excessive indulgence of the passions or propensities, constituting rather an exaggeration than an alteration of his natural character; the knowing faculties remaining unaffected; 3rd, that the first person who became aware or *conscious* of the impending affliction, was the sufferer himself, and that knowing it he strove but in vain, to hold on to his self-control, so fast receding from his grasp; 4th, that if delusions, so called, have made their appearance in the long course of the malady (a matter by no means certain) these have been found harmonizing with some dominant and deranged feeling, or emotion, or propensity, constituting the mere effect of a pre-existing cause; and, 5th, that if in the absence of the necessary care and control, any criminal act

shall have been attempted by the patient, the same ought to be looked on as an indication, not of an impaired understanding, not of an inability to distinguish right from wrong, but of a temporary and abnormal excess of emotion or passion, whereby all controlling power is lost; and the madman is reduced to a mere automatic or machine-like existence; 6th, and lastly, that if recovery shall have succeeded to all this, then will it have been observed that the improvement was first made known by means of the feelings or affections; that their "unusual and capricious state," became less and less marked; and the natural character has again shewed itself. In other words, the former and ordinary modes of thought and incentives to action recovered themselves; again, to move their possessor to either the merits of an Oberlin or a Melancthon, or to the demerits of a Palmer or a Rajah of Bitpoor.

The annexed anecdotes are of much interest, inasmuch as they demonstrate, though in a painful manner, the foregoing positions:—

"A lady on the point of marriage, whose intended husband usually travelled by the stage-coach to meet her, went one day to meet him, and found instead of him an old friend, who came to announce to her the tidings of his sudden death. She uttered a scream and piteously exclaimed, '*He is dead.*' From that fatal moment, "says Dr. Uwin," has this unfortunate female daily for fifty years (in all seasons) traversed the distance of a few miles to the spot where she expected her future husband to alight from the coach; and every day she utters in a plaintive tone, '*He is dead.*'"

"One of the most affecting incidents which has recently come under observation has just been communicated to us by a gentleman in whose statements we can place the utmost reliance. It appears that there resides in Castlewellan in the county Down, a poor idiot, whose mother died and was buried about five weeks ago in Bryansford churchyard. The helpless lad was evidently deeply affected by the loss he had sustained, and last week, conceiving that his fond parent had not been interred as she ought to have been, and that her body was floating in water under the soil, he proceeded with wheelbarrow and spade to the grave, disinterred the remains, and carried them away. The operation was witnessed by several neighbours, who, when they attempted to interfere, were obliged to withdraw, the idiot threatening their lives, imagining, it is believed, that they had some interest in the body and were resolved at all hazards to obtain it. The parties in question, finding they were unable to restrain him, gave immediate information to the police, and in a short time the unfortunate idiot, who had the coffin placed on the wheelbarrow, and was on his way with it to the mountains, was arrested, and was obliged to return. He was subsequently allowed, under *surveillance*, to carry off his wonderful burden, and it is stated that during three days and nights he proceeded in the manner described among and over the mountains in the neighbourhood; that he dug three graves which did not seem to satisfy him, and that eventually exhausted by fatigue he reached Rostreval, where he had the remains decently and carefully interred. We mention the simple facts without commentary, believing that in themselves they convey information at once remarkably interesting and powerfully instructive."—*See the "Banner of Ulster."*

I believe, that sufficient has been said to assure those

who hear me, that the dictum of the once famous Lord Hale—that, in fact, upon which the peers and judges so evidently relied when engaged, in 1843, in the construction of the famous law of lunacy—is of no kind of value considered as a criterion of either sanity or responsibility; that he (Lord Hale,) being neither a physiologist nor a pathologist, fell into an egregious error in treating of the “reason” as if it were the “power whereby one man was moved to virtue and another to vice,” to borrow my own words; and further, that although “the understanding of a child of fourteen years of age” may not be ordinarily very much more or less than that belonging to many “a person labouring under a melancholy” (as Lord Hale has it,) or suffering from partial insanity, yet is the idea of *measuring* the sanity or responsibility of either one, “*though such a person may be guilty of treason or felony,*” (Hale,) by the mere reason, little else than a farce.

It is concluded, then, that *consciousness*, or the ability to distinguish *right* from *wrong*, is no criterion of either a sound mind or of responsibility; that, in fact, nine-tenths of those insane persons who possess the physical power necessary to the commission of violence, *know* full well what is going on about them; and that, moreover, they will commonly manifest, during even the greatest excitement, an acute intelligence, and not unfrequently really surprise one by the force and brilliancy of their reasoning powers. Writing on this subject so long back as 1843, I have these words: “The maniac is acutely sensible of his unhappy condition, and like the hysterical maiden, or the sufferer from St. Vitus's dance; or like him goaded by the delirious impulses of hydrophobia; or, in point of fact, like him worn and shaken by the deadly rigors of a tropical intermittent fever; *he* (the maniac) is unable to restrain the indications of the disease which afflicts him; he, like them, is very commonly without delusion of any kind, perfectly capable of distinguishing right from wrong, and, in all respects, sensible of every individual act; but he (the maniac,) is, nevertheless, as completely irresponsible for his actions as the veriest idiot which has existence.”*

It is well known to those whom I address, that the seat of disease in all the cases cited is in the nervous organism, and that in neither one of them does it involve that particular portion of the same connected with the knowing or intellectual faculties, *and hence the facts as above stated.*

* See my *Medico-Legal Reflections on the Trial of Daniel M'Naughten, with Remarks on the Different Forms of Insanity and the Irresponsibility of the Insane* (1843); and my *Law of Lunacy* (Zoist, 1843).

The manner in which the peers and the judges have considered the subject of "insane delusion," its nature and operation on the morbid mind, and the consequence thereof in so far as criminal acts are concerned, is singularly infelicitous. A "delusion," so called, holds much the same relation to the insane mind as a simple prejudice does to the mind of him, in the enjoyment of "*mens sana in corpore sano*." Neither the delusion nor the prejudice are really believed; they indicate without doubt some innate feeling or emotion, some dominant affection or passion, wherewith the psychical nature of the party, be he insane or sane, is imbued. Both the delusion and the prejudice may be, I feel confident, regarded as the external and ostensible sign or criterion of the internal, and otherwise invisible mental bias or psychical tendency; both the delusion and the prejudice are but the exponents of the ever-active affections and propensities. To realise this position, let any one for ever so short a time turn his thoughts inwards, *i.e.*, analyse his own expressed convictions and firm opinion of men and manners; if he take this advice he will not long doubt that the intellectual powers of not only himself, but of others, are very much more commonly than otherwise, and, to an almost incredible extent, modified by his moral nature, *i.e.*, his natural and inborn feelings. How certainly are our likes and dislikes a part rather of our sympathies, than the result of our mere knowledge of things! Love, joy, ambition, anger, pride, religion, each and all of our affective feelings and our passions, tincture and colour the intellect with their peculiar hue; and exactly that which obtains in sane man does so also among the insane. Shakespeare has embodied the same fact and principle in these few words, *viz.*,

"Man's judgment—is a parcel
Of his fortunes; and things outward
Do draw the inward quality after them
To suffer all alike."

If the functions of the brain in a state of health give to the same under circumstances of disorder, their peculiar character and tendency, &c., it is readily understood how the speech and the actions of any person of sound or of unsound mind, must be regarded not in the light of evidence involving the question of the condition of the mere knowing intellectual faculties or powers, but rather as indications of the tone and quality of the emotional part of our nature; for to this and to this only is to be referred the individual character of each of us, at all times, and under all circumstances, whether of health or disease; and among the insane the

former, *i. e.* the speech it is which becomes the mere instrument of the diseased moral perceptions: the speech may be said to be employed, in an especial manner, to proclaim the positive servitude of the intellect to them.

Moreover, it is never the insane delusion which prompts the madman to crime, but the excited or deranged feelings or passion which have begotten the same; *i. e.* the morbid condition of certain parts of the brain upon which the said delusion is consequent. In fact, this delusion-test is altogether a fallacy; a large number of insane persons are without delusion of any kind, have been insane for five or ten or fifteen years, but during the whole period of their disorder have not manifested anything like a delusion. This mere symptom of cerebro-mental disease is not always present, and when it does show itself, it very much more generally than otherwise expresses only the nature of the predominant feelings in the patient; and with these it is always in harmony; as cause and effect are ever seen to be.

An insane female, in humble circumstances, once under my care, was remarkable for the very high opinion she had of herself; her "*self-esteem*," gave the character to her deep affliction. This patient called herself a *Queen*; and would not infrequently occupy herself in marking her apparel "*V. R. Buckingham Palace*." After devoting much care to this self-imposed task, she would be very angry with herself, and express considerable annoyance at what she has called her "*stupidity*." This old lady seemed so to indulge her delusion as to exhaust it. With her, pride was a prejudice, and thus she deluded herself. That she ever believed herself a Queen, *bonâ fide* a Queen, I could never persuade myself. In fact, I have taken, at various times of my life, considerable pains to get at the real state of the minds of patients said to have delusions of different kinds, and I am induced to believe that, *in by far the majority of cases*, the patients themselves do not believe them. As to the many kings and queens, bishops, generals, and what not one meets with within the walls of any large asylum, my decided impression is, that their several assumed personifications must be regarded only as a morbid colouring to deranged moral feelings; and, individually considered, as a voluntary and tangible ideal of an innate, involuntary, and morbid impression. That the delusions, so called, of the insane, constitute, in a very general way, and in the majority of cases, but a seeming apology for excessive or perverted feeling or passion,—for pride, veneration, vanity, anger, and so on, is to my own mind certain; else would there be wanting

that constant correspondence in some way, between the said delusion and the symptoms of the mental malady; a correspondence which, it is well to remember, obtains through all the variations of insanity; variations which result from the extent to which the brain is affected, or, what is the same thing, from the number of the primitive faculties of the mind which are involved in diseased action, their mutual dependence and co-operation, and the circumstances from time to time surrounding the patient.

I trust, sir, I have said enough both to justify the preceding strictures on the law of lunacy, as unfolded in the questions and answers of the peers and judges, as well as to satisfy you that the requirements of science, not less than those of the commonest humanity demand from us, as a medical body, our best exertions to place on the statute book of this great empire a new law of lunacy; one which shall be in unison with the natural laws, and consonant, in all respects, with a sound Psychology.

If we, as a medical body, withhold our exertions in this good cause, if we continue our inattention and indifference to the well-being and interests of insane persons, and to the consequent occasional commission of crime by them. If their revengeful imprisonment, transportation, or capital punishment, by stern and ignorant lawgivers, remain a matter of unconcern to us, then may we expect, for long years yet to come, to witness the jail taking the place of the asylum, and to know that the hulks or Norfolk island, or, more even than this, the scaffold are substituted for Hanwell or for other places like it.

In conclusion, let this fact sink deeply into the memories of all present. Within a comparatively few years many lunatics have been hanged, more have been transported, and I make no doubt that there is hardly a borough or a county jail, in which one or more insane persons may not be found; and all this, because mental disease is not understood; and because too, the present efforts of the bench and the bar are to ignore all sound views of the disease, and to perpetuate the crude notions of lunacy which have ever existed; and, lastly, because no responsible body of men, like this one, has taken up this all-important question, or ventured to urge its consideration on the legislature.