

duct of the patient,—if it be not her first confinement, the history of her previous labours, added to the general rules of detection hereafter to be given, will prove our best guides. Above all, we are to suspect Dementia, or unusual forms of Melancholia.

Having thus attempted to sketch the distinctive phenomena of mental disease, as many, that is, as are needful to meet the cunning of impostors, we propose in the following chapters to point out what aids to detection the jurist may add to an accurate knowledge of Real Insanity.

CHAP. VII.



THE Analysis of mind is to the disease of the mind as Anatomy to disease of the body. The Science of mind is to disease of the mind as Physiology to disease of the body. Both mind and body may be treated empirically, but the wise student will prepare for “rational treatment.”

In the study, and in the treatment of mental disease, Therapeutics, commonly so called, are no less necessary than the science of moral treatment.

More men are insane than themselves or the world know. More persons can and ought to control their tendencies to eccentricity, which is a form of madness, than do so. Drunken men are accountable by law for their actions—so also should be some monomaniacs—probably maniacs are so oftentimes. Moral insanity and a

diseased will exist: but he who determines questions connected with them without having graduated in the Courts of Morals and Religion, and taken honours there also, may like enough adjudicate to the satisfaction of the world, but not with much certainty to the eliciting of Truth.

Knowledge of Physiognomy materially aids Diagnosis. Do many study it? or know its meaning? "It is a science," said a great master of it, "which teaches the relation of the interior to the exterior, of the visible surface to its invisible contents, of the living and visible matter with the invisible principle that imparts the life, of the apparent effect to the hidden and efficient cause." If there were any science that effected this, man would have an instrument for analysis of his fellow-men of no mean power: there *is* a science, or, at the least, an art available to her votaries, and able to vindicate to herself much of the qualities proposed by Lavater's definition. Does not the knee of Moses in San' Pietro in Montorio, does not the Torso of Hercules in the Vatican, or the Bronze Arm dug out of the sea at Naples,—do not each and

all of these tell their own story? Nay, you grasp a friend's hand, and do you not feel tubercular pthisis as if you saw it? And will not the limbs of a girl, in hysterical paroxysm, often tell you, without other inquiry, the disease? But if we desire this power we must, like the poet in *Rasselas*, "be acquainted with all the modes of life observe the power of all the passions in all their combinations—trace the changes of the human mind as they are modified by various influences—from the sprightliness of infancy to the despondency of decrepitude."

Aristotle, in the "Rhetoric," states thus some inducements to crime: "Οἷς ὑπάρχει κρύψις, ἢ τρόπος, ἢ τόπος, ἢ διάθεσις εὐπορος—καὶ ὅσοις μὴ λαθοῦσιν ἐστὶ διώσις δίκης, ἢ ἀναβολὴ χρόνου, ἢ διαφθοραὶ κριτῶν . . . καὶ οἷς τὰ μὲν κέρδη φανέραι, ἢ μεγάλα, ἢ ἐγγύς, αἱ δὲ ζημίαι, μικραὶ ἢ ἀφανεῖς, ἢ πορῶν . . . καὶ ὧν μὴ ἐστὶ τιμῶρια ἴση τῇ ὠφελείᾳ." These words contain the principle, as it were, of the circumstances where we may expect to find Insanity counterfeited.

An inquiry into the past history of a suspected person should afford one of the greatest clues to the solution of the desired question. In this, be careful not to allow individual eccentricities to have much weight: (Eccentricity is a degree of Insanity—a form of “folie raisonnée,” but it may exist to a great extent without a risk of further advance:*) some may perform intellectual somersets without causing well-founded alarm; some women may murder, in transitory mania, with a headach for warning.† Nothing requires more tact than judging the history as a means of diagnosis. Dementia would be proved in A, by his talking for five minutes as B always does. I have read that some person proposed that questions should be asked on the Nature of the Deity. How ignorant must he have been of the knowledge and habits of thought of men! Your requirements must be regulated by the most moderate knowledge, or ordinary condition of thought in classes; for instance: examine the actions and

* See Quarterly Review, “On Insanity,” vol. xlii. : not that we consider that a very fair article.

† Marc, vol. ii. p. 481. A very instructive case; one of amenorrhœa.

motives of women rather than their reasoning; the truth of their conclusions often depends, not on the correctness of premises, nor argument, but on a keen sense of right and wrong with which they are blessed—do not condemn a seaman for holding absurd superstitions—nor those who have no occupation, for incapacity to follow argumentation—how knowledge of this (so to say) extra-professional kind is to be gained, is not to be discussed here. We have opportunity enough; no class of men have such excellent means in their reach. Sympathy with distress, kindness for the failings of others, humility in the study of our own, *within* us; the works of poets, who observed life; of moralists and writers, who are not engrossed by contemplative to the exclusion of active duties; works of fiction, written by those who have known poverty and sorrow; incidental writings on female character, and the works of distinguished women, now both many and valuable; some of the trifling literature of our own and former days—these should *help* to train his mind who seeks to study, and decide upon the reality of mental aberration.

Craniology has not hitherto furnished much instruction of a practical nature. Persons demented need not have low foreheads; though idiots have. The inquiry into the lesions of investing membranes in the brain is not complete. Is the neurilemma in the minute fibres disordered in insanity? Is there hope of our determining phrenological regions by *post mortem* examination of the insane?

CHAP. VIII.

ON THE MEANS OF DISTINGUISHING BETWEEN
REAL AND FEIGNED INSANITY.

THERE are two methods to be pursued in testing the reality of mental disease existing, or supposed to exist, under suspicious circumstances. The former of these consists in a just appreciation of the symptoms; the latter, in testing their truth.

The same process is followed when we form a diagnosis in obscure cases of the morbid state called Hysteria, a disease bearing analogy to Insanity, inasmuch as a disordered will may be considered as necessary to its constitution. To put these methods into practice the physician requires—

1st. The power of determining by its distinctive characters the nature of the case, if genuine. To gain this power there is no royal road: as in