Antiquarian Scraps Relating to Insanity. By T. W. McDowall, M.D., Edin., F.S.A. Scot., Assistant Medical Officer, and Pathologist, West Riding Asylum.[1]

Some time ago I employed my leisure in hunting up all facts which might throw some light on the condition of lunatics in Great Britain in former times. In my then position it was extremely difficult to obtain access to the class of books most likely to yield me the information desired, but from such as did fall in my way all matter of the least value for my purpose was excised. The labour connected with this pursuit was much greater than most might be inclined to credit, and some men of a utilitarian frame of mind may be inclined to believe that labour on such a subject was wasted, and might have been much more profitably expended on other branches of research.

At present it is not my intention to examine the origin of the various superstitions and peculiar practices connected with cause and treatment of insanity. To do so properly would require an amount of information on various subjects to which I can make no pretensions; I must be content with the more humble occupation of simply arranging such facts as have come under my notice.

Except Dr. Mitchell's, I know of no paper in the English language on this subject. So far as can be ascertained, any writers who have paid any attention to the history of insanity and its treatment have been content to make a few allusions to cases of mental derangement referred to in the classical or biblical writings; and have, it is found, passed on to consider the state of the insane, when Pinel and others began their great work little more than half a century ago. Perhaps they have been deterred from a more minute consideration of the subject by the great difficulty which exists in collect-

[1] The materials of this paper were collected some time ago, and were thrown aside when I found that much of what I had obtained had already been utilised by Dr. Arthur Mitchell, one of the Commissioners in Lunacy for Scotland, in a paper entitled, "On Various Superstitions in the North-West Highlands and Islands of Scotland, especially in relation to Lunacy." His paper appeared in the *Proceedings of the Antiquarian Society of Scotland*, vol. iv. (1862), and he most kindly furnished me with a reprint upon finding that I was interested in, and had been working at a subject which had engaged his attention now several years ago. Much of the information in Dr. Mitchell's paper I had already obtained from original sources, but in arranging my materials for this communication I have used his pamphlet to verify my references, and, with his permission most freely granted, to supply information which I had previously failed to obtain, and which might be useful for my present collection of "Scraps."

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ing the necessary information. Be that as it may, the fact remains that most men know absolutely nothing of the condition of the insane in this country from the time of Alfred the Great up to comparatively recent times. To some minds this would prove a most fascinating subject for investigation; and it is with the purpose of doing what little I can to the collection of the necessary information that this paper is now prepared.

Without attempting anything like a scientific or chronological arrangement I shall proceed to recount various superstitions relating to the causation of insanity.

Insanity caused through Witchcraft.

Among the manifold evils which witches were supposed to be able to inflict on those who fell under their displeasure, insanity is one. Dalyell gives several instances from the Records of the Court of Justiciary of Scotland.

On 11th Dec., 1644, Agnes Finnie was indicted of witchcraft. Her daughter, Margaret Robertson, had quarrelled with a Mawse Gourly, spouse of Andrew Wilson, and having been called "ane witche's get," she "in grit furie and raidge," made this answer—"Gif I be ane witche's get, the devill ryve the saul out of ye befoir I come again," according to quhilk crewall, and devillische imprecatione,—Andro Wilsone,—within aucht houris therefter, be your sorcerie and witchcraft practeizet be yow wpone him, be your dochteris instigatione,—became frenatick, and ran stark mad, his eyis standing out in his head in maist feirfull and terrible manner,—evir uttering thir wordis, as his ordiner and continuall speiches pronuncit in that his madness, 'the devill ryve the saule out of me.'"[2] In this case a malediction was supposed to have been sufficient to bring about the result recorded; the following is another example of a similar kind. "Christian Porteous coming over the style, her kitt negligently fell off her heid on another, who exclaimed, 'God let her never gett a good marriage, and lett her hands doe the never a better turne therefter.' The offender was blown over in consequence of these malevolent anticipations, lost the power of her hand, then of her whole body, and died distracted."[3]

In Scotland at the end of the sixteenth and during part of the seventeenth centuries, when gross ignorance and credulity

[2] Dalyell's "Darker Superstitions of Scotland," p. 35. [3] Ibid, p. 36.

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abounded, and the popular amusement appears to have been witch-hunting, insanity was supposed to result from very simple causes when employed by a witch. Thus, a woman accused by a man of being a sorceress, threw "a wall peit at his face, and bled him therewith. Immediatlie thairefter he past to and fro, as ane man wanting discretioun and knawledge, and knew not what he did."[4] Witches could cause very transient attacks of insanity, if the following is to be credited:—"One complained that a woman came to his nurse and took a grip of her hand, who thairefter became distracted for the space of two hours."[5] Jonet Cock, a noted witch, caused a woman to go mad from a simple blow; and having been rebuked by the minister of Dalkeith for the same, she bewitched him, so that "he took ane terrible foot of madness, so that the whole houshold could not get him laid in his bed."[6] Dalyell gives an instance in which a patient lay "in ane feirful madness for the space of ten oulkis (weeks) togidder." He also mentions the case of a John Souter, who recovered from "ane phrenzie and madness" when the supposed sorcerer had been captured.

Sometimes the attacks of insanity caused through witchcraft terminated fatally. Thus, one Beatrix Sandilands became "mad and bereft of her natural rest; and in end, be occasion of the said madness sua (the accused) laid upon the said Beatrix—she was deprived of hir natural lyfe."[7] The following is a very interesting example of the same. Through witchcraft a man fell "into a phrainsie and madnes, and took his bed and never rase agane, but died within a few dayes; and in tyme of his sicknes, he allwayis cryed out, that the said Cristian (the witch) was present befoir him in the lyknes of ane gray catt."[8]

In the cases of insanity recorded as due to witchcraft, we have nearly every form of mental derangement. Symptoms somewhat resembling hysterical mania occurred in the daughter of the Earl of Dumfreis Stair. The patient "did frequently fly from one end of the room to the other, and from the one side of the garden to the other—whether by

[4] Quoted by Dalyell from Trial of Marable Couper, 18 June, 1616, in MS. Records of the Sheriff Court of Orkney.

[5] Dalyell's "Darker Superstitions of Scotland," p. 52; quoted from Halyrudhous Kirk Session Register, 27th March, 1655.

[6] Ibid, p. 53, quoted from the trial of Janet Cock *ut supra.*

[7] Dalyell, p. 53, trial of Jean Craig, 27th April, 1649. *Rec. Just.*

[8] Ibid, p. 53.

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the effects of witchcraft upon her, or some other way, is a secret."[9]

Many of the instances of insanity said to have been caused by witchcraft must be attributed simply to the terror which ignorant and superstitious people experienced when placed in circumstances calculated to inspire them with peculiar fear. Sometimes, however, weak-minded people endangered their remaining senses by clothing the simplest occurrences with supernatural significance. Thus, Isobel Greiron, "in the likenes of her awin catt, accompanied with ane grit number of vther cattis, in ane devillishe maner enterit within the hous (of Adam Clark), quhair they maid ane grit and feirful noyis and truble, quhairby the said Adam, than lying in his bed, with his wyfe and seruand, apprehendit sic ane grit feir that they wer liklie to gang mad."[10]

The following is a most curious and interesting case:— Marioun Ritchart was accused that when "ye cam to Stronsay, and asking almes of Andro Coupar, skipper of ane bark, he said, 'Away witch, carling; devil ane farthing ye will fall,' quhair vpoun ye went away very offendit, and incontinentlie, he going to sea, the bark being vnder sail, he rane wode, and wald have luppen (leaped) ourboard: and his sone seeing him, gat him in his armes, and held him; quhairvpon the seiknes immediatelie left him, and his sone ran made, and Thomas Paiterson seing him tak his madnes, and the father to turn weill, ane dog being in the bark, took the dog and bladdit (struck) him vpon the tua schoulderis, and thairefter flang the said dogg in the sea, quhairby these in the bark were saiffed."[11]

It cannot be doubted that in many cases of insanity, where the disease was supposed to be due to witchcraft, the patients were already mentally deranged at the date of the operation of the imaginary supernatural cause. They certainly suffered from hallucinations of one or more of the senses. Thus, the appearance of a large black dog, with flashing eyes (probably believed to be the devil), caused the Papal legate at the Council of Trent to faint, and rave incessantly till he died.[12]

So strongly did the belief in witchcraft colour the opinions held in former days that there appears every reason for be-

[9] Ibid, p. 54, from *Woodrow* Analecta, in MS., January, 1712, vol. iii., p. 2.
[10] Ibid, p. 560, trial of Isabell Greiron, 1607.
[11] Ibid, p. 182—3. From trial of Mareoun Ritchart, 29th May, 1629 or 1633. *Rec. Ork.*
[12] Ibid, p. 587.

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lieving that the delirium of acute disease was attributed to that power. The patients, in some cases, professed to see the images of those who had bewitched them; and there are good grounds for believing that some poor women lost their lives because, unfortunately, their names were mentioned by some delirious patient, who, perhaps, also indicated, by an expression of terror, that the persons mentioned were present to his sight. A witch Beigis God was tried, 27th May, 1608, at Longniddry. She was accused of having "cuist ane heavie and unknawin seiknes vpon Alexander Fairlie, quha vanischit away with vehement sueitting and continuall burning at the hairt; quhilk seiknes endurit with him the space of twa monethis, that nane luikit for his lyfe,—and nichtlie the said Beigis appeirit to him in his awin similitude, vpone quhome he cryit continuallie for help; and in the day scho appeirit to him in the schape of a dog, quhilk put him almaist out of his wittis."[13]

In another case, indeed, a witch pleaded that various phenomena, of which she was the accused cause, were really "in the persone's brayne that saw the sich —— for he was mad."[14]

The evil effects of witchcraft were not limited to man, but were supposed to influence the lower animals most injuriously. In his recent writings on the "Physiology of Mind in the Lower Animals," Dr. Lauder Lindsay has not brought forward, so far as I have noticed, any of the cases of former times, in which animals were believed to have become insane through supernatural means. Except for literary ornamentation they can be of little use to Dr. Lindsay; but the fact remains that many such cases are on record; indeed, so numerous are they that Dalyell remarks that in former times madness appears to have been more prevalent among the larger animals than it is now. He mentions the case of two cattle having been made "to ryn woid and rammisch to deid." Another instance occurred when one Helen Gib got "ane inchantit bonnock of meil;" this "falling out of hir hands, brak in twa peices, quhilk was tane vp be twa dogis and swallowit be thame; thai both went mad and deit."

When cattle had become mad, as the owners supposed, and it was desired to discover through whose influence the calamity had befallen the herd, very cruel methods were occasionally adopted to effect this purpose. Dalyell (p. 324) gives the case of some cattle having become mad and killed themselves

[13] Ibid, p. 50. [14] Ibid, p. 594.

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against trees. The owner cut off the ears of the bewitched beasts and put them in the fire; but the witch "could not rest until they were plucked out of the fire; she accordingly appeared and removed the ears from the flames."

Some of the instances of madness in the lower animals are said to have occurred through transference of the disease to them from the human subject. We have already given an example of this; that of Andro Coupar who, in attempting to commit suicide by leaping overboard, was restrained by his son, who became insane. To save him from his affliction he was struck between the shoulders with a dog, which was immediately cast into the sea.

The case of a woman is recorded who recovered from insanity by the transference of her disorder to a cow. The animal, it is said, "soon ran woid and deit."[15] Another woman was seized with a strange distemper and frenzy, which was transferred "to the catt of the hous," with the result that, "within two houres thairefter the catt was found deit."[16]

In the Highlands of Scotland, at the present time, various superstitious practices are resorted to to cure cattle of their ailments, but so far as I know, no special treatment exists for the removal of madness from the lower animals, probably for the simple reason that cases of this disorder almost never occur. In former times, however, there existed one John Brughe, a celebrated man in his day, who received considerable sums for curing animals of various diseases, madness among the others. He received nine shillings for curing a mad cow. His method consisted in taking from the owner "thrie turnouris (shillings) rubbing thame vnder the lap of his cot, and putting thame out-throw and in-throw his belt head; and causing thame to be cassin in a tub full of cleane water, not suffering it to tutche the ground." After this necessary preliminary preparation it was required that the cow being "braine wood for the tyme, should drink" of the water.[17]

So universal was the belief in witchcraft in former days that we find learned men, even dignitaries of the church, affected by the superstition.

When Bishop Jewel preached before the Queen, he said:—"It may please your Grace to understand that witches and

[15] Ibid, p. 107. From trial of Thomas Greive, 1642.
[16] Ibid, p. 108. From trial of Margaret Hutchesone, 10th Sept., 1661.
[17] Ibid, p. 154.

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sorcerers within these last few years are marvellously increased within your Grace's realm. Your Grace's subjects pine away, even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practice further than upon the subject." In Styrpe's opinion these remarks by the learned Bishop were the occasion of bringing in a Bill, the next Parliament, for making enchantments and witchcraft felony.[18]

Insanity caused by Visiting the "Twelfth Rig."

This is a curious superstition, and, so far as I have been able to discover, only described by Hugh Miller, the celebrated geologist. Of course, his opportunities of becoming well acquainted with the folk-lore of Cromarty and the surrounding district were peculiarly ample, and he was not a man who threw away any chance of picking up information. In describing the customs and superstitions connected with Halloween, he says:—"The other north country charm, which, of Celtic origin, bears evidently the impress of the romance and melancholy so dominant in the Celtic character, is only known and practiced (if, indeed, still practiced anywhere) in a few places of the remote Highlands. The person who intends trying it must steal out unperceived to a field whose furrows lie due south and north, and, entering at the western side, must proceed slowly over eleven ridges, and stand in the centre of the twelfth, when he will hear either low sobs and faint, mournful shrieks, which betoken his early death; or the sounds of music and dancing, which foretell his marriage. But the charm is accounted dangerous. About twelve years ago I spent an autumn in the mid-Highlands of Ross-shire, where I passed my Halloween, with nearly a dozen young people, at a farmhouse. We burned nuts and ate apples; and when we had exhausted our stock of both, some of us proposed setting out for the steading of a neighbouring farm, and robbing the garden of its cabbages; but the motion was over-ruled by the female members of the party; for the night was pitch dark, and the way rough; and so we had recourse for amusement to story-telling. Naturally enough, most of our stories were of Halloween rites and predictions, and much was spoken regarding the charm of the rig. I had never before heard of it, and, out of a frolic, I stole away to a field whose furrows

[18] Styrpe's Annals of the Reformation, vol. i., p. 8. Quoted in Brand's "Popular Antiquities," 1849, vol. iii., p. 11.

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lay in the proper direction, and, after pacing steadily across the ridges until I had reached the middle of the twelfth, I stood and listened. But spirits were not abroad. I heard only the wind groaning in the woods, and the deep sullen roar of the Conan. On my return I was greeted with exclamations of wonder and terror, and it was remarked that I looked deadly pale, and had certainly heard something very terrible. "But whatever you may have been threatened with," said the author of the remark, "you may congratulate yourself on being among us in your right mind, for there are instances of people returning from the twelfth rig raving mad, and of others who went to it as light of heart as you, who never returned at all."[19]

Another of the observances of Halloween was supposed to produce insanity. It consisted in eating an apple before a looking-glass, with the object of discovering the inquirer's future husband, who, it is believed, will be seen peeping over her shoulder. This superstition is referred to by Burns in his celebrated poem on Halloween. A young girl, anxious to try the spell and yet afraid to do so alone, is thus represented by the poet:—

"Wee Jenny to her granny says:
'Will ye go wi' me, granny?
I'll eat the apple at the glass
I gat frae Uncle Johnny.'"

The old woman is indignant at the request:—

"She puff't her pipe wi' sic a lunt,
In wrath she was sae vap'rin',
She notic't na, an aizle brunt
Her braw new worset apron
Out through that night.

"'Ye little skelpie-limmer's face!
I dawr ye try sic sportin',
As seek the foul thief ony place,
For him to spae your fortune;
Nae doubt but ye may get a sight!
Great cause ye hae to fear it,
For mony a ane has gotten a fright,
And lived and died deleeret,
On sic a night.'"

Idiocy due to the Evil Eye.

The belief in the power of the Evil Eye is still prevalent in the more remote parts of Scotland. Any sickness or mis-

[19] "Scenes and Legends of the North of Scotland," by Hugh Miller. Edit. of 1869, p. 65, 6.

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fortune to man or animal may, according to the superstition, be due to this form of witchcraft, but I have been able to discover only the following case of mental unsoundness attributed to this cause :—

Dr. Arthur Mitchell states: "I saw a girl in U——, in whose case idiocy was attributed to this cause. An evil eye had fallen on her in childhood, and this was the result. Time and place were mentioned with precision. The *gold and silver water* was, in her case, tried as a cure. A shilling and a sovereign were put into water, which was then sprinkled over her, in the name of the Father, Son, and Holy Ghost. So said her mother, a seemingly pious old woman, who told me in all seriousness that, though her child's mental health was still as bad as ever, her bodily health had been much improved." It is added that in the parishes of the west of Ross-shire, in order to give greater efficacy, the water is taken from a rivulet through which a funeral procession has lately passed.[20]

Very various charms have been employed to protect men and animals from the blasting effects of the Evil Eye, and to counteract these effects once they have appeared. "Cattle are subject to be injured by what is called *an evil eye*, for some persons are supposed to have naturally a blasting power in their eyes, with which they injure whatever offends or is hopelessly desired by them. Witches and warlocks are also much disposed to wreak their malignity on cattle. Charms are the chief remedies applied for their diseases. I have been, myself, acquainted with an anti-burgher clergyman in these parts, who actually procured from a person, who pretended skill in these charms, two small pieces of wood, curiously wrought, to be kept in his father's cowhouse, as a security for the health of his cows. It is common to bind into a cow's tail a small piece of mountain ash wood, as a charm against witchcraft."[21]

Various modifications in the preparation and use of the *gold and silver water*, mentioned by Dr. Mitchell, existed; but of these it is necessary to mention only one, as detailed by a correspondent of the "Athenæum." As might have been expected, superstitious practices and beliefs have become more or less modified in process of time, as the result of

[20] "On Various Superstitions in the North-west Highlands and Islands of Scotland, especially in relation to Lunacy," by Dr. Arthur Mitchell. In the "Proceedings of the Antiquarian Society of Scotland," vol. iv.

[21] "Heron's Tour Through Part of Scotland," vol. ii., p. 228, quoted in "Brand's Popular Antiquities," vol. iii., p. 46, 7.

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various circumstances, such as locality, race, &c., but their leading features have been, on the whole, wonderfully preserved. The following, therefore, may be accepted as describing with sufficient accuracy a ceremony for the removal of various diseases, insanity among them, due to the "evil eye." "Your interesting papers," says the correspondent, upon "Folk Lore," have brought to my recollection a number of practices in the West of Scotland. The first is a test for, as a charm to prevent, an 'ill e'e.' Any individual ailing not sufficiently for the case to be considered serious, but lingering, is deemed to be the object of 'an ill e'e,' of some one 'that's no canny.' The following operation is then performed:—An *old* sixpence is borrowed from some neighbour, without telling the object to which it is to be applied; as much salt as can be lifted upon the sixpence is put into a tablespoonful of water, and melted; the sixpence is then put into the solution, and the soles of the feet and the palms of the hands of the patient are moistened three times with salt water; it is then tasted three times, and the patient afterwards "scored aboon the breath," that is, by the operator dipping the forefinger into the salt water, and drawing it along the brow. When this is done, the contents of the spoon are thrown behind, and right over the fire, the thrower saying at the same time, 'Lord preserve us frae a' scathe!' If recovery follow this, there is no doubt of the individual having been under the influence of an evil eye."[22]

Other Superstitions as to the Causation of Insanity.

These are so various that, without attempting anything beyond the roughest classification, we simply recount them very much in the same order that we encounter them in our MS. notes.

It would appear that, in some parts of America at least, the flesh of the owl, the rattle-snake, and the prairie-dog is believed to produce insanity in those that eat it. Hepworth Dixon, in his "New America," says—

"It may only be a superstition; but the teamsters and drivers across the Plains have a fixed belief that flesh of the prairie dog is poisonous in a peculiar way, and that men who eat it become insane. Once, in a stress of hunger, I was obliged to kill one.

"'Lord!' cries the boy at the ranch, 'you will never eat that, sir.'

[22] "Brand's Popular Antiquities," vol. iii., p. 46 7.

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"'Why not? I am hungry enough to eat a Cheyenne.'

"'Well, sir,' says the lad, 'we prairie folks consider the owl, the rattlesnake, and the prairie dog to be all of a kith and kin, the devil's own spawn, and that anybody who eats them will go mad.'"

Not alarmed at such dreadful prospects, the traveller had the animal cooked, found the flesh delicious, with something like the taste of squirrel; and the prairie boy, seeing him suck a savoury morsel, instantly seized and devoured a leg without any evil consequences to his mental condition.[23]

Several curious superstitions refer to the hare. References to several of these have been collected by Brand in his "Popular Antiquities." On this subject he says:—"A hare was formerly esteemed a melancholy animal, probably from her solitary sitting in her form; and thence, in the fanciful physics of the time, its flesh was supposed to engender melancholy. It was not eaten by the Britons in Cæsar's time. It was not only in England that the hare had this character; La Fontaine calls it 'le mélancholique animal.'"

Prince Henry tells Falstaff that he is melancholy as a hare (1 Henry IV., 1, 2). In the old play of the *White Devil* occurs:—

"Like your poor melancholy hare,
Feed after midnight."

Drayton sings:—

"The melancholy hare is found in brakes and briars."

An old medical writer says—"Hare fleshe engendreth melancholy bloudde," and "more melancholy than any other, as Galen sayth." This was not quite forgotten in Swift's time: in his *Polite Conversation*, Lady Answerall, being asked to eat hare, replies—"No, madam; they say 'tis melancholy meat."

We are not surprised to find that a hare crossing a person's way was supposed to disorder his senses; the ground of which conceit, Sir Thomas Browne says—"Was no greater than this, that a fearful animal passing by us portended into us something to be feared;" but Wren illustrates it more practically—"When a hare crosseth us, wee thinke itt ill lucke shee should soe neerly escape us, and wee had not a dog as neere to catch her." The bone of a hare's foot was considered to be a remedy against cramp—

"The bone of a haire's foote closed in a ring,
Will drive away the cramp when us it doth wring."
Withal's Dictionarie, 1608.[24]

[23] Hepworth Dixon's "New America," 5th edit., vol. i., p. 47-8.

[24] The preceding quotations are from "Things not Generally Known," by Timbs, 2nd series, p. 25-6.

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Shakspeare's references to insanity and all connected therewith are almost innumerable. Charles, the Dauphin of France, says to Alencon and others—

> " Let's leave this town ; for they are hare-brained slaves."
> 1 *Henry IV.*, 1, 2.

As we proceed we shall refer to several other passages in the works of Shakspeare in which he notices various superstitions and practices relating principally to the causation of insanity.

Superstitions regarding the influence of the moon in mental diseases are so well known, that it is almost unnecessary for me to refer to them. I shall, therefore, content myself by reproducing Brand's short notice of them. He says:—" The influence of the moon over mental and corporeal diseases, its virtue in all magical rites, its appearance as predictive of evil and good, and its power over the weather, and over the many minor concerns of life, such as the gathering of herbs, the killing of animals for the table, and other matters of a like nature, were almost universally confided in as matters of useful and necessary belief in the sixteenth century, and it is stated on reasonable authority that the relics of this belief are still to be traced among our rural population.

" Shakespeare has many allusions to these impressions, but they have not been quite so fully illustrated by the commentators as might have been anticipated from the extent of their researches. Perhaps we are in some measure indebted for them to the poet's own imagination. He alludes to the moon as the 'sovereign mistress of true melancholy,' informs us that she makes men insane when 'she comes more near to the earth than she was wont,' and that, when 'pale in her anger, rheumatic diseases do abound.' "[25]

Various curious superstitions have been connected with Midsummer Eve.

" Some, by a superstition of the Gentiles, fall down before his (St. John Baptist's) image, and hope to be thus freed from the epileps; and they are further persuaded that if they can but gently go unto this saint's shrine, and not cry out disorderly, or bellow like madmen when they go, then they shall be a whole year free from this disease; but if they attempt to bite with their teeth the saint's head, they go to kisse, and to revile him, then they shall be troubled with this disease every month, which commonly comes with the course of the

[25] Brand's " Popular Antiquities," iii., 142.

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moon, yet extream juglings and frauds are wont to be concealed under this matter.'" [26]

"Midsummer Eve was formerly thought to be a season productive of madness. So Olivia observes, speaking of Malvolia's seeming frenzy, that it 'is a very Midsummer madness,' and Steevens thinks that as 'this time was anciently, thought productive of mental vagaries, to that circumstance the "Midsummer Night's Dream" might have owed its title.' Heywood seems to allude to a similar belief, when he says: [27]

> "'As mad as a March hare; when madness compares,
> Are not Midsummer hares as mad as March hares?'" [28]

Insanity is said to have been caused by use of a mystical number. "Katherine Grant was charged with approaching a house, 'knocking thrie severall tymes at the door, and one houre betwix everie tyme—and she not getting in, went away murmuring. Thrie days after the guid-wyff becam mad.'" [29]

(*To be continued.*)

The Morbid Psychology of Criminals. By David Nicolson, M.B., Medical Officer, Her Majesty's Convict Prison, Portsmouth.

(*Continued from page* 232, *vol.* xix.)

Emotional Display in Prisoners.—In proceeding with our investigation into the *rationale* of their angry and destructive outbursts, it will be necessary for us to keep in view the exceptional circumstances in which prisoners are placed, and the fact that their passionate demonstrations are frequently but repetitions of the same series of acts in consequence of the limited scope of action afforded by prison life. The readiness with which such emotional conditions are stirred up, and the extravagant results to which they lead, are among the best evidences of mental inferiority among criminals as a class. Indeed, wherever we find such a relative want of proportion and adjustment between states of feeling and their cause on the one hand, and states of outward ac-

[26] English translation, fol. 1658, p. 28, of "Levinus Lemnius;" quoted in Brand's "Pop. Antiq.," vol. i., 305-6.
[27] Halliwell's "Introduction to a Midsummer Night's Dream," p. 3.
[28] Brand's "Pop. Antiq.," vol. i., 357.
[29] Dalyell, p. 390.

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