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ANALECTA PSYCHIATRICA

ANALECTA PSYCHIATRICA

by

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HON. LIBRARIAN, ROYAL MEDICO-PSYCHOLOGICAL ASSOCIATION.
LATE MEDICAL SUPERINTENDENT OF ST. AUDRY'S HOSPITAL, MELTON, SUFFOLK.

Masters of the eximious and arcane science of physick, of your urbanity,
exasperate not yourselves against me for making this little booke.

ANDREW BOORDE (1490-1549 ?)
Breviary of Healtke

All that mankind has . . . thought
. . . is lying as in magic preserva-
tion in the pages of books.

CARLYLE, *Heroes and Hero Worship*



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PRESRIPT

It is difficult to say when, why, or how I commenced this collection of psychiatric miscellanies: I am inclined to believe it is based upon my early introduction to the language of Plato—one who has been my guide, philosopher, and friend ever since. On taking up Psychiatry, I naturally went to his works to see what he had to say about it, and gradually wandered off into other “prata” (as Suetonius has it) in search of other “flowers”—that is many years ago. In a work of this kind, there always seems to be either too much, or too little: that, however, I must leave to my readers, and trust they will first of all read the modest preamble of my old acquaintance Andrew Boorde (1490–1549), and I am in hopes that they may get some of the pleasure in reading these fragments that I have had in collecting.

J. R. W.

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A

THE PSYCHOLOGICAL PHYSICIAN, ETC.

'Tis the great art of life to manage well
The restless mind.

JOHN ARMSTRONG, M.D. (1709-1799),
Art of Preserving Health.

I

ἰατρός γάρ φιλόσοφος ἰσόθεος.

The physician who is also a philosopher is the equal of the gods.
HIPPOCRATES.

2

The psychological physician must, by his personality, obtain an influence on the minds of men, without which, mental diseases, though understood cannot be treated.

FEUCHTERSLEBEN, *Medical Psychology* (1845).

3

The care of the human mind is the most noble branch of medicine.
GAUBIUS, *On the Duty and Office of Physicians of the Mind* (c. 1750).

4

I have always maintained that the office of physician to cases of mental disorder, is more difficult appropriately to fill than any other belonging to the profession.

C. CROWTHER.

5

He ought to be a scientific physician with tact, who after long training and continued clinical study, succeeds at the bedside, in readily deciphering the hieroglyphics of disease.

Idem.

6

The treatment of the insane can only be improved by the slow, silent, and long continued labours of the scientific physician. It is a kind of labour, of which the undisciplined can form no conception.

Idem.

7

Quem casto erudit docta Minerva sinu.

Idem.

He whom the learned Minerva instructed from her spotless bosom.
(Minerva, Goddess of Wisdom—name contains the same root as
Mens.)

8

Quod medicorum est
promittunt medici, tractant fabrilis fabri.

HORACE, *Ep.*, II. i. 115.

Doctors are responsible for doctors' work—carpenters for carpenters' work.

9

Nec ulla requies, tempus aut ullum datur.
No relaxation or other rest is given.

C. CROWTHER.

10

Non tibi desidias molles, nec marcida luxu otia, nec somnos genitor
permisit inertes.

Idem.

Not to you are the pleasant hours of idleness nor periods of luxurious ease, nor even does your self-imposed master allow you undisturbed sleep.

11

Without incessant watchfulness, without one unsleeping eye for ever over our public institutions, they become like wastes, and commons, open apparently to all, productive of benefit to none.

EDWARD BULWER LYTTON (1803–1873), *England and the English*.

12

He that would govern others, first should be
The master of himself, richly endued
With depth of understanding, height of knowledge.

MASSINGER, *The Bondman*, I. iii. (c. 1583).

13

Another class of mankind, still more worthy of compassion, because innocent, are persons deprived of their reason. The Turks treat them with singular respect: Whether it be that Mahomet suffered thus, or from religious opinion . . . as soon as a madman sets his foot into a house, the blessing of God enters it with him. They delay not to set food before him, and caress him in the tenderest manner.

ST. PIERRE, *Studies* (A.D. 1784).

14

He who follows certain arts . . . without a knowledge of the sciences on which they are founded, is the mere artizan or empyric.

ABERCROMBIE, *On the Intellectual Powers*.

15

God and the doctor we alike adore,
 But only when in danger, not before;
 The danger o'er, both are alike requited,
 God is forgotten, and the doctor slighted.

JOHN OWEN, *Epigrams*.

16

Orandum est ut sit mens sana in corpore sano. JUVENAL, *Sat.*, x. 356.
 You should pray for a sound mind in a sound body. (RAMSEY, Loeb.)

17

Health is the vital principle of bliss.
 And exercise of health.

THOMSON (1700-1748), *Castle of Indolence*.

18

In a properly constructed building, with sufficient number of suitable attendants, restraint is never necessary, never justifiable, and always injurious.

GARDINER HILL (1838).

19

There is no special faculty of administration . . . which a woman has because she is a woman, or which a man has by virtue of his sex.

PLATO, *Republic*.

20

The point to be considered is no ordinary one, but about being mad, or not mad.

EPICTETUS.

B

TOM O' BEDLAM

With a sigh like Tom o' Bedlam.

King Lear, I. ii.

I

Tom o' Bedlams were a peculiar kind of mendicant. Bethlem Hospital originally was an unendowed charity, and its Governors soon found that they received more patients than money: they therefore were compelled to discharge patients who were far from being recovered, though quite harmless. These poor people wandered about the countryside, without a single friend, and in great poverty, singing strange songs, and wearing a fantastical dress, in order to attract the attention of the charitably disposed. Impostors also assumed this character for their own purposes.

It will be remembered that Edgar, son of the Duke of Gloster, disguised himself thus, to such effect that his father did not recognise him.

2

—'Tis poor mad Tom

Madman and beggar too.

Gloster. He has some reason, else he could not beg.
In last night's storm I such a fellow saw:
Which made me think a man a worm; my son
Came into my mind; and yet my mind
Was then scarce friends with him.

SHAKESPEARE, *King Lear*, IV. i.

Edgar (*King Lear*, III. iii.) describes Tom o' Bedlams thus:—

While I may 'scape,
I will preserve myself; and am bethought
To take the basest, and most poorest shape
That ever penury, in contempt of man
Brought near to beast: my face I'll grime with filth:
Blanket my loins: elf¹ all my hair in knots:
And with presented nakedness out-face

¹ Tangling of the hair supposed to be done by elves and fairies; hence "elf-knots."

The winds, and persecutions of the sky.
 The Country gives me proof and precedent
 Of Bedlam beggars,¹ who with roaring voices,
 Strike in their numbed and mortified bare arms
 Pins, wooden pricks, nails, sprigs of rosemary;
 And with this horrible object: from low farms
 Poor pelting ² villages, sheepcotes, and mills,
 Sometime with lunatic bans,³ sometimes with prayers
 Enforce their charity: Poor Turlygood! ⁴ Poor Tom!

3

A Tom o' Bedlam song.

From the hag and hungry goblin
 That into rags would rend ye,
 All the spirits that stand
 By the naked man,
 In the book of moons defend ye !
 That of your five sound senses
 You may never be forsaken;
 Nor travel from
 Yourselves with Tom
 Abroad to beg your bacon.

Chorus. Nor never sing any food or feeding,
 Money, drink or cloathing;
 Come dame or maid,
 Be not afraid,
 For Tom will injure nothing

Of thirty bare years have I
 Twice twenty been enraged;
 And of forty been
 Three times fifteen
 In durance soundly caged

¹ DEKKER (1640) in *English Villainies*, and *The Belman of London*, describes these under the name, "Abraham Men."

² Pelting = paltry, insignificant (Low German *paltrig*).

³ Bans = curses (G. *bann*).

⁴ Turlygood = the name of a fanatical sect met in France, Italy, Germany, etc., in thirteenth and fourteenth centuries. "Their manners and appearance exhibited the strongest indications of lunacy" (Douce). They were called "Turlupins."

In the lovely lofts of Bedlam
 In stubble soft and dainty,
 Brave bracelets strong,
 Sweet whips ding, dong,
 And wholesome hunger plenty

With a thought I took for Maudlin,
 And a cruise of cockle pottage,
 And a thing thus—tall,
 Sky bless you all,
 I fell into this dotage
 I slept not till the Conquest;
 Till then I never waked;
 Till the roguish boy
 Of love where I lay,
 Me found, and stript me naked.

When short I have shorn my sow's face,
 And swigged my horned barrel;
 In an oaken inn
 Do I pawn my skin,
 As a suit of gilt apparel:
 The morn's my constant mistress,
 And the lovely owl my morrow;
 The flaming drake,
 And the night-crow, make
 Me music, to my sorrow.

The palsie plague these pounces,
 When I prig your pigs or pullen;
 Your culvers take
 Or mateless make
 Your Chanticleer and sullen;
 When I want provant with Humphrey I sup,
 And when benighted
 To repose in Paul's,
 With waking souls
 I never am affrighted.

I know more than Apollo;
 For, oft when he lies sleeping,
 I behold the stars
 At mortal wars,
 And round the welkin weeping;

The moon embraces her shepherd,
 And the Queen of Love her warrior;
 While the first does horn
 The stars of the morn,
 And the next the heavenly farrier.

With a heart of furious fancies
 Whereof I am commander:
 With a burning spear,
 And a horse of air,
 To the wilderness I wander;
 With a knight of ghosts, and shadows,
 I summoned am to Tourney:
 Ten leagues beyond
 The wide worlds end;
 Methinks it is no journey !

This is one of six songs of "Tom of Bedlam" preserved by Bishop Percy of Dromore (1728-1811) in the *Percy Reliques*. For further details, see Stowe's *Survey of London*, Bk. I.

RANDLE HOLME, *The Academy of Armory*, II. iii. 161.

DEKKER, *English Villainies* (1648). He has preserved their "Maund" (begging) thus: "Good worship master, bestow your reward on a poor man that hath been in Bedlam without Bishopsgate 3 years, 4 months and 9 days, and bestow one piece of small silver towards his fees, which he is indebted there, of 3 L. 13s. 7½d."

4

Tom of Bedlam was at one time a not uncommon inn sign, e.g. Balsall, Warwick, and the "Merry Tom" at Kirkcumbeck, Cumberland. It is also still in use as the name of some streets, e.g. Bedlam Lane, Birmingham.

5

The Sow gelder, and Tom of Bedlam are both wandering knaves alike, and such as are seldom or never out of their way, having their home in any place. The first is described as carrying a long staff, with a head like a spear or a half pike, and a horn hung by his side from a broad leather belt or girdle cross his shoulders. Tom of Bedlam is in the same garb, with a long staff, and a cow or ox horn by his side, but his cloathing is more fantastic or ridiculous, for being a mad man, he is madly decked and dressed all over with Rubins, feathers, cuttings of

cloth, and what not: to make him seem a madman, or one distracted when he is no other but a dissembling knave.

RANDLE HOLME, *Academy of Armory*, III. iii. 181.

6

Abram-men otherwise called Tom-of-Bedlams; they are very strangely and antickly garbed, with several coloured ribands or tape in their hats, it may be instead of a feather, a foxtail hanging down a long stock, with ribands streaming and the like; yet for all their seeming madness, they have wit enough to steal as they go. *The Canting Academy* (1674).

7

Before the Civil Warre, I remember Tom o' Bedlams went about abegging. They had been in Bedlam, and there recovered and come to some degree of soberness, and when they were licensed to goe out, they had on their left arm an armilla of tinne (printed) about three inches breadth, which was sodered on.

AUBREY—*Lansdowne MS.* No. 231,
"Remains of Judaisme and Gentilisme."

8

Not only men but also women of a roving disposition, adopted poor Tom's horn, and wandering, begging, and pilfering under the name of "Bess of Bedlam" which is still seen as a sign (of an inn) in Oak Street, Norwich. Bess was an old companion of poor Tom, for in the play *King Lear*, Tom sings a snatch of a song with the words "Come over the bourn, Bessy to me," and in the jollities of Plough Monday the fool and Bessy are two of the principal personages.

History of Signboards, p. 370.

9

When Besse! she ne're was half so vainly clad,
Besse ne're was half so naked, half so mad;
Again, this raves with lust, for love Besse ranted,
Then Besse's skin is tanned—this is painted.

The Muse's Recreation (1656). "Upon the Naked
Bedlams and Spotted Beasts we see in Covent Garden."

10

It is probable that the well-known Scottish song (by the Rev. J. Muirhead, of Urr in Galloway), "Bess the Gawkie," also refers to a Bess o' Bedlam (gawkie = half-witted).

Blithe young Bess to Jean did say
Will ye gang to yon sunny brae,
.

And sport awhile wi' Jamie ?
Ah, na, lass I'll no gang there
Nor about Jamie tak nae care,
For he's taken up wi' Maggie !

.

I wat he ga'e her mony a kiss,
And Maggie took them ne'er amiss;
'Tween ilka smack, pleased her wi' this
That Bess was but a gawkie,
But whisht ! nae mair of this we'll speak,
For yonder Jamie does not meet;
Instead of Meg he kissed so sweet,
I trow he likes the gawkie.

C

FORMS OF MENTAL DISORDER, ETC.

And moody madness laughing wild
Amid severest woe.

GRAY (1716-1771), *On a Distant Prospect*.

No man is guilty of misconduct unless the seed of insanity is in his mind.

Talmud.

Mind and Body.

I

Τό ζητούμενον
Ἀλωτόν ἐκφυγεί δέ μέλουμενον.

SOPHOCLES, *Oedip. Tyr.*, I. 110.

The question to be considered then evades inquiry.

2

When Northumberland is told of the death of his son Percy, he says:

For this I shall have time enough to mourn,
In poison there is physic: and this news,
That would, had I been well, have made me sick,
Being sick, has in some measure, made me well:

. even so my limbs
Weakened with grief, being now enrag'd with grief,
Are thrice themselves. SHAKESPEARE, 2 *Henry IV*, III. i.

3

The body cannot be cured till the mind be satisfied. Socrates . . . would prescribe no physic for Charmides' headache, till first he had eased his troublesome mind: body and soul must be cured together.

Coelum non curabis, sine toto capite
Nec caput, sine toto corpore
Nec totum corpus sine animâ.

BURTON, *Anatomy of Melancholy*.

4

Sanitatem enim animorum positam in tranquillitate quadem constantiaque, censebant . . . quod imperturbato animo, sicut in corpore, sanitas esse non posset.

CICERO, *Tusc. Disput.*, III. 4, 9.

For one can estimate the health of the undisturbed mind, by the existence of a certain degree of harmony . . . since in the disordered mind just as in the case of the body, health is impossible without it. (W.)

cf. CONFUCIUS—This equilibrium is the great root from which grow all human actions: this harmony is the universal path which all should seek. (*The Doctrine of the Mean*.)

Kinds of Insanity.

5

Maniae infinitae sunt species.

AVICENNA.

The different kinds of madness are countless. (W.)

6

Hail ! Awful Madness, Hail!

Nor best, nor wisest, are exempt from thee,

Folly—Folly's only free. PENROSE (1742-1779).

7

The above lines were adopted as the motto of the *New Moon*, an interesting journal issued from the Crichton Royal Institution, which was entirely the work of patients there.

8

All power of Fancy over Reason is a degree of Insanity: but while this power is such as we can control and repress, it is not visible to others, nor considered as any deprivation of the mental faculties.

JOHNSON, *Rasselas*, Ch. xlv.

THEOPHRASTUS VON HOHENHEIM, called Paracelsus (1493-1541).

His classification of mental disorder:

1. Lunactici = a reaction from the moon, which tears reason out of a man's head.
2. Insani = those suffering from mental disorder from birth.
3. Vesani = those poisoned by food or drink.
4. Melancholici = those who by nature lose their reason.
5. Obsessi = those possessed by the devil.

9

HORACE:

Amabilis insania. C., III. iv.

(A pleasant madness.)

Insanire parat certa ratione modoque. S., II. iii.

(He prepares to play the madman with a definite reason and manner.)

Insanire juvat. C., III. xix.

(It is pleasant to go mad.)

Insanis et tu stultique prope omnes. S., II. iii.

(You yourself are mad, so are nearly all fools.)

Nimirum insanus paucis videatur, eo quod maxima pars hominum morbo jactatur eodem. S., II. iii, 120.

(He appears mad indeed to the few, because most men are affected with the same disorder.)

Demens judicio vulgi, sanus fortasse tuo. S., I. vi.

(Mad in the opinion of the crowd, sane perhaps to you.)

O major tandem, parcas, insane minori. S., II. iii.

(Oh ! greater madman, pray have mercy upon a lesser.)

10

When once the soul has lost her way

O, then, how restless does she stray !

And having not her God for light

How does she erre in endless night !

HERRICK (1591-1674).

11

Babylon, in all its desolation is a sight not so awful as that of a human mind in ruins.

SCROPE DAVIES (in letter to Raikes, 1835).

Melancholy.

12

But o'er the twilight groves and dusky caves,

Long-sounding aisles, and intermingled graves,

Black Melancholy sits, and round her throne

A death-like silence, and a dead repose.

POPE, *Eloïse to Abelard*.

Through famed Moorfields, extends a spacious seat

Where mortals of exalted wit retreat;

Where wrapped in contemplation, and in straw,

The wiser few from the mad world withdraw. GAY.

Types.

13

Moreover the mind, in diseases of the body, often wanders distracted: for it loses its faculties, and utters senseless words: and sometimes, by a heavy lethargy, is borne down into a deep and eternal sleep, the eyes,

and the nodding head sinking: hence it neither hears the voice, nor can distinguish the countenances of those who stand around, recalling it to life. Wherefore you must admit that the mind is also dissolved, since the contagion of disease penetrates it.

LUCRETIVS (*c.* 95 B.C.), *De rerum natura*, III. 464. (WATSON. Bohn.)

Epilepsy.

14

ut fulminis ictu
Concidit et spumas agit, ingemit et tremit artus
Desipit, extantat nervos, torquetur, anhelat,
Inconstanter et in jactando membra fatigat.

...
ubi jam morbi reflexit causa, reditque
In latebras acer corrupti corporis humor
Tum quasi vacillans primum consurgit, et omnis
Paulatim redit in sensus animamque receptat.

LUCRETIVS, *De rerum natura*, III. 500 *et seq.*

He falls as if struck by lightning, groans, froths at the mouth, and with his limbs convulsed, he becomes unconscious, the nervous system tense, he breathes with difficulty, his body becomes contorted, and his limbs exhausted from tossing about.

...

But when at last, the morbid condition gives way, and the fierce humor of the disordered body ceases to act, he staggering, attempts to rise, and little by little his senses return, and he regains consciousness once more. (W.)

To distinguish epilepsy from lunacy:

When one falls to the ground, utter these words into the ear:

“Depart, demon, and go forth because effimoli command thee.”

If lunatic, he becomes unconscious for nearly an hour; when he rises, ask him any question,—if he does not fall, then he is epileptic.

JOHN OF GADDESSEN (*c.* 1492):

Demoniacal Possession.

15

Many cases are recorded in earlier years of this explanation of the abnormal mental condition, e.g. Luke viii. 27, *et al.*

Beware what spirit rages in your breast;
For ten inspired, ten thousand are possessed.

Demoniacal possession was the Jewish way of declaring that a man was mad, deluded, or wildly insane:

Male, *aet.* 47. He believed himself possessed of two spirits, one of whom spoke Polish, the other German. Between the two, they made such a noise that he felt quite bewildered. Generally he heard the voices in his head, but sometimes they seemed to come from the neck, chest, or abdomen. He said the two spirits abode in his head, and controlled his thoughts and influenced his will, and he had practically no power to resist them. One of them was the spirit of his father, the other that of another man whom he named: they abused one another, and suggested bad, and shameful thoughts to his mind. Sometimes, in despair and rage, he would hold his clenched hands before his eyes and cry out, "Accursed spirit in my brain, I know I cannot get rid of you, but you will perish with me." He died of a perforating ulcer of the duodenum—and there was found in his head four cysticerci, at the base of the brain.

MESCHÉDE, *Zeitschrift*, xxx Bd., i Heft. (1874).

16

Habet cerebrum sensus arcem. PLINY THE ELDER, *N.H.*, xi. 49.
(The brain is the citadel of the senses.)

Melancholia.

17

Give sorrow words: the grief that does not speak
Whispers the o'er wrought heart, and bids it break.

SHAKESPEARE, *Macbeth*, iv. iii.

- cf. Her folded arms wrapping her tattered pall.
Imperfect sounds her moving lips forsook
And her bent forehead worked with troubled thought.
COLERIDGE, *Melancholy*.

18

Her thoughts
Had wandered from their dwelling: and her eyes—
They had the look that is not of earth. BYRON, *Manfred*.

19

Food she refused, and raiment: no pretence
Availed for either: neither change of place,
Nor time, nor skill, nor remedy could give her
Senses to sleep—the power seemed gone for ever.
Idem., *Madness of Haidee*.

20

Extimui ne vos ageret vesania discors,
tu Nomentanum, tu ne sequerere Cicutam
quare per divos oratus uterque Penatis,
tu cave ne minuas, tu ne majus facias id
quod satis esse putat pater et natura coerces.

HORACE, *Sat.*, II. iii. 174.

I have greatly feared that madness of different kinds might plague you—that you my son might follow after Nomentanus, and you after Cicuta. I therefore adjure you both, by our household gods, the one not to reduce, the other not to increase what your father thinks enough and what nature sets as a limit. (Nomentanus = a spendthrift. Cicuta = a moneylender.) (FAIRCLOUGH. Loeb.)

(i.e. Take the middle course between grandiose extravagance and miserly niggardliness.)

21

Ut mala quem scabiae aut morbus regius urget
aut fanaticus error et iracundia Diana.

HORACE, *A.P.*, 453.

As when the accursed itch plagues a man, or the disease of Kings, or a fit of frenzy and Diana's wrath. (FAIRCLOUGH. Loeb.)

(Morb. regius = jaundice. Diana = the moon goddess = lunacy.)

22

They'll find i' th' physiognomies
O' the planets, all men's destinies

.

They'll feel the pulses of the stars
To find out agues, coughs, catarrhs,

.

In men, what gives or cures the itch
What makes them great or fools, or knaves.

BUTLER, *Hudibras*, I. i. 601.

23

The loud laugh which spoke the vacant mind.

GOLDSMITH, *Deserted Village*, 121.

24

Sua cuique quum sit animi cogitatio. PHAEDRUS, *Fables*, v. i. 7.
 Each man has his peculiar type of mind.

25

By a tranquil mind I mean nothing else than a well-ordered mind.
 MARCUS AURELIUS, iv. 3.

26

With curious art the brain, too finely wrought,
 Preys on itself, and is destroyed by thought.
 CH. CHURCHILL, *Epistle to Hogarth*, 645.

(cf. "Much learning doth make thee mad." Acts xxvi. 24.)

27

When falls on man, the anger of the gods
 First from his mind, they banish understanding.
 PLUTARCH, *Lycurgus* (In Leocratem).

28

Compos mentis = sound of mind. TACITUS, *Annals*, II. 27.
 Impos mentis = weak in mind. PLAUTUS, *Bacchides*.

29

Aristoteli, nullum magnum ingenium sine mistura dementiae fuit.
 SENECA, *De tranquillitate animi*, An. 17, 10.

30

Morbi perniciosiores pluresque sunt animi quam corporis.
 CICERO, *Tusc. quaest.*, iii. 3.

Diseases of mind are more dangerous and more numerous than those of the body.

31

Theseus. Lovers and madmen have such seething brains,
 Such shaping fantasies, that apprehend
 More than cool reason ever comprehends.
 The lunatic, the lover, and the poet
 Are of imagination all compact (= composed).
 SHAKESPEARE, *Midsummer Night's Dream*, v. i. 7.

32

Holofernes. This is abominable, which he would call abominable: it insinuateth one of insanire: ne intelligis domine? to wax frantic, lunatic.

SHAKESPEARE, *Love's Labour's Lost*, v. i. 29.

33

Polonius.

Your noble son is mad !
Mad ! call I it, for to define true madness,
What is it, but to be nothing else than mad?
Idem., Hamlet, II. 2.

34

Aut insanit homo, aut versus facit. HORACE, *Sat.*, II. vii. 117.

35

In morbo recolligit se animus.

PLINY THE ELDER, *Natural History*, vii.

(In sickness, the mind reflects upon itself.)

Delusional.

36

. . . fuit haud ignobilis Argis
qui se credebat miros audire tragoedos
in vacuo laetus sessor plausorque theatro;
cetera qui vitae servaret munia recto
.

hic ubi cognatorum opibus curisque reffectus
expulit elleboro morbum bilemque meraco,
et redit ad sese: "Pol, me occidistis, amici,
non servastis ait, cui sic extorta voluptas
et demptus per vim mentis gratissimus error."

HORACE, *Epist.*, II. ii. 128.

Once at Argos, there was a man of some rank, who used to fancy that he was listening to wonderful tragic actors, while he sat happy and applauded in the empty theatre—a man who otherwise would correctly perform the other duties of life.

This man was cured by his relations, at their expense, but when the disease was cured by the administration of pure hellebore, and he had become his normal self once more, he cried out "By Pollux ! you've killed me, not saved me, by taking from me, perforce, my most delightful pleasure and illusion."

(FAIRCLOUGH. Loeb.)

37

Sleep is said to be very like Epilepsy: hence this disease often begins in sleep, and its crises never occur in a waking state. . . . Epilepsy is produced when a quantity of moisture has ascended, and in its descent, swells the veins, which thus compress the windpipe. ARISTOTLE.

38

"All men are mad," the raging poet cries,
Each frantic reader, "not quite all," replies:
Lifting his jaundiced eye, "not all, sir, sure"
Cries rich Avaro, "mad beyond all cure."
"Not all" coy Chloe adds, by wine made bolder;
"Not all" repeats the parrot, from her shoulder;
The pensioned peer affirms "It is not so,"
The mitred politician echoes, "No!"
Each for himself, and friends, the charge denies,
And Bedlam joins to curse poetic lies. JUNIUS (c. 1772).

39

The incessant care, and labour of his mind,
Hath wrought the mure that should confine it in,
So thin that life looks through, and will break out.
SHAKESPEARE, 2 *Henry IV*, IV. iv.

40

O, what a noble mind is here o'erthrown!
.
And I
Now see that noble and most sovereign reason
Like sweet bells jangled, out of tune, and harsh.
Idem., *Hamlet*, III. i. 158.

41

ὅταν δὲ Δαίμων ἀνδρὶ προσύνη κακὰ
τὸν νοῦν ἔβλαψε πρῶτον,
EURIPIDES (480-406 B.C.).

Quem Deus vult perdere prius dementat (trans. BARNES, 1654-1712).

42

Insanire putas sollemnia me neque rides,
nec medici credis nec curatoris egere
a practore dati, rerum tutela mearum.
HORACE, *Ep.*, I. i. 102.

You think that my madness is the usual thing, and neither laugh at me, nor deem that I need a Physician or a Receiver assigned by the court, though you are the keeper of my affairs. (W.)

43

Cur Ajax, heros ab Achille secundus,
Putescit, totius servatis clarus Achivis?

Mille Ovium insanus morti dedit, inclitum Ulixen
et Menelaum una mecum se occidere clamans.

HORACE, *Sat.*, II. iii. 193.

Why does Ajax, a hero second only to Achilles, lie rotting, . . . Though so often he won glory by saving the Greeks? . . . The madman slew a thousand sheep, crying out that he was slaying famed Ulysses, Menelaus, and myself. (FAIRCLOUGH. Loeb.)

Delusional Insanity.

44

Qui species alias veris scelerisque tumultu
Permixtas capiet, commotus habebitur, atque
Stultitiane erret, nihilum distabit, an ira.
Ajax immeritos cum occidit desipit agnos:
Cum prudens scelus ob titulos admittis inanis,
Stas animo et purum est vitio tibi, cum tumidum est cor?

HORACE, *Sat.*, II. iii. 208.

He who holds ideas that are not true, and hopelessly mixed with the unrest due to sin, will be considered crazed, whether he shews it as folly or rage. Ajax when he slew harmless lambs is insane, but when you intentionally commit a crime for the joy of the thing and are of sound mind, is your heart filled with pride, sinless? (W.)

Si quis lectica nitidam gestare amet agnam,
huic vestem, ut gnatae, paret ancillas, paret aurum,
Rufam aut Posillam appellet fortique marito
destinet uxorem, interdicto huic omne adimat jus
Praetor et ad sanos abeat tutela propinquos.

HORACE, *Sat.*, II. iii. 214.

Suppose someone began to carry about a plump little lamb in a litter and gave it clothes, maids, and money, called it pet names, and arranged

to marry it to a well-to-do husband: the praetor interposing would take away his rights, and hand over the management of the estate to his next-of-kin. (W.)

45

A Lazar-house it seemed, wherein were laid
Numbers of all diseased, all maladies,

.

Convulsions, epilepsies, fierce catarrhs,

.

Demoniac frenzy, moping melancholy,
And moonstruck madness, pining atrophy.

MILTON, *Paradise Lost*, xi. i. 479.

46

Dementia Americana = the unwritten law.

D. M. DELMOS, Trial of Thaw for Murder (1907).

47

Oh hark ! what mean these yells and cries?

His chain some furious madman breaks;

He comes—I see his glaring eyes:

Now, now, my dungeon grate he shakes,

Help ! Help !—He's gone ! O fearful woe

Such screams to hear, such sights to see,

My brain, my brain !—I know, I know

I am not mad, but soon shall be.

MATT. GREGORY LEWIS, *The Maniac*, stanza 7.

48

I stept into Bedlam, where I saw several poor miserable creatures in chains: One of them was mad with making verses.

JOHN EVELYN, *Diary*, Ap. 21, 1657.

49

Not so much of thee is left among us,

As the hum outliving the hushed bell.

J. R. LOWELL, *The Darkened Mind*
(referring to his mother, who was insane).

50

Ἐκ γὰρ οἱ φρένας ἔϊλετο μητίετα Ζεὺς.

HOMER, *Iliad*, ix. i. 377.

(Zeus has robbed him of his wits.)

51

I am but mad North—Northwest: When the mind is Southerly,
I know a hawk from a handsaw. SHAKESPEARE, *Hamlet*, II. ii.

52

For virtue's self may too much zeal be had:
The worst of madmen is a saint run mad.

POPE, *Imitations of Horace* (*Ep.*, I. vi).

53

Men have lost their reason in nothing so much as religion. . . . The
religion of one seems the madness of another.

SIR TH. BROWNE, *Religio Medici*.*Hypochondriasis.*

54

By myself walking,
To myself talking
When as I ruminatē
On my untoward fate
Scarcely seem I
Alone sufficiently:
Black thoughts continually
Crowding on privacy;
They come unbidden,
Like foes at a wedding
Thrusting their faces
In better guests' places,
Clownish impertinent
Dashing the merriment
So in like fashions
Dim cogitations
Follow and haunt me
Striving to daunt me
In my heart festering
In my ears whispering,
"Thy friends are treacherous

Thy foes are dangerous
Thy dreams are ominous

.

Fierce Anthropophagi
Spectra diaboli
What scared St. Anthony:
Hobgoblins, lemures
Dreams of Antipodes
Night-riding Incubi
Troubling the fantasy
All dire illusions
Causing confusions
Figments heretical
Samples fantastical
Doubts diabolical
Abaddon vexes me
Mahu perplexes me
Lucifer teareth me
Jesu ! Maria ! Liberate nos ab his diris
tentationibus inimici.

CHARLES LAMB (his sister insane), *Miscellaneous Poems* (1841).

The Expression in Mental Disorder.

55

To represent the prevailing character and physiognomy of a madman, the body should be strong, and the muscles rigid, and distinct, the skin bound, the features sharp, the eye sunk, the colour of a dark browd yellow, tinctured with sallowness, without one spot of carnation, the hair sooty black, stiff and bushy. Or perhaps he might be representen as of a pale sickly yellow, with wiry hair as in "Faerie Queen."

CH. BELL, *Anatomy of Expression*.

56

His burning eyen, whom bloody streakes did stain,
Stared full wide, and threw forth sparks of fire,
And more for rank despight than for pain,
Shaked his long locks, coloured like copper wire,
And bit his tawny beard, to shew his ire.

SPENSER, *Faerie Queen*.

57

All vapours (fumes) arising out of the stomach, especially those caused by gluttony and drunkenness . . . for when the head is heated it

scorcheth the blood, and from thence proceed melancholy fumes that trouble the mind . . . the veins of their eyes are red, as well as their faces. Chaucer speaks of "reede colera"

Certes this dreem which ye han met to-night
Cometh of the grete superfluitie
Of youre reede colera, pardé (= par Dieu)

in melancholia. Fracastorius calls those melancholy "whom abundance of that same depraved of Black Choler hath so misaffected that they become mad."
BURTON, *Anatomy of Melancholy*.

58

M. Falret at the Bicêtre introduced "reunions" for singing, recitations, etc., for idiots!

This is one of the songs sung by them "in a dull, obtuse, mechanical manner."
Notes on Paris Asylums—HENRY STUBB.

Transformons Le monde, où nous sommes
Reveillons nos sens endormis
C'est le travail qui fait les hommes,
Travaillons, travaillons, amis.

.

Chacun a son lot d'héritage
Chacun a dons de finis
Sommes nous exclus du partage
Enfants que Dieu n'a pas benis.

59

Lines by a patient suffering from Mania in the State Asylum, Utica, U.S.A.

A maniac
Know ye the meaning of that word
Ye who, of health and reason art possessed?
Can ye scan
The tumult raging in the inner man?
Couldst thou draw aside the curtain
That doth envelope his distracted soul
And see behind it, what he doth conceive is real,
Then might'st thou see him scorched
'Pon bars of iron, heated red by fire,
. on every side

Are those, whose office 'tis (it so doth seem to him)
 To see it is not quenched. Should this delusion leave him,
 His poor distracted soul, will, by some new fear,
 Be tempest tossed. Then will he fancy
 Everything that he doth see or hear,
 And cannot comprehend, is but some method
 To destroy or harm him.
 Thou can'st not know, nor feel,
 O ! Ye whom God hath blest with reason
 A tithe of what he suffers:
 For thus to know or feel,
 Thou must become, like him,—A maniac !

J. M. B., Asylum, Utica.

(WINSLOW, *Dis. of Brain*, 1860.)

Lines by a patient suffering from "Pyromania" (MORISON, *Mental Dis.*, 1840).

The name of Swing was once renowned
 In lighting bonfires all around;
 He spread destruction in his course,
 Until he hung a lifeless corpse.
 Free from such disgrace stands my name,
 No incendiary of ill-fame;
 For madness I am honoured more—
 A lunatic that none can cure;
 For none could ever yet attain
 The skill to alter my mad brain:
 D—— is still a lunatic,
 And, far from well, he's almost sick
 If death ensues he surely burns
 With those among whom he sojourns;
 But while I stay 'tis my command
 That fires should blaze throughout the land:—
 And you, my friend, I here require,
 M—— your name, begin the fire.

H. D., Poet Laureate.

The above lines were written by H. D., a patient who commenced with melancholia and later developed a "propensity to burn." When displeased he always threatened to burn down the hospital (Bethlem?) in which he was confined.

Early Stage of Mental Disorder (i.e. persistent denial).

60

Pandulpho. Lady, you utter madness, not sorrow.
Constance. Thou art holy to belie me so;
 I am not mad;—this hair I tear is mine:
 My name is Constance; I was Geoffrey's wife:
 Young Arthur is my son, and he is lost:
 I am not mad;—I would to Heaven I were:
 For then 'tis like I should forget myself:
 Oh ! if I could, what grief should I forget !
 Preach some philosophy, to make me mad,
 And thou shalt be canonized Cardinal:
 For, being not mad, but sensible of grief,
 My reasonable part produces reason,
 How I may be delivered of these woes,
 And teaches me to kill, and hang myself:
 If I were mad I should forget my son;
 Or madly think, a babe of clouts were he:
 I am not mad; too well; too well I feel
 The different plagues of each calamity.

SHAKESPEARE, *King John*, III. iv.

61

Heroes are much the same, the points agreed
 From Macedonia's madman to the Swede.

POPE, *Essay on Man*.

(Macedonia's madman was Alexander the Great (c. 356 B.C.), the Swede was Charles XII of Sweden (c. 1682), sometimes considered "mad" on account of their hopelessly grandiose ideas, their apparently superlative ability, their incredible daring and unmerciful cruelty.)

62

Mad from life's history,
 Glad to death's mystery,
 Swift to be hurled
 Anywhere, anywhere
 Out of the world. HOOD, *Bridge of Sighs*.

63

If we consult the *Collegiates of Moorfields*, we shall find most of them are beholden to their pride for their introduction into that magnificent palace. . . . I found that all I spoke to were persons of quality. There

were five duchesses, three Earls, two Heathen Gods, an Emperor, and a Prophet. . . . A leather seller of Taunton whispered to me that he was Duke of Monmouth. . . . I was resolved to guard myself against a passion which makes such Havock in the Brain, and produces such disorder in the Imagination. For this reason, I have endeavoured to keep down the Secret swellings of Resentment, and stifle the very first suggestions of self-esteem.

RICHARD STEELE, *Tatler* (1709).

But see the madman rage downright
With furious looks, a ghastly sight !
Naked in chains, bound doth he lie
And roars amain, he knows not why.

BURTON, *Anatomy of Melancholy*.

64

Warm, lively, soft as in youth's happiest day,
The mind was still all there, but turned astray;
A wandering bark, upon whose pathway shone
All stars of heaven, except the guiding one.

MOORE, *Veiled Prophet of Khorassan* (Zelica).

65

He makes his heart a prey to black despair,
He eats not, drinks not, sleeps not, has no use
Of anything, but thought—or if he talks,
'Tis to himself, and 'tis perfect raving.
Thus he defies the world, and bids it pass,
Sometimes he draws his lips, then draws his
Mouth—into a scornful smile.

DRYDEN, *All for Love* (1677).

66

It is not, as you conceive, an indisposition
Of the body, but the mind's disease: so ecstasy,
Fantastic dotage, madness, frenzy, rapture,
Of mere imagination, differ partly
From melancholy—which is briefly thus:
A mere commotion of the mind—overcharged
With fear and sorrow, first began in the brain,
The seat of reason—and from thence derived
As suddenly into the heart, the seat
Of our affections.

FORD, *Lovers* (1628).

67

Olivia here, in solitude, he found,
 Her downcast eyes fixt on the silent ground,
 Her dress neglected, and unbound her hair,
 She seemed, the mournful image of despair.

GARTH, *Dispensary* (1699).

68

Restless Anxiety, forlorn Despair,
 And all the faded family of care.

Idem.

69

Her matted locks, unornamented flow
 Clasp her knees, and waving to and fro:
 Her head bowed down, her faded cheeks to hide,
 A piteous mourner, by the highway side.

Idem.

70

Grief finds some ease, by him that like doth bear.

SPENSER, *Daphnaïda*.

71

For sometime she would laugh, and sometimes cry
 Then sudden waxed wroth, and all she knew not why.

THOMSON.

72

Madness, mind-destroying raving,
 A hymn of the Erinyes, reason-chaining.

ÆSCHYLUS—*Eumen.*, 329.

Senile Dementia.

73

Membrorum damno major dementia, quæ nec
 nomina servorum, nec vultum agnoscit amici
 cum quo præterita coenavit nocte: nec illos
 quos genuit, quos eduxit.

JUVENAL, *Sat.*, x. 232.

(But worse than any injury of limb, is the failing mind, which knows not the names of his servants, nor even can he recognise the friend with whom he supped last night, nor even his own children.) (W.)

Two Types of Mental Disorder.

tu certe aut larvatus aut cerritus.

PLAUTUS (254-184 B.C.), *Amphitruo*.

(Certainly you are possessed by demons or Ceres struck) (the usual translation).

"cerritus" is synonymous with "insanus"—it is an abbreviation of "cerebritus" which means *wholly mad*; "larvatus" means *bewitched*, and "cerritulus" means *somewhat mad*, neither having anything to do with Ceres. (W.)

Manic-depressive.

Heart-fretting Fear with pallid look aghast,
Remorse, the poisoned arrow in his side,
And, loud lewd Mirth, to Anguish close allied
Till, Frenzy, fierce-eyed child of moping pain
Darts her hot lightning-flash athwart his brain.

COLERIDGE, *Lines on a Friend*.

cf. Chiefly where Solitude, sad nurse of Care,
To sickly musing gives the pensive mind,
There Madness enters; and the dim-eyed fiend
Sour Melancholy.

ARMSTRONG (1709-1799), *Art of Preserving Health*, Bk. IV.

Alcoholic Insanity.

Even Bacchanalian madness has its charms.

COWPER (1731-1800), *Progress of Error*.

Mota insania vino. OVID, *Metamorph.*, III.
Madness caused by wine.

Mentem lymphatam Mareotico
redigit in veros timores
Caesar.

HORACE, *Odes*, I. xxxvii.

Caesar changed the wild delusions bred of Mareotic wine to the stern reality of terror. (BENNET. Loeb.)

cf. Oh ! thou invisible spirit of wine, if thou hast no name . . . let us call thee devil.
SHAKESPEARE, *Othello*, II. iii.

Delusional Insanity.

76

Non sana est puella: nec rogate

Qualis sit: solet haec imaginosum. CATULLUS, XLI.

(The girl is mad, don't ask me what kind—she has delusions.)

77

Chronic Melancholia.

The withered frame, the ruined mind,

The wreck by passion left behind

A shrivelled scroll, a scattered leaf,

Scared by the autumn blast of grief. AUTHOR?

Senility.

78

The little hedgerow birds

That peck along the road regard him not.

He travels on, and in his face, his step,

His gait, is one expression: every limb,

His look, his bending figure, all bespeak

A man who does not move with pain,

But moves,

With thought—He is insensibly subdued

To settled quiet: he is one by whom

Long patience hath such mild composure given,

That patience now doth seem a thing of which

He hath no need. He is by nature led

To peace so perfect that the young behold

With envy, what the Old Man hardly feels.

WORDSWORTH (1770–1850).

Senile Dementia.

79

παρὰ νοίας γραφή.

In Athens this was equivalent to a writ “De lunatico inquirendo.”
A case specially noteworthy is that of

Iophen υ. Sophocles (his father).

The son applied to the Court for the appointment of a “Committee of the person” (i.e. before the phratores), on the ground that, owing to old age, he was not able to manage his own affairs.

Sophocles addressed the Court thus :

“If I am Sophocles, I am not beside myself: if I am beside myself, I am not Sophocles.”

He then recited from his *Oedipus at Colonus*, his recent work, the magnificent "parados" commencing:

Ἐυίππου ξενε τᾷσδε χώρας.

Whereupon, the judges at once dismissed the case and rebuked Iophen for his action.

Dancing Mania.

80

The dance music, called Tarantella to-day (the music being in 6/8 time) is a remnant of the days when the epidemic "Tarantism" invaded Italy (coming from the Apulia District), causing the widespread epidemic of "Dancing Mania." It was believed to be due to the bite of a spider (*Lycosa tarantulata*, i.e. from Taranto) or a lizard (*Lacerta Stellio*), neither of them being really poisonous. In "Dancing Mania" the persons affected could not keep still and danced until they fell exhausted,

Different kinds of "Tarantell" music were used to cure these cases. varying in rhythm from the wildly *Allegro appassionato* to the smooth and placid *lento affettuoso* thus :

Panno rosso—very impassioned.

Panno verde—mildly exciting.

Cinque tempi—medium.

Moresca—Moorish.

Catena—milder.

Spallata—slowest of all.

"Dancing Mania" spread to many places, and in Abyssinia it was called "Tigretier," because it was most common in the Tigre country.

Epileptic Mania.

81

Tyndarus. Hegio, hic homo rabiosus habitus est in Alide
Ne tu, quod istic fabuletur, auris immittas tuas:
Nam istic hastis insectatus est domi matrem et patrem,
Et illic isti, qui sputatur, morbus interdum venit.
Pro in' tu ab isto—procul recedas.

Hegio. Ultro istum a me.

Aristophontes. Ain' verbero
Me rabiosum, atque esse hastis meum memoras patrem,
Et sum morbum mi esse ut qui me opus sit insputarier.

Hegio. Ne verere: multos istio morbus homines macerat
Quibus insputari saluti fuit, atque iis profuit.

T. Hegio, that fellow was at Elis deemed
A mad man: give no ear to what he says,

'Tis there notorious that he thought to kill
 His father and his mother, and has often
 Fits of the falling sickness come upon him,
 Which makes him foam at the mouth.
 Pray get you from him.

H. Here, bear him off further.

A. How say you rascal
 That I am mad ? and that I sought to kill
 My father and mother ? and have often
 Fits of the falling sickness come upon me
 Which makes me foam at the mouth ?

H. Be not dismayed, many have laboured under this disease
 And spitting has restored them to health.

PLAUTUS, *Captivi* (c. 224 B.C.). (Trans. THORNTON.)

The Idiot Boy.

82

And when she crossed the bridge there came
 A thought, with which her heart was sore,
 Johnny perhaps his horse forsook
 To hunt the moon within the brook,
 And never will be heard of more

.
 But Betty sees the pony too:
 Why stand you thus, good Betty Fry?
 It is no Goblin, 'tis no ghost,
 'Tis he whom you so long have lost
 He whom you love—your idiot boy.

WORDSWORTH.

The Idiot and the Child.

83

There was a house where an old dame
 Lived with a son, his child and wife:
 And with a son of fifty years
 An idiot, all his life.

When others wept, this idiot laughed ;
 When others laughed, then he would weep:
 The married pair took oath, his eyes
 Did never close in sleep.

Death came that way, and which, think you
 Fell under that old tyrant's spell?
 He breathed upon that little child
 Who loved her life so well.

This made the idiot chuckle hard:
 The old dame looked at that child dead
 And him she loved—" Ah well: Thank God
 It is no worse ! " she said. W. H. DAVIES (1910).

Idiots, generally believed to be cretins, were bought, and kept as curiosities in Ancient Rome:

Morio dictus erat: viginti mulibus emi
 redde mihi nummos, Gargilianus: sapit.
 MARTIAL, *Ep.*, VIII. xiii.

You told me he was an idiot, Gargilianus, and I paid you 20,000 sesterces. Give me back that money, he's not an idiot. (W.)
 vide WHITWELL, *Hist. Notes on Psychiatry* (1936).

Mental Disorder due to Excess of Alcohol.

84

Ever sitting on the ground,
 Musing full sadly in his duller mind:
 His grisly locks, long grown, unbound,
 Disordered, hung almost his shoulders round
 And hid his face. SPENSER.

Mental Disorder due to Unrequited Love.

85

But absent, what fantastic woes aroused,
 Rage in each thought, by restless musing fed,
 Chill the warm cheek, and blast the bloom of life !
 Neglected fortune flies, and sliding swift
 Prone into ruin falls his scorned affairs
 To nought but bloom around, the darkened sun
 Loses his light. THOMSON, *Castle of Indolence*.

86

In cases of Melancholy . . . I conclude it is merely the work of the devil. Men are possessed of the devil in two ways: corporally or spiritually. Those whom he possesses corporally, as mad people, he has permission from God to vex, and agitate, but he has no power over their soul.
 LUTHER (1483-1546), *Colloquia Mensalia*.

cf. " I hold that the Devil doth really possess some men, the spirit of Melancholy others, the spirit of Delusion others."

SIR TH. BROWNE (1605-1682), *Religio Medici*.

87

Mental disease is not different to bodily disease, and Christianity demands of the humane, and powerful to protect, and the skilful to relieve the one as well as the other.

ST. VINCENT DE PAUL (1576-1660), *Life*—by FATHER COSTE (Paris).

His ruffin raiment all was stained with blood
Which he had spilt, and all to rags yrent
Through unadvised rashnesse waxen wood.

CHAUCER, *Faery Queene*, IV. 34.

waxen = to grow, become (German = *wachsen*).

wood = mad (German = *wüthend*): Woden = God of war.

cf. "Life-poisoning pestilence, and frenzies wood."

SHAKESPEARE, *Venus and Adonis*, line 740.

88

It has been suggested that the grandiose manner and overweening pride, etc., shown by Achilles is a portrayal by Shakespeare of the symptoms due to General Paralysis. It is more than doubtful, as the evidence is hardly sufficient to warrant the diagnosis.

Patroclus. Achilles bids me say, he is much sorry,
If anything more than sport and pleasure
Did move your Greatness . . .
To call upon him.

.

Agamemnon. Hear you Patroclus;
We are too well acquainted with these answers:
But his evasion, winged thus swift with scorn,
Cannot outfly our apprehensions ¹

.

Go tell him
We come to speak with him: you will not sin,
If you do say we think him overproud.
. . . in self-assumption greater
Than in the note of judgment; *worthier than himself*
Here tend the savage strangeness,² he puts on

.

His pettish luncs,³ his ebbs, his flows,⁴ as if

¹ = understanding.

² = singularity—stand-offishness.

³ = fits of lunacy—mad freaks.

⁴ = his moody uncertainty.

The passage, and whole carriage¹ of this action
 Rode on his tide.² Go tell him thus; and add,
 That if he overholds his price so much,³
 We'll none of him.

Ajax. What is he more than another?

Agamemnon. No more than he thinks he is.

Ajax. Is he so much?

Ulysses. He is so plaguy proud, that the death tokens of it
 Cry, No recovery.⁴

SHAKESPEARE, *Troilus and Cressida*, II. 3.

89

What say'st thou to a hare, or the melancholy of Moor-ditch?

Idem., I *King Henry IV*, I. ii.

The hare seems to have had some special association with melancholia. "The hare first taught us the use of the hearbe called wyld succory, which is very excellent for those which are disposed to be melancholicke; shee herselfe is one of the most melancholicke beasts that is, and to heale her own infirmitie she goeth commonly to sit under that hearbe."

(*Book on Hunting and Falconry*, by TURBERVILLE.)

Moor-ditch, i.e. part of the ditch surrounding the City of London, mostly a morass and therefore had an air of melancholy (original site of Bethlem—Moorfields).

cf. "My body being tired with travel, and my mind attired with moody muddy Moore-ditch melancholy."

TAYLOR, *Pennylesse Pilgrimage* (1618).

90

Men of a robust constitution, of mature years, with black hair, and susceptible of strong and violent passions, appear to retain the same characters when visited by mental disorder. Violence on the other hand is seldom characteristic of the paroxysm of individuals of more moderate passions, with brown or auburn hair. Men of light hair tend to fall into soothing and pleasurable reveries. PINEL, *Alienation Mentale*.

¹ = carrying out.

² = waits for him alone.

³ = thinks so much of himself.

⁴ = This refers to plague spots regarded as fatal signs—but here seems to mean so disagreeably proud that there is no cure for him.

91

Out of upwards of 1,100 lunatics under my care, I could not count more than about 20 whose hair was "carroty."

MILLINGEN, *The Passions*.

In Praise of Melancholy.

92

Hence, all you vain delights,
As short as are the nights,
Wherein you spent your folly !
There's nought in this life sweet
If man were wise to see't,
But only Melancholy.
O, sweetest Melancholy !

JOHN FLETCHER (1579-1625).

93

Go, you may call it madness, folly,
You shall not chase my gloom away:
There's such a charm in melancholy,
I would not, if I could, be gay.

ROGERS.

94

This condition called "Melancholy" by earlier writers, especially the poets, is certainly not "melancholia" and may mean anything from contemplative thought to enthusiasm, e.g. :

"The vapour and fumes of melancholy partake of the nature of wine."

HENRY MORE (1614-1687), *Divine Dialogues*.

95

and "But hail thou goddess, sage and holy,
Hail divinest melancholy." MILTON, *Il Penseroso*.

96

Madness is not simply a bodily disease. It is the sleep of the spirit, with certain conditions of wakefulness, that is to say, lucid intervals. During this sleep, or recession of the spirit, the lower or bestial states of life rise up into action and prominence. It is an awful thing to be eternally tempted by the perverted senses. COLERIDGE (1772-1834).

This passage is said to depict his own general health failure accompanied with melancholia: for this he regularly took increasing doses of opium (Kendal black drops). His condition is represented in his *Dejection, an Ode* (*vide* H—xviii).

Feigned Insanity.

97

Classical examples of feigned insanity are not wanting, for instance, that of King David, who feigned madness to avoid imminent danger; of Brutus, who expelled the Tarquins; of Ulysses, who acted thus in order to avoid leaving his young bride to go to the Trojan campaign.

GAVIN, *Feigned Diseases*.

Utile videbatur Ulyssi (ut poetæ tradiderunt) simulatione insaniae militiam subterfugere.

CICERO, *De Off.*, III. xxvi.

Also that of Solon, the Athenian, who feigned insanity in order to rouse his fellow-citizens to patriotic deeds, and thus incite the Athenians to rescue his native Salamis from the Megarenses.

The difficulty of maintaining the assumed condition of madness, without accidental lapses in the direction of normality, is shown by the following :

“ My tears begin to take his part too much
They'll mar my counterfeiting.”

SHAKESPEARE, Edgar, *King Lear*, III. vi.

Deprehendas animi tormenta latentis in aegro corpore, deprehendas et gaudia: sumit utrumque inde habitum facies.

JUVENAL, *Sat.*, IX. xviii.

You can perceive in a suffering body the underlying anguish of the mind, just as you can its joys, since the face expresses the one as well as the other. (W.)

The pulse was supposed to be the critical discriminating test in these cases, since it was held that it was more rapid than normal in all cases of true mental disorder.

RUSH.—COPLAND, *Dict. Med.*

Lay not that flattering unction to thy soul,
That not your trespass, but my madness speaks,
My pulse as yours, doth temperately keep time.

SHAKESPEARE, *Hamlet*, III. iv.

Mr. FALLOT says:

L'imbécilité est plus facile à contrefaire: et la simulation conduite avec adresse ne peut pas se découvrir. *Memorial de l'expert*, p. 192.

The most drastic test for feigned insanity is said to be the “whirling chair,” that is, a chair revolving on its own axis, turned with increasing velocity by means of a crank, which if continued produces vomiting,

exhaustion, and syncope—" *after two minutes of such discipline few men can command spirits sufficient to act any part.*"

BECK, *Med. Jurisprudence* (Ed. DUNLOP, 1838).

It is not madness
That I have uttered: bring me to the test,
And I, the matter will re-word: which madness
would gambol from. SHAKESPEARE, *Hamlet*, III. iv.

The suggestion is that the inability to repeat a previous remark is a sure test of insanity—i.e. they play around (gambol) the subject.

D

SUICIDE

It has been said that it is only individuals of the genus *Homo*, in animal life, with one exception, that commit deliberate self-destruction,—that exception is the scorpion.

. . . like the scorpion girt by fire
In circle narrowing as it glows,
.
.
.
And one sad relief she knows—
The sting, she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain
And darts into her desperate brain.

BYRON, *The Giaour*.

This view, held for so many years, has been proved to be wrong.
(*vide* Fayrer, *Thanatophidia*, 1873 ; Bourne, *Proc. R. Soc.*, 1887.)

I

The ethics of suicide is a subject on which opinions differ widely, varying from that expressed in the *Bhagavad-Gita*, in which it is regarded as a matter of no moment, and that of the Stoics, Marcus Aurelius, or Hume, who considered it, at times, to be a matter of duty, or even joy as in the case of the Brahmins, to the rigid attitude of many religions and cultures, which regard it as an unpardonable sin, involving forfeiture to the State of all personal property of the individual (abolished in England 33 & 34 Vict. xxiii) and deprivation of Christian burial.

Many cases of suicide are mentioned in the Bible, e.g.: 1 Kings xvi. 18, 1 Sam. xxxi. 4, Judges xvi. 30, 2 Sam. xvii. 23, Judges ix. 53, 54, Matt. xxvii. 5, Acts i. 18, but there does not appear to be any definite, specific prohibition against it anywhere, unless the decalogue is held to have that meaning; the case recorded in Acts i. 18, though it may suggest disapproval, certainly does not seem to mean prohibition, though the sentence in which God said to Noah, "Whoso sheddeth man's blood, by man shall it be shed, for in the image of God made he man," is regarded by many as including all kinds of murder, even self-murder.

In the *Qúran*, however, suicide is regarded as a more grave sin than murder:

"Do not kill yourselves, for God is merciful, and whosoever killeth himself, shall assuredly be burnt in hell fire."

Qúran, Surah iv, v. 33.

“Man does not die except by the will of God, and at the end of his appointed time.”
Qur'an, Surah iii, v. 149.

As an antithesis to this we have the dictum of Pliny (the Elder), who declares that suicide is a privilege of man, which the Deity Himself does not possess. (Pliny committed suicide A.D. 79.)

Ist Leben doch des Lebens höchstes Gut?
 Ein Rasender, der es umsonst verschleudert?

SCHILLER.

(Is not life, life's highest good? and he a mad man who casts it away?)

cf. The hangman's a rare physician
 To a strong well-wrought halter; there the gout,
 The stone, yes, and the melancholy devil,
 Are cured in less time than a pair of minutes.

FORD, *Lover's Melancholy*, IV. 2, v. D.30.

Shakespeare on Suicide.

Even by the rule of that philosophy,
 By which I did blame Cato for the death
 He gave himself:—I know not how,
 But I do find it cowardly and vile,
 For fear of what might fall, so to prevent
 The time of life:—arming myself with patience
 To stay the providence of some high powers,
 That govern us below. *Julius Caesar*, v. i.

O that this too, too solid flesh would melt,
 Thaw, and resolve itself into a dew;
 Or that the Everlasting had not fixed
 His canon 'gainst self-slaughter. O God! O God!
 How weary, stale, flat and unprofitable
 Seem to me all the uses of this world. *Hamlet*, I. ii.

I will incontinently drown myself
 It is silliness to live, when to live is torment.

Othello, I. iii.

(incontinently = immediately.)

To be or not to be: that is the question:—
 Whether it is nobler in the mind, to suffer
 The slings and arrows of outrageous fortune,
 Or
 by opposing end them? *Hamlet*, III. i.

2

Nine men out of ten are suicides.

BENJ. FRANKLIN, *Poor Richard* (1749).

3

And there he hung till he was dead,
As any nail in town,
For though distress had cut him up
It could not cut him down !

THOMAS HOOD, *Faithless Nelly Gray*.

4

Against self-slaughter
There is a prohibition so divine
That cravens my weak hand.

SHAKESPEARE, *Cymbeline*, III. iv.

5

But ruffian stern, and soldier good,
The noble and the slave
From various causes, the same wild road
On the same bloody morning trode
To that dark inn—the Grave.

WINSLOW, *Anatomy of Suicide*.

6

What do you mean, Socrates, by saying that it is not lawful to commit violence on one's self, but that a philosopher should be willing to follow one who is dying? . . .

Probably, it will appear wonderful to you, if this alone of all things is a universal truth, (i.e.—that it is better to die than to live), and it never happens to a man, (as is the case in all other things) that at some times and to some persons only, it is better to die than to live: yet those men for whom it is better to die . . . may not, without impiety, do this good to themselves. . . .

The maxim on this subject in the mystical doctrines (of Pythagoras) is, that *we men are in a kind of prison, and we ought not to free ourselves* . . . appears to me difficult to understand.

PLATO, *Phaedo*.

But what ought he to suffer who kills himself, not being compelled to do so—

1. by a verdict of the city,
2. by avoidable misfortune,
3. by sharing a thing of shame, not to be lived through
4. or who by his unmanliness imposes on himself an unjust punishment?

(1) Let the tombs of those who have perished thus, be placed by themselves, and with no-one buried in them: (2) let them be in the twelve boundaries of the divisions, which are uncultivated, and without a name; (3) and bury them without honour nor mark their tombs with pillars or names.

PLATO, *Laws*, ix. xii.

7

Nil igitur mors est, ad nos, neque pertinet hilum
Quando quidem natura animi mortalis habetur.

LUCRETIUS, *De rerum natura*.

Death therefore is nothing to us, neither does it concern us in the least seeing that there is no doubt that the nature of the mind itself, is also mortal. (W.)

Lucretius himself committed suicide (c. 52 B.C.).

8

Indignas premeret pestis cum tabida fauces
inque ipsos vultus serperet atra lucis,
Siccis ipse genis flentes hortatus amicos
decrevit Stygios Festus adire lacus.
Nec tamen obscuro pia polluit ora veneno
aut torsit lenta tristia fata fame,
Sanctam Romana vitam sed morte peregit
dimisitque animam nobiliore rogo
hanc mortem fatis magni præferre Catonis
fama potest: hujus Caesar amicus erat.

MARTIAL, *Ep.*, i. 78.

When wasting disease choked his guiltless throat, and o'er his very face crept black contagion, Festus, dry-eyed himself, spake to his weeping friends, and purposed to pass to the lake of Styx. Howbeit he marred not his righteous face with secret poison, nor with slow starvation tortured his sad fate; but his sacred life he closed by a Roman death, and set free his soul by a nobler end. This death may Fame prize more than Cato's doom: Caesar was this man's friend. (Trans. KERR. Loeb.)

(Cato, great-grandson of Cato the Censor, committed suicide by stabbing himself.)

9

Suicides were at one time buried, without Christian rites, at four cross roads with a stake through the body.

“They buried Ben at four cross roads
with a stake in his inside.”

HOOD, *Faithless Nelly Gray*.

10

Maxim of the Stoics and Epicureans:

“Mori licet cui vivere non placet.”

cf.—Κρείσσον τό μή ζῆν ἐστιν ἢ ζῆν ἄθλιως.

It is a stronger thing to decide not to live, than to live in misery.

Stob. Ser. 118.

11

Pliny professed to see in the power that man possessed, to leave this world at his pleasure (through the gift of reason), a mark of his superiority over all other created beings—even over the gods themselves.

PLINY, *Natural History*.

12

Ille vir magnus est, qui mortem sibi non tantum imperavit, sed invenit.

SENECA, *Ep. ad Lucil.*

A great man is he who not only gives himself the order to die, but discovers the method.

(W.)

13

Vetat dominans ille in nobis deus, injussu hinc nos suo demigrare.

The god who holds over us a sovereign power will not allow us to quit this life without his permission: but when he has caused a just desire to do so to spring up within us, then the truly wise man should pass with pleasure from the gloom of this world to the celestial light.

CICERO, *Tusc. disput.*, I. xxx. 74.

(This exactly describes the action of Cicero himself at *aet.* 64—when proscribed, he ordered his men to stand aside, and offered his neck to the executioner.)

Cleombrotos, the philosopher, committed suicide after reading Plato's *Phaedo*, in order to enjoy the happiness of the future life there described.

14

Quand on a tout perdu, et qu'on n'a plus d'espoir la vie est un opprobre, et la mort un devoir.

VOLTAIRE.

15

The *Bhagavad-Gita* holds the doctrines which lead to the annihilation of will—and reduce self-murder to an act of indifference or of fate.

“Wert thou loaded with sins, thou mightest pass the abyss in the bark of wisdom; Know, Ardjouna, that as a natural fire reduces wood to ashes, so the fire of true wisdom *consumes all actions*.”

“. . . The presumptuous man believes himself the author of his actions: but all his actions spring from the necessary force and concentration of things.”
The Bhagavad-Gita.

16

For men as resolute appear
With too much, as too little fear:
And when they're out of hopes of flying,
Will run away from death, by dying.
LUCRETIVS, ii. (Trans. GOOD.)

17

They dread to meet thee, poor unfortunate!
Whose crime it was, on life's unfinished road
To feel the step-dame buffetings of fate.
CAMPBELL (1777-1844)—at grave of a suicide.

18

Less base the fear of death, than fear of life
O Britain infamous for suicide.
YOUNG, *Night Thoughts*.

19

With blade, with bloody blameful blade
He bravely broached his boiling, bloody breast.
SHAKESPEARE, *Midsummer Night's Dream*, v. 147.

20

Ah yes! the sea is still and deep,
All things within its bosom sleep!
A single step, and all is o'er:
A plunge, a bubble, and no more.
LONGFELLOW, *Golden Legend*.

21

Hostem cum fugeret, se Fannius ipse peremit. Hic rogo, non furor est, ne moriari, mori.

(Because he was flying from an enemy, Fannius slew himself. Is not this, I ask, madness—to die to avoid death?)

MARTIAL, *Ep.*, ii. 80. (KERR. Loeb.)

22

Puncto securitas constat.

(Freedom from care can be certain with a mere prick.)

SENECA, *Ep. ad Lucil.*, LXX. 16.

23

Casta suo gladium cum traderet Arria Paeto
quem de visceribus strinxerat ipsa suis:

"Si qua fides, vulnus quod feci non dolet" inquit

"sed tu quod facies, hoc mihi, Paete, dolet."

MARTIAL, *Ep.*, I. 13.

When chaste Arria was offering to her Paetus that sword which, with her own hand, she had drawn from her breast: "If thou believest me," she said, "the wound that I have inflicted has no pain; but the wound thou shalt inflict—this Paetus gives me pain." (KERR. Loeb.)

24

Ausonius records an interesting case.

A poor fellow went to hang himself, but finding by chance a hidden pot containing money, flung away the rope, and went merrily home, but, he that had hidden the money, when he found it had been removed by someone, hanged himself with the rope the other man had left behind.

AUSONIUS, *Ep.*, II. 22.

"At qui condiderat, postquam non reperit aurum
Aptavit collo, quem reperit laqueum."

25

Have we eaten of the insane root
That takes the reason prisoner?

SHAKESPEARE, *Macbeth*, I. iii.

The insane root is Henbane or Hemlock (*Conium maculatum*).

"Henbane" is called "insana"—mad, for the use thereof is perillous, for if it be eate or dranke it breedeth madnesse, or slow lyknesse of sleepe. Therefore this hearb is commonly called "mirillidium," for it taketh away the reason.

BARTHOLOMAEUS. *De proprietate rerum*.

26

Theramenes and Phocion as well as Socrates were poisoned by "Concion"; and though the effects recorded in the Phaedo are not exactly in correspondence with those we should look for, from the

common hemlock, the difference of a more southern climate will affect the energy of the plant, and secondly, the historian is not a physician, from whom exact symptoms could be expected. PROF. BURNET.

27

The Death of Socrates.

And with these words, he raised the cup, and cheerfully and quietly drained it. . . . He walked about, and when he said his legs were heavy, lay down on his back. . . . The man who administered the poison, laid his hands on him, and after a while, examined his feet and legs, and then pinched his foot hard, and asked if he felt it. He said "No," then after that, his thighs: and passing upwards in this way, he shewed that he was growing cold and rigid. And again he touched him, and said that when it reached his heart, he would be gone. The chill had now reached the groin, and uncovering his face, he said "Crito, we owe a cock to Aesculapius—pay it, and do not neglect it." Then said Crito—"It shall be done, but see if you have anything else to say." To this question, he made no reply, but after a little while he moved: the attendant uncovered him; his eyes were fixed . . . such was the end, Echecrates, of our friend—the best and wisest and most righteous man. PLATO, *Phaedo*.

Symptoms of conium poisoning.—General muscular weakness, deepening into paralysis, patient staggers like a drunken man. Within about two hours, complete paralysis of upper and lower limbs—death usually in about $3\frac{1}{4}$ hours from cessation of respiration, not primarily cardiac failure.

(It is believed by many that the poison used by Socrates was not *Conium maculatum* but *Oenanthe crocata*.) (W.)

28

Manfred—a dramatic poem by Lord Byron. (*Edin. Review*, 1817.)

This is a "grand and terrific vision of a person invested with superhuman attributes, in order that he may be capable of more than human sufferings, and be sustained under them by more than human force and pride." One companion he had in all his tasks and enjoyments—a female (Astarte) "lovely beyond all loveliness"—she dies. He killed her, he says, "Not with my hand, but with my heart." He decides to commit suicide—and with that intent is now at the summit of the Jungfrau,

The remedy I recked of tortures me,
I lean no more on superhuman aid,

.
I stand, and on the torrent's brink beneath
Behold the tall pines, dwindled as to shrubs,

In dizziness of distance: when a leap,
 A stir, a motion, even a breath, would bring
 My breast upon its rocky bosom's bed
 To rest for ever—wherefore do I pause?

.
 The mists boil up around the glaciers' clouds
 Rise curling fast beneath me, white and sulphury
 Like foam from the roused ocean of deep Hell
 Where every wave breaks on a living shore
 Heaped with the damned like pebbles—I am giddy.

He is just about to spring from the cliff, when he is seized by a hunter, who forces him away—and in the cottage of a peasant is offered wine, but in wild mental disorder he refuses—

Away, Away ! There's blood upon the brim !
 Will it then never—never sink in the earth?

Hunter.
 Alas ! he's mad, but yet I must not leave him.

.
 (He calls on his beloved Astarte and her ghost appears)
 —Hear me, hear me,

Astarte ! my beloved ! speak to me

Phantom of

Astarte.

Manfred !

Manfred. Say on, say on—I live but in the sound—it is thy voice.

Phantom. Manfred ! Tomorrow ends thine earthly ills. Farewell.

(In his dying hours, he is beset with demons.)

29

A man has as much right to leave the world as he has to leave a room full of smoke.

MARCUS AURELIUS (c. A.D. 150).

30

There are three diseases, to escape which a man has good title to destroy himself, and the worst of these is stone in the bladder.

“ it is a privilege of man, which the deity does not possess.”

(*vide* FORD, D. I.)

PLINY THE ELDER (c. A.D. 79).

31

Among the Romans, suicide was the effect of education: it depended on customs, and manners of thinking: with the English, it is the effect of disease, and depends on the physical condition of the system.

MONTESQUIEU.

32

It is worthy of note that not only the disciple who betrayed Christ committed suicide, but also the judge who condemned him.

“ Pontius Pilate after having exercised great cruelties in his government of Judaea was, before the Roman Emperor (Caligula), stripped of all his dignities and fortunes, and banished to Gaul, where, it is said, he suffered extreme hardships of body and despair of mind, with the result that after lingering a few years, he became his own executioner.”

JOSEPHUS.

33

Dr. Johnson, in 1773, was asked :

Suppose that man is sure that if he lives a few days longer, he will be detected in a fraud, and the consequences will be his disgrace, . . . should he make away with himself? He answered, “ Let him go abroad to some distant country, let him go to some place where he is not known. Don’t let him go to the devil, where he is known ! ”

cf. Suicide is consistent with our duty.

DAVID HUME (Historian), *Essay on Suicide* (1776).

34

John Upson, of Woodbridge, Suffolk, a glover, who had been imprisoned for felony a few days before, hanged himself with a garter. The following was written by him in a prayer-book lying by his side :

Farewell, vain world, I’ve had enough of thee,
And now am careless what thou say’st of me.
Thy smile, I court not, nor do thy frowns I fear,
My cares are past, my heart lies easy here.
What faults they find in me, take care to shun
And look at home: enough is to be done.

June 26, 1774.

POOR JOHN, THE GLOVER.

35

“ I am much taken with the verses of Lucan ”:

Victurosque Dei celant, ut vivere durent,
Felix esse mori.

We’re all deluded, vainly searching ways
To make us happy by the length of days;
For cunningly to make’s protract this breath,
The gods conceal the happiness of death.

There may be excellent strains in that Poet, wherewith his stoical genius hath liberally supplied him . . . yet herein are they in extreams, that can allow a man to be his own Assassin, and so extol the end and suicide of Cato. This is indeed not to fear death, but to be afraid of life. It is a brave act of valour to contemn death; but where life is more terrible than death, it is then truest valour to dare to live.

Emori nolo, sed me esse mortuum nihil curo.

I do not wish to die, but death is no concern of mine. (W.)
From *Religio Medici* (SIR TH. BROWNE).

Suicide—Inheritance.

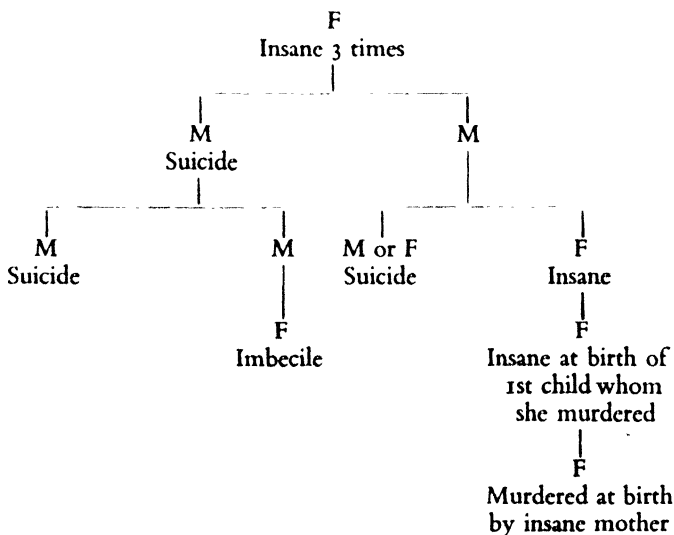
36

J. Falret believes that the suicidal form of mental disorder is more disposed to be hereditary than any other kind. He reports of a mother and daughter attacked by suicidal melancholy, and the grandmother of the latter was at Charenton, for the same reason. He also mentions the case of an individual who committed suicide in Paris: his brother who came to the funeral cried out, on seeing the body, "What fatality! my father and uncle both committed suicide, my brother also: and twenty times during my journey here, I have thought of throwing myself into the Seine."

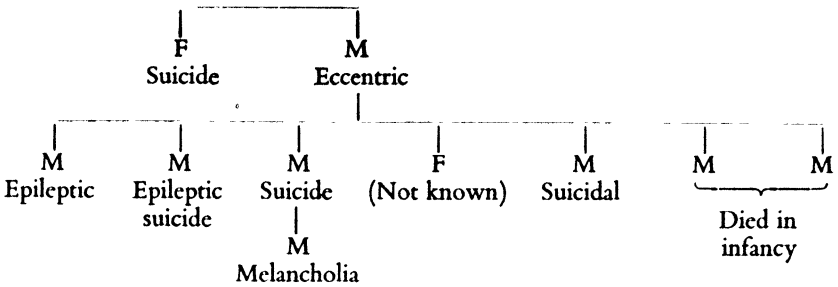
J. FALRET, *La Consanguinité* (1866).

37

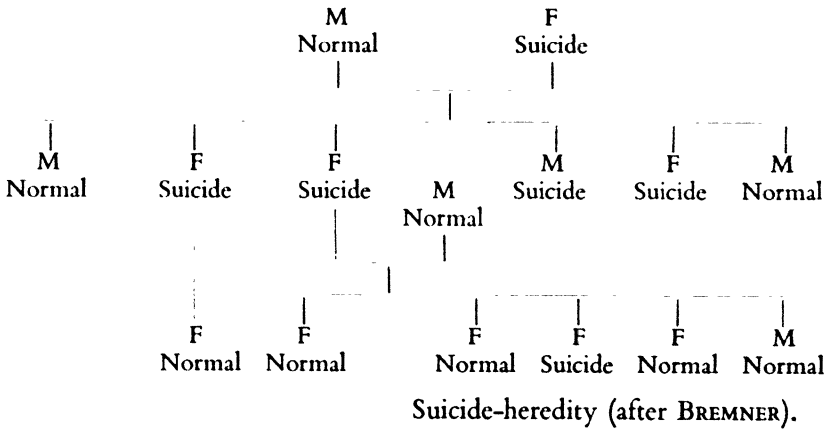
E.C.



J.W.



STRAHAN, *Suicide and Insanity*, 1893.



Dr. Gall relates the case of a M. Gauthier, owner of several warehouses in Paris, who left seven children and property worth two million francs. They were all in perfect health, all popular and esteemed by neighbours and friends; but all committed suicide one after the other between the ages of 30 and 40—some by hanging, some by drowning, others by shooting themselves. The last but one invited a party of sixteen to dine with him one Sunday: when dinner was served, the host was missing, and was found hanging in a barn. The last of the seven was the owner of a house in the Rue de Richelieu, and having added to it two stories, had the delusion that he was ruined and attempted several times to commit suicide, finally succeeding by blowing his brains out. His fortune was some 300,000 francs.

GALL (1758-1828), *Des Dispositions Innées de l'Ame et de l'esprit.*

One, Jeremiah Clarke, organist at St. Paul's in 1700, was staying at the house of a friend in the country ; when being driven back to London, a fit of melancholy seized him; he alighted, and went into a field, and in the corner of it, there was a pond surrounded by trees, and he began to debate with himself as to whether he should hang himself or drown himself; not being able to decide, he tossed up a coin into the air which came down in the clay at the edge of the pond and stuck up on its edge. This he thought forbid either method, so he got back into his conveyance, and was driven home—where he shot himself.

SIR JOHN HAWKINS, *Hist. of Science and Practice of Music*, v. vii.

After two Grenadier Guards had committed suicide, Napoleon issued the following curious order:

22 Floreal. Ann. x.

Le Grenadier Gaubain, s'est suicide par des raison d'amour: c'était d'ailleurs un très bon sujet. C'est le second événement qui arrive au corps depuis un mois. Le premier consul ordonne qu'il soit mis o l'ordre de la garde:—Qu'on soldat doit savoir vaincre la douleur et la mélancholie des passions: qu'il y a autant de vrai courage a souffrir avec constance les passions de l'âme qu'a rester fixé sous la mitraille d'une batterie. S'abandonner au chagrin sans résister, se tuer pour s'y sous-traire, c'est abandonner le champ de bataille avant d'avoir vaincu.

Floreal = the 8th month of the calendar of the 1st French Republic = April 20th–May 19th.

Suicide—its suggested association with the Seasons.

Winter furnishes the smallest number of suicides. The minimum in the month of December, in January the numbers begin to increase. February yields a larger proportion than January, March than February, and so the rate goes on increasing up to June, when it attains its maximum. July shews slight diminution, August, a larger decrease etc. . . . The progressive increase, and decrease in the number of suicides, coincides exactly with the lengthening and shortening of the days. Only a few individuals commit suicide during the night.

N. A. DE WATTEVILLE, "Suicides in France from 1835 to 1846 inclusive" (*Annuaire de l'économie politique*).

42

Elegy to an unfortunate lady (suicide) :

Why bade ye else, ye powers ! her soul aspire
Above the vulgar flight of low desire?

.
Most souls, 'tis true, but pcep out once an age
Dull prisoners in the body's cage;

.
Like Eastern Kings, a lazy state they keep.
And close confined to their own palace, sleep.

From these perhaps, 'ere nature bade her die,
Fate snatched her early to the pitying sky

.
So peaceful rests, without a stone, a name,
What once had beauty, titles, wealth, and fame,
How loved, how honoured once, avails thee not
To whom related, or by whom begot:
A heap of dust, alone, remains of thee
'Tis all thou art, and all the proud can be.

ALEX. POPE (1688-1744).

43

From Heinrich Heine's *Book of Songs* (trans. J. L. Willis, 1856).

Up, up, my page ! and saddle quick,
And mount my fleetest steed,
And over field and fell,
To Duncan's castle speed.

Lurk in the stable till thou spy
Some horse-boy of the train
Then ask him, which the bride may be
Of Duncan's daughters twain?

And should he say, " The olive maid,"
Ride back without delay;
But should he say, " The fair-haired girl,"
Then linger by the way.

Then hie thee to the rope-yard, boy,
And purchase me a cord:
Ride slowly home, and give it me
But do not speak a word.

The suicide lies at the cross-roads
Interred at the midnight hour;
And there a blue floweret blossoms—
The poor sinner's flower.

I stood at the cross-roads sighing,
'Twas hard on the midnight hour;
There waved in the moonlight slowly
The poor sinner's flower.

For the defence of suicide, see *Biathanatos*, by John Donne, 1648

E

CAUSES, ETC., OF MENTAL DISORDER

- (i) Ut mala quem scabies, aut morbus regius urget,
aut fanaticus error et iracundia Diana.

.
Invitum qui servat, idem facit occidenti.

HORACE (65 B.C.—A.D. 8), *A.P.* 453.

- (ii) Quale parentum maxime patris semen obtigeret,
tales evadunt similes spermaticae partes,
quocunque etiam morbo pater quum generet tenetur
cum semine transfert in prolem.

FERNELIUS (1497–1558), *Lib.*, I. ep. ii.

The art to improve the progeny of either vegetables or animals must consist in choosing the most perfect of both sexes. ERASMUS DARWIN (1731–1802).

The Influence of the Moon.

1

I shall not in this place enter into the question of the connexion of insanity with lunar influence . . . now deservedly exploded. That there may be some latent connexion between the changes of the moon and the phenomena of insanity . . . I am not altogether prepared to deny.

T. LAYCOCK (1860).

2

Dr. Matthew Allen, in his work *Causes of Insanity* (1824, p. 76) . . . gives a table shewing the periods of the moon at which the deaths of 30 patients occurred at York Lunatic Asylum between 1820–24. . . .

“On the supposition of an increase of excitement at the new and full moons, and a diminution at the quadratures, we shall have cases of excitement more liable to die at the new and full moons, and cases of exhaustion at the quadratures. . . . Out of 30 deaths, 26 occurred at these periods (new and full moon), the other four were cases of extreme debility.”

THURNAM, *Statistics* (1845).

(i) As when contamination or the disease of Kings besets a man (*morbus regius* = jaundice) or an attack of frenzy or Diana’s wrath (= *lunaticus*). Who saves a man against his will, does the same as murder him.

(ii) According to what may happen to be the nature of the parents (especially the semen of the father), of like nature will be the result, and moreover, whatever disease the father may be suffering from, when he happens to procreate, that is conveyed through the semen to the progeny.

3

It is presumed that the morbid influence is greatest about the full and change of the moon, and least about the quarters.

R. ORTON, *Epidemics* (1831).

Epilepsy. "The actual occurrence of the fit is governed by the condition of the moon, and related to the light given by it, therefore fits tend to occur, either at full moon or at new moon."

RHAZES (A.D. 865-925).

A male born on the 17th day of the moon will be an idiot, . . . a female will be stupid and quarrelsome. A male born on the 18th day will be a thief, a female will have spells of insanity.

ST. HILDEGARD OF BINGEN, *Causae et Curae* (c. 1100).

The moon is called the mother of epileptics—it is a disease which occurs especially in those who were conceived or born at the period of the new moon.

Q. SERENUS SAMMONICUS (*ob.* A.D. 212).

Epilepsy—an infliction on persons who have sinned against the moon.

ARETAEUS (A.D. 90).

In the treatment of Epilepsy, the herbs should be gathered on the 30th day of the month, the sign being Virgo, in the increasing moon, if possible, on a Friday.

GABELHOVER (1587-1616).

4

For in the new moone they (elephants) come together in great companies, and bath and wash them in a river, and lowte each to other, and turne so again to their own places.

BARTHOLOMAEUS ANGLICUS (c. 1240).

5

Mutianus saith . . . that when the moone is in the wain, the monkies and marmosets . . . are sad, and heavy, but the new moone, they adore, and joy at, which they testifie by hopping and dancing.

PLINY THE ELDER (trans. P. H., 1601).

6

Also there is another kind of madnesse, named "lunaticus," the whiche is madnesse that dothe infest a man ones in a mone, the which doth cause one to be geryshe, and wavering witted, not constant, but fantasticall.

AND. BOORDE, *Breviary of Healthe* (1557).

(gery = changeable, *vide* Chaucer, *Knightes Tale* 678. "Right so gan gery Venus." cf. Lat. *gyrare*.)

7

In Yorkshire the country woemen doe still hailst the new meune . . . they kneel with their bare knees on a ground-fast stone, and say "all haile." The meune hath greater influence on woemen than on man.

JOHN AUBREY, *Remaines of Gentilisme and Judaisme* (1627).

8

Does the moon exert any special influence on the insane?

The Germans and Italians believe it does. . . .

Esquirol says: "I have been unable to verify this influence, though I have been at some pains to assure myself of it. It is true that the insane are more agitated at the full moon, as they are at early dawn. But is it not the light of the moon that excites them, as that of the morning?"

Dr. Burrows says: "The most accurate observations for many years, in extensive communities of insane persons, contradict the influence of the phases of this planet on the human mind."

Dr. Rush says: "The cases are few in which mad people feel the influence of the moon, and that when they do, it is derived chiefly from the increase of light."

Journ. Psych. Med. (1850).

Moon in Epilepsy.

9

For the falling sickness, take berries of this wort, which we name "asterion," administer it when the moon is on the wane, and let that be when the course of the sun is in the constellation named Virgo: that is, in the month which is called August: and let him have the same wort hung on his swere; he will be cured.

O. COCKAYNE, *Leechdoms, etc.*, VI. 165.

(swere = neck, should be *swire*.)

(asterion = unknown plant—star-shaped, N.O. *compositæ*?)

10

Yes, Lovely Moon ! if thou so mildly bright
Dost rouse, yet surely in thy own despite,
To fiercer mood the frenzy stricken brain,
Let me a compensating faith maintain.

WORDSWORTH (1770-1859).

11

O, sovereign mistress of true melancholy !

SHAKESPEARE, *Antony and Cleopatra*.

12

It is the very error of the moon;
 She comes more nearer earth than she was wont,
 And makes me mad. SHAKESPEARE, *Othello*, v. ii.

13

. . . I being governed by the moon
 May send forth plenteous tears to drown the world.
Idem., *King Richard III.*

14

What is there in thee, Moon ! that thou shouldst move my heart so
 potently? KEATS (1795-1871), *Endymion*, III. 142.

15

Demoniac frenzy, moping melancholy
 And moonstruck madness.
 MILTON, *Paradise Lost*, IX. 485.

16

Say, I fly for refuge into the Lord of the daybreak, that he may deliver
 me from the . . . mischief of the moon, when she is eclipsed.
Al Qúran, CXIII.

17

Moon is a Usurer, whose gain,
 Seldom or never, knows a wain,
 Onely Moons conscience, we confesse,
 That ebs from pitie lesse and lesse.
 HERRICK, *Hesperides*.

18

The idea of the special influence of the moon upon the mind, which
 was held universally for many years, and is still held by some even today,
 is gradually dying out, as also are the beliefs in the action of the moon
 on other human affairs, e.g.:

1. Affecting the weather.
2. Exerting an influence on human affairs generally.
3. Governing the time for killing animals for food, and cutting
 wood for fuel.
4. The time for sowing seeds.
5. The time for taking certain medicines.
6. The time for attempting the cure of certain diseases.

19

In many parts of Scotland, Scandinavia and Germany, the waning
 moon was considered to have an evil influence, and the full moon, a
 good one.

Planetary Influence.

20

Som wikke aspect or disposicion of Saturne.

CHAUCER, *Knights Tale*, I. 229.

21

Wykked planetes as Saturne or Mars.

"Significat in quartanis, Lepra, Scabie, in mania, etc.

SKEAT, *Astrolabe*, XLVIII.

Planet-struck. A blighted tree was said to be planet-struck. Epilepsy, paralysis, lunacy, etc., were attributed to the malignant aspects of the planets. Horses were said to be planet-struck when they seemed stupefied, whether from want of food, or colic, etc. The Latin word is *sideratus* or *sidere afflatus* (corresponding Greek = ἀστρο βολεῖσθαι).

v. PLINY, XXVIII. xvi. 63; LIVY, VIII. ix.

22

These late eclipses in the Sun and Moon portend no good to us: though the wisdom of Nature can reason it thus and thus, yet Nature finds itself scourged by the sequent events.

SHAKESPEARE, *King Lear*, I. ii.

23

The Mohammedans even believed that the direction of the wind was a governing factor in the success or otherwise of human affairs, e.g. in the "War of the Ditch" Mohammed said: "I have obtained success by means of the East Wind, and should have perished by the West Wind."

Al Qûran, XXXIII.

Alcohol.

24

You Scythians laugh at us because we celebrate Bacchic rites, and the god takes possession of us: now this same deity has taken possession of your King, and he celebrates the rites of Bacchus, and is driven mad by the god; if you do not believe me, follow, and I will show you.

HERODOTUS, *Melpomane*, 79.

O God, that men should put an enemy in their mouths, to steal away their brains.

SHAKESPEARE, *Othello*, II. iii. 35.

Ho ! see where the wild-blazing grog-shop appears,

The horrible light-house of Hell.

M. CLARKE (1798-1842), *The Rum Hole*.

Influence of Weather and Diet on the Mind, etc.

25

Alfieri, in his *Memoirs*, says: "I have observed, applying to my intellect an excellent barometer, that I had greater or less genius, or capacity for composition, according to the greater or less weight of the atmosphere: a total stupidity during the great solstitial and equinoctial winds; an infinitely less perspicacity in the evening than the morning: much more fancy, enthusiasm, and invention in midwinter, and midsummer, than in the intervening months. Milton also acknowledged the influence of such changes." *Journ. Psych. Med.*

Effect of Diet, etc.

26

The Spartans—obeying the precepts of Lycurgus, and

The Romans (before the time of Pyrrhus)—were very spare in diet, and always in training.

The Bosjesmen—had their character entirely changed by diet:

1. While leading the life of shepherds, etc., fed on roots, etc., their habits were passive and apathetic.
2. When they became hunters and flesh-eaters, they became ferocious and cruel.

The Arabs—showed the same change from feeding on camels' flesh, "so say the Physicians."

The Tartar and the Cossack—who drink the blood of wild horses, and

The Cannibal—who drinks that of his fellowman—are noted for their predatory and brutal propensities.

The Rajpûts—are similarly gross, and sensual feeders, and their habits correspond.

The Samoyeids and

The Ostiaks—who are also blood-drinkers, are dull, sluggish and slavish.

The Esquimo—are blubber-eaters—unintellectual, slothful, minds almost a blank.

The Chinese—who drenches himself with tea, is cruel and treacherous.

"Psychical Progress of Nations," *Journ. Psych. Med.*

27

There is no greater cause of melancholy than idleness; no better cure than business, as Rhasis holds. *BURTON, Anatomy of Melancholy.*

28

Vae mecum
Fervens difficili bile tumet jecor,
tunc nec mens mihi nec color
certa sede manet. HORACE, *Odes*, XIII. iv.

(Alas ! my liver swells, seething with uncontrollable bile, and as a consequence, neither my mind, nor my colour remains normal.) (W.)

Solitude.

29

Loca sola nocent, Loca sola cavete. OVID, *Rem. Amoris*, 579.
(Beware of lonely places, they are harmful.)

cf. "cum in locis solis maestus errares." CICERO, I. 28.

cf. also:—A man can only be himself when he is alone; if he does not love solitude, then he will not love freedom.

SCHOPENHAUER, *Maxims*.

30

Caro etiam leporis rabies convenit, nam est generet sanguinem
melancholicum. BAVERIUS (1542).

(Besides, the flesh of the hare is associated with the production of a madness, for it creates the black bile in the blood.)

Phobias.

31

Some men there are love not a gaping pig:
Some that are mad, if they behold a cat.

SHAKESPEARE, *Merchant of Venice*.

Solitude.

32

This (says he) is one of the thousand reasons, which ought to restrain a man from drony solitude, and useless retirement. Solitude is dangerous to reason, without being favourable to virtue. . . . those who resist gaiety, will be likely to fall a sacrifice to appetite; . . . Remember that the solitary mortal is certainly luxurious, probably superstitious, and possibly mad. HESTHER PIOZZI, *Anecdotes of Dr. Johnson* (1786).

33

Melancholy is a kind of demon that haunts our island, and often conveys herself to us in an Easterly wind. ADDISON, *Spectator*.

Manic-depressive.

34

Melancholy is the nurse of frenzy.

SHAKESPEARE, *Taming of the Shrew*, IND. ii. 135

cf. Melancholy—"a surley spirit."—*King John*.

35

Aye, in the very temple of delight,
Veiled melancholy has her sovran shrine.

KEATS, *Ode to Melancholy*.

36

She never told her love,

.
And with a green and yellow melancholy

She sat, like patience on a monument,

Smiling in grief. SHAKESPEARE, *Twelfth Night*, II. iv.

37

This music mads me: let it sound no more:
For though it have holp madmen to their wits,
In me it seems it will make wise men mad.

Idem., *Richard II*, v. v.

38

Aristoteles quidem ait, omnes ingeniosos melancholicos esse.

Indeed Aristotle says that all intellectuals are melancholic.

CICERO, *Tusc. disput.*, I. xxxiii. 80.

39

To what extent is a man's temperament governed by his physical structure?

FICKES (1791).

40

Tobacco, as a cause of mental disorder.

FABRA (1702).

41

Great wits are sure to madness near allied:
And thin partitions do their bounds divide!

DRYDEN, *Absalom and Achitophel*, I. 163.

42

Tous les hommes sont foux et malgré leur soins
Ne different entr'eux que du plus ou du moins.

BOILEAU.

Everybody's mad, notwithstanding all their care the only difference is
that some are more and some less.

43

And as he thus spake for himself, Festus said with a loud voice, Paul,
thou art beside thyself: much learning doth make thee mad.

“Μαίνῃ, Πᾶυλε. τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει.”

Acts xxvi. 24.

“Paul, thou maddist: manye lettris turnen thee to woodnesse.”

WYCLIFF (1382).

44

Mental distress is increased every day in the effort to get knowledge.

LAOTZE, *Táo-Teh-King*.

cf. For if thou dost not ply the book
By candle-light, to study bent,
Envy or love shall thee torment.

BURTON, *Anatomy of Melancholy*.

45

That is not a common chance,
That takes away a noble mind.

TENNYSON, *To J. S.*, 12.

46

Remittere animum quasi amittere.

AULUS GELLIUS, *Noctes Atticae*, xviii. ii.

To cease to exercise the mind, is to lose it.

(W.)

47

Alcmaeon affirmeth that it (human semen) be a part of ye braine,
bycause the eyes of them that fulfil the fleshly lusts do ake, which are
parts of the braine. H. CORN. AGRIPPA, *On the Vanitie of the Sciences*.

48

But the white phlegm . . . when mingled with black bile, and dispersed about the most divine circulations of the head, it acts as a disturbing agent . . . if it come to those who are awake, it cannot be dispelled without difficulty: and this is a disease of a sacred nature, it is most justly called "sacred" (Epilepsy). PLATO, *Timaeus* (DAVIS).

49

In the above manner are diseases of the body produced; but diseases of the soul resulting from the habit of the body are as follows:—Disease of the soul is folly (*μανία*) or privation of intellect (*ἄμαθία*): There are two kinds of folly: the one madness, the other ignorance. No-one is voluntarily bad (*οὐδεὶς ἐκὼν κακός*) but he who is depraved becomes so, through a certain bad habit of body and an ill-governed education. *Idem.*

50

Death treads in Pleasure's footsteps round the world,
When pleasure treads the path which Reason shuns,
When against Reason, Riot shuts the door,
And Gaiety supplies the place of sense:
Then foremost at the banquet or the ball
Death leads the dance or stamps the deadly die.

YOUNG (1683–1765).

The Soul.

51

We may compare it to a chariot, with a pair of winged horses, and a driver. In the souls of the Gods, the horses and the drivers are entirely good: in other souls only partially so, one of the horses is excellent, the other vicious. The business of the driver, therefore, is extremely difficult and troublesome. PLATO, *Phaedrus*.

52

The internal development of mind . . . belongs as much as the external events of politics, to the department of human history. SCHLEGEL.

53

Nulla datur linea accurata inter sanem et vesaniam.

No definite line can be given between sanity and insanity.

DR. J. GREGORY (Edin. Univ., 1763–1821).

54

And he, repulsed,
Fell into sadness, then into a fast,
Thence to a watch, thence to a weakness;
Thence to a lightness: and by this declension
Into the madness, wherein now he raves.

SHAKESPEARE, *Hamlet*, II. ii.

55

There be ten kinds of food that engender melancholy:

Persica poma, pira, caseus, et caro salsa,
Et caro cevina, leporina, caprina, bovina.

Reg. Sanitatis Salerno (1575). (cf. BAVERIUS.)

56

Our ladies of sorrow.

They are *three in number*, as the *Graces are three*, who dress man's life with beauty: the *Parcae are three*, who weave the dark arras of man's life . . . with colours sad in part, sometimes angry with tragic crimson and black. The *Furies are three*, who visit with retributions called from the other side of the grave, offences that walk upon this.

The eldest of the three is named Mater Lachrymarum, "Our Lady of Tears." She it is that night and day raves and moans, calling for vanished faces. . . . By the power of her keys she glides, a ghostly intruder into the chambers of sleepless men, sleepless women, sleepless children.

The second is "Our Lady of Sighs" . . . her kingdom is chiefly amongst the houseless vagrants of every clime—even in glorious England, there are some that, to the world, carry their heads as proudly as the reindeer, who yet secretly have received her mark upon their foreheads.

But the third sister, who is also the youngest—Hush! whisper, whilst we talk of *her*! Her Kingdom is not large, or else no flesh could live. Her head . . . rises almost beyond the reach of sight . . . her eyes though rising so high . . . cannot be hidden . . . through the treble veil of crape that she wears, the fierce light of a blazing misery . . . may be read from the very ground. She is the defier of God. She is the mother of lunacies, and the suggestress of suicides. . . . She can approach only those in whom a profound nature has been upheaved by central convulsions, in whom the heart trembles, and the brain rocks. And her name is Mater Tenebrarum—Our Lady of Darkness. These three were the Semnai Theai—The Eumenides.

DE QUINCEY (1785–1859), *Suspiria de Profundis*.

Heredity.

57

Arbores serit diligens agricola quarum fructus nunquam aspiciet.
(cf. serit arbores quae alteri saecula prosint.)

Caec. op. Cicero, *Tusc. disput.*, I. xiv. 31.

The careful husbandman plants trees of which he never sees the fruit.

58

Fortes creantur fortibus et bonis
Est in juvenis, est in equis patrum,
Virtus, nec imbellem feroces
Progenerant aquilae columbam.

HORACE, *Odes*, IV. xxix.

'Tis only from the sturdy and the good that sturdy youths are born:
in steers, and in steeds, appear the merits of their sires: nor do fierce
eagles beget timid doves.

(BENNET. Loeb.)

59

Et tu—potes nam—solve me dementia,
O nec paternis obsoleta sordibus.

HORACE, *Epod.*, XVII. xlv.

Do thou, for thou art powerful, relieve my madness,
O thou, unsullied by ancestral taint.

(BENNET. Loeb.)

60

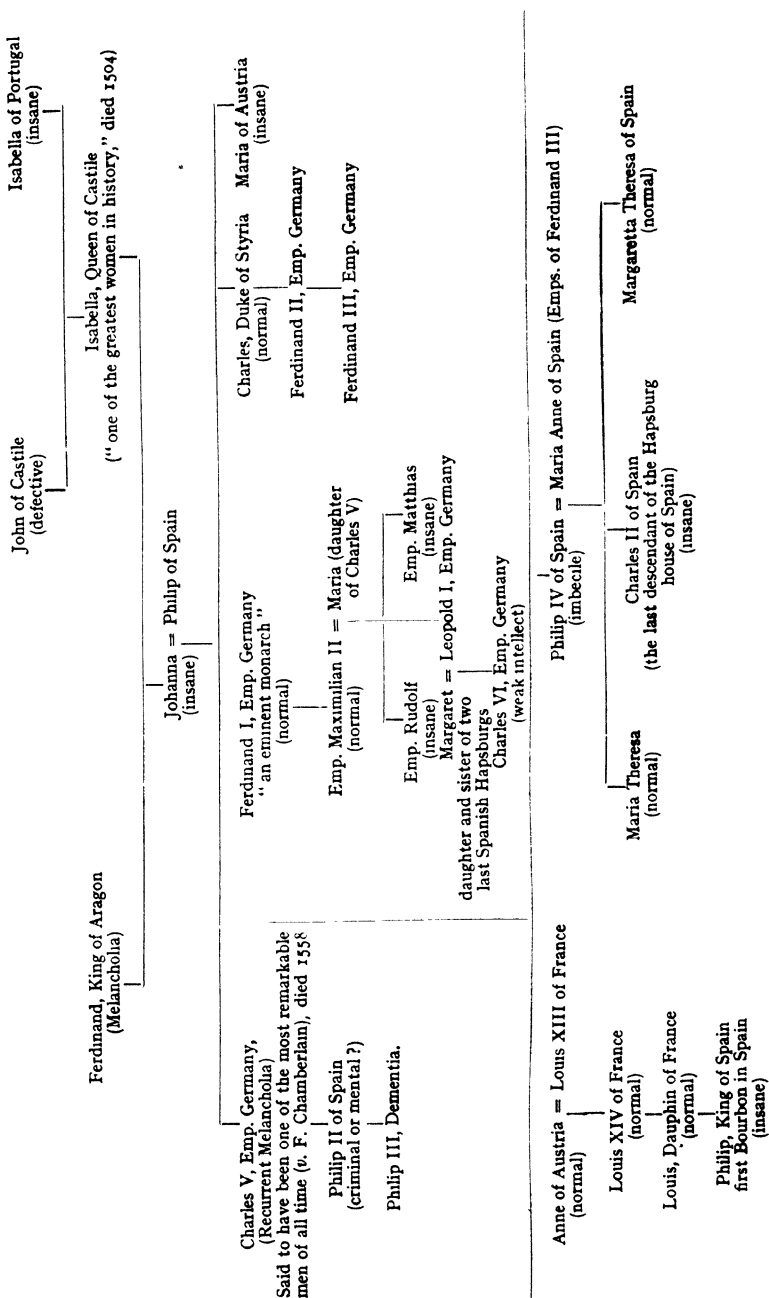
Damnosa quid non imminuit dies?
Aetas parentum, pejor avis, tulit,
Nos nequiores, mox daturos,
Progeniem vitiosiore. HORACE, *Carm.*, III. vi. 45.

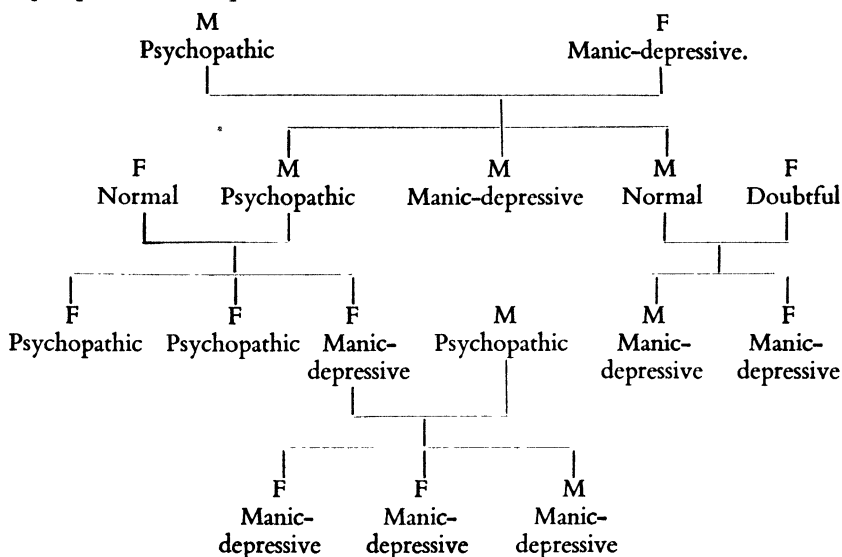
What do the penalising days not injure?
Our parents' age, worse than their parents',
Has produced us, still worse,—soon to produce
Offspring, even worse still.

(W.)

61

The royal family of Hapsburg was notoriously tainted with mental disorder, and it is usually said to have been introduced by the marriage of "Phillip the fair" with Johanna, the insane daughter of Ferdinand and his wife Isabella.



Psychopathic Heredity.After HOFFMANN (*Zeit. Neur. u. Psych.*)*Family Degeneration.*

63

During the Reign of Terror of the first French Revolution, an inn-keeper systematically robbed and murdered many nobles, etc., who took shelter in his house. His daughter quarrelled with him, and denounced him to the authorities, but he evaded conviction. She committed suicide, one of her brothers had tried to murder her, another brother hanged himself, her sister was an epileptic imbecile, and her daughter became maniacal:—

1st Generation : Acute intelligence, absence of moral sense—murder, robbery

2nd Generation : Suicide Homicide and suicide Epileptic imbecile

3rd Generation : Mania.

“My argument is that the moral element is an essential part of a complete and sound character, in the present state of evolution: it was the last acquisition of development and is commonly the first sign of commencing degeneration.”

MAUDSLEY.

Another example.

1st Generation : Immorality, depravity, alcoholic excess, moral degradation in great-grandfather.

2nd Generation : Drunkenness, maniacal attacks, general paralysis in grandfather.

3rd Generation : Sobriety, but hypochondriacal, delusions of persecution, and homicidal tendencies in father.

4th Generation : Defective, mania at 16, stupor and dementia.

MAUDSLEY, *Body and Mind* (1873).

(Lutta) Madness—

And the home I scatter, and house I batter,
Having first of all made the children fall,
And he who felled them is never to know,
He gave birth to each child that received the blow,
Till, Madness, I am, have let him go.

BROWNING, *Aristophanes' Apology*.

64

Syphilis—see Shakespeare, H xxxiv.

A possible reference to syphilis before the discovery of America:

De vulneribus et apostematibus virge—

Patit etiam a coitu cum mulieribus immundis ex spumate velhumore
venenoso in colo matricis reperto, unde inficitur aliquando virga et
totum corpus.

Probable date 1412—from a manuscript in Laurentian Library,
Florence, from THORNDIKE in *Bull. Hist. Medicine*, April 1942.

America—Date of discovery, C. Columbus, 1492.

F

TREATMENT

Orandum est ut sit mens sana.

JUVENAL, *Sat.*, x. 356.

Your prayer must be for a sound mind.

Frenzy. The head that is shaven shall be plastered with the lungs of a swine . . . the temples shall be anointed with the juice of a lettuce or a poppy. If after these medicines . . . the woodness dureth three days without sleep, there is no hope of recovery. BARTHOLOMAEUS ANGLICUS, *De Prop. Rerum* (c. 1260).

Use three physicians still: first Dr. Quiet,

Next Dr. Merryman, and Dr. Diet.

Reg. Sanitatis Salerni (c. 1484).

I

For madnesse:—Take ye herbe Hypericon, and boil it in water, or drink, until it be strong of it, and red in color: or else, putt a bundle of it in a new drinke to worke, and give it ye patient to drinke, permitting him to drinke nothing else. First purge him well with 2 or 3 seeds; or more, (according to ye strengthe of ye partie) of spurge. Let him not eat much, but keep dyet, and you shall see wondrous effects in fewe dayes. I have known it cure perfectly, to admiration, in five days.

(Hypericon (ὕπερεικον) = St. John's wort.)

Letter from ED. STAFFORD, 1643.

(From *Mass. Hist. Soc.*, 1862.)

2

A drink for a fiend-sick man, to be drunk out of a church bell: githrife, cynoglossum, yarrow, lupon . . . flower de luce, fennel, lichen, lovage; work up the drink off clear ale, and let the possessed sing the psalm, Beati Immaculati . . . then let him drink the drink out of the church bell, and let the priest sing him a "Domine, Sancte, Pater, Omnipotens."

Beati immaculati in via: qui ambulant in lege Domini,

Beati, qui scrutantur testimonia ejus: in toto corde exquirunt eum.

Non enim qui operantur iniquitatem: in viis ejus ambulaverunt

Tu mandasti: mandata tua custodiri nimis.

Utinam dirigantur viæ meæ: ad custodiendas justificationes tuas.

Comfitebor tibi in directione cordis: in eo quod didici judicia justitiæ tuæ

Justificationes tuas custodiam: non me derelinquas usque quaque.

Psalmus. xcix.

O. COCKAYNE, *Leechdom*.

John Wesley's Treatment:

For madness or irreligion.

The patient should be exclusively fed on apples for a month.

For lunacy.

1. Give a decoction of agrimony four times a day.
3. Or rub the head with vinegar in which ground ivy leaves have been infused.
3. Or take daily an ounce of distilled vinegar.
4. Or, boil juice of ground ivy with sweet oil and white wine into an ointment, shave the head and anoint therewith.
5. Or electrify.

For raving madness.

1. All madmen are cowards, and may be conquered by binding only without beating. Shave the head, and wash frequently with vinegar.
2. Apply to the head, cloths dipt in cold water.
3. Or set the patient's head under a great waterfall: or pour water on to his head from a tea kettle.
4. Or let him eat nothing but apples for a month.
5. Or nothing but bread and milk.

John Wesley's advice to those suffering from "nervous disorders":

Advice is made for those who will take it: but who are they? One in ten or twenty. Then I advise:—

1. Touch no dram, tea, tobacco, or snuff.
2. Eat very light, if any, supper.
3. Breakfast on nettle or orange-peel tea.
4. Lie down before ten—rise before six.
5. Every day use as much exercise as you can bear: or
6. Murder Yourself By Inches.

3

Cordelia. What can man's wisdom do
In restoring the bereaved sense?

Physician. There is a means, . . .
Our foster-nurse of nature is repose,
. that to provoke
Are many simples operative, whose power
Will close the eye of anguish.

SHAKESPEARE, *King Lear*, IV. iv.

4

Magni est ingenii revocare mentem a sensibus, et cogitationem a consuetudine revocare. CICERO.

(It is a matter of considerable skill to recall the mind and its thoughts from their accustomed habits.)

5

The idea of "psychological cure" of mental disorder.

BOLTEN, 1751.

6

Recens curationem non habet difficilem. CELSUS, *De Medicina*.

(A (mental) case, taken early, is not difficult to cure.)

7

Circa initia diligentissime curanda est melancholia. AVICENNA.

(In its early stages, melancholia can be cured if the greatest care is taken.)

8

Adversus omnium autem sic insanientium animos gerere se pro cuius natura necessarium. CELSUS, *De Medicina*.

(But it is essential to conduct ourselves in such manner towards all mental cases, according to the natural disposition of each.)

9

Macbeth. Can'st thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?

Doctor. Therein the patient

Must minister to himself.

Macbeth. Throw physic to the dogs, I'll none of it.

SHAKESPEARE, *Macbeth*, v. iii.

10

Mensque pati durum sustinet aegra nihil.

OVID, *Ep. ex Ponto*, v. xviii.

(A sick mind cannot endure any harshness.)

II

Ludus animo debet aliquando dari ad cogitandum melior ut redeat tibi.

PHAEDRUS, *Fables*, III. xiv. 12.

(Recreation should sometimes be given to the mind that it may be restored in better condition for thinking.)

12

For peregrination charmes our senses with such unspeakable, and sweet variety, that some count him unhappy that never travelled, a kind of prisoner, and pity his case . . . insomuch that Rhazes . . . doth not only commend, but enjoyne travell, and such variety of objects to a melancholy man, and to lie in diverse Innes, to be drawne into severall companies . . . it must needs refresh, and give content to a melancholy, dull spirit.

(RHazes, Lib. I, Tract. 2.)

BURTON, *Anatomy of Melancholy* (ed. 1632).

13

Chesse-play is a good and witty exercise of the minde for some kind of men, and fit for such melancholy . . . as are troubled with cares, nothing better to distract their minde, and alter their meditations, . . . it is a game too troublesome for men's braines, too testy, full of anxiety . . . besides it is a cholericke game, and very offensive to him that loseth the Mate. William the Conqueror, in his younger years, playing at chesse with the Prince of France . . . losing a Mate, knocked the chess-board about his pate, which was a cause afterward of much enmity between them.

Idem.

14

We will endeavour to shew how the aire and genius of gardens operate upon humane spirits towards virtue and sanctitie . . . contribute to contemplative and philosophicall enthusiasm . . . and influence the soule and spirits of man.

JOHN EVELYN (1658).

15

When a melancholic and sicke patient was brought to him (Epicurus) to be cured, He laid him on a downe bed, crowned him with a garland of sweet-smelling flowers, in a faire perfumed closet delicately set out, and, after a potion or two of good drink, he brought in a beautifull young wench, that could play upon the lute, sing, dance etc. . . . Most of our looser phisytians, in some cases . . . allow of this, and all of them . . . make frequent use of honest sportes, companies, and recreations.

BURTON, *Anatomy of Melancholy*.

Delay in treatment.

16

Nam cur
Quae laedunt oculos festinas demere: si quid
est animum, differt curandi tempus in annum.

HORACE, *Ep.*, I. ii. 37.

Why is it that you hasten to remove anything that hurts your eyes,
while if anything affects your mind you put off treatment for a year?
(W.)

cf. sero medicina paratur
cum mala per longas invalvere moras.

OVID, *Tristia*, II. i. 20.

17

Seneca says that travelling is little useful in moral affections; he cites on this subject the answer of Socrates to a melancholic who complained that he had received no advantage from travel: "I am not surprised,—You do not travel but with yourself." The ancients however did prescribe voyages, they sent their patients to Anticyra to take hellebore, or to make the leap of Leucadia. GALT, *Treatment of Insanity* (1846).

(In Rome, defective children were thrown from the Tarpeian rock.)

18

The island of Leucadia (Leukas or Santa Maura) is one of the Ionian islands (W. coast of Greece). The S.W. corner is famous for its high cliff of white limestone (λευκός), called by the ancients the "Leucadian Rock." On this was built a temple dedicated to Apollo, and from it a criminal was hurled into the sea annually as a sacrifice. Sappho the poetess committed suicide from this cliff.

Anticyra (modern Aspraspitia) was a peninsula of the Corinthian Gulf. It grew the best hellebore—the remedy of the ancients for madness, hence the well-known saying—"Naviget Anticyram" (Let him sail to Anticyra.)

19

Horace speaks of three Anticyras (1. the above. 2. a town in Thessaly. 3. Locris).

Tribus Anticyris caput insanabile. *Ars poetica*, 300.
(A head not to be cured by three Anticyras.)

20

You will establish then, in your State, a science of medicine . . . such will carefully provide for such of your citizens as are naturally well disposed both in body and mind; while as regards the opposite . . . such as those thoroughly evil, and incurable as to their mind, these, they are themselves to put to death. PLATO, *Republic*, III. c. 17.

21

. . . love
The deep recesses of the maddened brain
Can reach, when violence fails: and gentleness,
Demonic fury quickly can assuage,
Where nought beside has power.
From *Improving the Condition of the Insane*, by D. H. TUKE.

22

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it: no better physick for a melancholy man, than change of air, variety of places, to travel abroad and see fashions. Leo Afer speaks of many of his countrymen so cured, without all other physick: . . . the sum is this, that variety of actions, objects, air, places, are excellent good in this infirmity . . . is good for man, good for beast.

Laelius a fonte Aegubinus, that great doctor, at the latter end of many of his consultations in melancholy, most especially approves of this above all other remedies whatsoever.

BURTON, *Anatomy of Melancholy*.

23

Food, influence of on mind :

Charles Lamb—always preferred “simple dishes”—“lest the heats of Epicurism put out the gentle flame of devotion.” He also believed in the addition of Asparagus “which seems to inspire gentle thoughts.”

24

Celsus (20 B.C.—A.D. 50)—recommended saffron or iris ointment to be rubbed into the scalp in cases of mental disorder—or in severe cases, poppy, hyoscyamus draughts, or “mandrake apples” placed under the pillow.

Sleep is assisted by the sound of falling water—or alternatively by cupping the Occiput.

He also recommends “Gestation,” that is movement of the whole patient in a suspended bed—the first suggestion of treatment by what

was known later as "Oscillation" which was popular as late as the early part of the nineteenth century.

25

Aretaeus (A.D. 90)—recommended bleeding for epilepsy, or the use of *Hiera Picra*, or if necessary trepanning. In cases of melancholia, he recommended opening of the median vein, "for this drains the liver," also baths of bitumen, sulphur and alum.

(*Hiera Picra* = *ἱερά πικρά* = sacred bitters made of Aloes and Cinnamon.)

26

Galen (A.D. 129-180)—treated cases of "phrenitis" with phlebotomy of the middle vein of the forehead, bathing the legs and feet with a decoction of violets, roses, lettuce seeds, and myrtle.

Epilepsy—the "antidote of St. Paul" (*Terra Sigillata*); he also gives a prescription containing 31 ingredients, paeony, etc.

27

Mercurialis (1530-1606)—thought highly of the use of the Emerald Stone as a great enemy of the "black choler," and it "frees the mind."

28

Rondeletius (1507-1566)—considered that "almost all jewels" had excellent virtues to pacify the affections of the mind.

29

Matthioli (1501-1577)—made use of "potable gold" (*aurum potable*).

30

Montaltus (c. 1591)—recommended cauterising the crown of the head (*cauterium fiat suturi coronali*).

31

Guainerius (c. 1447)—recommended trephining and keeping the aperture open for a month.

(*usque ad duram matrem trepanari feci et per mensem aperte stetit*).
Etc. etc. etc.

32

The proximate cause of madness is not understood and dissections throw little light upon it. Brain is dry and friable but this is not peculiar to madmen. . . .

The ancients imagined madness to proceed from an "atrabilis" which they supposed was of pitchy tenacity, and corrosive acrimony, but nothing of the kind has ever been demonstrated, nor does it explain any of the symptoms. . . .

Methodus medendi. A sanguine plethora and great determination of blood to the head generally prevails in all species of madness. . . .

- Indications: 1st. Remove the plethora.
 2nd. Promote secretions.
 3rd. Guard against and remove occasional causes.
 4th. Promote a total change in the system.

Particular remedies:—In the common species of mania the cure depends entirely upon evacuations. Determination of blood to the head so usual in madness indicates *bleeding* which generally relieves the symptoms and produces sleep, but is hurtful in melancholic madness. Opening the temporal artery is often of great service, but when bleeding is indiscriminately used it may turn madness into irrecoverable idiotism.

Emetics. These are proper in every species of madness after plethora is taken off by bleeding in the true melancholic madness . . . they remove offending matter, discharge phlegm, promote secretions and give violent convulsive shocks to the system. . . . Double and triple doses should be given in mania.

Cathartics. These in general are good in madness except in the species that proceeds from a melancholy temperament, in such cases the saline purges are best as they are adapted for carrying off the tenacious mucus. In Hypochondriacal madness aloetics should be used.

Diluents are certainly indicated, Antiscorbutic juices in spring, and waters impregnated with fossil alkali in summer.

Regimen. The patient should be kept to a low diet. The head should be shaved every day and cold water poured on it every day. Living entirely on fruit is proper in melancholic madness. (Sir John Floyer mentions one cured by living upon apples only.) Cucumbers also are proper.

Manuscripta Medica (Med. Soc. Library).

Notes from lectures of JOHN GREGORY OF EDINBURGH (1724–1773).

Treatment with Hellebore.

Hic ubi cognatorum opibus curisque reffectus
 Expulit helleboro morbum bilemque meraco.

HORACE, *Ep.*, II. ii. 136.

This man was cured by the assistance and care of his relative, and the disease was expelled by the use of pure hellebore. (W.)

cf. PERSIUS, IV. xvi.

Anticyras melior sorbere meracas

Drink hellebore, my boy, drink deep! and purge thy Brain.

DRYDEN.

("It would be better to swallow islands (of hellebore) undiluted."—Translation, W.)

There were three Anticyras. (v. HORACE, *A.P.*, 300.)

34

In the eighteenth century, and later also, most doctors (and John Wesley) appear to have placed reliance upon a single special specific, in the treatment of mental disorder, thus:

DR. FALLOWES (1705): "the incomparable *oleum Cephalicum*."

JOHN WESLEY (*Primitive Physic*, 1780): "a diet of apples *exclusively*, for one month." He recommends the same treatment for irreligion, for more serious cases—Hellebore.

DR. PERCIVAL (Dublin): Spirit of turpentine.

DR. PARGETER (1792): Musk is the specific, "but here our researches must end, and declare that wonderful are the works of the Lord, and His ways past finding out."

DR. BURROWS: Stramonium.

DR. WITHERING, DR. ELLIS, etc.: Digitalis.

DR. WILLIS: Hyoscyamus.

DR. PERFECT, DR. COX, etc.: Camphor.

DR. WARD: "Opiate friction" (v. Crowther).

DR. BATTIE: "Nitrate and the neutral salts are the only specifics that can be depended on in Mania."

DR. BALMANNO (Glasgow): Prussic acid.

DR. SMITH (New York): Salivation with mercury.

DR. JOHN MONRO (the Elder), DR. B. ROBINSON (*Obs. on Medicines*): Emetics.

DR. NEVILLE (1836): "A tonic of Carbonate of Soda, simply or with its power heightened with an infusion of Bark."

"The value of Carbonate of Soda is proved by taking two monkeys of an age; we preferred these animals on account of their similitude to man, in their omnivorous capacities as also their passions. They were fed exactly as English Gentlemen, all meals including, fruit pies, beer, and wine for dinner, exactly alike, save that one had 3iſs of Carbonate of Soda three times a day. At the end of six months, the one treated with soda was plump and healthy, and the other, thin, spiritless, and obviously diseased."

(*Treatise on Insanity*.)

Occupation.

35

(In disappointed love)

Cedit amor rebus: res age, tutus eris.

OVID (43 B.C.—A.D. 18).

(The effect of (disappointed) love will give way to work—keep doing something and you will be safe.)

36

Melancholia laborantium animus aliqua omnino occupatione distindus.

AVICENNA, *De morbis mentis*, cp. xii.

(The mind in cases of melancholia should be entirely occupied by some kind of employment.)

37

Occupari in multis et magnis negotiis.

SAVONAROLA, *De Virtute et Conservandum Sanitatem*.

cf. "They must be gladed with instruments of music, and some deal occupied."

BARTHOLOMAEUS ANGLICUS (c. 1240).

38

Praestat aliud agere quam nihil.

SENECA, *De animi tranquillitate*.

39

There can be no better cure for melancholy than to have some employment or other which may keep the mind occupied and distract their thoughts "quae repleant animas eorum et incutiant iis diversas cogitationes."

RHAZES, *Op. Exquisitoria*.

40

Occupation Therapy is a definitely organised form in mental hospital (c. 1820).

"Madhouse at Aversa. This asylum in the Kingdom of Naples may be claimed among the principal institutions of useful arts and manufactures. M. Linguitti, director of the hospital, which is the only one of its kind in Europe, makes continued experiments to cure these unhappy people: from these he always obtains the result, that moderate work, combined with agreeable amusement, is the best means. For this reason he has at this house, a printing office, where several works have already been printed, and at which many of these unhappy people have been employed. Others, who after the paroxysm is over, recover for

a short time the use of their reason, are engaged in making translations from the English and French, into the Italian language. Besides this, many are occupied with music, others in husbandry, . . . the manufacture of woollen cloth, etc.”
Percy Anecdotes (1821).

41

How pleasing to observe the silence and tranquillity which prevailed in the Asile de Bicêtre where nearly all the patients were supplied by tradesmen of Paris with employments which fixed their attention, and allured them to exertion by the prospect of trifling gain.

PINEL, *Treatise on Insanity* (first French edition, 1801).

Biblio-therapy. Books and their “Prescription.”

42

He who hath never fed of the dainties, that are bred in a book: he who hath not eat paper, as it were: he who hath not drunk ink: his intellect is not replenished: he is only an animal, only sensible in the duller parts.

SHAKESPEARE, *Love’s Labour’s Lost*, IV. ii.

43

A good book is the best of friends, the same today, and forever.

MARTIN TUPPER, *Proverbial Philosophy*.

44

Insanity caused by erroneous views of religion.

A course of historical reading has been found to be most beneficial in these cases.

WINSLOW, *Body and Mind*.

45

Absence of occupation is not rest,

A mind quite vacant is a mind distressed.

COWPER, *On Retirement*.

46

Distrahit animum librorum multitudo.

SENECA, *Ep.*, II (c. 60 B.C.).

(A mere crowd of books confuses the mind.)

47

Otium sine literis mors est, et hominis vivi sepultura.

Idem.

[†] (For an intelligent man, leisure without books is death, and burial alive.)

48

Duplex libelli dos est: quod risum movet,
Et quod prudenti vitam consilio monet.

PHAEDRUS, *Fables* (c. 80 B.C.).

(The essential property of a book is double, it moves to laughter, and by its counsel teaches a wise man how to live.)

49

Miss Dorothea Dix (Philanthropist) states, that "among the hundreds of crazy people, with whom her sacred mission has brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by scripture and prayer, uttered in low and gentle tones."

50

Now because the soul of man is not, by its own nature . . . furnished with sufficient materials to work upon, it is necessary for it to have continual recourse to learning and books . . . the solitary life . . . will starve without them: if once we are thoroughly engaged in the Love of Letters, instead of being wearied with the length of any day we shall only complain of the shortness.

O vita, stulto longa, sapienti brevis!

O life, long to the fool, short to the wise.

ABRAHAM COWLEY (1618-1667), *On Solitude*.

51

Heinsius, the keeper of the library at Leyden (Holland) was mewed up in it all the yeare long, and that which to thy thinking, should have bred a loathing caused in him a greater liking. I no sooner (saith he) come into the library, but I bolt the doore to me excluding lust, ambition, avarace, and all such vices, whose nurse is idlenesse, the Mother of ignorance, and Melancholy herselfe.

BURTON, *Anatomy of Melancholy*.

Occupation.

52

I know no happier-looking woman, of the tranquilly happy sort, than Mrs. J. since she took to making Dresden China of leather for the Roman Catholic Bazaars.

JANE WELSH.

53

No grief is grown so desperate, but the ill
Is halfe-way cured, if the party will.

HERRICK, *Hesperides*.

Psychotherapy.

54

Dr. Rush (Prof. Med., Univ. Pennsylvania) appears to have been the first to use the word "Dissociation," especially in relation to Hysteria, and he also foreshadows psychoanalysis, and psychocatharsis.

RUSH, *Med. Inquiries on Dis. of the Mind* (1812).

55

Temples of Saturn (Egypt, c. 1000 B.C.).

At one period there was erected, at the two extremities of Egypt, temples dedicated to Saturn, to which those labouring under Melancholia were recommended to go in search of relief. Some cunning priests, profiting by the credulity of the hypochondriacs, associated with the pretended miracles of the powerless divinities, and their barren mysteries, . . . succeeded often in curing them, by amusing the mind, and inspiring hope and confidence. Everything was done that ingenuity could suggest to divert the mind. Voluptuous paintings and seducing images were opened to view. Agreeable songs and melodious sounds perpetually charmed their ears. Gardens of flowers and ornamented groves furnished delightful walks, and delicious perfumes. Every moment was consecrated to some diverting scene and amusement, which had a most benign influence on the disordered imagination, interrupted the train of melancholy thought, dissipated sorrow, gladdened the heart, and wrought the most salutary change upon the body through the medium of the mind. The Egyptian physicians advised the patients to repair to these famous temples, as the faculty of the present day suggest a trip to fashionable spas. FORBES WINSLOW, *Body and Mind* (1842).

Music.

56

Another class of mankind, still more worthy of compassion, because innocent, are persons deprived of their reason. They are shut up and treated harshly, and seldom fail, of consequences, to become more insane than before.

.

The Turks treat them with singular respect; whether it be that Mahomet himself was subject to mental derangement, or of religious opinion, that as soon as a madman set his foot into a house, the blessing of God enters with him. They delay not a moment to set food before him, and caress him in the tenderest manner. There is not an instance known of their having injured anyone. Our madmen, on the contrary, are mischievous, because they are miserable.

.

Many physical remedies are employed for the cure of madness: and it frequently proceeds from a moral cause, for it is produced by chagrin. Might there not be a possibility to employ, for the restoration of reason to those disordered beings, means directly opposed to those which occasioned the loss of reason; I mean mirth, pleasure, and above all, the pleasures of music? We see, from the instance of Saul what influence music possesses for re-establishing the harmony of the soul. With this, ought to be united treatment, the most gentle, and care to place the unhappy patients, when visited with paroxysms of rage, not under the restraint of fetters, but in an apartment matted round, where they could do no mischief either to themselves or others. I am persuaded that, by employing such humane precautions, numbers might be restored, especially if they were under the charge of persons not interested in perpetuating their derangement.

. ST. PIERRE, *Studies of Nature* (1784).

57

Music is the only one of the arts that does not corrupt the mind.

MONTESQUIEU.

58

The ancients have vaunted the admirable effects of music. To obtain success with the insane, a small number of instruments should be chosen, the musicians should be placed out of sight of the patient, and airs familiar to his infancy . . . should be executed. I have often employed music: I have rarely observed success from it: it calms, it gives rest to the spirit, but it does not cure. I have seen patients whom music rendered furious . . . in conclusion I believe ancients to have exaggerated its effects, as they have exaggerated so many other things.

E. ESQUIROL, *Des Maladies mentales* (1838).

59

O laborum dulce lenimen medicumque.

HORACE, *Odes*, I. xxxii.

(O sweet and healing balm of troubles (music)).

60

Another view of music:

It is the only sensual pleasure without vice.

Of all noises, I think music is the least disagreeable.

SAMUEL JOHNSON.

61

Ein Lied das Stein erweichen
Menschen rasend mach en Kann.

A song that can soften stone and drive men mad.

LICHTWER.

62

Music is the brandy of the damned.

BERNARD SHAW, *Man and Superman*.

63

Nay, above all things must the guardians of the State take precautions against innovations in the style of songs and music; for the reception of new kinds of music is dangerous, as it always affects in some measure the most important laws of the State.

PLATO, *Republic*, IV. iv.

64

And so in gymnastics, if a man takes violent exercise, and is a great feeder, and the reverse of a great student of music, . . . he becomes twice the man that he was. . . . And he who mingles music with gymnastics, in the fairest proportions . . . is the best. The mere athlete becomes too much of a savage, the mere musician is melted, and softened, beyond what is good for him.

The harmonies expressive of sorrow are the mixed or tenor Lydian, and the fulltoned or bass Lydian.

The soft or drinking harmonies are the Ionian and Lydian.

The strains of freedom, courage, and temperance are the Dorian and Phrygian.

Idem., III.

65

Some of the modes (in music) make men sad, and grave, like the Myxolydian, others enfeeble the mind, like the relaxed harmonies, others again, produce a moderate, and settled temper, which appears peculiar to the Dorian, the Phrygian inspires enthusiasm.

ARISTOTLE, *Politics*, VIII. v.

66

Since nought so stockish, hard, and full of rage,
But music, for the time, doth change his nature.

SHAKESPEARE, *Merchant of Venice*, v. 82.

(stockish = stupid (Ang.-Sax. *stoc* = block).)

67

I would this music would come: I am advised to give her music
o'mornings: they say it will penetrate.

SHAKESPEARE, *Cymbeline*, II. iii.

68

There is a charm, a power that sways the breast,
Bids every passion revel or be still;
Inspires with rage, or all our cares dissolves,
Can soothe distraction and almost despair:
That power is Music:—
Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison and the plague;
And hence the wise in ancient days adored
One power of Medicine—melody and song.

J. ARMSTRONG, M.D. Edin. (1744).

69

Who hears music feels his solitude
Peopled at once.

BROWNING, *Balaustion's Adventure*.

70

In sweet music is such art,
Killing care and grief of heart
Fall asleep, or hearing die.

SHAKESPEARE, *Henry VIII*, III. i.

(killing = adj., not participle.)

71

Musica est mentis medicina moestae.

(Music is a medicine for mental depression.) Proverb.

72

Generally, music feedeth the disposition of spirit which it findeth.

BACON, *Sylva Sylvarum*.

73

If music be the food of love,
Sing on, sing on, sing on.

D'URFEY, *Pills to Purge Melancholy*.

74

A musician confined in the Bicêtre, as one of the first symptoms of returning reason, made some slight allusion to his favourite instrument. It was immediately procured for him: he occupied himself with music for several hours daily, and his convalescence seemed to be advancing rapidly. But he was unfortunately allowed to come frequently into contact with a furious maniac, in the gardens. The musician's mind became unhinged, his violin destroyed, and he fell back into a state of insanity which was as confirmed as hopeless. PINEL.

The Power of Music.

75

One of the songs used at the Bicêtre (c. 1839), "Singing assuages pain, and is a certain remedy for melancholy."

Sad is my troubled soul,
 My happiest days are o'er,
 Like waves that onward roll
 To death's eternal shore:
 Hope never cheers my heart,
 Tears seldom bring relief:
 Deserted, lone, apart;
 My doom is silent grief.

But hark! what greets my ear?
 'Tis music's softest strain,
 Sent my lone heart to cheer
 And lessen sorrow's pain.
 As the sweet chords arise,
 Emotions new I feel,
 Joy's tears suffuse my eyes
 My wounded soul to heal.

76

I am never merry when I hear sweet music.

SHAKESPEARE, *Merchant of Venice*, v. i.

cf. *King*. Let there be no noise . . . unless some dull (= slow) and favourable hand will whisper music to my weary spirit.

Idem., 2 *Henry IV*, iv. v.

77

When griping grief the heart doth wound,
 And doleful dumps the mind oppress,
 Then music with her silver sound . . .
 With speedy help doth lend redress.

SHAKESPEARE, *Romeo and Juliet*, IV. v.

78

Music variably successful. Useful in two states: first by exciting the attention of the patient, he himself playing: and next, the pleasing sensations of another's playing. Frank employed it largely, and found it of great advantage in mania, while Esquirol found it in similar states to produce raving fits. An impression with the majority of the profession is that in mania it is too exciting; but in states of lethargy, or apathy, it may be used with benefit. *Foreign Quarterly Review* (c. 1842).

79

M. Balbot, a physician at Chalons-sur-Marne mentions a patient so violent as to require five or six vigorous men to restrain him. He knew that this patient, when sane, liked to sing and to hear singing; he caused musicians to execute, for nearly an hour, airs which he loved upon the violin; the patient, lending his whole attention while this sweet harmony lasted, even joined his voice to the sound of the instruments; and a mild serenity stole over his visage, replacing the previous excessive agitation of the muscles. After the administration of this means, he who for eight days had been entirely deprived of the use of his reason, demanded his wife, and had with her, in the presence of the physician, a coherent conversation, concerning the real condition of his domestic affairs.

DAQUIN, *La Philosophie de la Folie* (1792).

80

But simplicity in music, engenders temperance in the soul, as gymnastics in bodily health.

PLATO, *Republic*, III. xiv.

81

Several medical literati on the Continent are at present engaged in making inquiries and experiments upon the influence of music in the cure of diseases.

Philosoph. Magazine, May 1806.

82

On the medicinal powers attributed to music by the ancients—Music can relieve the pains of sciatica, and that independent of the skill of the musician.

DR. BURNEY, *History of Music*.

83

Homer represents the Grecian army as employing music to stay the raging plague.

David used the harp to relieve the mental derangement of Saul.

Pindar speaks of Aesculapius healing acute disorders with songs.

Pliny scouts the idea that music can affect bodily conditions, but mentions Theophrastus as suggesting a tune for the cure of gout, and Cato, who had an idea that it was good in dislocations of joints, and Varro, that it was good for gout.

Aulus Gellius cites Theophrastus, who recommends music as a specific for the bite of a viper.

(*De arte medendi apud priscos musices*,

by REV. DR. MITCHELL of Brighthelmstone, 1783.)

84

Boyle and Shakespeare mention the effect of music "super vesicam."

Kircher (in *Musurgia*) relates the effect of music in the case of those bitten by the Tarantula.

Dr. Willis tells of a lady who could only hear when a drum was beaten, and her husband hired a permanent drummer in order to enjoy her conversation (cf. *Boilermaker's Disease*, SHEFFIELD).

Vigneul de Marville says Music assists the circulation of the blood, dissipates the vapours, opens the vessels, so that the act of perspiration is freer. He tells of a person of distinction who when suddenly seized by violent illness, instead of calling in a consultation of doctors, called a band of musicians, and their violins played so well *in his inside* that his bowels became perfectly in tune, and in a few hours, he was well.

Farinelli, the famous singer, was once sent for to Madrid, to try the effect of his voice on the King of Spain, who was in the profoundest melancholy—he sang at first in an outer room, for a few days, then it was noticed that the King began to rouse himself, on the next day there were tears in his eyes—then he ordered the door to be left open, and at length his melancholy left him, and the *medicinal voice* of Farinelli effected what no other medicine could.

Curiosities, by ISAAC D'ISRAELI (1766–1848).

85

Let there be music. Let the master touch
The sprightly string and softly breathing flute,
Till harmony rouse every gentle passion!

.
It wakes a glad remembrance of our youth,
Calls back past joys, and warns us into transports.

ROWE (1674–1718).

86

Begin to charme, and as thou stroakest mine eares
 With thy enchantment, melt me into teares.
 Then let thy active hand scud o're thy lyre;
 And make my spirits frantick with the fire,
 That done, sink down into a silvrie straine;
 And make me smooth as Balme, and Oile, againe.

HERRICK, *Hesperides*.

87

From experiments I have made, I am confident that the concord of sounds in some cases, and the discord of jarring instruments in others, might be usefully employed in the rectification of some alienated minds.

COX, *Insanity* (1804).

88

Soe there be these ladders, the scala Tympani and the scala Vestibuli leading Man knoweth not whither. . . . Therefore if Angels did use it for the purpose of climbing into Heaven, we mortals, in our sadness, would be ill favoured to put aside such glad machinery.

From WALLACE, *Musical Faculty*.

A military maniac—though he had not left his bed for weeks, nor spoken a single word, and was supported entirely by force—yet from hearing a few tunes on the fife, with the aid of a few tonics, recovered.

COX, *Insanity* (1806).

89

Phrygian Music.

Distended drums, and hollow cymbals, resound in their hands, round the goddess: and their horns threaten with hoarse noise, while the hollow pipe excites their minds with phrygian notes. They carry weapons outstretched before them, as signs of violent rage, which may alarm with terror the . . . minds of the crowd. . . . Here the armed band whom the Greeks called by the name "Phrygian Curetes," dance around vigorously with ropes, and leap about to their tune, streaming with blood.

LUCRETIVS, *De rerum natura*, II. 618.

With vigorous hand the clamorous drums they rouse
 And wake the sounding cymbal: the hoarse horn
 Pours forth its threatening music, and the pipe
 With Phrygian airs distracts the maddening mind
 While arms of blood, the fierce enthusiasts wield.

(Trans. MASON GOOD.)

90

Music the fiercest grief can charm,
 And Fate's severest rage disarm:
 Music can soften pain to ease,
 And make despair and madness please.

POPE, *St. Cecilia's Day*, 118.

91

PIPPING,—*De Saule per musicam* (1688).

BOUVIER,—*An musica per se medicas habet vires* (1776).

BACHMANN,—*De affectibus musicae in hominem* (1792).

KAUSCH,—*Psych. Abhandlung ü. d. Einfluss der Töne* (1792).

Segnius irritant animos demissa per aures
 Quam quae sunt oculos subjuta fidelibus.

HORACE, *A.P.*, 180.

Less vividly is the mind stirred by what enters
 through the ears than that brought before the trusty eyes.

92

The hospital at Halle presents a remarkable example of the curative influence of music, in the case of a school-master, who had suffered the highest degree of melancholia for a year and a half, who said and did little, and had only improved so much as no longer to be unclean both night and day. In consequence of a communication to the effect that formerly the patient had displayed a love and a taste for music, he was led to the piano. After some feeble touches, it might actually be seen how love and taste expanded the pinions of the soul. He not only practised more and more, and better and better, but began to compose songs for one or four voices, and practised as a "master" amongst other patients. The musical talent was in action, long before the restoration to mental and corporeal strength. As regards this, he was perfectly sound long before he was convalescent in other respects. He was discharged cured. In this case it was not music, simply as such, which led to restoration, but the musical talent being brought into action, and developed, excited the latent powers of the mind, strengthened them, and kept them in action. This mental gymnastic was assisted by work in the garden during the spring.

DR. DAMEROW, *Zeit für Psychiatrie*, vol. LV.

93

My soul is dark—Oh! quickly string
 The harp I yet can brook to hear:
 And let thy gentle fingers fling
 Its melting murmurs o'er mine ear.

If in this heart a hope be dear,
 That sound shall charm it forth again:
 If in these eyes there lurk a tear,
 'Twill flow, and cease to burn my brain.

But bid the strain be wild and deep,
 Nor let thy notes of joy be first:
 I tell thee, minstrel, I must weep,
 Or else this heavy heart will burst:
 For it hath been by sorrow nursed,
 And ached in sleepless silence long:
 And now 'tis doomed to know the worst,
 And break at once—or yield to song.

BYRON (1788–1824).

Epilepsy.

94

As I was troubled with fits, she advised me to bathe in the loff, which
 was holy water.

SMOLLETT (1721–1771), *Humphrey Clinker*.

G

PATHOLOGY, ETC.

(Eighteenth Century, etc.)

It is the mynde that makes good or ill,
That maketh wretch or happie, rich or poore.

SPENSER, *Faerie Queene*, XI. ix.

I

Mania is a chronic and violent delirium. . . . Upon inspecting the dead bodies, the vessels of the head are found distended with dark coloured blood, and the serum is found to have been effused between the membranes of the brain.

NIETZKI, *Elements of Universal Pathology* (1766).

2

Melancholia is that imbecility of the mind which arises from a vitiated state of the body. There are three causes for this disease: (1) the leek green bile; (2) an acrid mucus; (3) a mixture of all the humours with the blood.

ANN. LORRY, *De melanch. et morbis melancholicis* (1765).

3

It is found, by the most careful and accurate experiments, that the specific gravity of the brain of a maniac or melancholic patient is very different from that of the brain of a sane person. The brain in these cases is generally harder, dryer, and more elastic.

MECKEL, *Anat.-Physiolog. Researches* (1766).

4

Epilepsy is a convulsive motion of most of the muscles of the body, together with a sudden projection of the body on the earth. The cure depends on three things: (1) the approaching paroxysm is to be avoided; (2) the present one must be alleviated; and (3) all returns must be prevented.

SCHACHT, *Instit. medicinae practicae* (1767).

5

According to SAUVAGES (*Nosol. Med.*, 1768), there are fourteen kinds of Melancholia:

1. Melancholia vulgaris—chiefly hypochondriasis.
2. M. Amatoria or Erotomania—due to love, languid, heavy, depressed, loss of appetite, etc.

3. Melancholia religiosa.
4. Melancholia Argantis or Maladie imaginaire.
Dr. Darwin makes three types of this :
 1. Syphilis imaginaria.
 2. Pfora imaginaria.
 3. Tabes imaginaria.
5. Melancholia Moria—this is associated with hallucinations.
6. Melancholia Attonita—patient seems immersed in profound thought, does not move of his own accord and has to have food put into his mouth, etc.
7. Melancholia Errabunda of Bellini—patient in a state of constant motion, never still, solitary, and timorous.
8. Melancholia Saltans—described by Mezeray in his history of Charles V, said to have raged in Holland in 1373—patients “*tear off their cloaths and run naked in the streets.*”
9. Melancholia Hippanthropica.
10. Melancholia Scytharum—melancholia from impotence of a particular kind.
11. Melancholia Anglica or Taedium vitae.
12. Melancholia zoanthropica—a form of hypochondriasis in which the patient either imagines he is an animal or has animals within him.
13. Melancholia enthusiastica—e.g. the case of Tasso (*q.v.*).
14. Melancholia Phrontis—avoids people and light, etc.

6

The case of a “fatuitous female” is ascribed to a scirrhus gland which was found in the brain. The convulsions were produced by the irritation of a sharp acid serum.

MECKEL, *Hist. de l'Acad. Royale, Berlin* (1761).

7

Among 100 maniacs, there were 26 in whom the pia mater was thick and slimy; in 49 it was not only slimy but also dense, in 14 only was the pia mater quite free from this appearance.

BOERHAAVE, *De morbis nervorum* (1761).

8

The Pineal Gland.

In 100 cases of mania there were 39 in whom the gland was quite covered with water.

In 26 epileptic maniacs there were 8 in whom it was covered with water.

In 16 epileptic idiots it could not be seen for the serum which covered it.

In 20 epileptics there were 10 in whom it was equally concealed.

In 24 melancholic patients there were 12 in whom it could hardly be discerned for the watery fluid.

In 30 idiots there were 9 in whom it was entirely covered.

As regards the magnitude of the gland—

In 100 cases of mania, in 46 cases it was normal in size, in 37 it was much larger, in 17 much smaller. In 4 cases it was as large as a cherry, in 2 as big as a hazel nut.

Concretions in the pineal gland—

In 100 maniacs there were 52 in whom stony concretions, either one or several, were found, and similarly in epileptics and idiots.

GREDDING, *Miscellaneous Writings*.

9

Few insane people die in Convulsions; of 100 maniacs, only 6: of 26 epileptic idiots, 14: of 20 purely epileptic, 10: of 24 melancholic, not one: and of 30 idiots, only two, to whom this happened.

ANT. DE HAEN, *Rationis medendi in nosocomio practico* (1760).

10

Insane people are seldom attacked with rheumatism or gout: of 100 maniacs, there were 8; of 26 epileptics, not one; of 24 melancholic persons, 4; of 30 idiots, 3 who were affected by such complaints.

J. BAPTIST MORGAGNI, *De sedibus et causis morborum* (1752).

11

An important clue to mental derangement is found, by recent experience, to attach to the state of the digestive organs, more particularly the melancholic form of the disease: and Mr. Todd a surgeon of eminence in Dublin has asserted that he has detected diseased structure of the liver in a variety of cases.

PRITCHARD, *Nervous Diseases*, vol. I (1835).

12

Cullen makes all insanity to consist of imbecility of judgment and memory and arranges Mania as a genus, regarding it as universal insanity.

1. Mania-mentalis, omnino a pathenatē mentis.

2. Mania-corporea, a vicio corporis evidenti, and Mania-metastatica.

3. Mania-obscura, praegresso nullo vel pathenate mentis, vel corporis evidenti.

Melancholia is insania partialis, *sine dyspepsia*.

CULLEN (1710-1790).

13

Dr. Darwin held the view that there was a most striking analogy between insanity and the Convulsive affections of the muscles, so much so, as to be termed by him *curiously exact*. This led to his nosological arrangement of two genera of diseased volition.

1. Increased action of the organs of sense (as against increased volition).
2. Increased sensation.

DARWIN, *Zoonomia*, vol. II. 272 (1794).

14

Bleeding must be considered the most efficient resource or means of relief we possess in mania. Dr. Halloran prefers opening the temporal artery, as the most efficient means of diminishing the excessive *impetus* of the heart.

KNIGHT, *Obs. on Insanity* (1827).

15

The "circular swing" in mental disorder (oscillation). A patient subjected to its influence is speedily affected with giddiness and nausea, and in many cases a speedy recovery follows.

KNIGHT, *op. cit.*, p. 62.

16

PLATO. All bodies are benefited by shakings, and motion by swings etc.

Laws, VII. ii.

cf. Paulus Aegineta—"vel gestandi in lenticulo intra gyrartum . . . exalto pensili."

Also Erasmus Darwin, *Zoonomia*, II. 608.

"Gestation" or "Oscillation" first suggested medically by Celsus (25 B.C.-A.D. 50): "Genera autem gestationis plura sunt."

17

Ancient remedies for epilepsy:

1. Earthworms taken on an empty stomach, before sunrise in June or at the moment of coitus.
2. The foot of an Elk or a Hare.
3. The afterbirth of a firstborn child.
4. Powdered human skull.
5. Scrapings of the vertebrae of a man killed by violence.
6. Human brain—cow's brain, etc.

TISSOT (see also TULPIUS, H XXVI.)

7. Anoint the navel with the fat of a cat. PECHEY.
 8. Piony roots powdered and sprinkled on the hair. PLATER.
 9. The right ear drums of gelded *black* hogs, burned.
 10. The wearing of "cramp" rings.
 11. Lapis selenitis. DIOSCORIDES.
 12. Dung of badger or cuckoo. JOHN OF GADDESSEN.
 13. Blood taken from the sick man's finger and write incantation with it. GORDONIUS.
- Etc. etc.

18

PITCAIRN (1652-1713): Treatment for mental disorder, etc.

- Phrenzy.* 1. Apply cloathes wet with vinegar to the stones.
 2. Fair water to the feet.
 3. Houseleek, cataplasme to the soles of the feet.
 4. Houseleek, bruised in woman's milk, to the forehead.
- Mania.* 1. Black Hellebore infused in rainwater, one spoonful
 in fat broth.
 2. Amulets worn round the neck of Eringo-root, and
 Hypericon.
 3. Geld the patient, and his madness will cease.
- Epilepsy.* 1. A seton or Girn¹ in the neck.
 2. Powder of wild valerian, in wine, water, or milk.

JOSHUA BURGESS, M.D., *Relations of Madness* (1858).

A mild and genial sedative acting directly on the brain in mania.

- R Telac aranci nigri.²
 Tinct. Hyoscyami.
 Tinct. Ferri. Perchlor.

19

Recovery rates (*c.* eighteenth and early nineteenth centuries):

Dr. Willis (Phys. to Geo. III)	..	90 per cent.
Sir Wm. Ellis (Wakefield)	..	70 per cent.
Dr. Tyson (Bethlem)		70 per cent.

¹ Girn = snare, running noose of wire or hair. cf. grin (Job xviii. 9), modern = gin.

² Cobweb of the black spider (*Epeira umbratica*?), see also WATSON in *Principles and Practice of Medicine* (1857). WILLIS (1621-1675) recommends cockchafers, slugs and earthworms, also eyes of crabs, especially in hysterical conditions, and in homoeopathic practice today "*Blatta Orientalis*" is recommended in dropsy and whooping cough.

H

SOME INTERESTING CASES, ETC.

- | | |
|-----------------------------------|--------------------------|
| I. <i>The Comedy of a Madman.</i> | XVIII. Coleridge. |
| II. Abderites. | XIX. William Cowper. |
| III. Force of Imagination. | XX. Shakespeare. |
| IV. Dickens. | XXI. Jonathan Swift. |
| V. Isaac Watts. | XXII. Christopher Smart. |
| VI. Retreat, York. | XXIII. Torquato Tasso. |
| VII. Milton. | XXIV. Benvenuto Cellini. |
| VIII. Longfellow. | XXV. The New Moon. |
| IX. Herrick. | XXVI. Tulpius. |
| X. Pope. | XXVII. Tulpius. |
| XI. <i>Invocation to Hope.</i> | XXVIII. Saint Teresa. |
| XII. Joan of Arc. | XXIX. Herod. |
| XIII. William Blake. | XXX. Villiers. |
| XIV. Samuel Johnson. | XXXI. George III. |
| XV. John Mason. | XXXII. Byron. |
| XVI. John Clare. | XXXIII. Nero. |
| XVII. Nathaniel Lee. | XXXIV. Shakespeare. |

I

THE COMEDY OF A MADMAN

Desmaret, the friend of Richelieu, was a very extraordinary character. He was said to be the "greatest madman amongst poets, and the best poet among madmen."

His Comedy of *The Visionaries* is one of the most extraordinary of dramatic projects, and in respect to its genius and lunacy may be considered a literary curiosity. In this singular comedy all Bedlam seems to be let loose on the stage: *every character in this piece acts under some hallucination or fit of madness.*

Artabaze—a cowardly hero, who believes he has conquered the world.

Amidor—is a wild poet, who imagines he ranks with Homer.

Filidan—is a lover, inflammable as gunpowder, for every mistress he reads of.

Phalante—is a beggarly bankrupt, who thinks he is as rich as Croesus.

Melisse—in reading the *History of Alexander* has become madly in love with this hero, and will have no other for a husband.

Hesperie—imagines her fatal charms occasion a hundred disappointments in the world, but prides herself on her own perfect insensibility.

Sestiane—knows no happiness other than comedies.

Alcidon—is the father of these three mad girls, is as imbecile as his daughters are wild. He resolves to get these daughters married but

Melisse says she will die rather than marry anyone but Alexander of Macedon. Hesperie refuses, for to marry, one would plunge hundreds into despair. Sestiane has no passion except for comedy.

Artabaze says he only allowed Alcidon to think he might be a lover, in order to flatter him. Amidor says he is only a lover of verse. Filidan cannot find in these three girls the mistress he adores, and Phalante discovers he hasn't a stiver.

D'ISRAELI, *Curiosities of Literature.*

II

LUCIAN—ABDERITES

It is asserted by Lucian, that when Archilaus, a celebrated Greek actor, performed the part of Andromeda, in a tragedy of Euripides, several of the spectators (Abderites) were seized with delirium: some at the time of performance, others a day or two afterwards. During this delirium, they did nothing but declaim in a theatrical manner, and greatly lamented the fate of Andromeda.

VAN SWIETEN (in *Boerhaave Comment.*, II. 592).

Abdera was the birthplace of many distinguished men (Democritus, Protagoras, etc.) but "Abderite" came to be the proverbial name for a simpleton. In just the same way Gotham in Notts. became known as a village of which the people are represented as saying and doing foolish things—*vide Merrie Tales of the Mad-men of Gotham*, by Andrew Boorde (1490–1549).

cf. The "earles of Austwick," Yorkshire.

"Gowks of Gordon," Berwickshire.

"folk of Assynt," Sutherlandshire.

There are other places¹ on the continent of Europe with similar reputations, for some unknown reason in most cases.

¹ v. BURTON, *Anatomy of Melancholy*, and CLOUSTON, *Book of Noodles* (1888).

III

FORCE OF IMAGINATION

(CRICHTON, *Mental Derangement*, 1798)

A youth was tempted one day in Spring to bathe himself in fresh water, just about the period when frogs begin to spawn. He dived several times, and on coming out of the water, observed the spawn of the frogs. He immediately imagined he must have swallowed some of it; and this idea made so strong an impression on his mind, that he afterwards believed that young frogs were generated in his stomach and intestines, which lived on the meat and drink he swallowed. Some years afterwards he began to study medicine—prosecuting his studies with assiduity for 7 years, and after having travelled through Germany, Italy, and Switzerland, obtained his degrees with much applause. Many remedies he tried to expel and kill his imaginary frogs, and wherever he went, consulted the first physicians.

On his return from Italy in 1690, he committed his health to my care. I tried to convince him that his complaint was flatulency, which occasioned the noise, he thought due to frogs. Finally he requested me to give him such remedies as were efficacious in killing insects, worms, serpents, and toads. I obeyed this request for upwards of a quarter of a year, but no frog appeared, so finally I told him his error in strong language . . . and of this he began at last to be convinced, and thanked me for my pains.

Plateri. Obs., I. 43.

IV

DICKENS

“ Yes—a madman—how that word would have struck me to my heart many years ago—how it would have roused the terror that used to come upon me, sometimes sending the blood hissing and tingling through my veins till the cold dew of fear stood in large drops upon my skin, and my knees knocked together with fright. I like it now though—it’s a fine name. Show me the monarch whose angry frown was ever feared like the glare of a madman’s eye—whose cord and axe were ever so sure as a madman’s grip. Ho! Ho! It’s a grand thing to be mad—to be peeped at like a wild lion through the iron bars—to gnash one’s teeth and howl through the long still night, to the merry ring of the heavy chains—and to roll and twine among the straw, transported with such brave music. Hurrah! for the madhouse. Oh, it’s a rare place! ”

DICKENS, *Pickwick Papers*.

V

ISAAC WATTS (1674-1748)

Isaac Watts was a Tutor, and later minister at the Independent Church in Mark Lane (London). He was the author of many fine hymns, e.g.

“ When I survey the wondrous Cross.”

“ O God, our help in ages past,”

which should read “ *Our* God, *our* help, etc.”—it is based on Psalm xc. He also wrote many other hymns, which appear in his *Hymns and Spiritual Songs*, some of them exhibiting lines perhaps the worst ever written, e.g.

“ My thoughts on awful subjects roll.”

“ Damnation, and the dead.”

also— “ The God that rules on high,
And thunders when he please,
That rides upon the sky,
And manages the seas.”

also— “ And worms have learned to lisp Thy name.”

When *aet.* 38, he suffered from a disease, the nature of which is certainly not very clear, but from which it seems certain that he never completely recovered, since it is reported of him in later years he suffered from serious hallucinations of sight, seeing “ stars, rainbows, moons, green dragons, and ghosts.” His physical strength gradually failed, and his mind showed signs of gradual deterioration: this was associated with some disorganisation of the muscular and kinaesthetic sense, with the result that he had the delusion (so it is said) that he was a “ teapot,” and although a small and slight-built man of only 5 feet high, that he was too enormous in size to be able to go through an ordinary doorway.

VI

RETREAT, YORK (WILKINSON)

Lines by Wilkinson, a minor Lake poet and friend of Wordsworth's,
on visiting the Retreat, York, c. 1812.

On a fair hill, where York in prospect lies,
Her towers and steeples pointing to the skies,
A goodly structure rears its modest head;
Thither my walk the worthy Founder led.
Thither with Tuke, my willing footsteps prest,
Who of the subject pondering in his breast,
Went forth alone and weighed the growing plan
Big with the lasting help for suffering man.

.

Such and so on I passed with fearful tread,
With apprehensive eye, and heart of lead;
But soon to me a motley band appears
Whose blended sound my faltering spirit cheers;
What female form but brightens into glee
Whilst bending o'er exhilarating tea?
What man but feels his own importance rise,
Whilst from his pipe the curling vapour flies?
But oft, alas! tea and tobacco fail
When demons wild the erratic brain assail.
But why this wreck of intellect? Ah! why
Does Reason's noble pile in ruins lie?

VII

MILTON

Milton's description of a troubled dream has been suggested to be a description of the workings of the insane mind.

But know that in the soul
Are many lesser faculties that serve
Reason as chief; among these, Fancy next
Her office holds: of all external things,
Which the five watchful senses represent,
The forms, Imaginations, airy shapes,
Which reason joining or disjoining, frames
All we affirm, or what deny and call
Our knowledge or opinion; then retires,
Into her private cell, when nature rests
Oft in her obscure mimic fancy wakes
To imitate her; but misjoining shapes,
Wild work produces oft, and most in dreams,
Till matching words and deeds long past or late.

English Poems.

VIII

LONGFELLOW

The Lunatic Girl

Most beautiful, most gentle! Yet how lost
To all that gladdens fair earth:

.

'Tis said that some have died of love, and some,

.

Have spurned life's threshold with a desperate foot:
And others have gone mad—and she was one!
Her lover died at sea; and they had felt
A coldness for each other when they parted;
But love returned again . . .

.

Three long weary months,—yet not a whisper
Of stern reproach for that cold parting! Then
She sat no longer by her favourite fountain!—
She was at rest for ever.

IX

HERRICK (1591-1634)

The Mad Maid's Song

Good morrow to the day so fair
Good morrow, Sir, to you;
Good morrow to my own torn hair
Bedabbled all with dew.

Good morrow to this primrose too,
Good morrow to each maid
That will with flowers the tomb bestrew
Wherein my love is laid.

Ah woe is me! woe, woe is me!
Alack, and well-a-day!
For pity, Sir, find out that bee,
Which bore my love away.

I'll seek him in your bonnet brave,
I'll seek him in your eyes:
Nay, now I think, they've made his grave
In the bed of strawberries.

I'll seek him there, I know ere this
The cold, cold earth doth shake him,
But I will go, and send a kiss
By you, Sir, to awake him.

X

POPE

Some extracts from the writings of Pope are of interest, as indicating with extraordinary clearness the development of mental disorder.

. . . different passions more or less inflame,
 As strong or weak the organs of the frame;
 And hence, one *Master Passion* in the breast,
 Like Aaron's serpent, swallows all the rest.
 As man, perhaps, the moment of his breath,
 Receives the lurking principle of death:
 The young disease, that must subdue at length,
 Grows with his growth, and strengthens with his strength,
 So, cast and mingled with his very frame,
 The mind's disease, its *Ruling Passion*, came;
 Each vital humour which should feed the whole,
 Soon flows to this, in body and in soul:
 Whatever worms the heart, or fills the head,
 As the mind opens, and its functions spread,
 Imagination plies her dangerous art
 And pours it all upon the peccant part.
 Nature, its mother; Habit is its nurse;
 Wit, spirit, faculties, but make it worse;
 Reason itself but gives it edge and power
 As heaven's blest beam turns vinegar more sour.

Essay on Man, II. 128.

Unnumbered throngs on every side are seen
 Of bodies changed to various forms by spleen;
 Here living teapots stand, one arm held out,
 One bent; the handle this, and that the spout;
 A pipkin there, like Homer's tripod walks:
 Here sighs a jar, and there a goose-pie talks:
 Men prove with child, as powerful fancy works:
 And maid turned bottles, cry aloud for corks.

Rape of the Lock (Cave of spleen).

It is related of Pope, that during his last illness, his two physicians (Dr. Burton and Dr. Thompson) disagreed, and the former charged the latter with treatment which hastened the Poet's death. The patient, having overheard, intervened, saying: "Gentlemen, I learn from your conversation, that I am in a very dangerous condition, I now ask you to add the following epigram to the next edition of the *Dunciad*:

"Dunces rejoice, forgive all censures past,
 The greatest dunce has killed your foe at last."

XI

INVOCATION TO HOPE

(From the *Morningside Mirror*—written by a patient—some verses omitted.)

Star of the crushed and bleeding heart!
 Thy mildest influence impart,
 To soothe a pilgrim's woe;
 Wrecked on the leeward shores of life,
 Unequal to the storm and strife
 That all must share below.

Piercing through sorrow's darkest dream,
 O, let him feel the glorious beam,
 That lights the soul to God:
 Like day-spring from on high descend
 That he may see the gracious end,
 And kiss the chastening rod.

.
 Love inconceivable and pure,
 A righteousness that shall endure,
 Will then his thoughts employ:
 His sorrows, that no tongue can tell,
 Who triumphed over death, and Hell;
 That we may share his joy.

.
 O seal his eyes in dreamless sleep,
 That he no more may make to weep
 Starting in horror wild:
 Or lap his soul in dreams of youth,
 Warm with the glow of love and truth,
 That charmed him when a child.

With food and raiment give content,
 And all the good by mercy lent
 With grateful heart to prize:
 A body sound, with healthful mind,
 A hope that's not to earth confined,
 But centred in the skies.

XII

JOAN OF ARC

Joan (Romée) of Arc was born at Domrémy (Lorraine) c. 1410 of ordinary peasant parents: at the age of thirteen she had frequent hallucinations of sight and hearing. The Archangels Michael and Gabriel visited her with St. Catharine and St. Margaret, and bent over her and whispered in her ears, her heavenly mission. To these saints she had special devotion, and always kept their images decorated with flowers, and took them with her into the woods in order to take advice from them. She never doubted that these visions were real, and it was in response to these hallucinations of sight and hearing, that she sought the Dauphin, with the object of raising the siege of Orleans; she said, "It is the King of Heaven who has commanded me to relieve Orleans," and this is the beginning of perhaps one of the most wonderful careers of any human being in history. At *aet.* 18, "La Pucelle" acting under the above inspiration led the French army into battle with a confidence and bravery almost inconceivable, and at times she seemed to achieve the almost impossible.

So much has been written on the subject of her visions, her hallucinations of hearing, and her achievements, that it is not easy to decide the basis upon which her peculiar mentality was built, though from a psychiatric point of view, it is quite impossible not to recognise an abnormal mind of the systematised delusional type which is not uncommonly associated with such vivid hallucinations of sight and hearing. This does not minimise, in any degree, her amazing achievements, for there are many cases on record which show a combination of some mental obliquity with considerable ability and achievement. It would appear that her case is comparable to that of St. Teresa, who was frequently in direct communication with the Lord, St. Peter and St. Paul; or that of Swedenborg, who, at middle-age, received his knowledge direct from the Lord himself, and later witnessed the second advent of Christ; or that of the children (*aet.* 11 and 13) of La Salette (1846) who were interviewed by the Virgin Mary; or even that case described by Cicero, in which "*a certain 'Tages'*"¹ *started forth from the ground of a Tarquinian field, when a deeper furrow than usual was made, and addressed the ploughman.*" On this Cicero remarks, "I should be more foolish than they who credit this, if I seriously argued the matter" (*Cic., Dis. II. 23*).

¹ *Tages*—a boy with the wisdom of an old man, the grandson of Jupiter, who sprang from the ground, taught the Etruscans the art of the haruspices (prophesying), and at once died.

Phenomena comparable to these have occurred in apparently normal persons, e.g.:

Nicolas Malebranche, the French philosopher who heard the voice of God calling him;

Des Cartes, the philosopher, was followed by an invisible person;

Dr. Johnson, fancied he heard his mother calling him;

Byron, was visited by spectres;

Goethe, saw "himself" approaching him;

Walter Scott, saw a phantom of the dead Byron;

Shelley, had periodic hallucinations of sight.

This is a portion of the defence of Joan of Arc when put upon her trial as a heretic in May 1431:

"It is now seven years ago, on a summer day, towards the middle hour, I was about 13 and was in my father's garden—I heard for the first time, on my right hand, towards the Church, a voice, and there stood a figure in a bright radiance. It had the look of a right good and virtuous man, bore wings, was surrounded by light on all sides, and by angels of Heaven. It was the Archangel, Michael."

The Archangel announced to her that God had taken pity on France, and that she must hasten to the assistance of the King, and promised her that St. Catharine and St. Margaret would shortly visit her, and she must do as they commanded her. They did appear to her, and ordered her to get ready to go to Robert de Beaudricourt, the King's Captain, "who would conduct me to the King, and I should raise the siege of Orleans. I replied that I was a poor child, who understood nothing about riding on horseback and making war: they said I should carry my banner with courage, God would help me to win back for my King his entire kingdom. During the past seven years the saints have conducted me; no day goes by but they come to see me. I seldom see the saints that they are not surrounded with a halo of light: they wear rich and precious crowns . . . and never have I needed them but they have visited me."

She was condemned, and finally burnt alive, May 30, 1431.

It has been suggested that the "beings" seen in Joan of Arc's hallucinations were not persons of normal size but were of extremely small dimensions:

"de très-petite dimension et en quantité infinie, comme si elle eût voulu exprimer quelque chose d'analogue à ces atomes qui tourbillonnent devant des yeux obscurcis par le vertige."

QUICHERAT, *Aper. Nouv.*, p. 52.

XIII

WILLIAM BLAKE

William Blake, poet, artist, and dreamer, was born in London in 1757; his father was a hosier, and he desired that his son should follow in his footsteps. This, however, did not appeal to the type of mind with which William Blake had been endowed. He was a quiet, gentle, and docile boy, dreamy, and of a solitary nature, and even at an early age is said to have seen visions of angels in the sky, and among the trees, and at *aet.* 10 he is said to have become a poet and at *aet.* 12 an artist: one of his earliest poetic efforts being *Songs of Innocence*.

At an early age he began to study at "Paris Academy" in the Strand, later he became apprenticed to an engraver, for whom he executed many drawings, and later he studied at the Royal Academy and did many water-colours for various magazines; he also at this time published a volume of poems entitled *Poetical Sketches by W.B.* Almost all of his poetry was produced, as he said, by direct communication with the other world through the spirit of his dead brother. Biographers of Blake say that he lived in two worlds, the one, "the sordid dwelling upon earth," the other, "a dreamy ethereal, supersensuous region, occupied by a peculiar being with whom he was in communication."

He married, against his father's wish, and at one time it is said that his wife and he turned the back court of their house into a kind of "Garden of Eden," and lived there in a state of nudity. He later became a melancholic recluse with hallucinations of sight and hearing, and it is said that, on the Sussex Downs, he frequently met, and spoke with, Dante, Vergil, Homer, and others. When engaged one day in painting the portrait of Sir William Wallace, he suddenly stopped, saying, "I cannot finish him, Edward I has stepped in between him and me." He died at *aet.* 71.

Much of his poetry is so filled with mystical and imaginative matter as to be quite unintelligible, e.g. *The Book of Thel*, *The Song of Los*, and the same applies to many of his pictures, e.g. "Job," "Jacob's Dream," "The Last Judgment" and others which undoubtedly display his peculiar mental disorder.

Blake saw a treeful of angels at Peckham Rye
 And his hands could lay hold on the Tiger's terrible heart
 Blake knew how deep is Hell, and Heaven, how high,
 And could build the Universe from one tiny part.

W. R. BENÉT, *Mad Blake*.

But tho' he touched nor sun nor star
He made a world his own. EDMUND GOSSE, *William Blake*.

He came to the desert of London town,
Mirk miles broad;
He wandered up, and he wandered down,
Ever alone with God. J. THOMSON, *William Blake*.

(Mirk = dim, distant.)

Proverbs of Hell, by William Blake.

1. The road of excess leads to the palace of Wisdom.
2. The fox provides for himself, but God provides for the lion.
3. He who has suffered you to impose upon him, Knows you.
4. Damn braces, bless relaxes.

XIV

SAMUEL JOHNSON (1709-1784)

Samuel Johnson was born at Lichfield in 1709, where his father was a bookseller, and is always said to have transmitted to his son "a vile melancholy." As a child, he suffered from scrofula (evidently a strumous condition associated with glandular suppuration) which left large cicatricial scars on his neck and face, and also affected the sight of one eye—for this condition, he had been "touched" by Queen Anne.

As a child, he was "indolent, and unable to join in games"; at the age of twenty he had his first attack of "hypochondriacal melancholy," he is also said to have had "an infirmity of the convulsive kind," that attacked him at times and made him a "sad spectacle."

He was continually more or less depressed, and had a permanent and oppressively morbid dread of death, and was constantly repeating the line of Shakespeare:

"To die, and go, one knows not where."

SHAKESPEARE, *Measure for Measure*, III. i.

One day he was being visited by Dr. Adams, who found him in a "most deplorable condition, sighing and groaning," and he confessed to him that "to recover his spirits, he would consent to have a limb amputated." In addition to his abnormal fear of death, he also had a morbid fear of being alone, and as he himself says in his history of the Mad Astronomer, Rasselas (possibly a description of his own case, in parts),

"The great business of life was to escape from himself."

His appearance was "rendered strange, and somewhat uncouth by sudden emotions which appeared to be involuntary and convulsive." . . . So morbid was his temperament that he never enjoyed free and vigorous use of his limbs: when he walked, it was like the struggling gait of one in fetters.

Some years before he died, Mr. and Mrs. Thrale found him in his room, on his knees praying with a parson, that he should not go mad; one day while walking in the streets, he thought he heard the voice of his mother (then many miles away) calling "Sam! Sam!" He had a queer trick when out walking of touching the bricks and posts, etc., as he passed them, and was also continually talking to himself. He was full of superstitions, and believed in ghosts.

"He could practise abstinence, but not temperance"; he ate enor-

mously and ravenously “like one of the fææ,” while the veins on his forehead were dilated, and his face sweated copiously.

He died—Dec. 13, 1784.

He wrote the following lines “On the death of Mr. Robert Levet—a Practiser in Physic” (his own doctor), which is believed to give expression to his own condition to some extent :

When fainting nature called for aid,
And hovering death prepared the blow,
His vigorous remedy displayed,
The power of art, without the show.

In Misery’s darkest cavern known,
His useful care was ever nigh,
Where hopeless Anguish poured his groan,
And lonely Want retired to die.

XV

JOHN MASON (1646?–1694)

John Mason was rector of Water Stratford, Bucks, in 1674. He suffered from melancholia, which increased in intensity after his wife died in 1687. He assumed that the personal reign of Christ on Earth was at hand, and would commence at Water Stratford. One Sunday morning he described to a crowd, from a window in his house, a vision of the Saviour, which he had had a few days ago, on Easter Monday: he then said no more prayers (and held no service in church) except constantly uttering the last clause of the Lord's Prayer:

"For thine is the kingdom, The power, and the glory, For ever and ever."

He died of quinsy, a month later. During his life he had suffered from pains in the head, was very sensitive to noise, had vivid and terrifying dreams with visual hallucinations.

GRANGER (1723–1776), *Biographical Hist. of England*.

He wrote the following hymns:

1. "A living stream as crystal clear" (adapted by Keble), *A.M.* 213.
2. "Blest day of God, how calm, how clear."
3. "Now from the altar of your hearts,"

and one stanza of

4. "Jerusalem, my happy home," *A.M.* 236.

XVI

JOHN CLARE (1795-1864)

John Clare was the son of a labourer, in receipt of parish relief. He was a weakly child, and began life as an under-gardener at Burghley Park (Marquis of Exeter); he got into bad company, drank to excess, and finally ran away, enlisted, and when discharged got work in a lime-kiln, and was dismissed for "wasting his time scribbling," and then had to apply to the parish for relief. His first book was *Poems of Rural Life* (1821), which met with some success, with the result that he began to lead a hopelessly dissipated life, and about 1835, after long-continued wild life, illness, and continual privation, he showed symptoms of mental disorder, culminating in a maniacal attack in a theatre during the performance of the *Merchant of Venice*. He was removed to Northampton County Mental Hospital, where he died in 1864. It was while a patient here that he wrote the following—deemed worthy of a place in the *Oxford Book of Verse*:

I am! yet what I am who cares, or knows?
 My friends forsake me like a memory lost.
 I am the self-consumer of my woes;
 They rise and vanish, an oblivious host
 Shadows of life, whose very soul is lost
 And yet I am—I live—though I am tossed

Into the nothingness of scorn and noise,
 Into the living sea of waking dream,
 Where there is neither sense of life, nor joys
 But the huge shipwreck of my own esteem
 And all that's dear. Even those I loved the best
 Are strange—nay, they are stranger than the rest.

I long for scenes where man has never trod—
 For scenes where woman never smiled nor wept—
 There to abide with my Creator, God,
 And sleep as I in childhood sweetly slept
 Full of high thoughts, unborn. So let me lie—
 The grass below; above, the vaulted sky.

XVII

NATHANIEL LEE (1653-1692)

Nathaniel Lee was the son of a clergyman. As a young man was said to have been handsome, and "of ingenious conversation." He moved in fashionable circles, and here gained many abandoned friends, whose vices became his. He tried to earn a living as an actor, and tried playwriting; the best known play of his being *The Death of Alexander the Great*, in which appears the well-known (not quite?) line:

"When Greeks joined Greeks then was the tug of war."
(Act IV. sc. i.)

He wrote many others. Then his successes, his vices, and his intemperance, demanded the price, and in 1684 he was removed to Bethlem—where he remained for five years.

There in a den removed from human eyes
Possesst with muse, the brainsick poet lies

.

Like a poor lunatic that makes his moan,
And for awhile, beguiles his lookers on,

His eyes their wildness lose,

He vows, the keepers his wronged sense abuse;

But if you hit the cause that hurts his brain,

Then his teeth gnash, he foams, he shakes his chain,

His eyeballs roll, and he is mad again.

From *Caesar Borgia*, by NATHANIEL LEE.

XVIII

COLERIDGE (1772-1834)

Samuel Taylor Coleridge was always a precocious and imaginative boy; he says of himself, "I never thought as a child, nor had the language of a child"—"the inspired charity boy" of the *Essays of Elia*, who read Plotinus, and Homer (in the Greek) and Vergil for pleasure. He suffered from rheumatic fever at *aet.* 17, went to Cambridge as a sizar at Jesus when he was about 19. He had frequent bouts of debauchery, succeeded by attacks of depression, but published his first volume of poems in 1790. He was an anti-Pittite, and a Unitarian, and frequently preached in the chapels.

In 1802, he wrote his *Ode to Dejection*, in which he refers to his own constant depression, and the failure of his imaginative powers.

Ode to Dejection

I

.
For lo! the New Moon winter-bright!
And overspread with phantom light,
I see the old moon in her lap foretelling
The coming on of rain and squally blast.

.
Those sounds which oft have raised me,
 Whilst they awed,
And sent my soul abroad,
Might now perhaps their wonted impulse give,
Might startle this dull pain, and make it move and live!

II

A grief without a pang, void, dark, and drear,
A stifled, drowsy, unimpassioned grief,
Which finds no natural outlet, no relief,
In word, or sigh, or tear—
.

III

My genial spirits fail:
And what can these avail
To lift the smothering weight from off my breast?

Though I should gaze for ever
 On that green light that lingers in the west:
 I may not hope from outward forms to win
 The passion, and the life, whose fountains are within.

V

.
 There was a time when, tho' my path was rough,
 This joy within me dallied with distress,
 And all misfortunes were but as the stuff
 Whence fancy made me dreams of happiness.
 For hope grew round me like the twining vine

.
 But now afflictions bow me to the earth:
 Nor care I, that they rob me of my mirth.
 But oh! each visitation
 Suspends what nature gave me at my birth,
 My shaping spirit of Imagination.

.

VIII

Oh wherefore did I let it haunt my mind
 This dark distressful dream?

.

IX

'Tis midnight, and small thoughts have I of sleep:

.

(Only the lines of the Ode which obviously have reference to Coleridge's personal condition are reproduced above. These lines are copied from the original publication of the *Ode* in the *Morning Post* of Oct. 4, 1802, which in many points differ from those printed later.)

He frequently complained of his continual depression, and ill-health, and he also suffered from rheumatic pains, insomnia, and pains in the head: for the latter, he regularly used laudanum, and it is fairly certain that he wrote *Kubla Khan* (1797) while under the influence of opium; about the same time he also wrote *Pains of Sleep*.

He frequently spoke of the pleasurable sensation resulting from this drug—"my sole sensuality is, not to be in pain." In 1814 he is said to have consumed 2 quarts of laudanum a week.

COTTLE, *Early Recollections*.

The pains of sleep.
 Ere on my bed my limbs I lay
 It hath not been my use to pray,

 But yesternight, I prayed aloud
 In anguish and in agony,
 Up-starting from the fiendish crowd
 Of shapes and thoughts that tortured me:
 A lurid light, a trampling throng,
 Sense of intolerable wrong,
 And whom I scorned, those only strong!
 Thirst of revenge, the powerless will
 Still baffled, and yet burning still!
 Desire with loathing strangely mixed
 On wild, or hateful objects fixed.
 Fantastic passions! maddening brawl!
 And shame and terror over all!

 So two nights passed: the night's dismay
 Saddened and stunned the coming day.
 Sleep, the wide blessing, seemed to me
 Distemper's worst calamity

Coleridge himself said that *Kubla Khan* was written during his sleep; it is generally regarded as a genuine piece of automatic writing, while under the influence of opium.

Kubla Khan

In Xanadu did Kubla Khan
 A stately pleasure dome decree:
 Where Alph, the sacred river ran
 Through caverns, measureless to man,
 Down to a sunless sea.

 A damsel with a dulcimer
 In a vision once I saw;
 It was an Abyssinian maid
 And on her dulcimer she play'd
 Singing of Mount Abora.
 Could I revive within me
 Her symphony and song
 To such a deep delight 'twould win me.

And close your eyes with holy dread
For he on honey-dew hath fed
And drunk the milk of Paradise.

Another of Coleridge's poems, giving some insight into his mental make-up, is that on *Fears in Solitude*, written in 1798, when apprehensive feelings concerning the possible invasion of England by Napoleon were rife.

What uproar, and what strife may now be stirring
This way or that way o'er these silent hills—
Invasion, and the thunder and the shout,
And all the crash of onset: fear and rage
And undermined conflict—even now,
Even now, perchance, and in his native Isle,
Carnage and screams beneath this blessed sun!

XIX

WILLIAM COWPER (1731-1800)

His first attack of melancholia was about 1754—and he found some consolation in reading poetry, he also sought relief in religion; finally, owing to the kindness of Sir Thomas Hesketh, he went on a yachting excursion, with the result that his depression was speedily relieved, whereupon he at once burnt the prayers that he had composed, since he recognised that his improved mental condition was due to change of air and scene, rather than religion.

He had another attack in 1763, and contemplated suicide, but threw away the bottle of laudanum. He then thought of drowning himself, but was put off this by finding he was under observation, when he got to the river. Later he had religious delusions, i.e. that he was damned, and was finally sent to a mental hospital at St. Albans; here he was treated with great kindness and skill, with the result that in the course of a year he became much better, and finally recovered.

He had, however, several attacks of melancholia, and during these made several attempts to destroy himself. On one occasion, while suffering from a severe attack, he resolved to throw himself off the Tower stairs into the river. For this purpose, late one evening, he called a hackney coach from the stand, and desired the driver to take him to the Tower stairs. The coachman drove off towards the City, and for nearly two hours was engaged in driving about the streets without stopping: at the expiration of this time, the coach stopped at Cowper's house. The driver, upon being expostulated with, observed that he had been in the habit of going to the Tower frequently during the week, and he was ashamed to say that he had in vain attempted, that evening, to find the place. Cowper got out of the carriage, and returned to the solitude of his own chambers, and offered up a prayer to the Divine Being, for thus interposing in his behalf. He then became intensely devout, attending divine service twice a day, in addition to family prayers, religious reading, and singing hymns.

In 1773 he had an attack of mania, and on the eve of this he is said to have written the fine hymn:

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm. *Hymns A.M.*, 373.

Later suicidal tendencies reappeared, and he said that he was compelled

to imitate Abraham's sacrifice of Isaac, taking himself as the victim, and having failed to do this, he was doomed to eternal perdition.

He, however, recovered once more, and it is about this time that he published, anonymously, his poem *Anti-Thelyphthora*, being an extremely coarse and vulgar attack on polygamy. He also published *The Task* and *John Gilpin*, both a great success. After this his sanity gradually declined, and he fell into a state of stupor, which ended in dementia and death on April 25, 1800.

Other hymns of his are:

1. Hark, my soul! it is the Lord. *Hymns A.M.*, 360.
2. O for a closer walk with God. *Hymns A.M.*, 630.
3. There is a fountain filled with blood. *Hymns A.M.*, 633.

Cowper's Grave

It is a place where poets may feel the hearts decaying—
It is a place where happy saints may weep amid their praying
Yet let the grief and humbleness, as low as silence languish!
Earth surely now may give her calm, to whom she gave anguish.

O poets! from a maniac's tongue was poured the deathless singing!
O Christians! at your cross of hope, a hopeless hand was clinging!
O men! this man in brotherhood your weary paths beguiling,
Groaned inly while he taught you peace, and died while ye were smiling.

.

With quiet sadness and no gloom I learn to think of him,
With meekness, that is gratefulness to God whose heaven hath won him—
Who suffered once the madness cloud to His own love to blind him,
But gently led the blind along where breath, and bird could find him;
And wrought within his shattered brain such quick poetic senses
As hills have language for, and stars harmonious influences!

.

But while in blindness he remained unconscious of the guiding,
And things provided came without the sweet sense of providing,
He testified this solemn truth though phrenzy desolated—
Nor man, nor nature, satisfy, whom God created.

.

Deserted! God could separate from His own essence rather,
And Adam's sins have swept between the righteous Son and Father,
Yea once, Immanuel's orphaned cry his universe hath shaken,
It went up, single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid his lost creation,
That, of the lost, no son should use those words of desolation,

That earth's worst phrenzies, marring hopes, should not mar hope's
fruition

And I, on Cowper's grave, should see his rapture in a vision.

E. BARRETT BROWNING.

(Cowper described himself as "damned below Judas, more abhorred
than he was," and as one whom "man disavows and Deity disowns.")

XX

SHAKESPEARE (*King Lear*)

There is considerable divergence of opinion as to the point at which King Lear exhibits definite symptoms of mental disorder. Coleridge (*Literary Remains*, vol. II) suggests the end of Act III, sc. 4, where he tears off his clothes, during the storm on the heath, in the presence of Edgar, who is in his disguise as a "Tom o' Bedlam." Others place it as early as Act II, when he addresses his daughters thus:

No! you unnatural hags,
I will have such revenges on you both,
That all the world shall—I *will do such things,*
What they are yet, I know not ; but they shall be
The terrors of the Earth. You think I'll weep;
No, I'll not weep:—
I have full cause for weeping; but this heart
Shall break into a hundred thousand flaws,
Or ere I'll weep: O Fool, I shall go mad.

Others again see signs of commencing mental disorder even in the first Act, and evidence of an approaching change of mentality in the first scene.

(The mental obliquities which appear in Shakespeare's works are fully dealt with in Bucknill's *Psychology of Shakespeare*; *Shakespeare et la pathologie mentale* (ADNES); *The Mad Folk of Shakespeare* (BUCKNILL); "The Psychology of Shylock" (DRAPER) (*Bull. of Hist. Med. Ap.* 1940, etc.); MAUDSLEY, *Body and Mind*.

King Lear's Madness.

The actor Garrick was acquainted with a worthy man who lived in Leman Street, Goodman's Fields; this friend had an only daughter, about two years old; one day as he stood at his dining-room window, fondling the child, and dangling it in his arms, it fell into a flagged area. The poor father remained at his window screaming in wild agonies of grief. The neighbours flocked to the house, took up the child, and delivered it dead to the unhappy father, who wept bitterly, and filled the street with lamentations. He instantly became insane, and from that moment never recovered his understanding. As he had a sufficient fortune, his friends chose to let him remain in his house under two keepers, appointed by Dr. Monro. Garrick frequently went to see his distracted friend, who passed the remainder of his life in going to the window, and

there playing in fancy with his child. After some dalliance, he dropped it, and bursting into a flood of tears, filled the house with shrieks of grief and bitter anguish. He then sat down in a pensive mood, his eyes fixed on one object, at times looking slowly round him, as if to implore compassion. Garrick was often present at this scene of misery, and was ever after heard to say, that it gave him his first idea of King Lear's madness. "Thus it was," said Garrick, "that I learned to imitate madness; I copied nature, and to that I owed my success in *King Lear*."

MURPHY, *Life of Garrick*.

XXI

JONATHAN SWIFT

Dean of St. Patrick's (1667-1745)

His own account of his college career is that he was "depressed by the ill-treatment of his nearest relations—and too much neglected his academic studies for some parts of which he had no great relish, by nature"; he "read history and poetry" but was "stopped of his degree for dullness and insufficiency," though finally admitted, *speciali gratia*. In the College roll he was marked—Greek and Latin—*bene*, philosophy—*male*, theology—*negligenter*. He said he was "disgusted with the scholastic logic, and thought that he could reason quite well without using the proper syllogistic forms." There is quite clear evidence that during his college career he was addicted to all the vices so frequently associated with that life, such as dissipation, and immorality, and his relationship to "Varina" and "Stella" certainly suggests an erratic and perhaps erotic type of mind, and although according to Dr. Adams he was "caressed and loved by all, and was a gay and frolicsome fellow," it is quite certain that this was the "fallacy of appearance," since he was depressed by poverty, and irritated by disease, and he himself confessed, "Ah, Sir, I was mad, and violent—it was bitterness that they mistook for frolic."

He was educated to some extent by his uncle Godwin, who in his later years "fell into a lethargy," which probably means senile dementia. At about the age of twenty-three Swift began to suffer from "attacks of giddiness," at twenty-four he published his first work, namely, some Pindaric odes, after the style of Cowley.

About 1705 (his *A Tale of a Tub* was published in 1704), while on a visit to London, his peculiar behaviour at a coffee-house got him the name of the "mad parson"; in 1708, he showed definite signs of melancholic depression, and perhaps also a delusional condition. In 1714, when in Ireland, he suffered from "a sullen despondency" lamenting his solitude, saying that "life was becoming a burden," and "his chief amusement" seems to have been having petty quarrels. Swift was at all times "the most thorough-going pessimist"—he feared that he would die in Dublin, in a rage "like a poisoned rat in a hole." He hoped for death, and "good-night, I hope I shall not see you again" was his habitual parting phrase to his friends. On the anniversary of his birthday, it was his habit to shut himself up, and read the third chapter of Job:

v. 3. Let the day perish wherein I was born.

v. 11. Why died I not from the womb?

- v. 20. Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death but it cometh not?

Although his eyesight was bad, he refused to wear spectacles, and spent much of his time taking excessive exercise, in spite of his physician's advice.

About 1738, his mental deterioration was becoming more marked; Dr. Bucknill (*Brain*, Jan. 1882) says that he suffered from "labyrinthine vertigo," which not only caused him physical discomfort, but continual anxiety. He described his own condition:

"Vertiginosus, inops, surdus, male gratus amicis."

He certainly foresaw his own fate, and said to Dr. Young (author of *Night Thoughts*), "I shall be like that tree"—pointing to an elm tree with its upper branches withered and decayed—"and die at the top." In 1742, he suffered from an "abscess in the eye" which burst and gave relief, but he gradually sank into a state of apathy and died in October 1745.

Various anecdotes are told illustrative of his eccentricity:

For several days (says Sheridan) they had observed a strange gentleman come into the Coffee House, who seemed unacquainted with any of the usual frequenters of it. His custom was to lay his hat down on a table, and walk backwards and forwards at a good pace for half an hour or so, without speaking to anyone; he then took up his hat, paid his money, and walked away without once opening his lips. This gave him the name of the "Mad Parson."

The Dean was certainly not a man to be envied. He had within him, from his birth, the seeds of the insanity that he himself foresaw, and foretold, and he also wrote the following definition:

"Madness itself merely discovers itself by unnecessary deviations from the usual modes of the world."

And so it is that Michael Angelo has been called the "divine madman," Oliver Goldsmith the "inspired idiot," and J. M. W. Turner "a fit subject for a keeper."

(J. M. W. Turner (whose mother was in Bethlem) exhibits, in some of his pictures, an expression of a mental condition which seems scarcely normal. At the 73rd Exhibition of the Royal Academy he showed a picture named "The Seat of Prince Albert of Coburg." *The Times* of Tuesday, May 4, 1841, published the following: "Here is a picture that represents nothing in nature beyond eggs and spinach. The lake is a composition in which salad oil abounds, and the art of cookery is more predominant than the art of painting.")

Extract from *A Tale of a Tub*—"written for the universal improvement of mankind."

Section ix

A person whose Intellectuals were overturned, and his brain shaken out of its natural position, we commonly suppose to be a distemper, and call by the name Madness or Phrenzy. If we take a survey of the greatest actions that have been performed in this world, under the influence of single men . . . we shall find the authors of them, all to have been persons whose natural reason hath admitted great revolution from their diet, their education, the prevalence of some certain temper, together with the particular influence of air and climate . . . for the upper region of man is furnished like the middle region of the air: the materials are formed from causes of the widest difference, yet produce at last the same substance and effect.

Example:—A certain great prince raised a mighty army, filled his coffers with treasure, and built an invincible fleet. . . . Some believed he had laid a scheme for Universal Monarchy, some sent him into Asia to subdue the Turk. . . . In the midst of all these projects and preparations, a certain State surgeon, gathering the nature of the disease, attempted the cure, at one blow performed the operation, broke the bag, and out flew the Vapours . . . a compleat remedy, only the Prince unfortunately happened to die.

Now is the Reader exceedingly curious to learn from whence this vapour took its rise? . . . what secret wheel, what hidden spring could put into motion such a wonderful engine? It was afterwards discovered that the movement of this whole machine had been directed by an absent Female.

Idque petit corpus mens unde est saucia amore,

.

Unde feritur, eo tendit, gestitque, coire.

LUCRETIUS, IV. 1047-55.

And the body seeks that, by which the mind has been smitten
with love,

From wherever it comes, with that it strives in eager desire to
unite. (W.)

XXII

CHRISTOPHER SMART (1722-1770)

Christopher Smart was educated at a school in Durham, and even at that date he showed a certain facility for versification. When at Cambridge, he translated into Latin Elegiacs Pope's *Ode to St. Cecilia*, and was later elected a Fellow of Pembroke College. He was always of a very nervous type, and of a retiring nature, but though poor, his habits were extravagant, wild and intemperate, in fact it was said that at times he dared not leave his rooms, owing to his numerous creditors.

He won the Seatonian Prize for the best poem upon the attributes of the Supreme Being, and later under a pseudonym published *The Horatian Canons of Friendship*, being an imitation of one of the *Satires* of Horace.

A little later, at the age of 29, he had his first attack of "religious melancholia," and "prayed without ceasing" (*v. Gentleman's Magazine*, 1849). From this attack he recovered within the year, and returned to Cambridge, and it is said at Pembroke, that he wore a path in the stone pavement there, by his continual promenade along the same line. He was confined a second time at Bethlem, and his melancholic condition became chronic; it was from here that he wrote the *Song of David*, which was omitted from the volume of his *Collected Poems*, as it was considered that it showed "*a melancholy proof of his mental obliquity.*" Opinions vary on this point, but the *London Magazine* (1820) says: "it is like one of our cathedrals—imperfect, unequal, and with strange anomalous parts, of no perceptible beauty, yet exquisite in the finishing of other parts, and in its general effect, appropriately solemn and splendid."

The Song of David

Sublime—invention ever young,
Of vast conception, towering tongue
To God, th^e eternal theme:
Notes from yon exaltations caught,
Unrivalled royalty of thought
O'er meaner strains supreme.

His muse, bright angel of his verse,
Gives balm for all the thorns that pierce,
For all the pangs that rage:
Blest light, still gaining on the gloom,
The more than Michal of his bloom
The Abishag of his age.

¹ Michal, 1 Sam. xviii. 20 *et seq.* Abishag, 1 Kings i. 3 *et seq.*

He sang of God—the mighty Source
 Of all things—the stupendous force
 On which all strength depends:
 From whose right arm, beneath whose eyes,
 All period, power, and enterprise
 Commences, reigns, and ends.

.

For Adoration all the ranks
 Of Angels yield eternal thanks,
 And David in the midst:
 With God's good poor, which, last and least
 In man's esteem, Thou to this feast,
 O blessed bridegroom, bidd'st.

.

Glorious the northern lights astream:
 Glorious the song, when God's the theme,
 Glorious the thunder's roar;
 Glorious Hosanna from the den:
 Glorious the Catholic Amen:
 Glorious the martyr's gore.

Glorious—more glorious—is the crown
 Of Him, that brought Salvation down,
 By meekness called Thy Son:
 Thou that stupendous truth believed,
 And now the matchless deed, achieved,
 Determined, dared, and done!

There are eighteen verses of the *Song of David*; those shown above are a fair sample of the style. There are only four printed copies of this poem in existence, one in the Bodleian, one in a private collection, and two in the United States, but it is reprinted in the *Oxford Book of Verse*.

XXIII

TORQUATO TASSO (Poet) (1544-1595)

His melancholia commenced about 1576, but prior to this he had some premonitory symptoms; he affirmed that his heart was deluged with almost constant misery, that his head was heavy, that his sight and hearing were impaired. "My mind sleeps, thinks not, my fancy is chill, and forms no pictures, negligent senses will no longer furnish the image of things. I feel as if I were chained in all my operations, and as if I were overcome by an unwonted numbness and oppressive stupor." To the dark melancholy and light delusions, which necessitated his confinement, and to the imagery of his fancy are added visions—the visitations of a "Foletto" or haunting sprite, which he believed, found pleasure in disarranging his papers, flying off with his money, and in a thousand other mischievous tricks. He was troubled, besides, with strange apprehensions, and nocturnal apparitions, lights which were seen shining, or sparkling, in the air: his ears were assailed by frightful noises, by hissing, tingling, ringing of bells, and the ticking of a clock. Amidst so many torments, there appeared to him in the air, the image of the Virgin and Saviour, "sphered in a circle of coloured vapours" which was accepted as a "rainbow of hope, and as a miracle." Manso, when at Bisaccia (Naples), had an opportunity of examining the singular effect of Tasso's melancholy, and often disputed with him concerning the "familiar spirit," which, he believed, conversed with him. He endeavoured in vain to persuade him, that the whole was an illusion of a disturbed imagination. . . . Next day, while they were engaged in discourse, on a sudden, he observed that Tasso kept his eyes fixed on a window, and remained, in a manner immovable: he called him by name, but received no answer: at last Tasso cried out "There is a friendly spirit, that has come to converse with me: look, and you will be convinced of the truth of all that I have said." He looked, but saw nothing . . . and was just about to ask where the pretended spirit was, when he heard Tasso speak, with great earnestness, sometimes putting questions to the spirit, sometimes giving answers: delivering the whole in such a pleasing manner, that he listened with admiration, and had not the least inclination to interrupt him.

HOOLE, *Life of Tasso*.

The following lines were written by Tasso:

Still, still, 'tis mine with grief and shame to rove,
A dire example of disastrous love:
While keen remorse, forever breaks my rest,

And raging furies haunt my conscious breast,
The lonely Shades, with terror must I view,
The Shades, shall every dreadful thought renew;

.

Still must I view myself with hateful eye,
And seek, though vainly, from myself to fly.

(The early portion of this history is taken from Crichton Institution Biographies, No. 1, an interesting journal produced by patients in that institution.)

XXIV

BENVENUTO CELLINI (1500-1571)

Celebrated goldsmith, engraver and sculptor, was born in Florence. He was a man of great versatility, devoted to his art, and of great technical skill; in addition to this he was also an unscrupulous braggart, and an expert with the dagger, and admitted that he would have "no scruple in murdering, or maiming, anyone who crossed" him. His life is said to have been "a romance of genius, crime, and superstition, through which runs a poetic current of dreamy delusion"; he was also credulous, irritable, impulsive, and imaginative. He had a predilection for art and music, but he became a silversmith and sculptor, and expressed himself in many crucifixes and sacramental cups, etc. His best known pieces of sculpture were the figure of Perseus, and also the Medusa's head. He was raised to the dignified position of mace-bearer by the Pope (Clement VII), but later lost this position and was thrown into prison for murdering a rival goldsmith! He was later imprisoned for stealing jewels, when he attempted to commit suicide, but failed. He was visited when in his dungeon cell by an angel, who reprimanded him for attempting suicide; this angel visited him frequently and urged him to fervent devotion, with the result that later he had a vision, in the sun, of the Crucifixion, and the Virgin and Child. These hallucinations were described by himself: "A resplendent light is to be seen over my Shadow, until 2 o'clock in the afternoon, and it appears to greater advantage when the grass is wet."

Autobiography (ROSCOE, 1847).

(A translation by J. H. SYMONDS, 1888.)

XXV

"THE NEW MOON"

The New Moon is a journal published monthly from the Crichton Royal Institution; the first number was issued in Dec. 1844. It is a "purely literary journal of prose and poetry contributed by patients, and printed by patients from the Asylum Press." Below is an article contributed by a patient which refers to the potato-crop disease in Ireland in 1832.

"Every organism, from the minutest to the greatest, is seen in all its varying phases to be entirely under the control of Law, a portion of a fixed and uniform design. This is cheering and consolatory. In all the vicissitudes to which matter and mind are liable, there is stability at the fountain head. Every fresh development of these entities is merely a new link in the chain of a fixed system, that centres in and flows from an Almighty, an eternal will. The ascription of the potato failure by religious men to a special dispensation of Providence, is a striking proof of the loose and defective state of Theology. Instead of keeping pace with the progress of scientific discovery, it seems to be shrouded in the darkness of an ignorant and superstitious age. Any opinion that has a tendency to represent God as a vindictive being ought to be obliterated from the moral map of the universe. There is quite enough of evil in the world, and the circumstances in which we are placed, without enhancing it with frightful notions of God, and gloomy ideas of futurity. What then, though an individual plant die and disappear, fresher and more vigorous forms will spring out of the elements that composed it; what, even, although our speck of earth, and the starry spheres that stud the immensity of space, should approximate, clash, and dissolve, we shall neither be lost nor annihilated. No cataclysm can sweep us away: unhurt amid the war of elements and the wreck of worlds, we shall arise like the phoenix from her ashes, and ascend on eagles' wings to our Father's house, there to witness ever new, and ever varying phases of that glory that has a circling eternity for its manifestations."

(Potato disease of a serious nature, to which this article refers, appeared in Germany in 1830 and in Ireland and America in 1832.)

XXVI

TULPIUS

A painter of considerable reputation in his art, imagined that all his bones were become so soft and pliant that they must necessarily bend like wax, if he attempted to walk, or if any hard body was struck against them. In conformity with the fears that such a notion inspired, he kept his bed during the whole winter, imagining that if he arose, his legs would be compressed by his own weight like a lump of clay or wax.

Obs. Med., I. xviii.

The wife of one Salomon Galmus, imagined there was a living monster within her, which inhabited certain parts that are peculiar to her sex. Of this conceit she was cured by the cunning and dexterity of her physician. But soon afterwards, she conceived another notion which was not to be removed with such facility. She thought she had been dead, but that God had sent her back to the world without a heart, for he kept it in heaven. On this account she was most unhappy, and more miserable than any of God's creatures.

Ibid., I. xix.

XXVII

TULPIUS

Tulpius also records the case of a young man who was recommended to take a draught of human blood to cure his epilepsy, and at once became much worse.

“Tantum abest, ut terribilis morbus inde imminueretur ut potius plurimum incrementi sumpserit, habitueritque multo pejus quam ante Thyestean hanc mensam.”

(So far from that, it did not lessen, but rather increased the terrible disease, and the remedy was even worse than being entertained at the Thyestean table.)

(Thyestes was the brother of Atreus, who after many vicissitudes became King of Mycenae. Thyestes seduced his brother's wife (Aerope) and was therefore banished by him; he took with him Plisthenes (one of the sons of Atreus), and brought him up as his own child. Later he sent Plisthenes to Atreus with orders to kill him, but Atreus (not knowing that he was his own son) killed him. On discovering this, in order to be revenged, Atreus pretended to be reconciled to Thyestes and invited him to Mycenae, and having killed the two sons of Thyestes placed their flesh before him at a banquet, and he not knowing, partook of the dreadful meal.)

XXVIII

SAINT TERESA (1515-1582)

Saint Teresa "was a woman of delicate frame, a lively imagination, and a mind incapable of being fixed on trivial objects, she turned however with avidity to those which religion offered, the moment they were presented to her view." She became enamoured of the monastic life, and renouncing the most endearing ties, she bound herself by the irrevocable vow. Deep melancholy seized her then, and increased to such a degree, that for many days she lay motionless and senseless like one in a trance. Her tender frame, thus shaken, she developed various extasies, and visions,—she tells us that in the fervour of her devotion, she not only became insensible to everything around her, but that her body was often lifted up from earth, although she endeavoured to resist the motion; Bishop Yopez relates in particular that when she was going to receive the Eucharist at Avila, she was raised in a rapture higher than the grating, through which, as is usual in nunneries, it was presented to her. She often heard the voice of God, but sometimes also that of the devil, endeavouring to deceive her. She frequently saw St. Peter, and St. Paul, standing on her left hand whilst Our Lord presented himself in such a manner, that it was impossible for her to think it was the devil, yet in obedience to the church and the advice of the Confessor, she insulted the vision, by crossing herself. Once she held in her hand the Cross attached to her beads,—Our Lord took it from her, and when he restored it, she saw it composed of four large gems, incomparably more precious than diamonds. These had his five wounds engraved on them after a most curious manner, and he told her that she should always see that same appearance: and so she did. She had often the happiness of seeing souls freed from purgatory, and carried up into heaven: but she never saw more than three which escaped the purifying flame, and these were, F. Peter of Alcantara, F. Ivagnez, and a Carmelite friar.

BUTLER, *Lives of the Saints*.

"It is curious yet most humiliating to see a person of this description, amiable and respectable as St. Teresa, deceived, and deceiving others. In this instance, we can readily account for the delusion, from the delicacy and weakness of her frame, the strength of her disturbed imagination, and the prevalence of superstition: who can give any rational account of the aberrations of reason?"

J. E. GREDING, *Miscellaneous Writings* (c. 1790).

"The intimate connection between fanatical religious exaltation and

sexual excitement, is exemplified by the lives of such religious enthusiasts as St. Teresa, and St. Catharine de Sienne, whose nightly trances and visions, in which they believed themselves received, as veritable spouses, into the bosom of Christ, and transported into unspeakable ecstasy, by the touch of his sacred lips, attested, though they knew it not, the influence of the sexual organs on the mind"—*intensified to an abnormal degree* (W.).

MAUDSLEY, *Body and Mind*.

XXIX

HEROD

King of Judaea (Year of World *c.* 3635—Josephus)

After the death of Mariamne . . . the agonies of his mind, increased to such a degree, that he sought to divest his melancholy by drinking, feasting, keeping much company, and a variety of entertainments: but when he found these were fruitless, he resigned the care of his government . . . soon after which he grew delirious, talked in a raving manner, and while his fits of frenzy were on him, he would frequently call for Mariamne, and direct that she should be brought to him; for in the ramblings of his fancy, she appeared to him to be yet living. . . . As the King's illness now daily increased upon him, he retired to a private country seat in Samaria, and caused a report to be propagated that he had gone to take a diversion of hunting. Before he had been long in this retreat he was attacked with an illness more violent . . . with racking pain and inflammation of the head, so that he was not master of his own conduct. The prescriptions applied . . . were found to do him more injury than service, so that his case was considered as little less than hopeless. . . . The physicians reflected that it would be vain to interpose their advice any longer, therefore left him to his own management; and the event of Providence. . . . With great difficulty Herod recovered of his violent indisposition, but it produced a very strange and singular effect both on his body and mind. His disposition was totally altered and he became extravagantly cruel and ferocious, and the least trifle incited him to acts of singular barbarity. . . . Herod was now in such a state of mind, that whosoever he suspected, he consequently hated, and his suspicions frequently fell upon those who did not deserve them. . . . His domestic servants were in a situation that was still more pitiable. . . . The Court of Herod was in such a state of distraction and consternation, as it is not in the power of language to describe . . . it was distracted with such a variety of turbulent passions, that it had more the resemblance of a mad-house, or a den of wild beasts. . . . Nothing remained of its former splendour, but in its place there was only to be seen the most melancholy proofs of dejection of mind. . . . Herod himself was at this time so totally abandoned to despair, that he grew weary of his own life . . . his sleeping and waking hours were equally attended by most disagreeable sentiments and frightful imaginations . . . he contemplated planting a dagger in his heart, at one time, and at others he thought of things if possible more shocking. Later he ordered his two sons to be strangled, and also 300 officers were torn to pieces at

his instigation. When seventy years old he had a serious distemper . . . and when nearing death he sent for his sister Salome and her husband Alexas and said "I am drawing towards my end . . . and I must yield to the inevitable stroke of death. . . . The Jews have detested me during my life, and will rejoice to learn of my death: but it is yet in the power of you two to afford me some satisfaction, even in my last moments. . . . I direct that as soon as ever my body shall be breathless, the circus shall be encompassed by soldiers, and the word of command be given, let every man within it be put to death. . . . By the careful performance of this order you will doubly oblige me." Herod accompanied this speech with incessant tears.

FLAVIUS JOSEPHUS, *History of Jews* (Ed. BRADSHAW, 1792).

XXX

VILLIERS, DUKE OF BUCKINGHAM

(delineated as Zimri) ¹

A man so various that he seemed to be
 Not one, but all mankind's epitome:
 Stiff with opinions, always in the wrong,
 Was everything by starts, and nothing long;
 But, in the course of one revolving moon
 Was chemist, fidler, statesman, and buffoon.

.
 Blest madman! who could every hour employ
 With something new to wish, or to enjoy,
 Railing and praising were his usual themes
 And both, to shew his judgment in extremes,
 So over-violent, or over-civil,
 That every man with him was god or devil.
 In squandering wealth was his peculiar art,
 Nothing went unrewarded, but desert;
 Beggar'd by fools, whom still he found too late,
 He had his jest, and they had his estate.
 He laughed himself from Court, then had relief
 By forming parties, but could ne'er be chief,
 For spite of him, the weight of business fell
 On Absalom, or wise Achitophel.²

DRYDEN (1631-1700).

¹ Zimri, 1 Kings xvi.² Absalom, 2 Sam. iii. *et seq.* Achitophel, 2 Sam. xvi, xvii.

XXXI

GEORGE III (1760-1820)

Was the grandson of Geo. II (who had been subject to fits of depression) and the eldest son (a seven-months child) of Frederick Louis, Prince of Wales (who does not appear to have been very brilliant mentally), and Augusta, daughter of Frederick II, Duke of Saxe-Gotha, who is said to have been of somewhat feeble mentality. With these handicaps, he started life in a house on the east side of St. James's Square, London. His education was deficient, and indifferent, and he was said to be "singularly deficient in literary culture." Lord Waldegrave, who was appointed his governor, describes him as a "boy of respectable abilities, but great constitutional indolence: scrupulous, dutiful, ignorant of evil, and sincerely pious, but neither generous nor frank: harsh in his judgments of others, with strong prejudices, indomitable obstinacy, and great command over his passions, exceedingly tenacious of his resentments, and exhibiting them chiefly by prolonged fits of sullenness. He mixed very little with the world, and scarcely at all with the nobility. He was neither profligate, nor great. He had a smaller mind than any English King before him, save James II—he was wretchedly educated, and his natural powers were of the meanest sort" (GREEN, *Short. Hist.*, iv. 1748). It is also said that his education was much interrupted by continual quarrels with his grandfather (Geo. II) and his preceptors.

Dr. Thomas (Bishop of Peterborough), who became his preceptor, said: "He was shy, avoiding company, full of prejudices, fostered by women and pages, knowing nothing of the outside world, and having no young companions; he was good-natured, but obstinate, and sullen, and at the age of 13, remarkably backward. His stock of general knowledge, even at the age of 22, when he came to the throne, was very slender; he knew neither Latin nor Greek, wrote English ungrammatically, and it was his habit when talking, to swing himself to and fro. He frequently repeated himself, and had a trick of ending his sentences with—What? what?"

His taste in literature was said to be execrable—Shakespeare he regarded as "sad stuff" (Madame D'Arblay). He liked music, and Handel was his favourite composer.

His first attack of mental disorder occurred in 1765 when he was *aet.* 27; he had five attacks altogether during his life, all of them lasting about six months, with the exception of the last, from which he never recovered. The general symptoms of his first attack were, irritability, general change in manner, suspicion, and later incessant talking, flight of ideas, some

incoherence, indecent talk, excitability, and impulsiveness. It is generally called a manic-depressive condition, but Dr. Smith Ely Jelliffe suggests that "his well-known obstinacy, his hatred of his son, and fear of his successors indicate a paranoid trend." All the great physicians of London were called in—Dr. Heberden, Dr. Warren, Sir Geo. Baker, Dr. Reynolds, Dr. Gisborne, Sir Lucas Pepys, Dr. Simmons (St. Luke's), Dr. Baillie, and one from the country, namely Dr. Addington (a country practitioner near Reading, having been recommended by the Chatham family as being "very good with maladies of the mind." Besides these there were also appointed two surgeons, Mr. Ch. Hawkins and Mr. Keate, and two apothecaries, Mr. Dundee and Mr. Battiscombe. Later Dr. Willis was called in, supposedly on the recommendation of Dr. Warren, but more probably on that of the wife of one of the equerries, whose mother had been cured by Dr. Willis.

Dr. Willis, who was originally the Rev. Francis Willis, was not educated originally as a medical man; he was a student of Brasenose College, graduated M.A., and took Holy Orders, and finally received the living at Greatford (Market Deeping, Lincolnshire). When settled there, he began to dabble in doctoring, which so much incensed the doctors in the district that they threatened that they would take the necessary action to prevent him. He therefore went back to Oxford, obtained a medical degree in an incredibly short time, and at once returned to Greatford, and started a private Asylum, Greatford Hall, and also boarded patients out with the neighbouring farmers. His charges were £4 4s. od. per week and upwards; one patient (the 5th Lord Leigh) is said to have paid £1,300 per annum.

Dr. Willis is described thus by Miss Burney: "His countenance, which is very interesting, blended intelligence with an expression of placid self-possession—a man in 10,000, open, honest, dauntless, light-hearted, innocent, and high-minded."

He was called in to the King on December 5, 1788, and at his first interview, His Majesty remarked: "Sir, your appearance bespeaks you of the Church, do you belong to it?" Dr. W.: "I did formerly, but lately I have attended chiefly to physick"; to which the King replied, "I am sorry for it, you have quitted a profession that I have always loved, and you have embraced one I most heartily detest—alter your life, and ask me what preferment you wish."

The King's symptoms at this time were, irritability, suspicion, general change in manner, restlessness, incessant talking, flight of ideas, and some incoherence; when crossed he was apt to become violent, and occasionally he refused food.

Dr. Willis at once took charge, and proceeded at once to "flout" all the leaders of the profession; in this action he undoubtedly had the backing of the King, who told him to take Dr. Warren back to Lincoln-

shire and lock him up. He at once dismissed all existing attendants, and introduced his own, and also his son John (who was a regularly qualified doctor) was appointed his assistant. He insisted on wording all the bulletins, that were issued regularly, himself, and this caused much friction with all the other doctors: in addition to this he had a notice put up on the King's door to say:

“No one, except pages, to be suffered at any time to go into the King's room, unless they are introduced by, or have the permission of Dr. Willis or his son.”

He frequently put the King into a “strait-jacket,” when suffering from one of his attacks of excitement; he also had built for him a special “Chair of Coercion” in which the King was tied when necessity arose. This amused the King, who called it his “Coronation Chair,” and had a chair put on each side for his ministers!

Dr. Willis ordered that he should be taken out regularly for exercise, and to this the King objected—so much that on one occasion when walking from Kew to Richmond, he absolutely refused to move, and threw himself on the ground, so that he had to be carried home, “and did give full exertion to seven persons.”

A Regency was not appointed during any of his illnesses, with the single exception of the last in 1811, which means that during all these attacks he had “exercised the highest functions of sovereignty,” and at least one Bill, it is said, was taken to the King by Dr. Willis alone, and signed in his presence only, which led to what amounted to a charge of Treason against the Lord Chancellor.

Dr. Willis was rewarded by Parliament with a pension of £1,500 for 21 years, and his son John with a pension of £650 for life. A short time after this Dr. Willis was called in to treat the Queen of Portugal, who however was incurable, and for this received the fee of £20,000.

Dr. Willis died at Greatford, and the tablet to his memory on Greatford Church bears the following inscription:

“He attained the highest eminence in his profession and was happily the chief agent in removing the malady which affected His Majesty in 1789. On that occasion he displayed an energy and acuteness of mind which excited the admiration, and procured for him the esteem of the nation.”

His medical treatment—“The bark, salines, with alterative pills, and a trifling part of Calomel.” (Evidence before Committee of the House of Commons.)

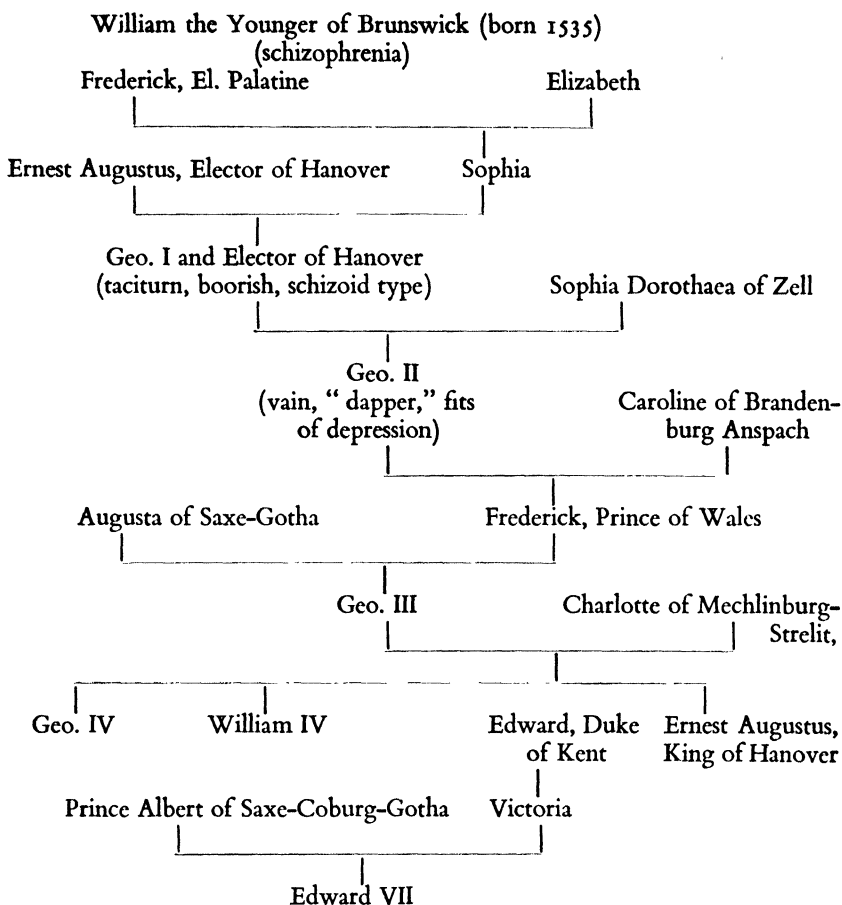
GEORGE III

Now that all hearts are glad, all faces bright,
 Our aged Sovereign sits to the ebb and flow
 Of States and Kingdoms, to their joy or woe
 Insensible: he sits deprived of sight
 And lamentably wrapped in two-fold night;
 Whom no weak hopes deceived; whose mind ensured,
 Through perilous war, with regal fortitude,
 Peace that should claim respect from lawless might.
 Dread King of Kings, vouchsafe a ray divine
 To his forlorn condition! Let thy grace
 Upon his inner soul in mercy shine
 Permit his heart to kindle and embrace
 (Though 'twere only a moment's space)
 The triumphs of this hour; for they are thine.

WORDSWORTH (1770-1850).

George III. References:

1. ADOLPHUS, *Hist. of England*, I. 175.
2. MOORE, *Life of Sheridan* (Amer. Edit.).
3. *Diary of Miss FANNY BURNEY* (later Mmc. D'Arblay).
4. WRAXALL, *Posthumous Memoirs of his Own Time*, p. 250.
5. LADY HARCOURT'S *Diary*.
6. TWISS, *Public and Private Life of Lord Chancellor Eldon* (cp. xviii).
7. MASSEY, *Hist. of England*.
8. *History of the Regency* (vol. III), pub. Stockdale.
9. SWINBURNE, *Courts of Europe*, II. 75.
10. LECKY, *Hist. of England*.
11. *Diary of* ROBT. FULKE GREVILLE.
12. GREEN, *Shorter Hist. of England*.



In another line : William the Younger was the ancestor of the Bavarian Kings Ludwig II and Otto I, who also carried the morbid taint.

XXXII

BYRON (1788-1824), Sixth Baron

The poet was the son of the profligate "mad Jack" Byron (otherwise called the "wicked" Lord Byron) by his second wife Catharine Gordon, an hysterical woman. He was hopelessly lame in both feet (club-foot), "a poor scholar, but a good boxer." In his youth, he kept low company, and lived extravagantly, he married Miss Milbanke in 1815, who in 1816 "accused him of insanity," and left him. It has been said that he was the "child of passion, born in bitterness, and nurtured in convulsion" and the true state of his mind can best be divined from the delineation of his own sensations as given in *Childe Harold* (Winslow):

I have thought
Too long, and darkly, till my brain became
In its own eddy boiling, and o'erwrought
A whirling gulf of phantasy and flame:
And thus, untaught in youth my heart to tame,
My springs of life were poisoned.

Byron was subject to attacks of epilepsy: and perhaps this may account for much of the spleen and irritability which he manifested through life, which made him so many enemies. Byron's mind was morbidly alive to impressions: the most trifling circumstance would cause him to swoon. At Bologna, in 1819, he describes one of his convulsive attacks: "Last night I went to the representation of Alfieri's *Myrrha*, the last two acts of which threw me into convulsions; I don't mean by that word lady's hysterics, but an agony of reluctant tears, and the choking shudder which I do not often undergo for fiction." He was seized in a similar way at seeing Kean in *Sir Giles Overreach*, and was carried out of the theatre in convulsions.

He appears to have been frequently tortured by horrid dreams: he says in his *Journal*: "I awoke from a dream: Well! have not others dreamed? Such a dream! But she did not overtake me! I wish the dead would rest for ever. Ugh! how my blood chilled! I do not like this dream; I hate its foregone conclusion."

The *Bride of Abydos* was written to distract the poet's mind from these dreams. He was in such a nervous state at this period, that he says, if he had not done something, he must have gone mad, "or have eat his own heart."

Stendhal suggests (*Foreign Literary Gazette*) that it is possible that Byron "might have had some guilty stain on his conscience, similar to

that which wrecked Othello's fame, and that, in a frenzy of pride or jealousy, he had shortened the days of some fair Grecian slave, faithless to her vows."

Byron occasionally fancied he was visited by a spectre which he confessed was but the effect of an overstimulated brain. There are reasons for believing that at one time he contemplated suicide:

A sleep without dreams after a rough day
Of toil, is what we covet most: and yet
How clay shrinks back from mere quiescent clay!
The very Suicide that pays his debt
At once without instalments (an old way
Of paying debts, which creditors regret)
Lets out impatiently his rushing breath,
Less from disgust of life, than dread of death.

Don Juan, XIV. 4.

XXXIII

NERO CLAUDIUS CAESAR AUGUSTUS GERMANICUS

The son of Gnaeus Domitianus Ahenobarbus and Agrippina (the younger), was born in the year A.D. 37, assumed the "toga virilis" when he was 14 and later married Octavia, the daughter of Claudius. At the age of 17 he became Emperor, his mother Agrippina acting as regent.

At the beginning of his reign he was noted for his great kindness, consideration, and affability, and was extremely popular. His whole object seemed to be the good and happiness of his people: and when called upon to sign his name to a list of malefactors, who were to be executed, he exclaimed, "I wish to heaven I could not write!" He disliked flattery, and when the Senate unanimously praised his government, he asked them to reserve their praises until he deserved them, for he had only done his duty. This model attitude lasted for the first five years of his reign. His intellectual abilities were not great, but he had a remarkably good memory, and was able to learn by heart speeches written for him in Latin and Greek. His tutor was Seneca (the philosopher), who found that he lacked application. At the earliest possible opportunity, Nero gave up education, and devoted himself to singing, dancing, painting, sculpture, and writing poetry, and at none of these did he show any ability; he then became an enthusiastic chariot driver.

His character began gradually to change—he ordered his own mother to be assassinated, and also anyone else who placed obstacles in the way of his pleasures or inclinations.

At night, he frequently left his palace, and found his way to some of the lowest taverns, and places of debauchery in Rome. He lived an entirely uncontrolled life, and on one occasion, his attempt to offer violence to the wife of an officer nearly cost him his life. He believed himself to be a great actor and musician, though he was quite hopeless at both: while singing in public on one occasion he suddenly fell down unconscious—possibly an epileptic attack.

He presented himself as a candidate for honours at the Olympic games, and went to Greece to enter for the wrestling competition, in which he was hopelessly outclassed, and therefore made a pitiable exhibition of himself.

He now came under the influence of Poppoea; Octavia was divorced, banished, and murdered.

His first attack of melancholia occurred when he was about 22, and this was followed by a maniacal condition, during which he is said to have kicked Poppoea when she was pregnant, and from this she died.

His second attack occurred when he was about 25 years old, and consisted of mental depression with some delusions of suspicion, and also a convulsive attack—the second recorded.

His third attack occurred when he was about 28 years old. At this time he was in appearance, owing to his dissipated and wild life, prematurely aged, and he committed suicide when he was a little over 30 years of age.

His whole life, except for the first few years, was one of gross immorality and disgraceful conduct. On one occasion he disguised himself as a woman and was publicly married to one of his eunuchs, and later assumed male attire and married "one of the meanest catamites." It is said that having heard of the burning of Troy, he wished to visualise the scene, and had Rome set on fire in several places so that the conflagration lasted for nine days; and although nothing was heard but the lamentations of mothers whose children had perished in the flames, he placed himself on the top of a high tower, and sang, accompanied with his lyre, the destruction of Troy.

He built for himself a great palace, which he called his "Golden House"; it was profusely adorned with gold and precious stones, and with anything that was rare, exquisite, and expensive. It was surrounded by woods, gardens, orchards, artificial lakes, etc., and whatever could exhibit luxurious magnificence. The entrance to the palace was 120 feet high, the galleries were each a mile long, and the whole was covered with gold. The roofs of the dining-halls represented the sky in motion day and night, and it showered down all kinds of perfumes. His grandiose ideas were also shown in other ways—when he went fishing the nets were made of gold and silk, he never appeared twice in the same garment, and when he went a journey hundreds of servants accompanied him.

It so happened that he committed suicide on June 9th (A.D. 68)—being then not quite 31 years old, in the fourteenth year of his reign—this was the same day on which he had ordered his wife Octavia to be murdered some years previously.

A certain diagnosis of his condition is not possible, though his grandiose ideas and madly wild extravagance, added to his occasional convulsive attacks, may suggest a form of mental disorder related to his hopelessly immoral life: a diagnosis more clearly indicated in the case of Caligula (*q.v.*, W., *Syphilis in Earlier Days*).

XXXIV

SHAKESPEARE—and Syphilis, etc.

1. *Pistol*. No: to the spital go,
And from the powdering-tub¹ of infamy
Fetch forth the lazar² kite³ of Cressids⁴ kind,
Doll Tear-sheet, she by name. *Henry V*, II. i.
2. *Pistol*. News have I that my Nell is dead i' the spital
Of malady of France. *Idem.*, v. i.
3. . . . my fear is this,
Some galled goose⁵ of Winchester⁶ would hiss :
Till then I'll sweat,⁷ and seek about for cases
And at that time, bequeath you my diseases.
Troilus and Cressida, v. x.
4. *Edgar*. The gods are just, and of our pleasant vices
Make instruments to plague us.
The dark and vicious place where thee he got
Cost him his eyes. *King Lear*, v. iii.

¹ Powdering-tub = fumigation tub in which, after being smeared over with mercury, patients were sweated.

² Lazar—from Lazarus (Luke xvi. 20), i.e. a leper or person infected with a contagious disease.

³ Kite = kith, kin.

⁴ Cressids kind = Cressid's type of woman. "O false Cressid!" (*Troilus and Cressida*, v. ii.).

⁵ "Winchester goose" was the name representing a certain skin disease in syphilis.

⁶ The name Winchester refers to the extraordinary fact that the brothels of Southwark (London) used to be licensed by the Bishop of Winchester—abolished 1547.

⁷ Compare:

. . . they love thee not that use thee:
Give them diseases, leaving with thee their lust.
Make use of thy salt hours: season the slaves
For tubs and baths: bring down rose-cheeked youth
To the tub-fast and the diet. *Timon of Athens*, IV. iii
and: She's e'en setting water to scald * such chickens as you.
Idem., II. ii.

* This refers to the scalding of chickens to get the feathers off, and the "sweating tub" used in treating syphilis into which, according to Randle Holme, persons were put into "not to boyl up to an heighth, but to parboil." See also *Measure for Measure*, III. ii.

5. *Duke, Senior.* Most mischievous foul sin, in chiding sin:
 For thou thyself hast been a libertine,
 As sensual as the brutish sting itself:
 And all the embossed sores, and headed evils,
 That thou with license of free foot hast caught,
 Wouldst thou disgorge into the general world.
As You Like It, II. vii.
 (embossed sores = *rupia*.—BUCKNILL.)

6. *Marina.* For me
 That am a maid, though most ungentle fortune
 Have placed me in this sty, where, since I came,
 Diseases have been sold dearer than physic.
Pericles, IV. vi.
7. *Quince.* Some of your French crowns have no hair at all,¹ and then
 you will play bare-faced.
Midsummer Night's Dream, I. ii.

8. *Count.* Will your answer serve fit to all questions?
Clown. As fit as ten groats is for the hand of an attorney,
 as your French crown for your taffeta ² punk.³
All's Well that Ends Well, II. ii.

9. *Tim.* This fell whore of thine
 Hath in her more destruction than thy sword.
 For all her cherubin look.
- Tim.* Be a whore still: they love thee not that use thee:
 Give them diseases, leaving with thee their lust.
 Make use of thy salt ⁴ hours: season the slaves
 For tubs and baths ⁵: bring down rose-cheeked youth
 To the tub-fast and the diet. *Timon of Athens*, IV. iii.

¹ Loss of hair in the "French" disease—see also *Love's Labour's Lost*, III. i.

² Taffeta—a silk shiny fabric.

³ Punk—prostitute.

⁴ Salt—lustful. *v. Othello*, II. i.

⁵ This refers to the "sweating tub," *v. Tim.* II. ii. (Corinth = house of ill-fame).
 See also *Measure for Measure*.

cf. Non cuivis hominum contingit adire Corinthum.

HORACE, *Ep.*, I. xvii. 36.

Also: Is it not curious that hotel proprietors should countenance a Tom and Jerry tone and a wild Corinthian element. *Daily Telegraph*, Feb. 1890.

MARTIAL, v. 66: Famae non nimium bonae puellam
 quales in media sedent Subura,
 vendebat modo praeco Gellianus

General Paralysis.

It has been suggested that Achilles suffered from general paralysis.

Ajax says that he was "lion-sick, sick of a proud heart; you may call it melancholy if you favour the man: but by my head 'tis pride: but why, why? let him show the cause. *Troilus and Cressida*, II. iii.

Agamemnon says:

Go, tell him: you will not sin, if you do say we think him over-proud and under-honest: in self assumption greater than in note of judgment: worthier than himself here tend the savage strangeness¹ he puts on, and under-rate in an observing kind his humorous predominance; yea watch his pettish lunes,² his ebbs, his flows,³ as if the passage and whole carriage of this action rode on his tide. Go tell him this: and add that if he overholds his price so much,⁴ we'll none of him.

Idem., II. iii.

Ulysses gives a more precise description:

Things small as nothing (for requests sake only) he makes important: possessed he is with greatness: and speaks not to himself, but with a pride that quarrels at self-breath: imagined worth holds in his blood such swollen and hot discourse that 'twixt his mental and his active parts kingdom'd Achilles in commotion rages and batters down himself:

parvo cum pretio diu liceret
dum puram cupit adprobare cunctis
adtraxit prope se manu negantem
et bis terque quaterque basiavit.
Quid profecerit osculo requiris?
sescentos modo qui dabat, negavit.

Gellianus was selling by auction a girl of not particularly good reputation, one of those who sit in the middle of the Subura—as only small biddings were offered, he drew the girl towards him, and kissed her three or four times, against her will. You ask, what advantage did he gain by that? A man, who had bid 600 sesterces, withdrew his offer!

(Fear of infection is suggested.)

(W.)

For suggestion of syphilis (MAGEPHO) recorded in the Bible, associated with the worship of Baal-Peor, and its accompanying wild orgies of sexual nature, see BRIM, *Medicine in the Bible* (Froben Press, New York)—Dermatitis, Condylomata, Deut. xxviii. 27-35; Saddle-nose (Choroon), Lev. xxi. 18; Congl.-Syph., Num. xii. 12.

¹ Strangeness = singularity.

² Pettish lunes = fits of lunacy—mad freaks.

³ Ebbs and flows = his moody uncertainty.

⁴ Overholds his price = thinks so much of himself—grandiose.

what should I say? He is so plaguy proud that the death-tokens¹ of it cry—"No recovery."

Epilepsy.

Iago. My Lord is fallen into an Epilepsy,
This is his second fit, he had one yesterday.

Cassio. Rub him about the temples.

Iago. No, forbear:

The lethargy must have his quiet course:
If not, he foams at the mouth; and by and by
breaks out to savage madness. *Othello*, iv. i.

Casca. He fell down in the market place, foamed at the mouth and
was speechless.

Brutus. 'Tis very like he hath the falling sickness.

Casca. . . . When he came to himself again, he said, "If he had done,
or said anything amiss, he desired their worships to think it
was his infirmity." *Julius Caesar*, i. ii.

Pupillary Reactions.

It has been suggested (on rather insufficient evidence) that the following refers to possible pupil changes in neurosyphilis—a disease far from uncommon in Shakespeare's day.

A subtle Knave ! but yet it shall not serve.
Let me see thine eyes; wink now: now open them.
In my opinion, yet thou see'st not well.

2 *King Henry VI*, II. 1.

Manic-Depressive Insanity.

Your noble son is mad . . .
And he repulsed . . . fell into a sadness,
Then into a fast, thence into a lightness:
And by declension, into a madness, wherein
now he raves. *Hamlet*, II. 2.

Humane Treatment.

Fetter strong madness in a silken thread,
Charm ache with air, and agony with words.
Much Ado About Nothing, v. i.

Psychotherapy.

Macbeth. Can'st thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain,

¹ This refers to certain skin eruptions which were considered indicative of a fatal issue (*v. Antony and Cleopatra*, III. x.).

And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart? *Macbeth*, v. iii.

The Moon.

It is the very error of the moon,
She comes nearer the earth than she is wont,
And makes men mad. *Othello*, v. ii.

I

TABULAR RETROSPECT OF PSYCHIATRY

- c. 3000 B.C. . . (China) Hoang-ti. Mental disorders due to evil spirits and demons. Treatment by charms (priest-doctors and witch-doctors). Brain—the reservoir containing marrow of the bones (Kuei-King).
 (Egypt) Ptah-hotep, gives graphic description of senile dementia. All other forms of mental disorder due to “possession” or the “evil-eye.”
 “Temple sleep” or “incubation” used for treatment.
 (Mesopotamia) The seat of understanding is the heart. Mental disorder, caused by demons.
- c. 2500 B.C. . . (Hindu) The *Rig-veda* mentions physicians, but no reference to mental disorder.
- c. 1500 B.C. . . (Egypt) Ebers papyrus. Mental disorder due to “possession.” Temples at Sais and Thebes (Ægyptus superior) used as hospitals. Temple of Saturn, a mental hospital, the first to definitely use occupation therapy. Music in treatment.
- c. 1400 B.C. . . (Hindu) Ayurveda. Mental disorder due to “anger of the gods” or due to devils. Treatment—“Bhutavidya.” Treatment of Epilepsy with enemas, venesection, gold, or emetics.
 (Bible) “He shall smite thee with madness, blindness, and astonishment of heart” (i.e. mania, dementia, and stupor). (Deut. xxviii. 28.)
 Balaam. Epileptic attack, “falling into a trance but having his eyes open.” (Numbers xxiv. 4.)
 This has been called “Furor a Dionysio” (H. C. AGRIPPA).
- c. 1150 B.C. . . (China) Kuan-Tzu. There were institutions for the insane where they remained until recovery.
 In the *Nei Ching* (canon of medicine) it states that, in cases of insanity, if the pulse be “superficial” and “flowing,” it is a good sign, but if “deep” and “quick,” it is unfavourable.

- c. 1000 B.C. . . (Bible) Nabal—a man of schizothymic type.
 Saul—"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."
 (1 Sam. xvi. 14.)
 Treatment by music—"seek a man who is a cunning player of the harp." (1 Sam. xvi. 16.)
 David feigned insanity (i.e. simple dementia)—
 "scrabbled on the doors of the gate, and let his spittle fall down on his beard." (1 Sam. xxi. 13.)
- c. 600 B.C. . . Nebuchadnezzar suffered from insomnia, and "Lycanthropy"—
 "Let his heart be changed from man's, and let a beast's heart be given unto him." (Dan. iv. 15.)
 (Hindu) Caraka, Susruta, and Vagbhata—accurate descriptions of some forms of mental disorder, e.g. Epilepsy (Aparasara) and madness (Unmada).
 (China) Cause of mental disorder—evil spirits, etc. Epilepsy treated with silkworm diet and Rhamnus root.
- c. 400 B.C. . . Hippocrates. Mental disease due to excess of humidity in the brain. Forms—Mania, Melancholia, Phrenitis. Epilepsy no different from any other disease, and in no way "sacred." Also describes cases of mental weakness associated with "shaky voice," "tongue and voice tremulous," "grinding teeth"—
 —"a very grave form."
- c. 384 B.C. . . Aristotle. The seat of sensation is the heart, the brain is a moderator. Soul and body affect each other sympathetically. Mania cured by purgation, "*therefore altering the physical condition can cure the soul*" (Physiognomica).
 Differentiated nerves from tendons.
- c. 100 B.C. . . Asclepiades (Bithynia)—recognised hallucinations, delusions, etc., distinguished tonic and clonic convulsions, epilepsy due to central lesions (of the meninges). Defined frenzy, lethargy, catalepsy, and showed differentiation between mania and delirium of fevers—said to be the "Father of Psychiatry."
- 25 B.C.—A.D. 50 Celsus. Three kinds of mental disorder. Treatment, active exercise, friction regularly, fat meat and

wine prohibited. Epilepsy—purge with hellebore, shave the head, no meat, particularly pork. Madness is sometimes removed by a sudden eruption of blood from hæmorrhoidal veins.

- c. A.D. 90 . . . Aretacus. Epilepsy—a disease which is an infliction on persons who have sinned against the moon and not easily cured, attacks young boys and adolescents; if it persists the patient becomes demented. Mania originates in the viscera, phrenitis in the head. He also describes cases “due to venery”—*they become munificent, extravagant, greedy, and do not emaciate : the pupil of the eye is sometimes dilated, and the bladder paralysed.*
- A.D. 129–199 Galen. The brain is the centre of the nerves, and all voluntary action: the ventricles are for the ventilation of the brain, by means of respiration. The spirit in these is the origin of the mind. Classification: Lethargus, anoia, moria, paraphrosyne.
- c. A.D. 200 . . . Talmud. Insanity distinguished from feeble-mindedness. “No man is guilty of misconduct unless the seed of insanity is in his mind.”
- c. A.D. 350 . . . Oribasius. Gives an excellent description of Lycanthropy.
- A.D. 502–575 Aet. Amidemus ascribes medical attributes to the magnet in treatment of mental disorder.
- c. A.D. 600 . . . Gildas. “Gildas made this lorica to drive out demons who pester him.” (SINGER.)
- c. A.D. 800 . . . The “sphere of Pythagoras” used for the discovery of anything concerning the sick. (SINGER.)
- A.D. 980–1051 Avicenna. Disorders of memory due to fault in the posterior part of the brain.
Disorders of imagination due to fault in the middle part of the brain.
Hallucinations due to fault in the anterior ventricle.
He includes incubi and succubi in his classification.
- A.D. 1010–1087 Constantinus Africanus. A treatise on melancholia, suggests treatment by suitable occupations.
- c. A.D. 1100 . . . Hildegard of Bingen. “Humours pass to the liver, where the wisdom is tested, having been tempered

by the brain . . . when the phlegm is dry . . . it produces headache, and if the moon is in default he may develop epilepsy."

A male born on 17th day of the moon will be an idiot—a female, stupid.

- c. A.D. 1300 . . Bernardus Gordonius. Epilepsy treated by whispering Latin incantations in the ear of the patient.
Holy Trinity Hospital, Salisbury, established for mental cases.
- c. A.D. 1377 . . Bethlem Hospital first used for mental cases.
(O'DONOGHUE.)
- A.D. 1408 . . The first European Asylum, built exclusively for the insane, at Valencia (Spain).
- c. A.D. 1443 . . *Leech-book*. "For phantasms and delusions, make a garland of betony, and hang it about thy neck, when thou goest to bed . . . and it will help thee."
- c. A.D. 1447 . . Guainerius describes in his classification "incubus" and "lupinum daemonium."
Treatment of mental disorder—cautery.
- A.D. 1490–1546 Andrew Boorde. "There be 4 kinds of madness—mania, melancholia, frenesis, and demoniachus,"
"the latter doth passe all manner of sicknesses."
- A.D. 1471–1565 Alexis of Piemont—"lunatic disease in children is due to a worme with two heads that breedeth in the body."
- A.D. 1493–1541 Paracelsus—mixed medicine with astrology, alchemy and superlative egotism, but added nothing to the knowledge of the nervous system or psychiatry,—is said to have been "half-genius and half-rogue."
- c. A.D. 1500 . . St. Mary of Bethlem Hospital for Insane (London).
- A.D. 1515–1588 Wierus. "Most of those tortured for witchcraft are really mentally ill."
- A.D. 1576–1603 Caesalpinus. "No one would consider the brain as the organ of sensation, unless they thought in a stupid manner."
- A.D. 1514–1564 Vesalius—laid the foundation of the knowledge of cerebral anatomy.

- A.D. 1536-1614 Felix Plater. Describes "flexibilitas cerea," and cretinism, and attributes epilepsy to nerve irritation. Attempts to give a new and more scientific classification of mental disorder, but even he has to retain a small section to include those cases which are "*the act of God, or a daemon*," the treatment of them is "*prayer, fasting and perfect faith*." His work, however, is in many ways a definite step in advance of anything hitherto produced.
- A.D. 1576-1660 St. Vincent de Paul. "Mental disease is no different to bodily disease, and Christianity demands of the humane and powerful to protect, and the skilful to relieve the one, as well as the other."
- A.D. 1647 .. "*Orthophrenic Institute*" for defective children established at Naples by the Knight Hospitallers of St. John of Jerusalem.
- Following this period, psychiatry began to make steady progress on scientific lines. Bonet, Chiarugi (Italy), Pinel (Bicêtre), Benj. Rush (Pennsylvania), Robt. Whytt (Edinburgh), Cullen (Edinburgh), Willis, Sydenham, Esquirol (Salpêtrière), Prichard, Calmeil, Gardiner Hill, are only a few of the names associated with the remarkable progress of that day. There still remained, however, for some years, those who believed in and recommended treatment of a mediaeval type, e.g. Etmuller (1712), in mania "*an epithem of rosewater, juice of river crabs, and opium to the forehead and temples*"; Salmon (1716), a specific in madness, "*the juice of swallows, and blood taken from behind the ear of an ass*"; and others.
- A.D. 1751 .. St. Luke's Hospital (London) founded.
- A.D. 1757 .. Dean Swift. St. Patrick's Hospital, Dublin.
- A.D. 1773 .. Williamsburg Asylum, Virginia.
- A.D. 1790 .. William Tuke. Opening of York Retreat.
- A.D. 1837 .. Gardiner Hill. Lincoln Asylum: restraint abolished.
- A.D. 1844 .. Conolly. Hanwell Asylum: restraint abolished.

