

inconsistent with their beliefs; and then, if he did not work he would get no tobacco, or beer to lunch, arguments that even royalty can appreciate."

Again he says:

"I have a 'prophet of the Lord,' D. O. B., a joiner who by no means at our disposal can be got to work at his trade. He says that the Lord has sent him a new work and he must follow it. He sees visions from God all the time, which he puts down on paper, &c., &c.

"I have another man, D. O. C., with almost precisely the same delusion, viz., that he is a 'man of God,' who is a capital worker in the garden, and enjoys a dance or concert immensely."

Then, referring to a number of the others of the inmates of the asylum, he says:

"Here is Jesus Christ, and here are the prophet Elias, the Emperor of the Universe, the Universal Empress, Empress of Turkey, the only daughter of God Almighty, Queen Elizabeth, four Kings of England, one King of Scotland, the Duke of Kilmarnock, the inventor of perpetual motion, a man who has discovered the new elixir of life that can cure delusions, 12 persons to whom this establishment and all that it contains belongs, a lady who daily and nightly has delightful conversations with the Prince of Wales and the rest of the royal family, &c. &c. Those are all calm and harmless people, bearing themselves in their deportment and manner as becomes such distinguished persons, though a few do not exhibit any outward or muscular indications of their greatness, all are some way inconsistent and absolutely unmoved by the most conclusive argument or evidence that their ideas are wrong or unfounded."

In the report of the Commission on Capital Punishment which sat in 1865, the very eminent physician, Dr. Tuke, being examined, gave the following answers to questions:—

"Q. I believe that the knowledge of right and wrong is by no means uncommon among persons who are decidedly insane?—A. It is the normal state for them to have such knowledge.

"Q. I suppose that in lunatic asylums you find a consciousness between right and wrong; that is to say, obedience to the rules which you lay down?—A. Except in cases of absolute idiocy or dementia, the knowledge of right and wrong is intact."

Then, with reference to the border line, Clouston says on the subject of delusional insanity:

"There are plenty of persons doing their work in the world well and getting through their labor under monomania of pride or suspicion in a mild form. The now famous case of M. Wyld who held an important government office and did his work well all his life, and yet had labored under the delusion of grandeur, that he was the son of George IV, and left all his money to the town of Brighton because that monarch had been fond of that place, is one in point. He was held to be sane in everything he did but his will making. I am constantly consulted by their friends about the insane delusions of persons who do not show them to anybody but their near relations, and continue to do their work and occupy responsible positions. I now know in Scotland lawyers, doctors, clergymen, business men and workmen who labor under undoubted delusional insanity, and yet do their work as well as if they had been quite sane."

The latest work I have been able to see on this subject is that of Dr. Ireland, published last year, called "The Blot upon the Brain;" and he says this:

"Thus between the soundest intelligence and the most disordered there are differences our vague adjectives will not define. People mad enough to be shut up in asylums are not so rare—say one in every 500 in highly civilised countries. Then again, people with a less dangerous or intractable degree of insanity are very common. Every man skilled in the symptoms of lunacy knows this. In the world's history, men somewhat deranged in mind have had a great influence; but to effect this their delusions must harmonise with the delusions of the multitude.

"The history of religious imposture shows how powerful may be the influence of the insane upon the sane. If disposed to enlarge upon such a subject, we might have the characteristics of some of the founders of the wild sects which sprang into being during the period of the Reformation, from John of Leyden to Venner. Towards the end of the last century, Mr. Richard Brothers, of whose insanity there can be no question, infected some educated people, and many of the vulgar, with his claims to be an inspired prophet. Mr. Halhed, a well-known Orientalist and member of Parliament, was one of his followers. There are people still living who remember Joanna Southcott, who was, when 60 years of age, to give birth to the Messiah, and who was said to have had 100,000 followers. In 1838 John Nicholl Thom collected a number of followers among the ignorant rustics of Kent, and killed a constable who came to apprehend him. After this he persuaded his dupes to face the military, under the assurance that he would make them invulnerable. Thom killed with a pistol the officer of a detachment which came to arrest him, and was instantly shot dead, with nine of his credulous followers, by the soldiers. It was even believed that he would rise again within a month."

Mr. BLAKE.

I read this—partly to meet what I conceive the erroneous argument stated in the report of Sir Alexander Campbell, in which he argues the impossibility of Riel having been seriously affected in his mind, because he could not have done what he did do, and had the followers he had, and pursued the career in that respect that he did, unless he were sane. Then, Sir, we come to the question of the legal view of insanity and of responsibility as affected thereby, and here again I trouble the House with what I conceive to be the best records of the expounded law upon the subject. Amos, in his work, says:

"Insanity, in the largest sense of the term as used for legal purposes, is a temporary or permanent disorder of the relations between the mental and physical functions of man, of such a nature as to destroy the value of the current presumptions, founded on those relations, as existing in a condition of health."

The other quotations which I make are from Sir James Fitzjames Stephen, the well known criminal lawyer, who has devoted, I suppose, more attention to the principle and theory, and the practical operation of the criminal law, than any, or, at any rate, most, other modern criminal lawyers, who has been practically engaged in the attempt at codification, and whose knowledge and position has been recognised by his appointment to the judiciary, subsequently to which he became a member of the latest commission upon this subject. Now, in his very recent work upon the history of criminal law, he gives an exposition upon this subject which he derives principally from the writer Griesinger, of whom he says that, after having read all that was to be found upon it, he thinks that this concurs with, if not all, the overwhelming bulk of medical authority, of which may be fairly taken as a summing up:

"Sanity exists when the brain and the nervous system are in such a condition that the mental functions of feeling and knowing, emotion and willing can be performed in their regular and usual manner.

"Insanity means a state in which one or more of the above mentioned mental functions is performed in an abnormal manner, or not performed at all by reason of some disease of the brain or nervous system.

"There are two grand groups or fundamental states of mental anomalies which represent the two most essential varieties of insanity. In the one the insanity consists in the morbid production governing and persistence of emotions and emotional states, under the influence of which the whole mental life suffers according to their nature and form.

"In the other the insanity consists in disorders of the intellect and will which do not (any longer) proceed from a ruling emotional state, but exhibit without profound emotional excitement, an independent, tranquil, false mode of thought and of will (usually with the predominant character of mental weakness). Observation shows further, that, in the great majority of cases, those conditions which form the first leading group precede those of the second group; that the latter appear generally as consequences and terminations of the first, when the cerebral affection has not been cured.

"Then the emotions are divided into two classes: those which tend to depression, resulting in melancholia; and those which tend to excitement, resulting in mania, the condition in which the disease of the brain constitutes an excited vehement state of the emotions tending to morbid energy and restlessness.

"Melancholia often passes into mania. The approach of mania displays itself by great restlessness and loquacity, accompanied with morbid activity of thought.

"The effect of mania upon the intellect is to increase the rapidity and quantity of thought. In its most moderate degrees this relation appears as an exaggeration of the normal faculty of thought.

"The principal effects of mania upon the intelligence is incoherence arising from precipitation of thought. The patient may call himself Napoleon, the Messiah, God, in short, any great person. He may believe that he is intimately acquainted with all the sciences, or offer to those around him all the treasures of the world.

"Mania may be incompletely developed, in which case the patient shows a natural activity and restlessness, adopts strange, eccentric projects, and is apt to be exceedingly vain, cunning and intriguing, but does not manifest either definite marks of disease of the brain or positive disturbance of the intellect. This state may be the first step towards mania proper, or it may continue for a length of time.

"The earlier form of madness, melancholia and mania, sometimes pass into a condition of feeling in which, however, particular delusions which, in the earlier stage of the disease, may have occurred to the patient in an unstable, transient way, become fixed in his mind and regulate his conduct.

"The condition in which a person is a victim for a time or permanently of fixed delusions is called monomania. The word has been objected to on the ground that it suggests that the disease is much more limited than it really is, involving nothing more than isolated mistaken beliefs not capable of being dispelled by reason. It appears that this