

It very commonly happens, however, that the derangement of the mental faculties is confined to some particular idea or object of desire or aversion. The idea or object thus erroneously contemplated, is usually and not inaptly called the *mad point*; and hence this species of insanity has been denominated *monomania*.(j) In cases of this kind, which may be adduced as a ground for relief or defence in any judicial controversy, it should appear that the morbid image in the mind of the patient has been connected by him with, and has perverted his judgment in relation to those of his acts which are drawn in question.(k) And as in *monomania*, there are whole classes of subjects as to which the intellectual faculties of the patient may be entirely trustworthy; so, on the other hand, even in cases of general insanity, there may be not only lucid intervals in

held to be *non compos mentis*, and the will was therefore set aside.—5 *Quar. Jur. Scie.* 242.

A change came o'er the spirit of my dream.
 The lady of his love;—Oh! she was changed
 As by the sickness of the soul; her mind
 Had wander'd from its dwelling, and her eyes
 They had not their own lustre, but the look
 Which is not of the earth; she was become
 The queen of a fantastic realm; her thoughts
 Were combinations of disjointed things;
 And forms impalpable and unperceived
 Of others' sight, familiar were to hers.
 And this the world calls phrenzy; but the wise
 Have a far deeper madness, and the glance
 Of melancholy is a fearful gift;
 What is it but the telescope of truth?
 Which strips the distance of its phantasies,
 And brings life near in utter nakedness,
 Making the cold reality too real!

Byron's Dream.

- (j) Such phantoms pride, in solitary scenes,
 Or fear, or delicate self-love, creates.
 From other cares absolv'd, the busy mind
 Finds in yourself a theme to pore upon;
 It finds you miserable, or makes you so.
 For while yourself you anxiously explore,
 Timorous self-love, with sick'ning fancy's aid,
 Presents the danger that you dread the most,
 And ever galls you in your tender part.
 Hence, some for love, and some for jealousy,
 For grim religion some, and some for pride,
 Have lost their reason; some for fear of want,
 Want all their lives; and others every day,
 For fear of dying, suffer worse than death.

Dr. Armstrong on Health, book 4.

(k) *White v. Wilson*, 13 Ves. 88; *Bootle v. Blundell*, 19 Ves. 508; *Dew v. Clark*, 1 Addams' Eccl. Rep. 279, and 3 Addams' Eccl. Rep. 79; Shelf. Lun. intro. 54 & 293; Conolly Ind. Insanity, 333, 446.