

Here I should like to display my erudition on a point not irrelevant to what may be termed the "Inhibitions" of hanging. In the third book of his *Essays*, Montaigne, although he refers somewhat slightly to the office of executioner, opens up a new vista for hangmen in the story he relates of the daughter of Sejanus who could not (by a certain provision of Roman Law) be punished with death, because she was a virgin. But in order to allow the law to take its course, she was violated by the hangman before being strangled. Montaigne comments :—

„Not only his hand, but his soul is a slave to public convenience.“

He then refers to the hangman, as worse off than the hanged; some would



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not believe him in regard to this. The sentimentalist is the curse of all good causes and when we consider this question of hanging, he enters into it like the crank who favours nature healing as against surgical operations.

Although we do not now keep women in prison until they have given birth to a child, and then turn them over to the hangman, it is interesting and educative for us to contemplate what happens to an accused man, who in an affray has committed a murder and has not done it without damage to his own person. Such a man is nursed round with all the tenderness which a benevolent Government can place at his disposal, in order that he may be hale and hearty for the drop. I shall state an imaginary case to illustrate my point. One day it may be used as a contribution to a certain magazine, to which I shall refer later.