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PART I.—ORIGINAL ARTICLES.

Illustrations of a Variety of Insanity. By HENRY MAUDSLEY,
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(Read before the Harveian Society of London, March 5th, 1868).

In the observations which I am about to address to you, I purpose to set forth by illustrations the character and course of a form of mental derangement which has its special cause, certain characteristic features, and a definite course, almost invariably from bad to worse. I speak of that kind of insanity which is brought on by self-abuse. In doing this, however, I have another object in view; I am anxious to use my exposition in order to exemplify a new and practical classification of insanity which has been proposed and sketched out by Dr. Skae.

The classification of mental disease hitherto adopted, and still everywhere employed, is, with the exception of one division—that of general paralysis—purely psychological; it is based upon mental symptoms, and upon nothing more than symptoms; and it is certainly vague, artificial, and unsatisfactory. Thus, when a person is excited, and raves more or less incoherently, we say that he is suffering from *acute mania*; when he is gloomy, wretched, and fancies himself ruined or damned, we say that he has *melancholia*; when he exhibits insane delusions upon one subject, or in regard to certain trains of thought, and talks sensibly on other matters, he is said to have *monomania*; and when his memory is

impaired, his feeling quenched, his intelligence much enfeebled or abolished, then he is described as suffering from *dementia*. Accordingly we find in the ordinary text books more or less vivid pictures of these different so-called diseases; we get from them a tolerably distinct general idea of what a maniac, or a melancholic, or a monomaniac is like. But when we meet with a particular case of insanity in practice, and refer to our text books for information, we really do not get much help from them; our case may apparently fall into the category of mania, or into that of melancholia, or not improbably it may be something between the two; but the classification is so vague and artificial, and the descriptions are so general, that we get very obscure answers, or no answers at all, to the pressing questions—what has been the probable cause of the mental derangement in the particular case with which we are concerned? with what bodily symptoms, if any, is it associated? what will be its natural course? what its probable termination? and what are the particular means of treatment best suited for adoption?

These are the points on which we urgently want information; and we are certainly not made much wiser by being vaguely informed that insanity may be caused by this or that or fifty other things—that mania or melancholia may last for a few days only, or for months or years—that either of them may end in recovery or in dementia—and that opium is very serviceable in some cases of mania, very mischievous in others. “Good heavens!” we are driven to exclaim; “this is all very well; but of what use is it to me in my necessity?” Truly none, or next to none. It is contrary to the true principles of reasoning to look for the meaning of the concrete in the general or abstract; the meaning of the general or abstract must always be sought in the concrete.

How, then, are we so to arrange mental diseases in natural groups, that when we have to do with a particular case in practice, we may, from a knowledge of the characters of the group, come to a conclusion as to the cause, course, termination, and treatment of our case? It is not an easy matter, nor a matter yet entirely practicable; but there are indications of the future possibility of it. By observing carefully in all cases the special features, bodily as well as mental, of the disease, by tracing out the bodily disorder which, in a great many cases, will be found to have caused or to be associated with the mental symptoms, and by watching the course of

each case of disease presenting different features, we may hope to get at its true natural history; and the complete medical history thus obtained will show us that some of the manifold varieties of insanity may be arranged in certain natural groups formed of cases having real relations and presenting characteristic features. For example, when we find that a patient has a certain hesitating speech, and exhibits signs of mental confusion or feebleness, together with a marked loss of memory, that he is in a happy or elated mood of mind, and that he entertains great projects or actual delusions of grandeur, we know right well that he is struck with incipient *general paralysis*, that his malady will go through a defined course from bad to worse, and that it will probably end fatally before three years have expired. In the same manner, certain forms of insanity having tolerably characteristic features, which I shall not describe now, occur in connection with *epilepsy*. Again, *puerperal insanity*, having its special cause, presents also special characters which justify the formation of a group of cases under this designation. All cases of insanity which occur at the change of life are supposed to exhibit their particular characters, and to form a group to be described as *climacteric insanity*. The bodily and mental features of *hysterical insanity* are sufficiently marked to enable us to make a group of cases of that nature. But I shall not go on now to enumerate all the groups and families that have been proposed, some of which certainly present distinct characters, while others seem to be artificial. You will easily perceive how very valuable for practical purposes such a classification would be; if we could thus arrange the manifold varieties of insanity in natural orders or families, so that from a knowledge of the characters of the order to which it belongs we might predicate confidently certain things of the particular case, then we should have made vast progress in our knowledge of insanity; we should see our way indeed to what is so much needed—a truly scientific and practical arrangement of its manifold, and at present perplexing, varieties.

After these preliminary remarks for the purpose of indicating the character of the revolution which seems impending, I go on to illustrate the features of the mental derangement which is produced in men by self-abuse, and thus to sketch the features of a well marked group.

You are aware that no change which takes place in a person's mental character—in his tastes, feelings, aims, and

conduct, is so marked as that which takes place at the time of puberty, when the sexual nature is developed. There is then a complete revolution in the mental being; the old nature passes away, and there is a new birth of feelings, desires, and thoughts. Now this great change happening coincidentally with the development of the sexual organs, is the most striking illustration which we have of the intimate and essential sympathy which exists between the different parts of the organism: it proves, if proof on such point were necessary, how the mental life, as the final achievement of organisation, really comprehends the whole bodily life. The metaphysician may separate the mind from the body by an absolute barrier, and then proceed to evoke the laws of its action out of the depths of his consciousness; but the physician who has to deal practically with the thoughts, feelings, and habits of men, who has to do with mind, not as an abstract and ideal entity on which to speculate, but as a force in nature which he must study and influence, recognises how entirely the integrity of the mental functions depends on the integrity of the bodily organisation.

The striking example of physiological sympathy afforded by this great mental revolution at puberty, illustrates a mode of action which enters largely into the production of disease; it may, indeed, help us to the conception of the extensive bearing of pathological sympathy on the evolution not of mental disease alone, but of all kinds of disease. On this occasion, however, I desire only to bring forward the conception, in order to throw light upon the peculiar features of the mental derangement caused by a vicious abuse of the sexual function. One word more for the purpose of putting in a more distinct light the deep disturbance which is occasioned in the mind at the time when the revolution is in course of accomplishment. A revolution of any kind cannot of course take place without some amount of disturbance; old combinations must be broken up and new ones formed, and there will be more or less agitation in the process. But the tumult in the mind at the time when the sexual system is establishing itself claims the special attention of psychologists. The strange and vague feelings, the aimless longings, the obscure impulses, and the novel images which then arise in the mind, keep it in commotion for a while; and the equilibrium is not restored until the invasion of the old circle of thought by the new elements is completed, and the individual has attained to a conscious-

ness of his new character, and has brought himself into harmony with new external relations. The period during which this fermentation of thoughts, feelings, and desires is going on is at the best a very trying period for a youth; and if there be in him any natural instability of nerve element, owing to the curse of a bad descent, or to some other cause, it is easy to perceive that the natural disturbance of the mental equilibrium may pass into actual destruction of it; that a physiological process in a feeble mental organisation may end in pathological results. Undoubtedly this does happen in some cases; an outbreak of acute mania, a *mania of pubescence*, as Dr. Skae calls it, occurring sometimes at this critical change. More than this, however: it is not unfrequently at this period that the foundations of future mental disease are laid in the mental character. Through want of due control and proper training at a time when so great and active a change is going on, vicious habits of thought and feeling are sometimes indulged and get fixed in the mind, so as to become, ultimately, hardly less damaging to its health than the bad practices which are then sometimes commenced, and which lead to physical deterioration of the nerve-centres. Insanity may have its real origin at this critical period, though it may not actually break out for years afterwards. It will be observed, however, in a great many cases of mental derangement connected with self-abuse that some degree of hereditary taint has co-existed.

Now the insanity which begins at this period, and has its origin in the cause indicated, presents certain characteristic features, which enable us for the most part to distinguish it from insanity otherwise caused. It is a very disagreeable form of mental disease, and it is not often that those who have to do with it fail to recognise it. The miserable sinner whose mind suffers by reason of self-abuse becomes offensively egotistic; he gets more and more closely wrapped up in his own narrow and morbid feelings, and less and less sensible of the claims of others upon him and of his duties towards them; he is full of self-feeling and self-conceit; insensible to the feelings of others; his moral nature is blunted or lost. His mental energy is sapped, and though he has extravagant pretensions, and often speaks of great projects engendered of his conceit, he never enters seriously into any occupation nor works systematically at the accomplishment of any object, but spends all his time in indolent and solitary self-brooding, and is not wearied of going on day after day in the same pur-

poseless and idle life. Hypochondriacally occupied with his health, his sensations, his feelings, he imagines that his relatives are hostile to him because they do not take the interest in him which he does in himself, or make the estimate of him which he makes of himself. His own family are especially hostile to him, because they are distressed by his indolence and pretension, and try to instigate him to do something. If they speak of the impossibility of always maintaining him in complete idleness, they are unfeeling and do not understand him. His manner is shy, nervous, and suspicious, his dress often untidy or slovenly; there is a want of manliness of appearance as of manliness of feeling. The pupils are often dilated, the breath bad, the face sallow, and the body somewhat emaciated. When we are consulted about a case presenting these general features, we may hardly feel justified in signing a certificate of insanity, but we have little doubt of the nature of the mental degeneration which is beginning.

The first class of patients of this kind to which I may direct attention is that comprising youths of about 18 years of age. They are brought for medical advice by their parents or other relatives, because they are not doing any good at the business to which they have been put, and their masters complain that they can make nothing of them. They show no interest, and put no energy, in what they are set to do; they are forgetful, moody, careless, abstracted, perhaps muttering to themselves, and waste a long time in doing badly very simple things, or fail to do them. It is a thought at first that their conduct is the result of laziness, viciousness, and a desire to shirk work; but after a while it becomes apparent that there is something wrong in them, and those who have the superintendence of them are convinced that there is some failure of mind. Meanwhile, at home they are selfish, irritable, exacting, very deceitful, and passionate; they are entirely wanting in reverence for their parents, or in proper feeling for others; and their pretensions are outrageous. They themselves by no means admit that they give any just ground of complaint; but make some excuse for their conduct by putting the blame of it on persons or circumstances, or deny it altogether. One youth, who spent most of the day in leaning against a door-post, or in wandering about in a vacant and abstracted way, maintained that he had always done his work well; but that his master was jealous of him, and therefore had determined to get rid of

him. Another asserted that his relatives were hostile to him, that he was superior in talents to them, and that, therefore, they had done all they could to injure his character and reputation. Another considered the business in which he was employed beneath his dignity; and when another business was tried, he found it equally unsuitable to his merits. It is always so: always some excuse for failure and faults, which are entirely in themselves—for a course of conduct really due to a sort of moral insanity.

If you question these youths about their vicious habit, or charge them with it, you are not likely to get an acknowledgment of it; the most they will admit probably is that they have erred once or twice; but they will deny solemnly that they are continuing the habit. There is no faith to be put in their most solemn assertions, their moral nature being thoroughly vitiated. One youth, whom I was questioning upon the point, after first pretending not to hear me, and then not to understand me, confessed that he had practised self-abuse once or twice, but certainly not oftener. When further pressed upon the subject, he acknowledged that he had been suspected and accused of the continuance of the vice by his father; but this he attributed to his father's nasty ideas, and to a jealousy of him because of his mental superiority. And I may add, as an illustration of how completely all proper feelings had been destroyed by the evil habit, that he actually maintained that his father, being jealous of his superior strength, and believing that this superiority might be due to such practice, had himself been guilty of it, in order to try to equal him; but that, having failed, he had thenceforth cherished the bitterest ill-feeling against him. A striking illustration of the utter moral perversion of these patients! Good moral feeling has been acquired gradually by cultivation through generations, as the highest mental endowment of the human kind; the loss of it is one of the first symptoms of that degeneration of mankind which insanity marks, and the loss of it in its most offensive form one of the most striking symptoms of insanity caused by self-abuse.

Though you will not usually get a candid confession from these youths, observation of their habits will soon decide whether the practice is continued. They are much given to being alone; spend a long time in their bedrooms or in the watercloset; and they are often found to have bought some of the books published by the spermatorrheal quacks. They

are very hopeless beings to deal with, and it is very difficult to know what to recommend should be done with them. It is no easy matter to write a certificate of their insanity, for they betray no delusion, unless their estimate of themselves and whole manner of thought be a delusion. Moreover, if they are sent to an asylum, they invariably get worse. Their life there is idle, uninteresting, and monotonous; there is nothing to stimulate their better feelings, or to call forth their energies; they continue their evil practice without any effectual check, and they sink lower and lower in degradation. The only plan which offers a chance of success is to place them with some kind, but firm and judicious, person, who will be at the pains to exercise a close supervision, without appearing to watch too much; who will not try to bully them out of their vice—for no one yet was ever bullied out of such a vice—but who will endeavour by their influence of manly feeling and kindly advice to awaken an interest in some work, and to wean them from their ruinous vice. When they get worse, as they are very apt to do, their general suspicion of the hostility of people to them takes some special form; they come to think that persons speak of them in the streets, or that their relatives or others attempt to poison them.

Such cases are examples of the sapping of the mental health before the sexual life has really taken its place in the intellectual life—before the individual's character has had time to exhibit its influence. The natural evolution of it in consciousness is prevented by reason of the vice having been begun so early. Consequently, we have degenerate beings produced, who, as regards moral character, are very much what eunuchs are represented to be—cunning, deceitful, liars, selfish, in fact, morally insane; while their physical and intellectual vigour is further damaged by the exhausting vice.

But when the mental failure caused by self-abuse occurs at a later period of life—when the vicious habit, though it may have been commenced early, has not produced its disastrous consequences until the sexual life has entered into the circle of the ideas and feelings, then the features of the mental derangement witness to the perversion of the sexual instinct. The victim of the vice, though shy of women's society, and silent and constrained in general company, will fall in love, or think he does, with some female whom circumstances may have made him intimate with. He is then apt to be unpleasantly close and pressing in his attentions,

which have a lascivious look about them. If he has the opportunities which an engagement offers, there is no small danger of his demoralising her mind; for his thoughts run much on nasty subjects. In one case of this nature I had occasion to see the letter which a young lady, accomplished, and apparently most virtuous in thought and deed—of whom one would have dreamt nothing but purity—had written. Many of these were proper and becoming letters, but in two of them, after writing as a young lady should, she adds—“Now I will say something which will please you,” and then enters upon the most disgusting beastliness. In any case, the manner of a masturbator under these circumstances indicates to an experienced eye a lustful feeling without the power of natural restraint or of natural gratification. In fact, his behaviour betrays the actual state of things—a morbid sexual feeling, in the excitement of which he finds pleasure, and a want of restraint or manliness, which is an indication of a real sexual impotence.

He often talks in high poetical or idealistic style, speaks of absurdly exalted plans, but is entirely unpractical; he does not find sufficiently exalted feelings and high aims in the world, and cannot sympathise with, but is distressed by, its low aims and rude ways. He has great projects, but no resolves; abundant self-conceit, but no self-knowledge; a spasmodic sort of self-will, but no true will. When he is alone and has the opportunity and inclination, he practices self-abuse, and afterwards is depressed, gloomy, troubled with all kinds of anomalous sensations, and full of fancies and complaints about his health. However, his system recovers energy after a time, and then the same thing is repeated. If he has become engaged, it is when the day of marriage is fixed that his troubles begin; he is doubtful, anxious, fearful, dreading what is to come; and after rendering his betrothed miserable by his vacillations, uncertainties, doubts of compatibility, or by some overstrained religious scruples, he is almost sure to break off the engagement under some hypocritical pretext or other; if he marries, it is the lady who marries him. I have met with more than one instance in which, almost at the last moment, the gentleman, driven by the pressure of the closely impending event, has written a long excusatory letter, full of apprehensions of the serious responsibility, apprehensions having the semblance of hyperconscientious qualms or scruples. Now if any medical man were consulted in such a state of things I have a strong opinion

that he ought to oppose the marriage. Little save sorrow and mischief can come of it afterwards. Certainly marriage need not be recommended to the confirmed masturbator in the hope or expectation of curing him of his vice. He will most likely continue it afterwards, and the circumstances in which he is placed will aggravate the misery and the mischief of it. For natural intercourse he has little power or no desire, and finds no pleasure in it; the indulgence of a depraved appetite has destroyed the natural appetite. Besides, if he be not entirely impotent, what an outlook for any child begotten of such a degenerate stock! Has a being so degraded any right to curse a child with the inheritance of such a wretched descent? Far better that the vice and its consequences should die with him. In one case which came under my notice, a confession was obtained from the gentleman of the practice to which he was addicted; and the lady, after everything had been explained to her, resolved to go on with the matter, taking him for better or worse. For worse, certainly; for a few days after the event she was compelled to send to her friends for help and protection, on account of his capricious conduct and violence.

In another case the engagement was broken off, but after a time the gentleman became attached to another lady, who was inferior to him in social position; and she, being a woman of remarkable intelligence and great force of character, kept him in the course until the goal was reached. In the first week after marriage he proposed a separation, talking of incompatibility and want of sympathy. That was the excuse he found for himself for his inability satisfactorily to consummate the marriage. Before the honeymoon was over, he had dragged her out of bed by her hair in a paroxysm of capricious and irritable violence, and beaten her as severely as such a spasmodic being could. Such persons always behave brutally, and often cruelly, to their wives.

In another case a gentleman, long addicted to self-abuse, married a beautiful and amiable woman; his father, who was aware of the vice, having urged on the marriage in the hope of curing his son. For a time nothing extraordinary happened, though he was cold and indifferent to his wife, full of fancies, anxieties, and precautions about his own health, and indolent in the extreme. At the end of a year a dead child was born, after an extremely difficult labour. When his wife had recovered from the effects of her confinement, he manifested no inclination or desire to return to her

society; and one morning he entered his father's library, and calmly explained to him his firm resolve never to do so. He had no complaint to make of his wife; but he was so deeply impressed with the tremendous responsibility of bringing a child into the world, that he would not again have intercourse with her. The father reasoned and expostulated with him; and the end of the matter was that he consented as a matter of obedience to return to his wife. But they did not remain together long; he was cold and indifferent, and entirely absorbed in elaborate cares about his own health; and there could be no doubt regularly continued his vicious practices. What a position for a virtuous woman to be placed in, for the purpose of saving a degraded being, in whose life nothing could be so reasonably desired as the end of it! Note again in this case the high-pitched and hypocritical excuse for a coldness and indifference springing from an emasculation of character by a debilitating vice.

These cases are examples of evil effects which fall short of actual insanity, although they are sure to reach it ultimately. When the mischief has gone further, the symptoms of mental derangement become unmistakable; positive delusions, usually in reference to their own importance, are engendered. But their conduct is often more insane than their intellect. We observe in them an intense conceit of self in a quiet or an offensive way; large discourse concerning their peculiar feelings which other people fail to appreciate; a complete paralysis of moral feeling, so that they are dead to all their obligations and responsibilities; at the same time excited enunciation of exalted sentiments of a benevolent or religious character, which are commonly the expression of their assumed superiority in noble feelings and exalted aspirations; a disorder of intelligence not manifested in any actual incoherence, but in outrageously exaggerated notions of their own importance, and ultimately in positive delusions of grandeur with regard to themselves, or of persecutions which they undergo by reason of the envy and jealousy of others. Some of them reveal in their gait—in a turkey-like strut—the pride with which they are possessed; while others shuffle along in a slouching and slovenly manner, with eyes bent upon the ground. In the former we see, if I may so speak, the convulsion of conceit; in the latter, the paralysis of self-respect—both equally indications of the extreme degradation. When their selfish ways or personal projects are interfered with, and especially when they are challenged with their

vicious practices, they break out in most violent outbursts of anger and abuse, intermingling often with their abusive raving a great deal of religious rant. Incapable of reforming themselves, they are quite prepared to reform a wicked world. Thus, one of my patients who, apart from his insufferable conceit, was tolerably sensible in his calmer moods, would exclaim, in the midst of his passionate invective, that he was not a person to be controlled; that God had given him superior gifts of intellect, and would some day make manifest his superiority; that he would be the means of regenerating a world dead in trespasses and sins; that his family, who had confined him in an asylum because of their jealousy of him, would have to bow down to him, as Joseph's brethren did of old. Another, similarly exalted in his profession of religious sentiments and in his self-esteem, used always to address his mother as "madam" on the rare occasions when he deigned to write to her.

As an example of the high-pitched and absurd sentiments professed sometimes by these degraded beings, I may mention the case of a gentleman who had a plan for curing the social evil. He set forth with great feeling and energy the miserable and wicked thing which it was that so many of the most beautiful women should be degraded to gratify the worst lusts of men; and professed himself to be grievously distressed by the sin and evil which were caused thereby. How were so much vice and misery to be done away with? His plan, which he practised himself and proposed that others should follow, was to masturbate every morning into a tumbler of water and then to drink it. He argued that the lust was thus gratified without injury to any other person, while the man himself was strengthened by the nourishment afforded to his brain. Here, then, as in other cases, was a mind enervated by vicious practices, dwelling continually on sexual subjects, and concocting, not designedly, but with unconscious hypocrisy, an excuse for the vice which wrecked his life. It is a curious thing that to such a state of moral degradation have patients of this class come, that they will actually defend their vice on some pretence or other.

As matters get worse, hallucinations occur: the patient fancies that persons are aware of everything that passes in his mind, and reply to it, or comment upon it; or he has strange feelings, which he attributes to mesmeric, electric, or other mysterious agencies; and sometimes he is subject to a kind of trance or ecstasy, in which he lies for hours in a sort

of cataleptic state. Days of deep gloom, depression and wretchedness occur, in which he is a very pitiable object.

A later and still worse stage at which these degenerate beings arrive is one of moody and morose self-absorption, and of extreme loss of mental power. They are sullen, silent, and indisposed to converse at all; but if they do enter into conversation, they reveal delusions of a suspicious or obscene nature. They believe themselves subjected to strange influences, especially in the night, and sometimes that unnatural offences are practised upon them. Their minds seem to dwell much on such disgusting subjects; the perverted sexual passion still giving the colour to their thoughts. They are extremely suspicious, intensely and offensively conceited, and their outbreaks of abandoned passion and of furious, blasphemous, and obscene raving, are most painful to witness. They make suicidal or homicidal threats, but they are usually too fearful of pain and deficient in resolution to hurt themselves, and too cowardly to attack others deliberately. In a frenzy of passion they might do some sudden violence; but their loud threats, though full of sound and fury, do not signify much. It is needless to say that they have lost all healthy human feeling and every natural desire. The body is usually much emaciated, notwithstanding they eat well; and though they often last for a longer period than might be thought possible, they finally totter on to death through a complete prostration of the entire system, if they are not carried off by some intercurrent disease.

Such, then, is the natural history of the physical and mental degeneracy produced in men by self-abuse. It is a miserable picture of human degradation, but it is not overcharged. When we meet in practice with its painful features, we know what has been the cause of the disease, and what must be its inevitable termination. I have nothing to add concerning treatment; once the habit is formed, and the mind has positively suffered from it, the victim is less able to control what is more difficult of control, and there would be almost as much hope of the Ethiopian changing his skin, or the leopard its spots, as of his abandoning the vice. I have no faith in the employment of physical means to check what has become a serious mental disease; the sooner he sinks to his degraded rest the better for himself, and the better for the world which is well rid of him.

It is a poor and sad conclusion to come to, but it is an unavoidable one. The interest of these cases does not lie in

what we can do for them by medical treatment, but in the characteristic features which they present, so that they form a natural group or family having certain definite characters. And although we may be able to do very little good when we meet with a case in practice, it is something to be able to recognise its nature, probable course, and termination, and to know how much we need not attempt to do. In fact, what we want now is a careful medical study of all the forms of insanity, of their bodily as well as mental features, and the arrangement of them, if possible, in natural orders, so that from a knowledge of the characters of the order we may obtain definite information concerning any particular case belonging to it, instead of being deluded, as is too much the case now, with empty words and the show of knowledge. For at least two thousand years, mind has been studied from a psychological point of view, and how vain and fruitless are the results! Assuredly the time has now come for studying it, as every other department of nature is studied—inductively, for entering on the investigation of its phenomena from a physiological and pathological basis. Then the results will not fail, in this, as in every other domain of nature, plenteously to reward the right method of study.

On the present State of our Knowledge regarding General Paralysis of the Insane. By DR. C. WESTPHAL, Physician to the Lunatic Wards of the Charité, and Lecturer on Medical Psychology in the University of Berlin. Translated from the German by James Rutherford, M.D., F.R.C.P., Edin., Assistant Medical Officer, Borough Lunatic Asylum, Birmingham.

(From *Griesinger's Archiv für Psychiatrie*, No. I.)

Medical Psychologists have long been familiar with a peculiar form of disease which is characterised by a combination of disorders of the intellectual and motor faculties. The French physicians, to whom is due the honour of having first minutely described it, have given to it various names, according to the views then generally held and the special opinions of the individual observers: General incomplete paralysis (Delaye); general paralysis of the insane (Calmeil); general progressive paralysis (Requin, Sandras); paralytic insanity (Parchappe), &c. In Germany the terms general paralysis,