

The axons of the vestibular nerve pass to the dorso-internal nucleus, the nuclei of Dieters and Bechterew in the fourth ventricle, and thence fibres pass directly to the cerebellum. The maintenance of the various positions of the body and its members is intimately connected with the association of the sense of position with the muscle sense.

Cortico-pontic fibres, anterior and posterior, reach the pontic nuclei from the fronto-parietal and temporal regions and these fibres pass up to the cerebellum, the latter in all probability being the centre for these associations.

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### Clinical Notes and Cases.

*Paraphrenia.*<sup>(1)</sup> By M. J. NOLAN, Medical Superintendent, District Asylum, Downpatrick.

I AM sure it has been the experience of many other observers to come across certain unusual highly-coloured cases of mental disorder, difficult to place correctly in the jig-saw puzzle of insanity. We take very careful note of such cases and try to fit them into their proper places, but here and there the outlines do not correspond and the colour-tones do not blend in, so it is only after great patience we at last get them to fall exactly into the vacant spaces. And so it was with Kraepelin, who revived and restricted the term "paraphrenia" as suitable to designate "the morbid forms which are distinguished in their whole course by very definite manifestations of peculiar disturbances of intellect, while lacking enfeeblement of volition and especially of feeling, or at least such symptoms are only feebly indicated."

Prof. Kraepelin, at the close of his classical work on dementia præcox, points out that there is a comparatively small group of cases—paraphrenia—in which, in contrast to that wide-spread disease, there is a far slighter development of the disorders of emotion and volition cases in which the inner harmony of the psychic life is considerably less involved, and in which at least the inner unity is essentially limited to certain intellectual faculties. The marked delusions, the paranoid colouring of the morbid picture is common to all these clinical forms, which cannot everywhere be sharply separated. At the same time there are also abnormalities in the disposition, but, till the latest periods of the malady, not that dulness and indifference which so frequently form the first symptoms of dementia præcox. Lastly, activity also frequently appears morbidly influenced, but essentially only by the abnormal trains of thought and moods; independent disorders of volition not connected with these, such as usually accompany dementia

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præcox in such multifarious forms, only come under observation by indication once in a while.

Having stated these facts, Kraepelin, with characteristic modesty and reserve, proceeds in a first tentative attempt at delimitation. He makes four groups of these paranoid cases as follows: (1) Paraphrenia systemica, (2) paraphrenia expansiva, (3) paraphrenia confabulans, and (4) paraphrenia phantastica.

As the cases so grouped are not very numerous, even in large asylums, and as some of those which have come under my observation happen to be singularly well defined, I desire to briefly record them as striking examples of clinical entities, and to offer a few observations on some of the special features they present.

**CASE 1. Paraphrenia systemica.**—I. Y—, tailor. Disease first showed itself when he was 35 years old. It commenced with mild mistrust, then definite delusional jealousy of his wife, followed by considerable depression. During five years he remained in this state, working in the tailor's shop, and showing little disorder of conduct, but adhering to his jealous delusions, and stating his condition was due to his enemies. He then became suspicious of everyone he came into contact with. One day he announced that he heard heavenly voices giving him spiritual revelations, under the influence of which he became excited and refused to work. Later he stated he had finished the work he had come to do, and that he had "cast down Satan." He became aggressive when spoken to, and refused to converse with his inferiors. This state continued for five years, when he stated, "I can do anything I wish; I got all my powers from God. Do you wish to be made a king? If you do, just say the word, and I will crown you where you stand!" Later he said "I am King James II of Great Britain. What do you want annoying me with your own questions?" He spoke a good deal of himself, sometimes as if in response to hallucinations, and said aloud, "Who are you?" "How dare you speak to me." Two years later he still refused to work as he "needed no clothes, all were provided for him," but to keep him from "thinking long," he made a garment which I exhibit (*vide* illustration, p. 158). You will see it is a work of great labour, showing a well-thought-out design, worked with considerable artistic ability, a marvel of patient execution under difficult conditions and with a limited selection of materials. Wrought in amongst the web of symbolic ornament we find the following: "The most High Ruler"—indicating the rank of the maker and wearer—"Mighty deliverance, Glorious Victory," "Faith," "Bible," "Pray Brothers Pray," "Naught against that prevail," "Must be born again," "Glory to God in the highest, and Peace to W. (*sic*) and to men," "Power of Prayer," "Lord if Thou wilt Thou canst make me whole," "Look and Live," "Behold he smote the Rock," "Begun and finises (*sic*) a table in the wilderness." He now said he was in the institution twenty years, and announced, "I am the dress King of Germany! I will not instruct ignorant people. I thought you were qualified to understand."

For four years he remained in this exalted state, very imperious in manner, now and again asserting his power and position, but never referring to the old persecutory delusions. The spiritual revelations still influenced him, and he had visual hallucinations. His general habits, appetite and sleep were normal. He developed phthisis, of which he died twenty-three years after the onset of his mental disorder.

This case is clearly stamped with the characteristics which distinguish the cases grouped under the term "paraphrenia systemica"—the insidious development of a continuously progressive delusion of persecution, to which are added later, ideas of exaltation without decay of the personality. A slow, progressive continuous course has issued

in a psychic decline with persistent delusions, also hallucinations, but without specially independent disorders of volition and without emotional dulness. Hallucinations, auditory, visual and sensory have been manifest, and ideas of influence (spiritual) have operated. Pseudo-memories play a minor part. Perception had never been disordered. The mood has changed from anxious, depressed and despairing phases at the initial stage to an intermediate stage of suspicious, strained and hostile, and finally he became self-conscious, haughty and scornful. Exaltation as to personal powers, attributes, etc., over-ride the persecutory depression. The patient's activities are influenced in the most decided way by the delusions, but in contrast to the paranoid forms of the larger group the psychic personality is well preserved; there is in fact no loss of the inner unity of the activities of intellect, emotion and volition—there is no annihilation of the intra-psychic co-ordination.

CASE 2. *Paraphrenia expansiva*.—H. G. C. G.—, recently deceased at age of 71, was insane for the greater part of his long life, which was spent in unceasing and unprofitable travel in pursuance of his ever-changing and chimerical projects; but owing to special circumstances and self-control he escaped certification until some two years before his death. He came of an old family stock, many members of which had shown much ability. His life-history is one long succession of impracticable schemes and undertakings of world-wide ambition. From an early age his conduct, though restrained sufficiently to permit of his residence outside an asylum, was distinctly under the influence of hallucination and delusion. These found an outlet, and to a large extent support in his associates, many of whom in America were well known as reformers, philanthropists, investigators of spiritism, advocates of the "simple life," and promoters of "settlements," where curious religious and erotic doctrines prevailed. A man of some little means, considerable culture, great enthusiasm, vivid imagination and marvellous energy, united to a soft disposition with expansive kindly feelings towards all men, he went through the world with a charming smile on his handsome face, illuminated by eyes of sparkling intelligence. An intense Nature-lover, he represented a compound of Walt Whitman and William Blake, expressing himself in something of the realistic language of the one, and the symbolic artistry of the other. His ideas originated from wide desultory reading, and strange personal experiences were thrown into the crucible of his delusional melting-pot, and transmitted into a pseudo-inspiration. His appearance, manner, and even dress became fantastic, his language and writing equally so. In adolescence and maturity he was a sensualist of a refined erotic type, but he did not in public permit himself to disregard conventions, which were antagonistic to his convictions, and which in secret he never respected. But he was always happy, expansive, and exalted, tolerating all those who, in his opinion, missed the joys of the mystic realm in which he revelled. While he fell short of being even a minor poet or a missionary with a following of his cult, he was at least a poetic dreamer, and possessed a personal magnetism which brought him into touch with strange and often more bizarre intellects than his own. Towards the close of his life he was an outstanding character in the country-side where he resided, and being a great pedestrian rambled round, calling on some trivial pretext on all the residents, gentle and simple. Garrulous, picturesque, hale, hearty and temperate, no one disliked or resented the odd visitor, whose eccentricity always interested and never offended.

Glancing back over the records of his life, we find this gentleman constantly contributing letters to the press in support of all that appealed to him, and condemning all that he objected to. At the same time he sent various poetic effusions on subjects that touched his emotions. Moreover he advocated by voice, pen and example many projects, among which may be named: The "Universal Republic," "The Simple Life," Henry George's "Land Theory," "Special Colony Schemes," "The Brotherhood of the New Life," "Municipal Reform Schemes," "The Doc-

trines of Dr. Sivartha and Mrs. Lightfoot," and "The Happy Home Colony." He was the "Vice-President of the World's Arbitration League," described as "an organisation that in time will bring about a sort of millenium by abolishing wars and quarrels of all descriptions." He launched a band of Messians for the purpose of realising "The Messiance Life," and any group coming to the colony were offered twelve acres of the tract for twenty-five dollars. He also launched "G—n's W—t All," described as "a perfect standard food for muscle, brain and nerve, with a special action on man's social qualities—marriage, religion, home and family." It was advertised with highly diagrammatic sketches of the said qualities located in the brain. He obtained much public notoriety by his scheme of "Lost and Found," described in sensational headings in newspaper articles as "Lost and Found. C—G—'s brilliant scheme to benefit mankind." "Self-appointed Waif-Master-General. He proposes to establish a system by which everything lost may be found." The scheme was to be worked by means of stamps, designed and issued by C. G—, who, being "Waif-Master-General," proposed to appoint local Waif-Masters at each post office. The United States Government, however, took exception to the issue of the stamps, hence the newspapers had the following headings: "'H. C—'s Waif-Master-General' official designation of a man arrested yesterday. Scheme to find anything in which a little green stamp is used." "Deputy United States Marshall gathers him in, but he is released on his own recognisances." "World's Arbitration League," and "C. G— held." "Proposal for a Waif Office." The stamp is described: "On said waif stamp may be seen a photo-engraving of G— himself, and above his head in a halo is the beautiful engraving of Christ before the doctors when he was twelve years old. Pointing to this, Mr. G— smilingly said, 'So we may imitate Christ's picture, words, works and ways, but if Cæsar's, then arrest and *nous verrons*.'" The report goes on to say: "This very morning a lawyer offered Mr. G— \$40,000 for the goodwill of his scheme, but he declined, saying his figures were \$100,000, and a twelfth interest in all countries that would adopt it." Subsequently Mr. G— was fined, and the stamps suppressed, and so the great scheme is extinguished.

But C. G— is soon very much before the public again, this time in connection with domestic matters. He married the daughter of a lady who herself was in the public eye. She was a school teacher and married a preacher, and it is said, says the newspapers' report of the day, that he was instrumental in having his wife sent to an asylum "because she differed from him in religious matters." While in the asylum this lady wrote some books on the care and treatment of the insane. After her release she worked arduously to secure the passage of laws in the interest of the insane. Through her influence, it is said, Bills were passed by the legislature of nearly every State in the Union. Some years ago she took a special interest in lobbying for a Bill in Iowa. She followed the measure until the Bill was signed by the Governor. She succeeded in getting through a Bill to place the inmates of insane asylums under the protection of the laws by securing to them their postal rights. This lady's daughter, who became Mrs. C. G—, fell ill mentally, and her malady and its treatment were prominently discussed in the papers, where we find the following headlines: "Romantic Courtship." "Mr. G— has been a faithful husband and also a poet." "Mrs. G— case: a lady friend thinks she is being well cared for." "Out of an insane asylum." "Mrs. G— released from A—w's by her husband." "Mrs. G— case. The Marshall and Health Officer do not think it calls for interference." This refers to the fact that C. G— and Mrs. P— removed Mrs. C. G— from the asylum and placed her in a house in a cage 10 feet high, 8 feet long and 4 feet wide. Meanwhile C. G— writes to the papers—"Now what is the cause of all this fearsome increasing insanity? Lack of love, lack of charity, lack of heart-felt sympathy, lack of national every-day life, lack of national religion. My wife's case was simply feeling intensely for these evils, and trying to do too much for others, which a merciful Providence cut short by taking her into forgetfulness for a time." And in his scrap-book under a cutting headed "A case for the Humane Society," describing the condition of his wife after six weeks' continuous confinement in the cage, he writes in red ink: "Strange that the little wounded lamb delighted in her cage, and objected to anyone coming into it but W—t All G— 'Angelo'" ("Angelo" being his *nom de plume*). At this time we find in the press that C. G— was an artist going ahead with a "cycloramic painting for the World's Fair"; that "as artist W—t All manufacturer, poet,

preacher and philanthropist, he had a ten days' camping tour, returning with a series of sketches of the valley all round the horizon." He also had an exhibition at the Great Fair—an ingenious reflecting instrument for reproducing objects on a level surface. He at some time sought to solve the problem of cheap housing by making his little houses, advertised at \$3 a month, keeping them inland in winter and taking them to seaside in summer. As already stated, all went well until at the age of 69, some year and eight months before his death, he was certified as "suffering from periodical outbursts of mild maniacal exaltation, is restless and shows unnatural energy, wandering abroad, often insufficiently clothed in all weathers, shows some morbid eroticism, speaking of marrying young girls. He has some delusions of grandeur, seems unable to take proper care of himself. Goes about talking nonsense, being King of Ireland." The excitement passed off soon after his admission to the asylum. He became perfectly happy, beaming with delight on everything and everyone. When not reading and expounding what he read, he was engaged in writing love-letters. Though suffering some inconvenience from prostatic disease he rejoiced in his symptoms, regarding them as evidence of his virility. Love in the abstract and sexual relation were his constant theme, and it was difficult to determine the actual experiences from his imaginations, which were of a picturesque and graphic but never coarse type. His pseudo-memories anticipated his birth, and he vividly described his own procreation with details as to manner, time and place, and the advent of a butterfly from the garden into the room bearing his soul, which it released for its corporeal habitat at the physiological moment. Photographs show him in some of his exalted moods—leading simple life in the settlement; beside one of his monster oil paintings; as a bridegroom; bedecked with symbolism as a preacher; pointing with pride to the decorated tomb of his ancestors; and finally as one of a group in a "spirit photograph," the "spirit" being one of the disciples of Laurence Oliphant, a man who had been killed years before in a cyclone.

C. G— was nominally a Unitarian, but in fact was one of a small set called "Aggressive Optimists," who held that each one of us carried his own hell or heaven in him, and could alone make either for himself in this life. He attributed the "spirit influences" working in him as due to souls awaiting re-incarnation. He lived up to his belief and connected his life-long failure into a cause of most perfect happiness, enjoying to the last his unceasing but ever-changing delusions. He passed away painlessly in his sleep, so even his transition was a continuance of his dreamy visionary life.

It would be difficult to meet a case of more characteristic symptoms—an exuberant megalomania, with predominantly exalted mood and slight excitement. The hallucinations appeared early and were of the "dream-like" vision type, and coloured by religio-erotic associations. His perception, orientation, memory and retention were never essentially disordered, though he sometimes indulged in pseudo-memories. His mood was always self-conscious, cheerful, unrestrained and irresponsible, and his activities were not always dominated by his delusions. There was a steady course with little change and no destruction of his psychic personality, in strong contrast to the ruin entailed by dementia præcox. Delusional occurrences were kept in the background, not brought forward and reinforced by others as in systematised paraphrenia.

CASE 3. *Paraphrenia confabulans*.—R. McG—, æt. 44, single. Has been odd since he went to America some eighteen years ago, when he felt "things were not right at home." In U.S.A. he worked at mining, bridge building, lumbering, meat packing, ship building, concrete work, brick making, and farming. "Things were not right," so he returned to Ireland some seven years ago, and lived with his father, a farmer in fairly comfortable circumstances, doing little work of any kind. He became suspicious of his family and his neighbours, and made many delusional



statements of an alarming kind. He said numbers of men beat and murdered him, but that he was waiting to find out all their names so that he might deal with each one of them separately. He said he had great wealth in America, and proceeded to make a road for a motor car he did not possess. After a period of brooding he launched into a narration of extraordinary experiences, a mixture of persecutory and exalted delusion. When brought to the asylum he stated he was sent to another house to commit an immoral act with another man, and insisted on his right to see the American representative. Since then he has told long tales of retrospective persecution and exalted reminiscence. Each day he has a fresh narrative which he tells in a cheerful mood. When questioned definitely on the point he declares he is "quite happy." He is very loquacious, and if not led into conversation becomes desultory, breaking off suddenly with a laugh, or a feeble attempt at a play on words. Each succeeding day his narratives, from a loose association of ideas, are more or less linked up. He is usually quiet and conducts himself rationally. Coming into my office for an interview he starts off and runs on as follows: "Here we are, Doctor, very old friends. Why, when I first met you I wasn't quite four years old. I remember as well as yesterday you met me on the garden walk, and what a hot day it was! We went all round the place. I wasn't here again for seven years. Then it was Mr. S. W.—(an official dead several years, and whom the patient never saw), a fine old man, took me over. I had been badly bruised and beaten. Now they have been at the old bad tricks again, and I am here to get my head fixed up. Well, we may have a trip this time to Mount Stewart again, and if Lord L— does us as well as our first visit, we shall have a right old time. What a crossing of the ferry we had that day!—how the current caught the poor old boat; why, I had been in the sea if you hadn't made me sit tight. But he made up for it at lunch—he knew who I was, so we fared well. My memory is coming back; you know that bad bash in of the skull I got broke my memory. Ah! but it's coming back. You are making a good job of me, but it will take six months yet. I know I am insane, but I'm getting better. Having plenty of money I won't need to work again. The badness is going through me, but you doctors must make a clean job of my head. By the way, what have you done with my photograph?—I don't see it here. You stood it on your table for many a day. It was a good one, the expression fine! A dear one too—I paid well for it. What was that you said the day I gave it to you? Oh! I remember—'David, it is indeed yourself!'—and the way you looked at it, and smiled at me, before you put it on that very spot, I shall never forget. You say I imagine all that, Doctor. Do I really? Well, perhaps I do. Will you come over to the garden where we first met, anyhow—you weren't more than ten years old then. I had to get away over the wall, and hurt myself badly too. The head was hurt most, but the marks didn't show in the photograph. Doctor, you *have* put it away—I miss it still." The patient is quite well conducted, and a willing worker in the wards, but says it is only until he is cured, and "he really is not R. McG., but someone else—he can't say who—a mystery, but it will come right some day. Some things one can't be too sure of."

This case illustrates a very distinct type, distinguished by the dominant *rôle* which pseudo-memories play in it. These pseudo-memories are of a widely diversified nature, reflecting in fact all the circumstances of life; they do not materially affect the condition of the patient, who recounts them with the reminiscent air of a *raconteur*. Now and again "the confabulatory springs of megalomania flow abundantly." Consciousness is never permanently troubled. He perceives without difficulty, gives clear and connected information, and behaves himself reasonably. His mood, in spite of persecutory ideas, is cheerful, exalted and quite happy. He is very accessible, loquacious, verbose and desultory. He has a silly tendency, and sometimes plays on words. All these features are given as forming the clinical picture of this group

of cases of paraphrenia, and the characterisation of the group delimits it from the vast mass of dementia præcox and from the smaller groups of paraphrenia.

**CASE 4. Paraphrenia phantastica.**—Patient, F. E—, æt. 43, has been insane for some twenty years, and has been all that time resident in asylums in Malay States, Switzerland, England, Scotland, and Ireland. Well born and well educated, he began life as a Civil servant, having had private school and London University education. He is of mixed descent—Scotch, English, French and Italian, his paternal great grandfather belonging to the ranks of nobility of the latter country. He attributes all his troubles to over-education by his stepmother and to family surroundings. States that at the age of 11 he lay awake at night thinking of the loss of his soul. "What else could you expect with a father a missionary and a grandfather one of the Plymouth Brethren?" He was first legally certified insane in 1905, but says he was himself conscious from 1901 that his nerves had given way. He felt then that as a junior official he was made to do "dirty work" in connection with the enforcement of Pahang law in matters antagonistic to his Non-conformist conscience. He felt "out of sorts," and finally became an inmate of an asylum in 1905. Since then he has been almost continuously resident in asylums, spending his time in miscellaneous reading and the study of languages and social problems. He considers all his confinement has been illegal, and that the disturbance of his brain, classed by all the doctors as "insanity," is "no more than nerves injured in childhood by overstrain, and now reacting rapidly in a too highly organised brain, consequent on a family history of insanity on both sides." The intense jealousy of his father and brothers has also operated against him at all times. His father was just an accidental male progenitor, with feelings of Herod; his brother, a "false friend," "hated him like Esau hated Jacob, or worse." When he came under the writer's notice he was excited, denouncing the world as all wrong in every respect, more particularly European royalty and officials. Rape was so habitual to those persons—Kings, asylum doctors and asylum attendants were the worst offenders—he would reform society and introduce polygamy. His varied reading and personal experience have resulted in the formation of a tissue of paranoid delusion, chiefly religio-sexual, and this mental state is reinforced by very frequent auditory hallucinations. The delusional growth is indeed "luxuriant, highly extraordinary, disconnected and changing." It would be impossible to convey any adequate idea of its area and diversity in anything less than a bulky volume, so I can but briefly touch on the more outstanding delusions and hallucinations at the present time. The not infrequent confabulations of non-personal experience may be mentioned as existing and as padding in his daily recitals; they are usually unimportant and ephemeral. The patient's mood is generally exalted, though he frequently assumes in conversation an air of gloom and strain, but on the whole he is vivacious and accessible. His actions are always under control, and he is orderly, clean, and he is a "busy idler," finding the days all too short for his many occupations, writing his autobiography, a novel, and his *magnum opus*, an "Exposure of the Asylum System," drawing in crayons, talking to patients specially selected as "good listeners"—a blind, senile melancholic, a broken-down farmer, he is instructing so that he may be fit for the position of a Minister in the Northern Parliament at a future date—taking long walks "on parole" through the country, swimming, hockey playing, carpentry work, attending religious services of the Unitarian church. He protests against his registration as a member of the Church of England, and expresses his intention when at liberty to join the Brahamo-Somaj, at the services of which the Bible, the Koran and the Veda are used as the celebrant may desire. He takes a vegetarian diet well, and is in perfect health, but complains of some degree of sleeplessness and of dreams and nightmares. In many of his dreams scientific subjects are set before him, "with a few carefully introduced errors to undermine his judgment."

**Hallucinations.**—At first were visual, "lewd and spiritual," chiefly the inferno, but the visions have ceased for some time. Then the auditory hallucinations commenced as vague, indefinite whispering, which was followed by voices, some of persons he knew, others unknown to him. These voices sometimes revile him by calling him opprobrious names; at other times they suggest evil and error to his mind. Now and again they adopt a pseudo-friendly tone in order to entrap

him. He recognises them as hallucinations, and believes they are the work of evil spirits who seek his destruction in this way. Sometimes they seem to be inside, and at other times external to his head. They give him much trouble when they suggest to him to do good things, as they know his disposition is to go strongly against any suggestion from them, and as a result he would be driven to evil doings. Knowing their motive he does the right thing to annoy them. He has then known them to argue with each other irrespective of him. At one time he distinctly heard two highly-placed officials argue as to time and place and method of his execution; he felt quite apart from them, yet had to listen to the two voices in his head. This latter class hallucination is a good example of "Les hallucinations verbales psycho-motiv," as described by Seglas: "Il s'établit alors une véritable conversation intérieure (conversation mentale) participant de tous les caractères des hallucinations motrices verbales. Tantôt le malade n'a nullement conscience qu'il intervienne en quoi que ce soit dans cette conversation à laquelle il ne fait alors qu'assister, et qui lui semblent tenir entre deux individus ayant pris possession de lui même."

He complains of "strange feelings in his genitalia—not normal, sometimes 'feverish' and sometimes 'frigid.'" This may be due to some influence at work. He also gets hyperæsthesia of hearing, and has other strange feelings in various parts of his body. Sometimes he had to lie as if paralysed. He was also made to perceive very disgusting smells which had no human source of origin. Particular parts of his body sweated at times, and the odour of the sweat was unpleasant.

*Delusions.*—Patient states: "I am F. C—, Carnegie hero, poet, scholar, philanthropist, 'The Unlucky.' When at liberty I shall try to set the world right. Marriage laws must be put on an eugenic basis. It shall have State endowment. The best men must get many wives each, and one inferior woman must take several inferior men. Personally I shall be class A<sub>1</sub>, but owing to the bad treatment I have had at hands of Europeans I shall take native women. So far I have only had *consciously* relations with three native women—one a concubine, one a mistress, and one a native's wife. An effort was made to induce me to take a Japanese mistress, but I refused as they wanted me to go for a night's trial. The native woman left me; I did not seem satisfactory. When about twenty I was drugged by a servant who took advantage of me and gave me disease—I was unconscious like Lot's daughter. I wish to reform morals; I hope to be protector of Sakai. I shall start a magazine for all classes and ages and nations, chiefly aimed against royalty and so-called religion. I shall have a special Hindustani edition for India; also a vegetarian sanatorium on the Nilgiri Hills. My present knowledge of languages being limited to English, French, Spanish, Dutch, Italian, Greek, Latin, Ido and Esperanto, I must make up native languages in the East. I am now studying Irish, but find it difficult; the spelling is archaic and is a millennium and a half behind the times. It is more akin to Hindustani, hence Irish and Scotch do better in India than English officials. The Irish and Indians say 'I have no fear,' for example, and the Englishman says 'I am afraid.' General Smuts would make me his private secretary; in time I would not only write his letters but give him the ideas. I am afraid some one is impersonating me now, reaping great advantages of wealth, position and influence. In order to win me over, overtures, which I rejected, have been made to me to have immoral relations with a princess. I have been described as the bastard son of a royal duke, and also as the rightful Duke of Normandy, but I prefer my own noble descent. I hope to do away with all property and to nationalise the land, moderate compensation to be given to the owners. Asylums as now constituted must be abolished. At present decent men and women are certified by medical perjurers for love of money. Wrongs unspeakable are performed with impunity by doctors, attendants and pet patients. Attendants are largely the scum of lower, and doctors the dregs of the upper classes. So long as medical men declare that anyone who hears voices, will do anything in the bidding of the voices, and that those who consider themselves persecuted are always suffering from nerves, and the public take it all in without inquiry, is it not fit to drive one to despair, doing nothing, even writing nothing. That is why I write in shorthand—for general illegibility, for speed, for small space, for cheapness. All political parties fight shy of the medical profession—the old are weary, the young are heedless. I have failed in my duty as a potential husband and father. May I at least succeed in denouncing the plague of



plagues of Britain. I am on in years now, and may go as an anti-Christian missionary for a small salary to Malay. The visions have stopped and the voices I am resenting. I attribute them to the fact that my grandfather's grandfather, who was a Roman Catholic priest, joined the Church of England and married. Or they may be due to the revenge of the Hindoo Deities who were offended by my father at Muthra. Or it is quite possible they are due to the jealousy of Sir H. C—, who was once my chief, and who was a student of demonology, and it was said had secretly become a Mahomedan. The evil spirits are very often put into the bodies of other living men and women, who carry out the work of persecution, or they may be disembodied in some higher state than man, as we must conclude there is so much below man in the scale of development, there must be as many grades above him, between him and God. Yes, I can resist their influence. Once only I was overcome by it, and that was to save a life. A voice once said to me, 'If you tell Dr. F— that we threatened to take your life, we will kill Dr. F— as well as yourself,' so in the circumstances I did not tell."

Now we have in this case a good example of the final group. It is marked by a luxuriant growth of highly extraordinary disconnected and changing delusions. An unhappy childhood is followed by an unhappy and introspective adolescence, and later still by marked ill-humour and discontent with surroundings. Ideas of persecution now begin, and later hallucinations of sight and dysæsthesia. Next come delusions of personal influence—"evil spirits"—and these take up a large share of the morbid picture. Sexual troubles are also prominent. Pseudo-memories are not infrequent, and the confabulations are of non-personal experience. The patient's mood is indifferent, gloomy, strained, exalted or threatening according to the delusion in dominance at the moment. There is little injury to volition; mental activity remains strikingly well preserved. Conversation is sometimes somewhat confused, is always vivacious and accessible, and as there is an absence of volitional disorder he acts quite reasonably, though the delusions are extremely luxuriant.

The student of morbid psychology cannot afford to disregard the close examination of cases which exhibit disorder of certain definite paths of mentality. In the cases under review there is a very distinct disturbance of the intellectual faculties as in contrast to the emotional and volitional so very definitely affected in dementia præcox. Kraepelin, indeed, when presenting his series of morbid pictures, claimed only that they were the first steps of a preliminary inquiry. We all know, however, how far those steps have taken us in a scientific understanding of mental disease. They have brought us face to face with types heretofore crowded out by reason of their comparative rarity in the vast masses of common mental disorder. In this recognition we come to a closer understanding of the working of that most intricate complex and mysterious organ, the brain as an organ of mind. In following up such cases we are not only viewing the ravages in the path of the storm, but we trace the damage along the lines of least resistance, and this enables us to judge to some extent the relative importance of the mental attributes in the maintenance of normal mentality.