these qualities by my fellow-men. The hostile attitude of my fellows, however, caused no fear or unhappiness, as I felt fortitude in opposing them and imagined myself as acting a praiseworthy part. I considered myself highly attractive to the other sex, and an erotic basis appears to have underlain a good many of my imaginings. Hallucinations of beautiful music, as detailed above, gave great pleasure. Certain delusions about the happenings around me were comical and quaint, and afforded interest and amusement. As my delusions dropped away, I lost some of them with conscious regret, for they had furnished me with pleasure and entertainment, and there seemed to be nothing to take their place.

A Hypothesis concerning some Manifestations of Insanity.

It is probable that consideration of the vastly long history of the human race and of its evolution from the stage governed chiefly by instinct, as one of the lower animals, onwards through the stages of primæval and savage man, to the complex civilisation of later ages, will assist in elucidating many of the manifestations of insanity.

Though man as a reasoning animal is of great antiquity, the anthropoid and preceding stages from which he emerged are immensely longer. When in insanity the highest mental faculties become confused or lost it is not unreasonable to suppose that there is revealed much of the mentality of primæval man and the instinctive impulses of the lower animals. Just as our bodies are evolved from the lower forms of life, and our erect forms and trained members are adaptations of the bodies of our four-footed progenitors, so it cannot but be that our minds have a similar derivation from their minds. Our civilised ideas are thus the superstructure upon a firm foundation of primæval mentality, which again rests upon the instinct that guides all animal life.

From a purely theoretical standpoint, such a case as one of progressive dementia might be considered to retrograde gradually through the stages of primitive man and of the animal back to a vegetative stage with an automatic existence dependent on reflex functions. Too strict a comparison of the insanity with savage man is, however, fallacious, as savages are not subject to hallucinations. Also, apart from dementia, the alteration of the higher mental faculties is a derangement rather than a loss, the manifestations of the primitive mind and of the animal one in the insane being partially controlled and obscured by the available remainder of the civilised faculties.

In illustration of the opening argument, three prevalent attributes of the insane may be considered. These are their superstition and belief in magic, their hostility and violence, and their erotic tendencies.

Magic, or the perverted applications of physical forces, are familiar explanations of the insane to account for their own unpleasant sensations, or for various happenings around them. By the savage, magic is called in as an explanation where effect is not preceded by obvious cause. By the insane, not even this degree of reasoning is required. In my own case, magical and supernatural happenings were accepted without question to account for whatever required explanation in my surroundings, although, before the insanity, I was the least superstitious

https://doi.org/10.1192/bjp.63.263.575 Published online by Cambridge University Press

of men, and, indeed, almost a sceptic as regards religious belief. The mind of the child sheds some light upon early mentality, and it is notoriously prone to superstitious terrors, and to "make-believe" in its play.

The general violence of the insane, and what is part of it, their fearlessness, may be considered a manifestation of the more fundamental mentality of the animal. The life of the lower animals is one of constant physical strife with other species or with their own. They either prey upon others or are themselves preyed upon, or, within the same species, contend for the possession of food, mates, or resting-places. Thus the life of most animals is one of constant watchfulness against attack and of escape from sudden danger. Strain of such a nature would be unendurable were the nervousness of animals comparable to that of men under such trials. It is unlikely, therefore, that the sensation of fear or of pain among animals is more than a dull one compared with that of man, though they prudently flee at the least suspicion of danger. Most animals, though fearful of hereditary enemies, will freely engage in a trial of strength with their own kind.

With these facts in mind, may it not be suggested that the angry attitude of so many of the insane is a reversion to the primitive state of mind, when a possible antagonist is suspected in all who approach? There is, no doubt, another cause also for the combativeness of the insane. Civilised life is largely one of repression. While feelings of pleasure and friendship are allowed to have an outlet, those of anger and aversion require our constant self-restraint. When the check imposed by our reason is loosened, old pent-up animosities find expression. When an insane person exhibits hostility to any individual about him, he has often imagined him to be a former enemy or even a friend. In the latter case, old feelings of annoyance, such as may be caused even by friends, crushed down at some previous time, arise once more to the surface. The kindnesses, on the other hand, done by his friend would have found at the time their natural response in the expressed gratitude of the recipient. In this way may be explained the aversion to relatives with whom an insane person may previously have been on good terms.

By minds in this suspicious and superstitious state, compounded of the traits of brute and savage and civilised man, the restraint and the personal attentions that are necessary are all misinterpreted and objected to. The interference with liberty is resented by all the components of the mentality, civilised or other. Forcible feeding is looked upon as a personal violence, the act of enemies or demons, since its purpose is not understood. Unpleasant medicines are refused, just as the feeding of the animals is governed by their palates, the human remnant of reason regarding the offer of the unpleasant medicine as an endeavour to administer poison.

The third common manifestation of insane mentality chosen to illustrate the thesis of its recrudescence of primitive mentality is the erotic one. This is so important as to have given rise to the theory of psycho-analysis, in which the sexual feelings are considered to be the basis of the insane state. But, surely, sexuality holds in the minds of the insane no more than a position analogous to that held by hostility.

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The checks which civilisation imposes upon the sexual passions, both in their entertainment and indulgence, are strictly comparable to those of the angry passions. What was said of the violence of the insane person applies largely to his erotic tendencies. With the civilised checks upon sexual thoughts gone, these repressed tendencies become manifest. His surroundings are imagined or perverted into being such that he may properly indulge these passions, because the people about him, perhaps regardless of age or sex, are readily metamorphosed into former lovers.

The lack of a sense of shame and decency is merely the loss of the most superficial of civilised feelings, and one that is largely a matter of convention among the different races of mankind.

The vague but ready acceptance of magic by the insane, dealt with on a previous page, is associated with a looseness in the recognition of the identity of form. Exactness of likeness is not required for accepting any stranger as an old friend, and, indeed, human acquaintances may be recognised in animals and birds. Such vagueness of visual recognition is common among the lower animals, where a dog will bring up a family of kittens substituted for her own, or a hen rear a brood of ducklings. The make-believe of children will readily accept such changes of shape, and an implicit belief be reposed upon the fairy-story accounts of such transformations.

Yet another characteristic of the insane, which may be described as an ancient heritage, is the love and appreciation of music. Creatures so far from our line of evolution and relatively so low as the birds are, curiously enough, most akin to man in the love of song, and this attribute may even be fitly ascribed to certain families of insects. It is not matter for surprise, therefore, that this ancient faculty persists even in far-gone insanity.

There may finally be dealt with one or two traits which are not here brought in as illustrating the primitive mentality of the insane, but because my own experience may shed some light upon them. The unsociability of the insane and disinclination for the society of others is largely due to their self-absorption. The strange world into which they have penetrated puzzles and disturbs them, and the thread of their old connections and interests are severed. The insane, therefore, are engaged either in a constant endeavour to explain themselves to themselves, or are in a world of happenings and imaginings all their own. This self-absorption necessarily crowds out an interest in others.

A second characteristic is the suicidal tendency that is so common. In my own case, the only time I thought of suicide was apparently early in my insanity, when I imagined myself alone in a garden from which I could not escape and was melancholy. I imagined I was dead, and that the only escape from the surroundings with which I was so out of harmony was by undergoing a second death. It is possible that the deliberate courting of death by other melancholics may, in some cases, be due to a similar belief on their part, namely, that they have gone through the portal of death and have entered into a world to which they do not belong. They naturally seek, therefore, an exit by the door through which they think they have entered, in the hope

https://doi.org/10.1192/bjp.63.263.575 Published online by Cambridge University Press

of reaching a harmony between themselves and their surroundings, the conscious lack of which is the prevailing trouble of the insane.

A Case of Pellagra in Central Asylum.

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FOR some time past now cases of pellagra have been reported from different parts of the world. I attach notes of a case which I believe was pellagra which occurred in the F.M.S. Asylum at Tanjong Rambutan, F.M.S.

N.T.S., Chinee. Was transferred from Kuala Lumpur on January 26th, 1912. He had been admitted there on January 9th, 1912. There is no mention of any skin affection at the time of his admission, but some months after I noticed pigmentation of the dorsum of his feet, front of his ankles, and the backs of his hands. Little notice was paid to it, though the pigmentation persisted.

The next entry as to the state of his skin was in December, 1913, when he was admitted to No. 1 (Infirmary Ward) with fever. It was then noted that there were "small ulcers on his hands and legs." These corresponded to the area already noted as having been pigmented. They were superficial and clean, and rapidly healed, leaving the pigmentation rather more marked and the skin somewhat thickened and wrinkled. It now dawned upon me that this might possibly be a case of pellagra, but nothing further was noticed till the end of August, 1914, when he developed a marked erythema at the back of both hands and wrists. The skin exfoliated, and the patches then rapidly healed, leaving pigmented areas as before.

In October the same condition was again noted in backs of the hands, wrists, and extensor aspect of the forearm. A few days later the dorsum of feet and front of ankles were noticed to be in the same condition; and shortly after the same appearance was noted on the side of nose. He now developed diarrhœa, but no blood or mucus was passed. The skin exfoliated, and a red raw surface was left "like a burn of the third degree." The lips now showed much the same condition, while later the tongue became denuded of epithelium, and small superficial patches of ulceration appeared on the palate. His appetite, which had previously been voracious, now failed. But even before the failure of the appetite, when he ate quite enough for two men and craved for more, he never was anything but miserably thin. The skin affection gradually spread till it reached the elbows and knees, and now, for the first time, showed any tendency to attack the flexor aspect. Up to this the trouble had been strictly confined to the extensor aspect. From this on he gradually went down hill, and died, on November 18th, 1914, of hypostatic pneumonia.

Mentally, he was a melancholic, but was all through extremely peevish. He was continually complaining of ill-treatment, which, on investigation, proved to be groundless. He complained that he was

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