himself. "Fifty-four days after operation the patient had improved to such an extent that he relaxed the formerly spastic limb almost in a normal manner when walking. The knee jerks were practically equal on the two sides... nor was there any sign of abnormal tone in the muscles of the right lower limb."

The results in the second case were even more remarkable. The patient's right arm was useless from permanent rigidity and contracture, so severe that "it was impossible to flex or extend a finger passively, and the extensors of the wrist resisted forceful passive flexion. The wrist jerk was exaggerated and followed by a clonus." The operator avulsed all the grey rami, from the fifth cervical to the first dorsal roots, going to the brachial plexus. "Immediately after the operation it was evident that the former rigidity had been very much diminished. It was possible to flex the wrist passively without any resistance from the extensor muscles. The fingers could be flexed and extended at the interphalangeal joints," etc. Since the operation there has been a remarkable gain in voluntary control of the formerly quite useless hand.

The author deserves to be congratulated on the results in his hands of sympathetic ramisectomy, the clinical no less than the experimental and theoretical considerations being of the first neurological importance. (See also Abstract No. 3, in this issue.)

S. A. K. W.

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**Psychopathology.**

**PSYCHOSES.**


In discussing the psychology of kinship and descent in a matrilineal society the author notes that in the Trobrianders the most important factor is the belief that the man does not contribute in any way to the building up of the child's body. These natives are quite ignorant of the man's share in the begetting of children, the father having a purely social definition. Until the child grows up, the word *tama* (father) does not differ essentially from the word 'father' in our sense, but afterwards the child realises that he is not of the same clan as his *tama*, that his totemic appellation is different and is identical with that of his mother. The mother's brother becomes more important than the father, and the father's authority wanes. In a discussion on the male and female organism and the sexual impulse in native belief, it is found that their physiological views are very crude. The eyes are the seat of desire and lust and are the cause of sexual passion. The kidneys are highly important because they are the source of the seminal fluid which, however, does not possess any generative value. No physiological rôle is recognised in the testis. While sexual desire resides in the eyes, love or affection springs
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from the intestines and the skin of the abdomen and arms. Life springs from the spirit world, all children being incarnated spirits. The real cause of childbirth is the spirit initiative from Tuma, the Island of the Dead. The spirit children are attached to drift logs or small stones on the sea bottom and girls will often not enter the water for fear they might conceive. If a woman wishes to conceive a maternal kinsman must scoop some water and leave it overnight in her hut. The spirit becomes a pre-born infant and this becomes reincarnated into a human being. In this process, identity of personality is not preserved but there is continuity of clan and sub-clan. Sexual connection is not considered necessary in order to produce children, but a virgin cannot conceive until her hymen has been ruptured and the ordinary way of doing this is by sexual intercourse. In spite of much sexual freedom very few illegitimate children are born and the author inquires if there is a physiological law which makes conception less likely when women begin their sexual activity early in life, lead it indefatigably, and mix their lovers. The author thinks that if these beliefs on procreation and reincarnation are studied in their bearing upon the organisation of kinship, their importance becomes obvious. He believes that ignorance of paternity is an original feature of primitive psychology, and that in all speculations about the origins of marriage and the evolution of sexual customs we must bear in mind this fundamental ignorance.

ROBERT M. RIGGALL.

[18] The nature of laughter.—J. C. GREGORY. Psycho, 1923, iv, 150.

The author, showing that anger in its aggressive poise intimates its connection with an instinctive action of attack, points out that the opposite occurs in laughter, which arises in a situation of relief. Purely comic laughter is differentiated from the sympathetic and humorous varieties. Coleridge suggested that laughter is never antisympathetic, while Eastman thought that whenever unsympathetic elements appear, they are pollutions and not parts of laughter. McDougall is more restrictive in defining laughter as an instinct accompanied by the specific emotional excitement of amusement. The author rejects the mildly monistic theory of Eastman and the rigidly monistic theory of McDougall; he accepts a freely pluralistic theory and believes that laughter contains a rich variety of emotions or feelings. Laughter has been humanised and has responded to the advance of civilised sympathy by becoming more sympathetic and less cruel. In commenting on McDougall’s theory of laughter as a correction for an excess of sympathy, Gregory thinks that human history does not suggest a need for a special instinctive control of sympathy, but that it senses a humanisation of laughter. Relief is probably the most original emotion of laughter and explains both its pervasion by sympathy in humour and its disciplinary rôle on ridicule. The laugh occurs in its most purely physical situation in laughter of sheer relief, as when a danger is suddenly removed. Because the two sides of a situation of relief compose an incongruity, the sense of the ludicrous appears. Addison states that laughter, while it lasts, slackens and unbraces the mind and weakens the faculties. Triumphant laughter, although often cruel, may contain an opportunity for sympathy. Antisympathetic impulses are not prominent in
an atmosphere of relaxation or relief. Wit is the decisive, illuminating expression of truth; it is not itself laughable, but it provides laughter with its situation of relief and with incongruities. Laughter is the elater of situations of relief; it breaks off action or thought, and extracts a comic recompense from the break. Laughter, which is always protean, may rise nobly against a background of seriousness, or ignobly, as "fun in Bagdad."

Robert M. Riggall.


The relation between sensibility and image is well marked in artistic people, powerful feeling leading to vivid images. Freud has shown that fantasies of the waking imagination are only restrained dreams, and that condensation of affective mental processes as well as displacement of affective accent takes place in fantasy as well as in the dream. The landscapes of dreams condense several landscapes marked by a common emotion. This composite landscape symbolizes the common emotion holding it together. Every work of art, like every dream, is symbolic. It represents a work of unconscious objective intention and personal emotions. Psychoanalysis is an incitement to a new art of symbolism and fantasy, as instanced in the paintings of Franz Werfel. Because feeling condenses images into a new image it might be said that sensibility alone is truly creative. Intellect ensures adaptation to reality and imagination ensures adaptation of reality to ourselves. Art, on this account, is a vital function. In art, just as in the dream, the Freudian idea of repression is a defence-reflex. The painful 'affect' is displaced and becomes weakened. Art is an expression of the many-coloured masquerade of our inner life. The relationship between play and the dream, as put forward by Flournoy and Claparède, is destined to become increasingly important. Play is the discharge of instincts in formation. This is compared with the dream, which is also a discharge of suppressed instincts. Therefore displacement possesses, besides disguise, a real function of play. The game is a mimic dream, and between the game and the dream there are all the intermediate phases. Art synthesizes the game and the dream; it expresses a vital force dissatisfied with certain objects and seeking others. The noblest art is defined as humanity's dream of orientation in the quest of its own soul.

Robert M. Riggall.


Karma is the law of cause and effect, the law of psychic determinism. Mano, the fifth sense of Buddha, is the Freudian conception of consciousness. The unconscious is not mentioned in the writings of Buddha, but the importance of desire (*tanhā*) is recognised. Buddha taught the evil of illusion (*maya*); Freud teaches the pathogenesis of phantasy. The sole aim of Buddha's teaching is to escape from sorrow; sorrow is due to desire; desire is due to ignorance (*avijjā*). With the elimination of desire sorrow would vanish and tranquillity (*nirvana*) would be obtained. The way to obtain this is by
acquiring wisdom (*vijja*), not academic knowledge, but understanding of life. Psychoanalysis has a similar end in view, the understanding of desire by self-knowledge.

To Buddha the ego is a mere integration of certain material and psychic factors. In psychoanalytic terms the personality is the integrating of the physical body with a set of psychic mechanisms. The soul is merely the ego after death, and is therefore an illusion. Acts alone carry on our future existence. It is clear, as Jelliffe says, that "there are far more affinities between the Buddhist philosophy and Freudian psychoanalysis than exist between the latter and any other system for aiding humanity to attain the goal of increased energy intake, conversion, and output." Both place the highest stress on sublimation. There is no trace of psychoanalysis as such in Buddhism.

**DAVID MATTHEW.**

**PSYCHOSES.**


The authors have investigated the proportion of patients (under the age of twenty-five years) admitted to the King's County Lunatic Asylum, Brooklyn, N.Y., between 1880 and 1889 inclusive, who were discharged recovered and in whom no subsequent psychosis had developed up to the date of writing (1921–22). They were successful in tracing eight such cases. A separate report of each of these patients is given.

Though the amount of material is small, it is not, the authors state, to be concluded that permanent recovery from constitutional mental disorders is excessively rare; it occurs much more often than has generally been supposed. In a given case, especially when the onset is in the second or third decade of life, an unqualified prediction based on current generalizations concerning recurrence, chronicity and deterioration in the constitutional psychoses, is not justified. Too large a share in etiology should not be attributed to exogenous factors. Referring to Rosanoff's article on "A Theory of Personality based mainly on Psychiatric Experience" (*Psychol. Bull.*, September 17, 1920), the writers offer a special relative order of ontogenetic development of the different temperamental elements of personality, as an explanation of the unusual course and termination in the eight cases reported.

**E. B. G. R.**

[22] Tuberculosis and the psychoses (Tubercolosi e malattie mentali).—M. ZALLA. *Riv. di pat. nerv. e ment.*, 1923, xxviii, 125.

This is a long article, based on 2093 autopsies, in which the incidence of tuberculosis in every form of mental disease is investigated. From his researches the author is of the opinion that the syndromes of hebephrenia, catatonia, and paranoia are forms of reaction of the central nervous system in constitutionally predisposed persons to presumably differing etiological