CONDITIONS IN SOUTH CHINA IN RELATION TO INSANITY.*

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In order to understand psychopathic conditions of any land it is necessary to know the habits and customs of the people; conditions in which they live; and to have some conception of what they are thinking of. I shall try to present some of the most prominent of these existing in South China.

CHILD-LIFE AND MARRIAGE.

The Chinese are very fond of children. Especially is this true of boys, as they remain in the family to worship the spirits of their parents and their ancestors. The women's very strong desire especially for boy children has an additional ground in the hope of gaining the good-will of the husband and his family. The coming of a male heir is heralded, therefore, with great delight. Not so with the girls. They go away to live in the other man's family and to worship his ancestors and are, therefore, of no lasting value to their own.

The boy is petted and indulged, allowed to do almost anything he wishes and is served by the whole family. The girl is little petted and has to serve the whole family. If the parents are very poor she is not much wanted. In some cases she is thrown out, or neglected and dies. In very many cases she is taken care of as a matter of policy, looking forward to the time when she can be sold for enough money to repay all that has been expended, and more, in buying her rice. Again, however, many girl babies are loved and cherished and grow up with their parents to love and be loved.

Daughters are always practically sold to the men whose brides they become, be they rich or poor. They bring sometimes very high prices; but this, of course, is regulated by their attractive-

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ness, as also by the amount of rice they have eaten, as intimated above. A patient who recovered in our hospital was offered for sale by her husband to anyone who would pay one hundred dollars; another could be had for nineteen dollars. The former was a nice looking woman, the latter not so. Beautiful young women are sold for many hundred dollars; and I might say right here that there are, among the women from cultured homes, those that are really beautiful, just as there are very handsome men.

It is a common practise among the poorer people to sell little daughters in tender age for one of three purposes—to be betrothed to a boy; to become a slave girl in some family; or to life in a brothel. In the first case she goes to live with the parents of the boy, grows up with him in the intimacy of the home; must in weariness of body and bitterness of soul serve the new parents as well as the boy until of marriageable age. The first thought is to raise a son. Unhappy indeed the family where there is no male heir. If the girl proves to be sterile she is not greatly beloved, indeed often hated. If she repeatedly gives birth to girl babies she is sometimes cruelly treated, but if she can present her lord with a son, happy indeed is her position.

If she be sterile, the husband will, if he can possibly afford it, buy himself a second wife or, more properly, a concubine, because the first one continues to be the wife and any children that the concubine bears belong to the wife as her own. The real mother of the man's heir becomes naturally his beloved, and oh! pity for the poor childless wife! And also pity for the young interloper! There is the grief and shame at being childless; sorrow at losing the affection of the husband; jealousy of the new-comer, all in the deepest heart of the wife; and for the concubine, the smarting that the lash of jealousy alone can inflict. Then comes the interference of the husband for the second wife against the first. Is it strange that unstable minds are upset? And, not only may there be one concubine. We had in our hospital the wife of a wealthy man who had beside her nine concubines. But, one thing is admirable. Betrothal is considered sacred as marriage, and very seldom is it disregarded.

The girl may be sold to be a "mui tsai" or slave girl in some family. Here she does all sorts of menial work but lives in the

family. In some cases she is kindly treated and is very happy; in some she receives little consideration, and in many her lot is very hard indeed. Where there are growing boys in the family a great temptation arises in the sexual life for herself and for them and indeed for the husband. She serves the family until she arrives at the age for marriage, when she is sold to become some man's wife or concubine. She may, indeed, during her girlhood, pass several times into other hands until all family history is lost and, indeed, all personal history up to the time of being taken over by her present owners. Herein lies a great difficulty in making a diagnosis; because in very many cases of women it is impossible to get any history whatever of early life and family. The women very often remember nothing of their parents, having been given up by them when little children.

Another fate may await the poor girl either while yet in very early childhood or at any age,—that of being sold into brothel life. Here she exists for a few years and dies in misery. Her body is placed in a cheap box and buried under a few inches of soil, so little that the dogs (which in China must scavenge for a living) can easily uncover and devour it. Such is the history of a great many of China's poor daughters.

Blind girls, naturally mostly to be found among the poor, are thought to be of only one use. Many poor parents are glad to get rid of them by selling them to old women who lead them out after dark through the streets and rent them out to men for the night; and cruel those mistresses are to their helpless slaves. I can conceive of nothing darker in this world—darker in the sense of ignorance—than the mind of one of those poor, blind girls of China—not able to see one of God's created things; hearing nothing but the language of the brothel and feeling no touch but the hand of lustful men and women. And yet it is not their own sin. They are absolutely helpless in the hands of others.

Several schools are now open for receiving little blind children while still so young that they know nothing of this life, and here they grow up into pure and happy girlhood and are taught to read and write—using the adapted Braille system—to knit and do housework, etc. Last summer the excellent head of the police in Canton rescued 70 little blind girls under 10 years of age from the flower-boats and brothels of the city and entrusted them to

a lady missionary physician, who for many years has been conducting a school for blind children in that town.

In all which I have said it will be noticed that the fate of the girl children and of girls and even of the married women, is in the hands of others than themselves. I believe few girls lead such a life from choice. It must be said that the women of China are chaste, and in self respecting families the girls are very carefully guarded.

Another source of family trouble, which contributes toward cause and perpetuation of mental ailments in China is the custom of the making of marriages by the parents or guardians without the concurrence of the young people themselves, often times, indeed, in very early child life. This has been the source of untold domestic unhappiness. Young people may not be fitted for each other at all, and may have even at the outset no love or respect for each other. Sometimes the contract is made after the young people are grown up. They do not see each other until the ceremony is over. Think of the heart-sickness on finding one's self bound for life to an insane person, an imbecile or an opium sot, or even to one so mean-tempered that love and respect can find no hold, without having one word to say in choice of one or another.

As illustrating one of the disadvantages of getting married before bride and groom have seen each other, the following incident will suffice. After the nearly simultaneous death a few years ago of the emperor Kwong Sui and the empress dowager an edict was sent through the land from Peking ordering a period of national mourning of three months' duration. During that time heads must be left unshaven—putting the barbers into a sad plight—comedies were forbidden in the theaters and festivities of every kind. Marriages must be postponed. However, in order to circumvent this measure, couples whose marriages had been set to take place during that period hurried up and were married within the very few days remaining before the mourning was to begin. It so came about that two such ceremonies were to be celebrated in Canton in the same street and quite near together. The ceremonies took place rightly enough; but, on the second day when the veils were lifted so that the men might see the faces of their brides, it was at once noticed by the makers of the

matches that there was a mistake. It developed that the young women had each been carried to the other man's house and each married to the other's betrothed. What could be done? There was great confusion and lamentation. An official was consulted and he settled the matter by ordering that each bride remain as she was married.

The Chinese are much inclined to connect insanity with sexuality, thinking the natural sexual instinct must be satisfied. Whenever an unmarried person becomes insane, the family is very likely to try to get him or her married at once. But I remember one case where, after marriage, when it was found that the wife was insane, the husband succeeded in getting back the money he had paid for the woman and returned her to her parents who brought her to our hospital. I have not known of any case where there was redress for a poor, victimized bride. Of course the issue of such a marriage as the above is almost sure to be in part mentally weak or insane and to perpetuate its kind, although no doubt we shall find it true here as elsewhere that there is an attempt of Nature to eliminate the bad element.

MAKE-UP.

I have already explained that in the case of women, even of those who are brought to us by the family or friends, it is usually impossible to get a family history or, indeed, very much of the personal history. Add to this that something over one-half of all the people are brought by the officials, that these men and women have been picked up on the streets of Canton and Hong Kong, and that they come with no family or personal history whatever and not even with a history of their psychoses, and it will be easy to see that the question of *make-up* is a difficult one to study.

To us foreigners, the Chinese seem to be, as a people, "shut in." We who are intimate with them and have their love and confidence know much more about their inner selves than those foreigners can who meet them only at arm's length; but even to us who know them best, the Chinese mind is still a puzzle. I heard of one man who had lived there in intimate contact for years saying that the longer he knew them the less he knew them. To us they are of a shut-in nature. But it would be hardly right

to think of them as shut-in among themselves; they seem to be remarkably able to read each other's natures.

Generally speaking, the women are chaste, it is true, but according to our American standard of refinement, even they in their conversation are exceedingly indelicate. The men as a whole are very far from chaste. The most common expression used when one is angry and, indeed, on all sorts of occasions, is one of as vile language as can be conceived. This one hears at any time, on the street or in the shops, or even in the houses, before the women and children and without any apparent attempt to suppress it. Little children shout it at their play and even laboring women at their work, without being abashed. The children are accustomed from earliest years to hear sexual matters mentioned and joked about. The language which we would keep for the bedroom or the doctor's office is used in public with very little embarrassment. In Canton, early in my career, a young lady, the daughter of a man of large means, came to see me about herself. As was proper according to the Chinese custom, her mother accompanied her, but also many besides—younger brothers, little slave girls and grown up servants both men and women. All were present in the room when the mother began telling me of the girl's complaints. I asked the mother to come to the other end of the room apart from the others, in order to ask in a low voice about certain conditions, thinking it indelicate to talk of such matters before so many of the household. To my surprise the mother talked, without the least hesitation, in a voice audible anywhere in the room. There being little taboo upon private matters in conversation might seem to effect in some measure the development of dementia præcox, by cherishing a frankness in the minds of young people; but, in fact, this disease is very prevalent. Indeed it is one of the most prevalent forms of insanity which we find. It must be remembered here that while there is no prudishness, and even to the degree, according to our standard, of being very indelicate, there is yet no freedom (or has not been until recently) in social intercourse between the sexes outside of the family.

DEMENTIA PRÆCOX.

We have all the forms of dementia præcox common here. I could give you many cases of the catatonic form; for example,

that of a woman, the wife of an official, who has been in the hospital something like twelve years. Every few weeks she passes into a very characteristic, deep, catatonic stupor, in which she neither eats nor drinks and passes nothing from either bowel or bladder for a period of four or five days at a time; every function, save those of heart and lungs, seems to be stopped. She comes gradually out of the stupor and, after several weeks' time, will dress herself, feed herself, be cleanly and agreeable, and will even sometimes do sewing; but she soon falls again into the stupor as before. Such has been her history for twelve years at least. She is distinctly demented. I could tell you of a young man who considers himself expectant viceroy of the two lower provinces of China. He was arrested for offering violence to the soldiers who opposed his entrance to the viceroy's palace. He has been in the hospital for several years, having come in before the death of the old empress dowager. He thought he was to be appointed to the viceroyship of these provinces and awaited daily news from the empress dowager to that effect. An interesting point in the history occurred when the old lady died and the new boy emperor was put on the throne. I told him of it, wondering what would be the result. He showed little feeling in his face and simply said: "Well, I will only say I shall try to serve the new emperor just as faithfully as I should have served the empress dowager." The allegiance was transferred but the delusion persisted.

Masturbation is very common among the men. One Chinese physician told me he thought that every boy who grew up to manhood practised it. We find some of the women in the hospital also addicted to it; but there is a custom among the Chinese which naturally might tend to prevent it among the women. Every woman wishes to get married and to become a mother, but if it is found by the husband that she has been interfered with the woman is sent back in disgrace to the parents and no mercy shown. The roast pig which is carried with the marriage procession goes back with her through the streets and thus she is branded before all the people as an impure woman. On this account one would think there would be very few girls who would run the risk of preparing the way for their own public disgrace and the wrath of their parents or mistresses by practicing masturbation.

Another characteristic common among the people other than the scholars is the strong belief in ghosts, the spirits of departed ones, of which they are greatly in fear. This superstition plays a large part in the life of the people. For example, it is only possible to get a boat to transport a very sick person by paying a large amount of money. I speak of boats because they are the only means of conveyance we have there in which one can lie down, and I have had personal experience in the matter of carrying bedridden patients. The boat man is afraid the patient will die on the boat and that the spirit of the departed will torment him and his family. Houses stand empty for a long time after there has been a death even from a common cause, because no one wishes to rent such a house. If one wife dies, the rest of the wives will likely move out; they have probably had trouble with the departed one while living and they do not wish to be tormented by her spirit. This belief goes so far that it occurs sometimes that a man wishing to bring revenge upon his personal enemy and not being able to do so, will commit suicide at the door of the enemy in the hope that his ghost will have opportunity to torment him whereas in life he could not. Thus, also in insanity, the most common visual hallucinations are those of ghosts and the reaction is that of fear. Now, this superstition might not have much to do as a cause of insanity if it were kept for the grown-up people, but ghost stories are most unwisely and very generally told to children in early years, so that they grow up in great fear of these spirits, and are sometimes dreadfully frightened when people try to make them behave by telling them that the spooks will come and take them away, etc. This habit is practised in some cases in our own home lands also by unwise people, but in China it is very much more common. It seems to me this might mark an episode in a child's life which might have far reaching effects for evil in the mental life.

We have in Canton and elsewhere a large number of beggars; there is a beggars' guild, just as there is a coppersmiths' guild, and a coopers' guild, etc. These beggars are a sight to behold. I cannot conceive of human beings more dirty and repulsive in their persons, with long, matted, tangled hair, a collection of rags tied around them for dress, or encased in a discarded piece of matting, sitting by the roadside picking out the vermin from

their rags and holding out their baskets for cash. This life they choose deliberately, because they are largely able-bodied men and women. I think they must be made up very largely of the anergic dementia præcox type. There are a great many of them in the city. We see them as we walk through the streets begging food or begging cash. They are an established institution; the people have no way to prevent them from begging; they stand right in the doorway of a store until they receive a cash. The shopkeepers provide themselves with a special kind of cash which they throw to them to get them to move on. It is worth only one-half as much as common cash, and they call it "beggar cash"; it is used only for them. It is worth $1/40$ of our cent. The fact of their being satisfied to exist in this way, even though there are no other special symptoms which we are accustomed to associate with dementia præcox, and which would lead the police to consider them fit subjects for the lunatic asylum, the fact of their absolute lack of energy and ambition, with no concern for the world about them, is enough to brand them, in a very large measure, as cases of premature dementia.

STANDARD OF INTELLIGENCE.

In determining the standard of intelligence, we have difficulties which hardly exist here in America. Very, very few women read and write. Until within a few years it was not thought that it would do to educate them. Public feeling has now quite changed. Until a few years ago the Christian Mission Schools were almost the only ones in the country where girls could study. It would come about sometimes that a brother who was fond of his sister would teach her to read and write. Again, wealthy fathers sometimes engaged a tutor for all his children, both boys and girls; but those who had learned in this way might be almost entirely neglected in summing up the number of women. Even very many of the men cannot read and write; and when we consider the study of other subjects than literature, scarcely a school existed up to a few years ago where these were taught, excepting the Christian Mission Schools. Thus it will be understood how difficult it is to determine, by any regular standard, the intelligence of either a man or a woman. It must be based upon ability

to learn a trade, to keep the house, carry on business, keep from being cheated, and yet to cheat the other man, and to look out for the safety and comfort of self and family.

THE USE OF ALCOHOL.

The Chinese make both a weak and a strong wine, but they use it very sparingly. It is only at the New Year season that the people drink to any excess, and then it is in their homes. I was in China twelve years before I saw a drunken Chinese person. Until within a few years, as far as we can judge from the cases brought to us, alcohol could be practically eliminated as a first cause of insanity. That is, we had practically no cases of alcoholic psychoses. But, within the last few years we have had a few. One of these was a man from the country who had been accustomed to drink the native wine to excess. He was brought to us after pushing his innocent wife into the river in the delusion that she had been untrue to him; but the others which come to mind are, as you will note, of different character. The second was a man, a school teacher, who had spent some years in America and presumably had learned to drink as many in our country drink. The third was a fisherman of Hong Kong, coming, you will see, in close contact with the foreign institutions of that island and no doubt drinking foreign liquors. The fourth was a civil official who, as we learned, had for sometime been drinking "blandly," that is, brandy. The fifth was the captain of a freight boat running between Hong Kong and Canton. It will be noticed that of the five cases which I can bring to mind, four had been in close contact with foreigners or, at least, used their alcoholic beverages. This is not a large number of cases from which to draw any general conclusion, but they are of some value in showing that the Chinese are more liable to develop an alcoholic psychosis by adopting the drink habit and drink material of foreigners. And, now that the use of opium is becoming so restricted by popular opinion and government regulation, it is greatly to be feared that we shall see more cases of insanity from the use of alcohol unless the government can prevent or restrict the entry of foreign liquors into the land. We have often observed in cases of manic depressive insanity brought to us the second or third time or more, (a

relapse having occurred) how often the relapse has been brought on by drinking wine, so that we always in discharging a recovered case warn the patient and the friends against taking even a taste of wine; because we have noticed how sensitive the people are to its effects who have a tendency toward manic depressive insanity.

It is hard now not to stop for a moment the scientific side of this question and to dwell upon the duty and privilege of our country in taking some step as a friend of China, and as a friend in whom China has confidence in this important stage of her history—some step to warn and help that land, to prevent the deadly curse to civilization and progress being imported from our own and other outside shores, to the incalculable detriment of her people.

THE USE OF OPIUM.

It would seem strange that in a land where opium had been used to such excess and by so many of the people, and where in the last years morphine has been deceitfully introduced and scandalously and widely sold as a cure for the opium habit—it seems strange that we have seen nothing which we can say surely is a psychosis following the use of those drugs. We receive many cases who are not only insane but who are opium smokers as well, it is true, but they are cases of insanity which have been given opium to keep them quiet, or who have developed some form of insanity other than that of the drug. But I know there is a dementia following the use of opium, although such cases have never been brought to us as far as we have recognized them. When working out the new vocabulary of terms used in psychiatry with my Chinese teacher, I described dementia to him, looking to him to select a proper Chinese term for the same. He at once said: "We know that; that is the condition of opium sots," and he added that they would mutter to themselves.

PARESIS.

Syphilis is very prevalent. Until within a very few years, however, we saw few cases of paresis. We have often asked ourselves why this could be. One probability and two possibilities will account for the fact. The probability is that we did not

recognize the earlier cases. The two possibilities are the following: The dementia develops slowly and is not often attended with great violence; moreover, it is usually seen in middle-aged persons who already have families. Filial love, very strong among the Chinese, would dictate that the parents should be shown every honor and everything possible be done for them. The children would be reluctant to allow the parents to be taken away from the home and where they could not themselves attend upon them. If this be the reason that kept these paretic cases from coming to the hospital in years past, there must have come a change of sentiment; and we may hope it has come because of a growing confidence in the good care given at the hospital. Again, it has been held by some psychiatrists that the etiological factors in paresis are syphilis, plus something—alcohol, vocation, or something. If it should turn out to be alcohol it would be easy to explain a rather sudden appearance of paresis by the same fact that explains the sudden appearance, though in greatly limited numbers, of the alcoholic psychoses, namely, by the recent introduction of foreign liquors or of foreign habits in taking liquors. However it came about that there were for years so very few cases; there is now every year a considerable number. I have here no statistics with me, but one can get at the proportion approximately in another way. I remember that for the two last successive years there were, each year, fourteen or fifteen deaths from paresis. It would be safe to say that they had been in the hospital not longer than a year; that is, they had been brought the year before. Something like 270 of all kinds were received at the hospital the year before. If 15 died of paresis the year following that year when 270 came in, we would get the proportion of 270 to 15 or $5\frac{1}{2}\%$. This can be taken only as approximate. Among our patients, as among those of our home lands, the men paretics outnumber the women considerably.

OTHER CONTRIBUTORY CAUSES.

Among the conditions that no doubt contribute to the prevalence of insanity, one should speak of the awful poverty; the distress following flood, pestilence and famine at certain times, and in the case of a large number at all times the difficulty of getting enough

food to fill the mouths of the family—these conditions surely have a part in producing mental disease.

Tuberculosis is exceedingly prevalent. The habit of expectorating anywhere and everywhere, of living crowded together in houses with often no windows and only a door—largely for fear of thieves or robbers—of closing this one opening tightly at night, of enclosing the bed in a mosquito netting of quite close material allowing little change of air and, finally, of covering up the head with bedclothes—could any means be found better adapted to the extension of the disease? And yet this is a prevalent way of living.

The *Ascaris Lumbricoides* infests the digestive tract of a large number of the people. This can be understood when one remembers the mode of fertilizing the vegetables. The manure is not dug into the ground; urine and a solution of the human excrement collected by the bucket system from the houses is sprinkled over the whole plant by the use of a watering can. Finally, certain of these vegetables are eaten in a raw state. We make a routine habit of giving *santonine* at first to every patient who enters the hospital. I remember one case, that of a little girl of twelve, who came in in a depression which disappeared within two weeks entirely after a course of *santonine*. One would think the number of round worms which this kind host had been sheltering and feeding might have produced some trouble in her economy.

Malaria is exceedingly prevalent in our part of the country both in its acute and chronic forms. Some physicians in general practise have met with mental diseases which they have thought to be caused by malaria, and have seen improvement and even complete relief in some cases following the use of quinine. These cases have not found their way to our hospital so far as we have recognized them. But it would not be strange if exhaustive psychoses should follow in the wake of severe and long standing malarial fevers.

Leprosy is common. A great colony of lepers is quartered outside the East Gate of the city. One often sees them going through the streets of Canton, or in little boats on the river begging rice or cash in order to keep soul and body together. If time allowed, I would tell how much is being done now for these

people by the missionaries and, latest of all, by the new government to make their lot one of far more comfort than formerly. But I have been surprised to find so little insanity among them. During the eleven years I have been associated in the work for insane there, I do not remember more than two cases which were lepers; one case, a man, after being in the hospital several times in post-epileptic delirium and recovering, came in at last with well developed leprosy. The other, a woman, developed it while in the hospital. Both recovered from the mental disease and were removed to the Leper Colony.

One might think that the habit of foot binding, formerly so prevalent among the genteel women, might be a cause, directly or remotely, of mental trouble. But there is nothing to corroborate this. We have had many bound-footed women in the hospital, but many of them have also recovered, and we have no reason to believe any larger proportion of such women become insane than of others who have not had bound feet. The foot-binding was begun when the girl was six years old, and it was a painful operation indeed, and handicapped her very much during all her life. Happily now the custom is one of the past. To be sure, reforms begin at certain points and only in time invade the more remote places, so it may be that in the more inland parts of the country the custom may not have altogether been given up, but it will not last much longer in any case. And many women have unbound their bound feet, and although the feet never quite recover their original form, they become very useful members and enable the owners to walk around, which had been done with great difficulty before.

Hysteria is found among the Chinese, but by far not to the same extent as in the home lands. One might think that the custom of pampering the boy children, which was spoken of before, might favor the development of hysteria in them, but such is surely very uncommon. The only marked case I myself have met was that of a young woman, very bright and pretty, who had studied Western medicine. She, however, was not insane. Occasionally we see patients in our hospital whose symptoms seem to show some tinging of hysteria, but it is not often marked.

OTHER MENTAL TROUBLES.

Cases of imperative acts are sometimes met with. I know of one woman who can never put on a garment that has not been washed six times. She is distressed in her slavery to this idea, but cannot free herself from it.

We often see cases on the borderland of the manic phase of manic depressive insanity, which one does not meet with in our own lands. I refer to those of women who go into fits of extreme anger. The Chinese are not a demonstrative people. One who shows anger is not respected. Men seem to control themselves better than women in this one matter. I have observed two women of the working class quarreling, standing each at the door of her own house and yelling to each other at the tops of their voices for two hours without ceasing. I once timed such an outpouring of wrath, and by my watch it lasted just that length of time. I have known such paroxysms of unbridled anger to result in blindness, presumably by rupture of a blood vessel in the retina.

I have been asked about Beri Beri, as to whether there is a psychosis accompanying the physical symptoms; anything like Korsakoff, since it is a polyneuritis. I remember one case coming to us with Beri Beri. He had been a drinking man. I cannot describe the psychosis for I have forgotten it, but I remember I was not sure at first whether it was Beri Beri or Korsakoff. I remember, however, that he recovered fully mentally, and before his leg muscles had regained their tone sufficiently to allow him to walk. Beri Beri has been very common in our region, and I have seen many cases in the incipient stage at our dispensary (for the general public), but I have never witnessed a psychosis in any of these. Those cases which have developed in patients in the hospital have, of course, developed after one psychosis or another was already established. Of all the cases of Beri Beri among the soldiers and among the students at the many schools, we have never had any brought to us as insane; so I think it would be safe to say there is no psychosis which plays an essential part in the manifestations.

We see few cases of paranoia. One case comes to mind, a man of perhaps 50 years, who, many years ago lost a boy by death. It was a very severe blow to him and he persisted then, as he

does to this day, that the son was not dead when his family and friends carried him away to bury him. After the funeral for sometime he used to go every day, take out the body from the grave and try to teach it to walk. He gave that up in time, convinced, I suppose, that the boy by that time was beyond hope, but he still holds to the delusion that he was not dead when carried away, and he still bitterly blames those who persisted in the burial. He is a very intelligent man, who reads the newspaper every day and is ready to do a piece of work given to him, pleased to have you greet him when making rounds, and who for years after the boy died and before he was brought to the hospital, attended to his business affairs.

Traumatic psychoses there may be, but very seldom are they brought to us. I can only account for this on the ground of the few falls that Chinese have. Their houses are usually one, or not more than two stories high, and workmen seldom wear shoes. Their bare feet enable them to climb about with little danger of falling.

In this paper I have intimated that changes are taking place in the social conditions of China. These changes are very real. I believe that within a few years this whole chapter which I have read tonight shall have to be rewritten.