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"SPAIN AND PORTUGAL"

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SPAIN AND PORTUGAL

by

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I

The history of Spanish psychiatry has been influenced, as have all aspects of Spanish history, by the fusion of many races, which slowly and at times painfully, have succeeded in forming a common Spanish tradition. Apart from pre-history and the early Iberians and Celts, Phoenicians, Carthaginians, Greeks, Romans, northern invaders and Arabs have left their marks in Spain. This ethnic diversity is one of the constants of the Spanish peoples, whose history it would be impossible to understand without bearing this in mind. The Inquisition tried to destroy this multi-racial society in its effort to free Spain of invaders.

Hispania or Spania were the names the chroniclers used to designate the whole of the Iberian Peninsula. The expression "al-Andalus" which goes back to the period of the Arab conquest, and from then, up to the conquest of Granada, was only meant for that part of the Peninsula occupied by the Arabs.

II

EARLY PERIOD

Medicine in general, and psychiatry in particular, were first practised scientifically in the period of Greek and Roman occupation. Greek and Roman practices were introduced into Spain during different periods; they are described in this book in the chapter on ancient Greece and Rome, hence they will receive but brief mention here. In that period the most important Spanish born philosopher who wrote on medical matters was Lucius Annaeus Seneca, born in Cordova about 4 B.C., but even he moved on to Rome; amongst other subjects, he wrote on mental disorders and asserted, for example, that excessive anger produces insanity, for which he recommended hellebore.

Medicine leaned on humoral pathology and the methods of treatment came mostly from Greece. Apart from hysteria and epilepsy, which are of little concern to the history of psychiatry, it seems that no other mental illness was recognised except melancholia in various forms. The tendency to describe and study the various forms of melancholia proves that the physicians of that time did not wish to analyse this disorder symptomatologically, but studied it in its essential aspect merely to distinguish it from health. St. Isidor of Seville (c.560-636), wrote that he found medicine and philosophy indivisible in medicine, and more so in psychiatry.

The influence of Roman rule in our country can be traced through laws and institutions. A section of the population, for instance, had no legal rights, although they could engage in many occupations. The proclamation of Vespasian and the edict of Domitian gave some protection to the mentally ill. Slaves were considered responsible for their actions, but the mentally ill and children were generally exempted from legal responsibility. The mentally ill were classified into "wrathful, mad, fools, insane, fatuous", etc., but the laws of Justinian established no legal difference between them. The meaning of the words crazy⁽¹⁾, wrathful or fool, was based on legal usage. Later, other expressions such as "lunatic" and "possessed by the devil" were used, and later still, the word "innocent" came in use, as the mentally ill were considered irresponsible and in need of care and special protection.

Roman doctors were more interested in the classification of their patients than in their treatment, and the most they did was call in a "healer" to take care of them. From the therapeutic point of view, thermal baths were the most significant innovation. The Roman baths at Alange, a small village in the province of Badajoz, have survived and are still visited by patients with nervous complaints and mental disorders. This thermal resort is now quite forsaken; a depressive patient, reporting his visit there, said to me: "I was so concerned with taking care not to fall, as it was so difficult to reach the baths, that I was made free of my anxieties". As well as the famous thermal baths of Alange in Badajoz, the Romans installed other spas to whose waters were attributed various

(1) Loco (crazy), a Spanish and Portuguese word, comes from laucu, of doubtful origins; perhaps from the Arab lanqa, lauq, feminine and plural of the adjective "alwaq", stupid, crazy.

medical virtues, as those located in Lora del Rio and other villages, one of them now submerged by the reservoir of Buendia.

In Seville, the mentally ill were cared for by devout Christians, some of whom were later proclaimed saints, like the famous St. Cosmas, and St. Damian. Following the orders of Diocletian and Maximilian, they were tortured and beheaded in 303 A.D., but devotion to these saints persisted and centuries later encouraged the spirit of Christian charity which dictated that the innocent and the mentally ill should have care and protection. In Spain, this attitude gave rise to the "Brotherhoods of St. Cosmas and St. Damian", founded exclusively by doctors with deep religious feelings and especially dedicated to the care of the sick.

The Roman Empire in Spain fell under the pressure of the invaders from the North of Europe, the Visigoths, the Vandals and the Alans. Of these, the Visigoths established themselves and stayed for several centuries. Great invasions, and occupation of vast territories can never take place unless the invaded country is well on the way to decline and disintegration. One of the best examples of this is the last thirty years of Visigoth rule in Spain. When Rodrigo, the last Monarch of the Goths, succeeded Witiza, the Arabs had already conquered the North and Centre of Morocco; but instead of heading South they decided to cross the Channel and penetrate into the Iberian Peninsula; it was not hard to decide between the Sahara Desert and the lands of the Peninsula. Musa ben Nusayr and Tari ben Ziyat, with the collaboration of the so-called Count Julian, a Byzantin exarch from Ceuta, organized the expedition. The conquest of the Peninsula, except for the northerly ^{mountains} ~~isles~~, was easy.

The path of Arab influence started from the Syrian cultural centres and proceeded towards the East, where Nisius and Edejsa occupied the main positions and where the Syrians were introduced to Nestorianism along with the "Corpus Hippocraticum". In 489, Nestorian immigrants under the protection of the Sassanides, founded a medical school of Gudishapur, called the Hippocratic Academy, and provided the Islamic Bagdad and its caliphs with physicians. Mahomet taught the quest for "Salam", that is, integration. Persia, Syria, Palestine, Egypt and Alexandria were conquered. The Arabs entered Spain between 711 and 732, when Carlos Martel checked them in Poitiers.

The Arabs distinguished themselves by their capacity to make contact with the people they invaded and defeated. Aristotelian arabism, Jewish monotheism and scholasticism successfully achieved what was more a mutual influence than a co-existence. When the Arabs extended their Empire, they were interested in scientific as well as in military problems. Around the year 1000, Al-Bermin said that all the knowledge and science from all over the world had been translated into Arabic, so that the new heart, given impetus by so many life forces would start beating and be able to maintain the great new body that had been created. The Greco-Roman inheritance spread not only through the Christian West, but also towards China, India, Byzantium, Africa and all the area which constituted Islam itself. The Arab culture took its place between the Greek culture and the new Christian West; thus its influence was greater than the Arab conquests. It has left its traces in Sicily, Great Britain, the Iberian ^{peninsula} steppes, and in the Far East.

The difference between the Greco-Roman and the Arab culture, is better summarised in the following commentary by Walt and Cachis rather than by lengthy discussion: "There is a difference between the Parthenon and the Alhambra. When we admire the Parthenon, we do so from without, while the Alhambra can only be looked at from within ... It has been suggested that the lithe pillars of the Alhambra, with their elaborate and massive super-structure, express the coming to the world from the heavenly kingdom of something of an eternal value and significance, while the other structures express man's aim to get to heaven".

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The Arab physician was a "hakin", that is, a philosopher-physician. Because of its language, no culture has been able to assimilate a traditional learning better than the Arab culture. Avicenna proposed to create an oriental philosophy of Aristotelian foundations. Up to the XVIIIth century, the "Isagoge des Johammitius" the work of Hunain Ibn Shad, a Syrian physician of the IXth century, was studied in Paris, Padova, Salamanca and other Universities.

During the first part of the Middle Ages, psychology and psychiatry in Spain were much influenced by the convergence of the Arab and Jewish cultures with the inheritance of the classic world. In the "Koran" the soul is considered more from a theological point of view than from a psychiatric one. There are few mentions of mental disorder in the Koran, but, for instance, it mentions that Mahomet forbade the application of leeches on the nape of the neck, because it produced loss of memory; memory was believed to be located in the rear part of the brain.

In the Moslem villages, from around the 7th century, there were places of confinement for the insane, similar to those of Baghdad and Fez; moreover, between the years 711 and 1200 - about when the first Spanish university was founded in Valencia - all scientific knowledge lay in the hands of the Arabs. They were especially attracted by the climate of southern Spain and that is why the Emir Al Ha Kem sent philosophers to Cordova to translate the medical works of Hippocrates and Galen. But the classical tradition passed to the Arabs mainly through the so-called "School of Translators" of Toledo, which contributed to the preservation of a great part of the ancient culture; thanks to this School many psychiatric practices of the Classic Period ^{were} recorded; they are significant because they resulted from the efforts of Philo Judaeus who, in the 1st century A.D., endeavoured to affect a union between Greek philosophy and Jewish thought.

The separation of Christians and Muslims was the first schism which later lead to Descartes enunciating his theory of duality of body and soul; but earlier psychiatry, as practised in medieval convents, regarded man as a whole and medicine as part of a wider programme of learning.

Spanish historians have recently speculated whether Spanish Islamism has made any contribution to Western culture in general.

(2) Americo Castro relates how the Christian Army, when entering Seville in 1248, was awed before such art treasures. The fusion or cultural ^v symbiosis between Islamism and Christianity allowed Greek philosophy

to reach Christian Europe. At the end of the XIIIth century, Toledo was in the hands of the Christians and Cordova was Islamic, but there was free exchange of ideas between the two cities so that Aristotelian philosophy reached Christian Europe through Spain.

When Baghdad declined as the sole capital of the caliphate, other centres appeared from which new forms of knowledge burst forth. This hispano-arabic period lasted as long as the Caliphate of Cordova. The end of the Arabic rule was accomplished in 1492, after the Catholic Sovereigns, Isabel of Castile and Ferdinand of Aragon, captured Granada.

The real unity of Spain began in that period and coincided with Columbus's discovery of America. It took a long time for Spain to emerge with her own language. According to Americo Castro, Spain was non-existent until it acquired its own language, which is like stating that a child is not a human being until it learns to talk. As important as the early differences in language, was the presence of three religions which co-existed in Spain during the Middle Ages, a fact of exceptional historical importance: these were Christianity, Judaism and Mohammedanism. From them the Spanish people drew their characteristics.

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III

EARLY CONTRIBUTORS

Among the philosopher-physicians who influenced medical practice in Spain during this ^{early} period was Avicena (978-1036)⁽¹⁾. He was inspired by the writings of Aristotle which he adapted in his own doctrine. His "Canon" maintained its validity throughout the Middle Ages. In his treatise 'De Anima', he wrote about the relationship of body and soul in man and discussed the causes of melancholy. Avicena agreed with al-Farabi (870?-950 A.D.), the Arab philosopher, although he differed with him by not considering matter as an emanating product, but like Aristotle, accepted it as something not created and forever lasting. Avicena, and the Arabs in general, believed that the functions of the brain originated from the innermost part of the ventricles. According to him psychic changes depended from the proportions of the compositions of the brain and devised a classification which recognised disorders of imagination and memory; in another group he included melancholia, mania, imbecility and dementiae. Anomalies in the fore-brain produce perception of disorders; those of the medium-brain imbecility, and those of the fourth ventricle, as I have already said, have to do with memory. Avicena had the sharpest mind of his time.

The poet and philosopher Avicbron, or Ibn-Gebirol, (c.1021-c.1071) systematized the aristotelian notions on the soul; according to him, the vegetative soul produces the necessary movements for reproduction and

(1) Ibn-Sinah, Ibn Ali Ibn Abdulla Ibn Sinai, his real name, was probably not Spanish by birth.

development; the vital soul, those of sensation and movement, and the rational soul takes care of thought. Even though IXth century Arab and Jew philosophers were more concerned with the theological than medical problems, they evidently contributed to found a psychology, which partly served as a basis for the development of subsequent psychiatric notions.

The Arabian physician Avenzoar (1072-1163) was born in Peñafior (Seville); he had a more practical approach to illness than Avicenna and based his teachings on experience.

Abulcasis (1106) was inclined towards surgery: "When melancholia, he says, is produced by corrupt dampness and thick phlegm, it must be cauterized". He also propounds various cauterizations of the head.

Avempace (Ibn-Bajah, who died in 1163) occupies a special place among his contemporaries, who were more inclined towards a neoplatonic tradition, understanding the development of the soul by means of the emanation of the "Nous", whilst he followed the aristotelian tradition. He thought that, just as animals possess instincts, it must be the same with man, and that the intellectual power must be something like an emanation from God. In this sense, Avempace followed the aristotelic point of view more than the Platonic.

Averrhoes (1126-1198), a philosopher and physician, was completely influenced by the aristotelian philosophy and favoured it even when it contradicted the writings of Galen. Yet he could not conceive the "Nous" of Aristotle and, influenced by the thoughts of Alexander of Aphrodisios, he affirmed that the potential "Nous" was individual, but not eternal, disappearing after death. What is more,

while Averrhoes searched for a compromise between Alexander of Aphrodisios and Themistocles, he maintained that the potential "Nous" is not only a capacity whose necessity is demonstrated by its activity, but could be, at the same time, active and in possession of its own potentiality, but this "Nous" was not individual, but tied to the "active Nous", and shared by all. Each man has only the power of taking a few active particles of this "existential Nous", in the same way that all men possess the capacity to see the light. After death, the "Nous" goes on existing, not individually but as something common to every man, and this is the "Nous" which, as an emanation of God, human beings possess. That is to say, in every individual soul there exists a particle of the immortal spirit as it originates there. However, there are differences between individuals, depending on their greater or lesser participation.

(6) The Jewish philosopher, Moses Maimonides (1113-1205) lived in Cordova and studied under Arab scholars. From the psychological and psychopathological point of view, his treatise 'Guide of the perplexed' is even now of great interest, not only on account of its historic importance, but also for its contents. According to Fidel Fernandez, his knowledge of psychiatry was considerable for the time. "One should not consider as mentally ill - he said - those who run wild in the streets, throw stones or wreck household goods, but those whose mind is clouded by a fixed idea, although they are normal in that which is not related to it", formulating in this way the idea of monomania.

An important work of this period was that of the philosopher Suhar. According to Suhar, God made himself manifest in word and act since he was the creator of Adam Kadmos (Cadmus, according to Greek mythology). This original man is made up of ten forces, from which psychological or animistic faculties derive on one side, and virtues on the other. The spiritual and immortal soul of man (Neschama) is part of the spiritual world. The soul which maintains life (Ruach) pertains to the psychic world, and respiration (Nphesch) belongs to the third materialistic world. Suhar was under the influence of Plotinus and Plato.

In the writings of Solomon ben Dubuda ben Gabirol (1020-1070), we find that all that which does not come from God has matter and form, the soul is explained in this way, which combines the aristotelian and neoplatonic doctrine with the Jewish philosophy.

EARLY SPANISH MENTAL HOSPITALSIntroduction

There have been many detailed controversies as to whether the first psychiatric hospital in the world was in Valencia. In many hospitals, the mentally ill were admitted to some small isolated rooms, and insane patients were crowded together with others who were not so afflicted. In 1326, the Georges Hospital of Elbing, belonging to the order of Teutonic Knights, built a few cells, called "Doll-haus" for the mentally ill. Similar cells are mentioned in the documents of the Municipal Hospital of Hamburg in 1375. They could also be found in the great hospital of Erfurt, rebuilt in 1385.

(8) In England, in France and in Germany some general hospitals accepted a few mental patients, but the hospital in Valencia was the first in Europe exclusively dedicated to them. It is difficult to pinpoint when psychiatric hospitals as such originated. In his "History of Insanity", Foucault points out that those institutions that in France were known as "asylums" were not for the mentally ill, nor were they hospitals in the modern sense of the term, but they were places for the commitment of those regarded as anti-social: vagabonds, prostitutes, delinquents, etc.

It is often questioned whether the hospital in Valencia was in fact the first, as, previous to its foundation, there were other hospitals

which admitted mental patients. Also, there are some references to mental hospitals established by the Arabs, in the XIIIth century. The XVIIIth century Spanish traveller, Benjamin De Tudela wrote in his 'Travels' that in Bagdad there was a great palace called "Dar-el-Morestán", where the insane were committed in the summer; they were tied with great iron chains until they recovered their reason, and, if they did, were then let free.

Valencia

One of the most important events in the history of Spanish psychiatry is the foundation of the first lunatic asylum in Valencia, in 1409. The story of its foundation is both curious and moving. On the 24th of February of that year, Fray Juan Gilaberto Jofré, a monk of the Order of Our Lady of Mercy, was going to preach in the Cathedral of Valencia on the feast-day of our Lady of the Helpless when he beheld a group of boys insulting and stoning a poor madman. He was so moved that he abbreviated the sermon he had planned and instead delivered a plea for the founding of a hospital for the mentally ill. Descending from the pulpit of the Cathedral, he was accosted by various citizens who had been present during his sermon; led by Lorenzo Salom, they decided there and then to supply the means needed for the founding of the hospital, which was named "Our Lady of the Innocents".

King Martin I of Aragón granted permission for the project and, in 1410, Pope Benedict XIII issued a Papal Bull to the same end.

Father Jofré's initiative, arose not from abstract theories, but from the direct experience of seeing an insane being pursued and persecuted by the healthy near the Cathedral of Valencia. Sorolla - the great contemporary painter - has immortalized the scene. His action was not

motivated by a wish to protect anti-social or psychopathic individuals, but by a wish to protect mentally ill patients from the thoughtless assaults of the healthy. His end was to assist them and try to cure them. Hence, the foundation of the insane asylum of Valencia holds great interest. It has also been said that Father Jofré, as a Mercedarian, dedicated to the rescue of prisoners in Arab hands, was acquainted with the existence of mental hospitals in the Moslem Empire, but after careful study of these establishments, it seems that they were similar in function to those "General Asylums" in France and in other parts of Europe and were not dedicated exclusively to the care of the mentally ill.

Saragossa

In 1425, King Alfonso V founded a hospital in Saragossa dedicated to Our Lady of Mercy; on the front of the building was placed an inscription which read: "Urbis et Orbe" (for the city and for the world), as anybody could be admitted, without distinction of religion or nationality. A part of the hospital was set aside for mentally ill patients; this section was later destroyed by fire, but was re-erected in 1829. Saragossa Hospital was noted for introducing since its foundation what was later called "moral treatment" for the mentally ill. In 1549, it housed nearly one hundred mental patients. The following statement comes from Inverti: "Fresh water baths are employed for refreshing, although this kind of treatment is generally without results. This treatment is difficult to carry out under outbursts of madness, most of all it

is hard to bleed them as the patients may tear out their bandages; but continuous experience has demonstrated in this hospital that the most efficient treatment is providing the patients with an occupation or work." The greater part of them were employed in workshops and in the house; patients were made to clean the house, with the exception of the wards; they carried water, coal and firewood. They were also employed in the pharmacy and on the hospital farm: in threshing, harvesting grapes and olives, etc. They also fulfilled the function of stretch-bearers, under the supervision of one of the custodians whom they called "father". In 1859, Desmaisons wrote a description of this Hospital and of the one in Toledo, which he regarded as perfect for that time. (4)

Seville

In 1436, Marco Sancho or Sanchez founded in Seville, Spain's third mental hospital. Little is known of Sanchez, but tradition has it that he was wont to collect the insane that wandered through the streets and bring them to the hospital. He was put in charge of the institution and left to struggle with its problems. Many of the insane from neighbouring villages took refuge there, and some - according to the data of the provincial records of Seville - were sent for treatment to the thermal baths at Alange, which were the nearest. In 1481, Henry IV took it under his protection and his example was later followed by Isabella and Ferdinand. According to the records, the hospital building was found to be inadequate and it was improved in 1686. Another hospital was built in Palma of Majorca in 1456.

Granada

In Granada, during the Moslem rule, probably from 1356, existed a centre for the confinement of anti-social individuals.

As we can see by the information collected by Delgado Roig, (13) the building of a Hospital in Granada was begun in 1356, during the reign of Mohammed V, and was completed in 1367. It was erected in the suburbs, in a locality known as the Pleasure Place (Haxasir), and it was always called "the house of the insanes and the innocents".

(11) Lamperez, the architect, describes it for us and says that it covered a rectangular area, was two storeys high, had one small courtyard, porticos on its four sides and a number of galleries. At the back, there was a patio, four stairways and a room in each of the four corners. The porticos and the galleries were the walking area for convalescent patients, while the infirmaries were probably on the corridors. Piped water spurted from the mouths of two stone lions, which today are placed in front of the Ladies' Tower in the Alhambra. Lamperez (11) called attention to a series of ridges in one of the rooms, which divide it into small areas, like little cells, similar to those of the Dar-el-Morestán of Baghdad in the XIII th century. The plans of this institution shows that this was not the insane asylum which was later founded by King Ferdinand and his wife Isabella in the year 1492, at the corner of the plaza del Triunfo.

Others

One of the best known psychiatric hospitals in Spain was the "Hospital of the Innocents" in Toledo, founded in 1483 by the Papal nuncio Francisco Ortiz, who placed it under the protection of the local Council. In 1700 it was enlarged by annexing to it a large building called the "House of the Nuncio". An engraved inscription on the door of the Hospital read "Mentis integrae, Sanitari procurando Aedes, Concilio, Sapientes constitutae, Ano Domini MD CC XX II". The rules of the hospital were formulated in detail.

In 1489, Don Sancho Velazquez de Cuellar, auditor for the Chancery of the State, founded the hospital in Valladolid.

The hospital in Barcelona was called the Hospital of the Holy Cross. It admitted all classes of patients, irrespective of nationality or disorder. Hence, it was not exclusively a psychiatric hospital. It was rebuilt in 1680. It seems that in 1412, clerics and emotionally ill people were also taken in. In 1836, the Academy of Medicine produced a report proposing the building of a new insane asylum and psychiatric hospital; a modern hospital was erected, following the advice of/a ^{Pi y Molist,} famous psychiatrist of Barcelona.

XVth AND XVIIth CENTURY

General

It is usually assumed that the Middle Ages came to an end in 1490. After a ^{period of darkness} dark autumn it seemed that the new light of the Renaissance would spread through Europe. Later, between 1590 and 1630, the transit from the sombre medieval night to the sunny Renaissance midday was to take place. And history tells us that in the time of Bacon, Montaigne, Descartes and many others, the gatherings of witches so increased that in Hendaye, in the south of France, near the present frontier between Spain and France, about 12,000 witches gathered in the "covens". Witches abounded in Catholic territory as well as in Protestant areas. It was only in the Age of Enlightenment that all this superstition began to subside. A careful study of this contradiction, comparable to the anti-semitism which arose in Central Europe in our time, leaves us no alternative but to admit, as Trevor-Roper does, that the change in social structures is different from that produced by intellectuals and what we call "superstition" in one epoch, might be "rationalism" in another. (15)

Admissions to Spanish insane asylums built at the time were enforced only when absolutely necessary, ^{moreover,} as soon as they were better, the patients enjoyed a certain freedom, as demonstrated by Don Miguel de Cervantes in his book "Don Quixote", in which he describes a sick man who thought himself cured, and was recaptured by an envoy of the Archbishop.

Those called today feeble-minded or imbeciles were often found employed in Palaces, as shown in paintings by Velazquez, who could imbue with humanity and nobility the figures of those wretched people, as he did the portraits of Kings. Anyone who is acquainted with Velazquez' paintings can confirm this statement. illustr.

The Inquisition

The period we shall now refer to, from its beginning up to the XVIIIth century, is the age of sorcery and witchcraft. It is useful to comment briefly on the Spanish Inquisition, in the light of recent studies devoted to it and in the true perspective, allowed by time.

The Inquisition already existed in many European countries before it was introduced into Spain. The heresy of the Catharists, a dissenting sect, and the spreading of witchcraft moved Pope Innocent III towards its institution. In Spain, the problem which worried Ferdinand and Isabella (The Catholic Sovereigns) was how to produce a modern state from people of many races and religions which were spread throughout the Peninsula. Once the "paternal archaism of the Middle Ages" was overcome by the European monarchs, a new problem arose on how to restructurize the country so that its unity would be maintained.

The criminal laws in the Europe of the XVth century regarded heresy as the worst crime. The Catholic Sovereigns asked the Pope to extend to Spain the power of the Inquisition, which had already been established in many countries since the XIIIth century. Isabella and Ferdinand were convinced, on a visit to Seville in 1478, that the pseudoconverts who remained loyal to Judaism would cause trouble in the Christian community. "The true grounds for that conviction by and large escape us", states the historian Suarez. It was not until the 1st of November, 1478, that Pope Sixtus IV granted the bull establishing the Inquisition in Spain. The 27th of September, 1480, Miguel de Morcillo and Fray Juan de San Martin were named inquisitors with the mandate to

(14)

cleanse Seville. It has been calculated that about five hundred people were burned in three years. Fray Thomas de Torquemada was inquisitor for Aragon; he was said to be very hard, in accordance with his personality, but despite this, he was not in his sovereigns's good grace. Catalonia, Valencia and especially Aragon put up a hard fight. The Inquisition met with much resistance, but it persisted because of that same feeling of danger - justified or not - that motivated Isabella and Ferdinand, who wanted to achieve the Christian unity of the country at all costs.

The synagogues were obliged to move to other places, and the Jews - those who were not converted - were made to leave Spain. The decree ordering non-Christians to leave claimed to be based on religious criteria. Some of the Jews were converted and changed their names, as, for example, the Chief Rabbi of the Synagogues, Abraham Senor, god-child of the King, who took the name of Ferdinand Nunez del Corral. The estimated number of Jewish homes in Castille in 1492 was 15,000, that is, around 80,000 people. The number of Jews was not so great in Aragon. The way in which the economy of the country was influenced by the banishment has been much debated, and continues to provoke controversy. Yet the Moslems banished from Portugal in 1497 were welcomed in Castille, although shortly after the desire for unity was to cause the expulsion of the Moors, after they organised a few serious revolts. By 1503 no infidels were left in Spain, except for the Mudejars of Aragon and Valencia.

The Catholic Church was confronted by these errors, which makes it curious that the ordinary people should be so involved in polemics

about them. They usually considered "madness" to be a "preternatural error". ^{Both} ~~What~~ neither the Church nor the Inquisition could accept was ^{and} ~~the~~ ^{distinguished} confusion between those possessed by the devil and the insane.

This confusion was very common in the Middle Ages and in part of the Modern Age, but Trevor-Roper has recently stated that Spain burned or punished the least number of witches, because they simply considered them to be sick. This opinion is shared by Kamen, in more modern times. (15)
The Inquisitor Alonso de Frias put an end to the persecutions of witches. (10)

Philosophers and Physicians

The most outstanding physicians of this period, and others who, although were not physicians, had a decisive influence on the medicine and psychiatry of the time, are best grouped together, because they give a clear image of the evolution of ideas in this long period of time. They are: Pedro Hispano, Raimundo Lulio, Arnaldo De Villanova, Juan Huarte De San Juan, Luis Vives and Dona Oliva Sabuco De Nantes.

Pedro Hispano (1226-1277), as a physician he was Galenic and as a philosopher he followed the wake of Aristotle. He was very interested in astrology. His main book, discovered by Grabman in 1927 in the codex 3314 of the National Library, was entitled "Treatise of the Soul". He was Portuguese, and he should be in the last part of this chapter, but he influenced so much the whole Peninsula, that it is justified to include him here. He dedicated himself to Philosophy, Astrology and Medicine.

Arnaldo De Villanova (1250-1303) was of an extraordinary personality and much has been said of him by the great medical historian Diepgen, in a number of his publications. Although born in France, Diepgen considers him Spanish, because most of his life was spent in Spain and because there are doubts about his birth-place.

His many interests and the span of his knowledge, exceptional for his time, remind us of Paracelsus. He was physician to a number of Kings of Aragon; in addition to his medical activities, he was also an alchemist. In his "Medical Practice", he discusses mania and melancholia; according to him, the former is caused by a defect in the anterior ventricle of the brain which at the same time prevents imagination; he attributes melancholia to the animal spirit which produces fear, sadness and dumbness. Among the nourishments which produce melancholia is wine, because it burns humours and produces black bile. Black bile may also be produced by other causes, as wrath, anxiety following excessive study, a retention of the menstrual flow or of corrupted sperm.

Raimundo Lulio, born in Majorca in 1232, died in 1272, he was a Franciscan monk and a man of exceptional worth for that time. A philosopher and alchemist, rather than a physician, he always yearned for the fusion of faith and reason, and the solution of all problems by basic knowledge. Giordano Bruno called him "divine" and Trithemius, Cornelius Agrippa, Father Kirchner and many others were inspired by him. Carrera (1) Y Artau has made a detailed investigation of Lulio's views of the structure and functions of the rational soul. According to Lulio, the different activities of the soul may lead to normal personality or to psychopathology. Typically for his race, he was a man of great imagination and of extraordinary activity. It is astounding to look at all he wrote. His "Tree of Science"

shows what a large field his studies covered. He was of the opinion that the normal activity of the soul demands or supposes the normal activities of the main faculties: memory, understanding, and will-power; but in abnormal function, the soul suffers a change of its activities. For example, a faulty memory, an ignorant intelligence and a will-power directed more towards hate than towards love. He left us his work on "Liber de instrumento intellectus in medicina".

Juan Luis Vives (1492-1540) was among the famous humanists of his time, but his writings on psychology give him the right to be included here. Of interest are his views on the association of ideas, which have been pointed out by Foster Watson as well as by others. (7) In his "Treatise on the Soul" he bases his views not only on the external continuity of time and space, but also on the internal continuity, and declares that the study of the human soul is indispensable for educators, priests, politicians, etc. He adds that the doctor moves between body and soul, he continuously refers to the soma in order to reach the psyche. The mind should be healthy, and a man with a sick mind should be taken to the hospital for treatment. Perturbation of the imagination might produce perturbation of the mind. His detailed analysis of the passions have been discussed by Zilboorg, who has not hesitated to compare (18) him with Freud.

Some authors believe that Vives and Fox Morcillo were only collaborators of the anti-scholastic movement represented in the Renaissance by other Italian and French dissenters. Such a statement is inexact as well as emotional. Vives did not attack Aristotle or Plato, but placed the principle of reason before that of authority. He ardently affirmed the urgency of the progress of science: "Milla ars simul est et inventer et absolute". As Bacon had done, he also underlined the need to experiment "experiments et usum rerum".

Although not properly pertaining to psychiatry but to psychology, one of the most outstanding writers of his time was Juan Huarte de San Juan (c.1530-1592). His book 'Probe of the Mind', written in 1575 has been ever since translated into other languages because of the fame it acquired. Following Plato and Aristotle, Huarte believed that man's different dispositions depend on three qualities: heat, humidity and dryness. He distinguishes a vegetative, a sensitive and a rational soul, each with innate intelligence, which determines the temperament of each. The brain's temperament depends on the intelligence of the sensitive soul; the task of the rational soul is to hear, imagine and exercise the memory. When man is born, he is incapable of such activities related to the rational soul, and can exercise only those controlled by the sensitive and the vegetative soul.

If man is stricken by illness, like mania, melancholia or frenzy, it is because the temperament of his brain has changed, and the reverse happens when he is cured. Huarte gives some clinical examples, among which is the case of a frenetic woman who described to anybody who visited her all his virtues and, worse still, his vices, because "the heat is near the east of the spirit". Climate and cultural environment exercise influence on the spirit. The more the cultural advances, the more numerous the mental diseases. The climate influences passions, 'influences feelings', as Huarte says.

He also wrote on the education of children, on physiognomy and on the motley collection of racial influences which make up the Spanish temperament.

In 1570, Huarte observed a mentally ill patient, called Luis López, whose sickness derived from a malignant fever, and who, like Don Quixote, regained soundness of mind in the last years of his life; another person, however, who had received the same treatment for the same infirmity, died insane. He cites other clinical examples which are both interesting and picturesque; from them we may perceive the intellectual climate in which he moved. He carefully studies the influence of the "ecological factors" in the formation of the personality and of its morbid deviation, although he asserts that atmospheric influences can not cause mental illness. His work also discusses "cultural influences" as causative agents of sickness and of psychopathies.

A brief mention must be made of Dona Oliva Sabuco De Nantes, although many believe that the real author of the book attributed to her was her father. Others think that some worthy Arab or Jewish physician who had escaped from Alcaraz may have initiated Dona Oliva in her studies of Philosophy and Medicine. She wrote a colloquium on "The Nature of Man" and "A dialogue on True Medicine" (1587). Her psychological understanding could be considered well above psychiatric knowledge proper, as she studied the various emotions and feelings with great appreciation of the heart and of human behaviour.

The brain, according to her, receives all the sensations of the damages and noxas of the body, although not of itself, because it is the beginning and the cause of all feelings. Elsewhere she affirms that the Spaniards, against all reason and motives, persist in the common practice of using black garments, despite the fact that black causes sadness, influencing moods like light and darkness do. Some of her thinking has

the same characteristics of that of Heraclitus; as for instance when she says that maturity and perfection are the origins of imperfection and putrefaction, or that health causes illness and life begets death. Life is a prolonged death, forever diminishing and destroying life. The principal general remedy of 'True Medicine' is to reconcile the soul with the body and remove all discord and the best remedy is speech, which, in adults, produces joy and hope for the better. She thus developed what was a genuine treatise on psychotherapy.

Having mentioned this group of thinkers, whether physicians or not, but who so much reflected the thoughts of medicine in those days, let us now review briefly the physicians of that Age.

Luis Mercado (1520-1606) was royal doctor to Philip II and Philip III. His work appeared in Frankfurt and Venice and was published in three parts (1605-1620). In the second, he discusses a series of disorders such as epilepsy, phrenitis, lethargy, hypochondric melancholia, etc. In the third part, he is concerned with melancholia, repeating the ideas of the Greeks. Along with Vallés he was one of the outstanding doctors of his time. The passions of the soul are divided into five parts, of which the fifth is melancholia, which he considered from the classic Greek point of view. In volume two, he offers some unusual clinical examples, including that of an epileptic girl, another on a phrenitis which degenerated into lipomania and lethargy, and still others of a hypochondric melancholia nature, etc.

Andres Velazquez published a book on melancholy in 1585; it followed the theories of Galen. In the 5th chapter, he explains the meanings of the term melancholy and points out the mechanisms of its aetiology. Following Galen's footsteps, he refers to the four humours. Melancholy is the alienation of the understanding or reason, but without fever. Doctors distinguish two kinds: melancholy in its proper sense, and mania. Melancholic

moods place those affected in a sorry state of discouragement; he completes the picture by explaining how, apart from this symptomatology, some patients are besieged by scruples, others by prodigality; some believe they are a rooster and try to crow and beat their arms, while others believe they are bricks and are afraid to drink, lest they are dissolved, etc.

Andres Laguna was called the Spanish Galen. He was born in Segovia in 1499, and died in 1560, after having been the doctor of the Emperor Charles I. His best known work deals with the various opinions concerning the soul, taking the ancient Greek theories as his base and accepting Plato's distinction of the rational soul and the sensuous soul to which he adds the natural or vegetative soul. With regard to sleep, he leans towards the theories of Heraclitus and the Stoics, although he also refers to Acmeon's opinion when he asserts that sleep occurs when the veins are drained of blood. Laguna is a good example of the influence exerted on the physicians of that time by ancient Greek medicine.

Francisco Vallés or De Covarrubias (born in 1524) raises the question in his book, 'De Sacra Philosophia', whether demoniacal illness existed and whether it required the same therapy as the illness which was not related with demoniacal possession. He concludes by stating that demoniacal illnesses do not exist, and that melancholy and epilepsy are produced by natural causes. His exposition is somewhat obscure, but he is often right in his interpretation of "licantropy" as well as in that of the phenomena of somnambulism and similar disorders.

It is very important for Vallés, that exorcism, predictions and Bible prophecies be separated from the auguries and magic of

Romans and Arabs; in other words, he wanted to keep the theological and philosophical from what was properly medical. According to him, mental illnesses could be divided into amentia, dementia, mania, insane fury, melancholy and other disorders, which are not to be considered as such, but as vices, including lust, irascibility and greed. Melancholy could not be produced without the presence of the humour or melancholic juice, which would involve the brain itself if the influence was direct, or some other part if it were by "consensum".

An important author during the revival of Greek medicine in Spain was Don Cristophoros De Vega. He was physician to Don Carlos, Philip II's son, and was Professor of Medicine in the University of Alcalá in the middle of the XVIth century. It is known that he died in 1573. In his works he deals with mania, which he considered as synonymous with insanity and furor; he defines it as follows: "Insanity is a delirium which has no fever of the hot humour which affects the brain's membranes. It is preceded by certain symptoms which may be considered as antecedents, such as pain and throbbing of the head, terrible insomnia, untimely laughter, rage with no cause and nightly pollutions. After that comes a more violent period, with loquacity, strange fantasies and verbal and bodily aggressions. The sick person sometimes throws himself out of the window, tears his clothes, etc. This disease frequently attacks young people". De Vega's interpretations are in general still based on the Greek theory of the four humours; irritants and purgatives were employed in treatment and most of all was used what was called "anti-inflammation derivation" which consisted in bleeding near the brain or in its periphery, etc. He also dedicates an

extensive chapter to melancholy referring its aetiology to a plethora of blood and black bile, ^{as well} /as to sorrows, sadness and griefs. He dwells on "flatulent melancholy", which is followed by whole chapters on "lycanthropy" and "erethomania". In order to deal with this last, he mixes medical measures with psychological advice, recommending distractions, games reunions, tours through pleasant places, etc. In any case, the fundamental symptoms of melancholy were those the Greeks pointed out: fear and sadness, with no fever.

It is strange that this Hellenic tradition on the origins of melancholy survived side by side with the Moslem tradition, as may be seen for example in "On the government of health and the sterility of men and women", written by Luys Lovera of Avila (1540) Royal Doctor to Charles V. He is completely in agreement with Avicena and asserts that when the lochia of women who have just given birth are suppressed, they fall in a state of melancholy; he also describes the suppression of menstruation as the origin of this illness.

Gomez Pereira opposed Galen's theories in his famous "Antoniana Margarita" (Valladolid, 1605), which owes its title to the fact that his father was called Antonio and his mother Margarita. He wrote that "Animals do not possess a sensory life, otherwise their organs would be influenced by objects or ghosts". He denied that animals have sensitive souls. He did not know if this denial was spontaneous or if he was guided by a religious feeling. "He wanted to elevate man to heaven as an image of God, and pull down to earth the animal". (Ullersperger)

(16)

Alfonso Ponce De Santa Cruz, physician to Philip II, wrote a book on melancholy; published in 1622, it is one of the most interesting books in all the history of Spanish psychiatry. It is divided in various

dialogues on the nature and origins of melancholy, on its symptoms, its treatment, etc. Melancholic humour is a product of the bile which attacks the brain. When this humour attacks memory in particular, it produces sadness, fear and anxiety. If its attack is focused on the womb, then nymphomania is produced, and if the humour attacks the hypochondriacs and is accompanied by obstructions, then it produces hypochondria. In his collection of case histories we find strange cases, like the one of the patient who believed that he had been transformed into a glass vase and was covered with straw for a time until he was cured; once his delirium was over he stated that there was no such monomania, but that he really was a wretched man (see Cervantes' book on the "Glass Bachelor"). Another example was that of the thirty year old patient who first fell into a melancholy, then developed a monomania which made him believe that he was transformed into a wolf (lycanthropy); he fled from men and sought refuge in the mountains, where he spent the nights howling, visiting the graveyard and invoking the dead. He was treated by bleeding, purgatives, general baths and good food.

Alfonso Ponce de Santa Cruz should not be confused with Antonio Ponce De Santa Cruz Jr., doctor to Philip IV, who died in 1650. In his book he criticised Avicenna. He followed Aristotle's theories, insisting in the four main humours which have always characterized Hellenic medicine. He worked at a more natural-scientific level than other authors of the time, especially the great metaphysicist Francisco Suarez. His book starts with a collection of case histories.

Other interesting authors include Esteban Pujasol, who wrote an "Anatomy of Intelligence" (1637). Before him, authors divided the skull

into three areas. In the first and foremost, they placed common sense, fancy and imaginative powers; in the second or middle area, mental faculties and reason, and in the third, they placed memory or the faculty to remember. From the physiognomic point of view, he said, for example, that a big head denotes kindness and intelligence, courage and strength in inner feelings, and that those with large heads are prudent and wise. He established similar comparisons, relating the size and the shape of the head with the personality traits of the patient. The third part of the book is more a treatise on astrology, as he discusses the influence of the stars over the temperament.

Francisco Muñoz De Oria, in his "Regimen of Health and Good Advice" (Madrid, 1562 and 1572) deals with the influence nourishment has on good habits. A sanguine nature is apt to have a quick understanding and sound judgement. The melancholic personality is wise, clever and meek. The phlegmatic is cold and bound to routine, and the choleric is bold, rash and direct.

Tomas Murillo Velarde Y Jurado, born in Belalcazar, was physician to two Kings, Philip IV and Charles II. His work is entitled "An appraisal of intelligence and the cure for hypochondriacs" (Saragossa, 1672); it is full of strange observations and remedies. This book is not very original, apart from maintaining that witches and demons may be the cause of melancholy, and explaining that the devil resides in the spleen and in the black bile. He considers hypochondric melancholy to be produced throughout the body, although there is a type which is especially linked with the brain.

RECENT HISTORYXVIIIth and XIXth Century

Andrés Piquer, (1711-1772) became one of Spain's greatest medical celebrities, being physician to both King Ferdinand VI and Charles III. In his treatise he described convulsions, tremblings, epilepsy, vertigo, phrenitis, insomnia, lethargy, cathalepsy, coma, apoplexy and paralysis, melancholic and hypochondriac afflictions. This last is especially developed in another manuscript by the same author.

Some authors, like the well-known medical historian Chinchilla, say that this last essay includes a description of Ferdinand VI's illness. This manuscript is reproduced in the IVth volume of the Historic Annals of General Medicine in Spain, published by Chinchilla. Piquer insists that mania and melancholia are one and the same illness, to be distinguished only by the degree of the morbid activity of the spirit. His Majesty - says he - had since five months a fixed idea about death which was accompanied by such anxiety, ^{that} he had no other subject of conversation.

Gaspar Casal established himself in Oviedo as a doctor after having practiced in Madrid. He wrote a work on the "Natural and Medical History of the Principality of Asturias" (Madrid, 1762), published after his death by Juan José Carica Sevillano. He studied the encémic illnesses of that province - before it was a Principality and described as endemic the mania or insane fury in the village of Piñola. In another chapter, he calls

attention to the frequency with which epilepsy and melancholy appear together, but his main merit arises from having described the psychic symptoms of what was then called "the rose's evil" which was no other than the "pellagra".

To the XIXth century belongs Don Ignacio Maria Ruiz De Luzmiaga, who wrote a dissertation on mania, and another on the treatment of dementia, basing these dissertations on experience he had acquired in England (1763-1822).

In 1810, Ramón Lopez Matias wrote a book on the "demonmaniacs or the possessed", half seriously, half in jest. In another publication of 1810, he discussed the problems of mental perturbations caused by external influences, insisting on the power of melancholy, especially the religious kind, and that of persistent mania, regarding the problem from the forensic or medico-legal point of view. His main concern was to determine how much freedom of action man has in these cases and what was the relation between crime and the punishment. At the time, the influence of Pinel and Esquirol was quite extraordinary; their works were translated from the French as soon as they appeared. From a philosophic point of view, apart from Descartes, Kant, Fichte, Schelling, etc., a second-rate German philosopher called Krause, greatly influenced Lopez Matias.

In the XIXth century started the enormous influence of French psychiatry in Spain; it was felt through the work of Pinel and Esquirol, without forgetting Cullen, who, in his life time, was already translated and read by Spanish doctors. However, the most outstanding Spanish workers of that period were Pi y Molist, Pedro Mata, Jose Maria Esquerdo, Jaime Vera, Juan Gine Y Patagas, Arturo Garceran Granes, etc., but it was French psychiatry which influenced their ideas.

The XIXth century in Spain is not noted for its brilliancy in sciences nor in psychiatric achievements. As Menéndez Pelayo said, mostly about the first half of that century, all possibility of a scientific creation withered between the declining royalists and the Frenchified leftists. In philosophy and psychology Spanish psychiatrists professed the empirism of Condillao, Destull de Tracis and Cabanis. In the second half of the century the influence of Scottish^c psychology was felt through the work of Maine de Birau and Royar-Collard.

German idealism, mostly that of Schelling through the books of Victor Cousin, also had some influence. Among the Spaniards, only Balmes and Quadrado were successful amidst the passionate fights between carlists and liberals. In those times, civil wars absorbed all the available energy of the Spanish people. One could speak of the slow suicide of a people, referring to that period, and the words of Shakespeare could be applied to Queen Isabelle II: "Farewell, woman of York, queen of sad destinies". A great writer, Menéndez Pelayo, was able to say of that century "we are less inside Europe than we were at the end of the XVIIIth century, a period which nobody can call enviable or victorious". Spain reached her lowest point in 1898, when Cuba was lost and she suffered her greatest defeat by the United States' powerful army.

The XXth century

In the XIXth century the scientific decline of Spain increased. In ~~the~~^a work covering half a century of psychiatry, referring to the XIXth century, Marañón cites Esquerdo, Jaime Vera, Perez Valdes, Achucarro and Sanchis Banus. They form two different groups which extend into the XXth century. Some of them, like Esquerdo and Jaime Vera, were attracted more towards politics than towards science, in spite of their great talents and their ability as psychiatrists. Different reasons crippled the work of Perez Valdes, Valle Alda and Sanchis Banus Achocarro was more inclined towards pathological anatomy. With the appearance of Cajal, Spain seemed to lose her inferiority complex. Marañón writes, with good reason, that this inferiority was felt only in the field of experimental science. The work and example of Cajal proved to be decisive in the creation of a new atmosphere for experimental sciences. Cajal, a professor of Histology, won the Nobel Prize while struggling against poverty; the prize impressed both the public and the Government, and later the Cajal Institute was created. Cajal was an histologist, hence his most important discovery was in the histology of the nervous system. Among the disciples who followed him more or less closely, are Tello, Villaverde, Lafora, Prados, Such, Castro and Rio-Hortega. However, the interests of Cajal as an investigator did not touch psychiatry. It is of interest that he wrote: "I must refer to Freud and criticize some of his most audacious assertions. Because in more than five hundred dreams I have analyzed (without counting those others done by people I know) it is impossible, except

(12)

in rare cases, to prove the doctrines of the bold and slightly egotistic Viennese author, who has always appeared to me to be more anxious with the idea of establishing a sensational theory than having the desire to serve with austerity the cause of true science".

In other parts of Spain, psychiatrists were further removed from this influence. During the century we are referring to and at the beginnings of the present one, eminent psychiatrists could be found in Barcelona, but none of them produced creative work; among them were Pi y Molist, Gine and Pertegas, to name a few. From the end of the first quarter of the century, a new generation of psychiatrists made their appearance, many of whom were trained in Austria, Germany, England, United States, Switzerland and in other countries. This new generation has given a new orientation to Spanish psychiatry, as proved by the World Congress of Psychiatry which took place in Madrid in 1966.

From these beginnings developed, slowly at first, but more rapidly later, a new Spanish renaissance. The account of these adventurous origins could be more extensive. What is important today is the building and organization of new hospitals, psychiatric dispensaries, centres for the care of various types of patients and private hospitals for treatment and research. The change in the last ten years has been extraordinary. Clinical psychology and psychiatry have been integrated with other disciplines in the curriculums of the Medical Schools. Schools for post-graduate students have been created for those who choose these specialities. Spanish psychiatry has experienced a great change. What is more, after the World Congress of Psychiatry which took place in 1966, its progress in therapy as well as in its scientific aspects is very evident.

It would be falsifying the truth to offer a brilliant perspective of Spanish psychiatry in the years of the country's decline, but apart from the present renaissance, even in its most distressing periods, its humanitarian spirit towards the sick could always be distinguished. Look, for example, at the attention, respect and love for the patients which characterized the foundation of the insane asylum of Leganés in 1885; they were advocated, in 1859, by Pedro Maria Rubio, who proposed the building of a "Model Insane Asylum", which was erected, although the Spanish Parliament promulgated, in 1821, a general Regulation for charitable institutions. At the time, about 1,626 mental patients were admitted there, of which 1,475 were sustained by "private charity" and the remaining 151 by their families. 5,651 mental patients were cared for in their own homes, by their own families. From then on, many psychiatric Hospitals have been founded.

PORTUGUESE PSYCHIATRY*

In 1539, in Portugal, mental patients started to be admitted together with syphilitics to the special infirmary of the "Hospital of All Saints" of Lisbon, where Fernandes Gonveia, a priest, treated them. Gonveia, curate of the Hospital and chaplain to King John III, was considered very experienced in the art of healing the mentally ill.

In the XVith century, another Portuguese, J. Cidade, later sanctified with the name of St. John of God (San Juan de Dios), dedicated himself to the care of the mentally ill. Yet organized psychiatry did not begin until the XIXth century, starting in 1848 with the opening of the Hospital of Rilhafoles in Lisbon, today known as the Hospital of Miguel Bombada, which had 300 beds and where occupational therapy was already mentioned in the rules.

In 1889, was promulgated the first special law regulation assistance for the insane; it had been inspired by A.M. Sena, the director of another hospital for the mentally ill, which was opened in 1883 in Porto.

Two more hospitals for the mentally ill were established on the outskirts of Lisbon in 1893 and 1895 by initiative of the Order of San Juan de Dios. A new law was proclaimed in 1889 which made obligatory a medico-legal examination of all accused persons suspected to be mentally ill.

* I am in debt to Prof. Barahora^{wa} Fernandes of Lisbon for most of these data.

In 1911, the year after the proclamation of the new Republic, a new decree promoted the reform of psychiatric care following the proposals of Julio de Matos, who established the official teaching of psychiatry in the Universities of the three main Portuguese cities, Lisbon, Porto and Coimbra. This new law foresaw the creation of clinics for the seriously ill, as well as out-patient departments, agricultural colonies, etc.; however, not everything that the law envisaged was put into practice.

In 1945, inspired by Professor A. Flores and on the basis of his experience in hospital work, Julio Mateos brought psychiatric care up to date, giving importance not only to treatment, but also to prophylaxis. The government undertook the basic orientation, and a new law defined the principles of psychiatric services, which included medical aid and child psychology. This law foresaw the division of hospitals into various types, as for example, agricultural colonies for children and adolescents, places for the mentally handicapped, provisions for dangerous and anti-social patients, for invalids, etc.

Naturally, the legal conditions of psychiatric care were also defined, especially the admission and discharge of patients, having in mind the necessary guarantees demanded for individual freedom. In those hospitals similar to the one in Lisbon, were established psychiatric clinics independent of the School of Medicine; at the same time, consulting services were established also for psychology and mental hygiene. Presently, there are about twenty psychiatric establishments which allows for a greater mobility of care.

The most important Portuguese psychiatrists were born in the XIXth century, like Vizarro (1805-1860), G6mes (1806-1877), Abrandes (1812-1872), Pulido (1815-1876), and Antonia Maria de Sena (1845-1890). Because of his scientific approach, Sena was the first to stand out among the Portuguese psychiatrists; he had studied in Germany and France and had published some work on delirium and acute illnesses, and on the state of the mentally ill in Portugal.

Rodrigues Bettencourt (1845-1923) studied under Charcot and Bull. In 1888, he founded the first Portuguese Journal of Neurology and Psychiatry. The first free courses on these specialities were organised by him in the Hospital of Rilhafoles, where he taught an empiric and anti-metaphysic type of psychiatry. Better known was Mugucl Bombarda (1851-1910), director of the Rilhafoles Hospital, which was later called "Bombarda Hospital". A man of strong and spirited personality, of an ideological materialistic background, he paid special attention to the organisation of psychiatric services in his country; he also published a number of psychiatric papers in the journal "Contemporary Medicine".

The successor of Bombarda was Julio de Matos, who inspired many psychiatric reforms in the first quarter of this century. Professor of Psychiatry at the Medical School of Lisbon, he published various psychiatric works, which include a study on paranoia and three volumes on the mentally ill appearing before the courts. While he was still young, he founded a journal. Magalhaes Lemos (1855-1931) was a disciple of Charcot, Magnan and Legrand de Saulle in Paris. In Portugal he was director of the Hospital Conde Ferreira, and University

Professor of Neurology and Psychiatry. Although materialistically orientated he published over forty works, among which excels his work on unilateral hallucination due to damage of the temporal lobe and a study on the localization of the aphasias.

Sobral Cid (1877-1941) was Professor of the School of Medicine of Coimbra, and later of Lisbon; he distinguished himself by his polished investigations into psychopathology, which are reflected in his book entitled "The Psychic Life of the Schizophrenic", published in 1925.

A. Costa Ferreira (1879-1922) initiated the study of child psychiatry in Portugal; he taught anatomy in the School of Medicine of Lisbon and was particularly dedicated to anthropologic investigations. A number of his papers have been published, including his lessons on psychiatry and pedagogy, and on occupational therapy for the mentally retarded.

A very distinguished worker, relatively recent, was Egas Moniz, world-wide famous Nobel Prize winner for his discoveries on cerebral angiography and pre-frontal leucotomy. His books and papers have been translated into many languages. There is a large bibliography on frontal leucotomy, and also an excellent German translation of his work on cerebral angiography. He was honoured with many titles, decorations, etc., and he headed the Portuguese delegation to the Peace Conference held in Paris, in 1918.

Today's psychiatry has reached a high level of development, thanks to the efforts, amongst others, of the Professors Barahona Fernandes, Seabra Dinis, Pedro Polonio, and of the neurosurgeon Almeida Lima, who closely collaborated with Egas Moniz on the development of leucotomy and arteriography, etc.

The ideas of contemporary Portuguese psychiatrists are not characterized by materialistic limitations, which were so fashionable with their predecessors. Barahona Fernandes is the originator of the "point of view embracing materialistic biologic, psychic and spiritualistic phenomena in the personality as a whole". He has a good knowledge of foreign literature and of psychiatric services in various European countries; his works have received the widespread acclaim they merited, as was demonstrated at the first International Congress of Psychiatry in Paris in 1905. He has described the psychological action of leucotomy "as a regressive conduct accompanied by the syntonizing of the environments". He has not abandoned his work and is now Professor of Psychiatry in the University of Lisbon. ↗

Fernando Fonseca, today a Professor in Porto, was trained in England. Diego Furtado, a military neuropsychiatrist, who died a few years ago, excelled in neurology and in the investigation of certain states of avitaminosis.

For many years child psychiatry has been, and still is, fostered by Victor Fontes, who, with a number of collaborators, has directed an Institute for the observation and mental hygiene of children. In Lisbon, the "Egas Moniz" centre promotes investigations in neurology and psychiatry, as well as practicing psychology in close collaboration with psychiatric clinics. There is also a small group of psychoanalysts.

The Portuguese Society of Neurology and Psychiatry was founded in 1949 in Lisbon, and in 1951 the Portuguese League for Mental Hygiene was established. During the last twenty years, Portuguese and Spanish psychiatrists have published the "Actas Luso Españolas de Neurologia y Psiquiatria y Ciencias Afines".