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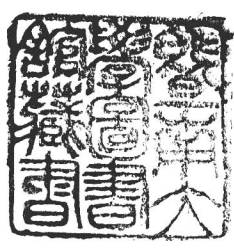
MANUAL
OF
PSYCHOLOGICAL
MEDICINE

FOR PRACTITIONERS AND STUDENTS

BY

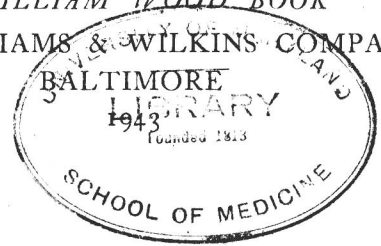
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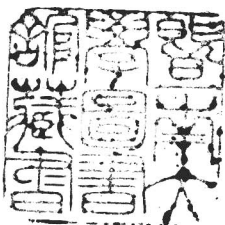
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MANUAL OF PSYCHOLOGICAL MEDICINE

*"Diseases of the mind are more dangerous
and more numerous than those of the body."*

CICERO.



PREFACE

PSYCHOLOGICAL Medicine is an important part of medical practice at all times; it is especially so at the present time, when civilian practitioners, members of medical recruiting and pension boards, and medical officers in the Forces are constantly confronted with persons suffering from some form of mental disorder or abnormality. The failure to recognize and provide suitable treatment for this has often resulted in disastrous consequences to the individual, as well as unnecessary expense, and even danger, to the community.

It therefore seemed to me that a reasonably short, plain and practical account giving the essentials of this branch of medicine would fill a very real wartime need, and with that end in view I have written this book. Psychological Medicine is an exceedingly complicated subject, with ramifications in many fields of knowledge, and it has not been easy to condense it into a clear and readable form; but I trust that what I have written may prove of service to those for whom it is chiefly intended.

A. F. TREDGOLD.

70, NEW CAVENDISH STREET,
LONDON, W. 1,
June, 1943.

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MANUAL OF PSYCHOLOGICAL MEDICINE

CHAPTER I

INTRODUCTION—THE NORMAL MIND

PSYCHOLOGICAL medicine is that branch of medicine which is concerned with disease of mind as apart from body. In saying this it is not suggested, as was for long believed, that mind and body are entirely separate and independent things. On the contrary, it is now fully recognized that mind influences body and that body influences mind; that the two are in fact interdependent. But, just as the body and its various organs have their own particular forms of disorder and disease, and are consequently the subject of special description, so is it expedient and equally justifiable to consider separately the morbid conditions of mind.

The purpose of this book is to attempt to give a description of the various forms of mental abnormality met with in medical practice; but, before doing so, since the abnormal can only be understood and described in reference to the normal, it seems desirable to refer briefly to some relevant points regarding the normal mind. At the outset, it is necessary to say that as to what mind really is we have no certain knowledge; and this in spite of the fact that it is doubtful if there is any subject regarding which speculation has been more rife or more theories have been advanced. There are two chief views. On the one hand, it is contended that mind is merely a function of the material brain and that all its manifestations can be explained in terms of chemistry and physics or the most part through the mechanism of conditioned reflexes. On the other hand, it is maintained that mind is a spiritual something which is independent of, and entirely transcends, matter. This question of the ultimate nature of mind, however, is a philosophical one with which we are not here concerned. It is enough to say that mind is that thing by virtue of which we experience, feel, strive, think, know, and are enabled to adapt our behaviour to the requirements of life. For our present purpose we may best regard it as some form of energy, whose nature we do not know, but the manifestations of which are conditioned, and dependent upon, the anatomical structure and physiological functioning of the brain.

Early Manifestations of Mind.

In describing the various manifestations of mind, it is convenient to do so under the three headings of (1) Conation or Striving; (2) Affect or Feeling; and (3) Cognition or Thinking and Knowing. In doing this, however, it must not be assumed that these are really independent processes, or that mind can even be divided into compartments at all. This is not so. As will be explained later, mind is not a mere aggregation, or conglomeration of a number of separate faculties or functions; it is an organized and vital entity resulting from the integration or weaving together of many different attributes. Striving, feeling, and knowing are simply convenient terms with which to describe the chief categories of its activity.

Manifestations of each of these forms of activity occur in animals much below the status of man. The earliest to be observed is conation, as seen in the striving of the organism to achieve certain ends which are essential to its existence. This striving takes the form of particular and very often highly complicated acts, and these acts appear to take place automatically, and almost reflexly, as a result of appropriate stimulation. There is reason to conclude that the repetition of these particular acts, generation after generation, results in the formation of pathways within the nervous system and of a definite brain pattern which is transmitted by heredity, and which becomes characteristic of the species. These ingrained, inherited tendencies to the performance of specialized, purposive acts constitute what are known as instincts, and many such instincts have been described. The primary and most important one is self-preservation. The next in importance is race-preservation, as manifested in sex activity. In course of time, and with altered conditions of life, others were evolved, such as gregariousness or "herd instinct," acquisitiveness, combativeness, and self-assertiveness. It seems likely, however, that these are derived from, and modifications of, the two primary instincts, and are merely additional means of enabling the animal to achieve the essential ends of self- and race-preservation.

While this instinctive striving to attain these essential purposes is the earliest manifestation of mind, there is reason to conclude that in many animals it is by no means a purely motor manifestation; but that it is accompanied by some degree of feeling and cognition. Feeling, at first, was doubtless of a very primitive kind—probably no more than a sensation of increased physical well-being and pleasantness when the act was performed, and of uneasiness and unpleasantness when it was thwarted; nevertheless, it could not fail to have an important influence in reinforcing the conative effort.

Cognition, in its simplest form, consists in the conscious awareness of external objects and is based upon perceptions through the organs

of special sense. But cognition is much more than the mere seeing, hearing, smelling and feeling an object, and even at its simplest involves a number of other processes. Thus, the presence of something strange at first compels attention by its mere novelty; but this passive attention soon leads to active attention in which consciousness is focussed upon the object by an effort of will. This, in turn, causes the object to be compared with others which have been previously experienced, particularly with regard to its safeness or harmfulness. As a result of such comparison and discrimination a conclusion is reached and a judgment formed; whilst the whole sequence necessitates the presence of an ability to think and to remember. There is abundant evidence that these three types of activity—striving, feeling and knowing—occur in many animals, and it cannot be doubted that they are the expression of an energy of the same kind as that which is the source of the manifestations of mind in man.

Evolution of the Human Mind.

The increased range of mental manifestations in man, as compared with lower animals, is due to the greater development and complexity of his brain; more particularly of those cortical layers of the hemispheres which are external to the granule layer, and which constitute the neo-pallium. Thus, these layers are absent in submammalian forms of life and in mammals they increase in size with increase of mind. They are relatively undeveloped in the new-born child and become more complete and complex with the development of his mind. They are the seat of the greatest amount of change in primary mental defect and mental decay.

It may be that, to some extent, the evolution of the neo-pallium is the result of a vital force and developmental urge inherent in the organism; but its greater complexity in man is also attributable to other factors. It would be beyond the scope of this outline to consider these factors in any detail, probably there are many which have operated, but a brief reference may be made to some of the more important. Probably one of the earliest was the assumption of the erect position. This would increase the range of vision, and, by permitting freer use of the fore-limbs, would conduce to greater manual dexterity. Both these, in course of time, would tend to increase the complexity of brain and mind.

Another important contributory factor was the acquisition of articulate speech. This enabled man to express his feelings and thoughts by word symbols, and, in so doing, enlarged the range of his emotions his capacity for ideation, comparison and reasoning, and his cognitive or intellectual ability in general. Even to-day, the most mentally backward races of mankind are characterized by the paucity of their vocabulary.

Lastly, there is a factor which has not only played an important part in the development of the race, but which does so in that of each individual. This is the relatively immature condition of the human brain and mind at birth. There is no animal which comes into the world with such an undeveloped mind as the human child. Many animals evince self-protective instincts, and are capable of independent existence, shortly after birth; some of them almost at birth; and most of them attain mental maturity in a comparatively short time. The human child, on the other hand, shows very little manifestation of mind for some time after it is born, and it is not until it reaches the age of 15 or 16 years, nearly a quarter of the span of life, that mental development is sufficiently complete for independent existence. During this period mind is in a plastic state, and, while the child is subject to many instinctive emotional urges which it has inherited from its remote human and pre-human ancestry, it is also subject to the influences of training, environment, and its own personal experiences. The nature of these have an important effect upon the degree and character of its mental development and upon the constitution of its mind.

Constitution of the Human Mind.

The effect of these, and probably other factors, is to produce a great difference between the mind of man and that of even the highest animal. With regard to conation, while self-preservation and race-perpetuation still remain the chief instinctive urges, the altered mode of life has resulted in a much greater development of many secondary and derived instincts, such, for instance, as gregariousness and acquisitiveness. In regard to affect, a still greater change has taken place, and the range and variety of emotions are much more extensive in man than in any animal. Many animals evince the emotions of fear, anger, pleasure, even affection and jealousy; but civilized man is capable, in addition, of experiencing the more complex emotions of awe, reverence, adoration, disgust, disdain, contempt, shame, remorse, modesty, pride, envy, resignation, gratitude and many others. A still greater development, however, is seen in regard to the cognitive functions of mind. Even in primitive man, active attention, ability to compare, discriminate, form simple judgments, and learn from experience, are more highly developed than in any animal. But the mind of civilized man has progressed much beyond this. Not only are the above attributes more highly developed, but he has become capable of logical thinking and abstract reasoning, he has developed imagination and inventiveness, and he has acquired prevision, or the capacity to look ahead and foresee consequences, with an ability to make plans to meet such consequences. In short, he has made a great advance in all the intellectual activities of mind.

In addition to all this, development has occurred in two other respects which still further removes the mind of civilized man from that of his primitive human, and still more his pre-human, ancestor. One of these is the acquirement of self-consciousness, or an awareness of himself as an independent entity—as something apart and distinct from other persons and objects. This, if possessed by animals at all, can only be so in a rudimentary form. The other, and still more important difference, is the capacity which civilized man has developed for experiencing sentiments, beliefs, and ideals.

It has been pointed out that at a very early stage of mind, feeling, although of a simple kind, was associated with striving. In the same way, feeling and emotion in civilized man become associated with thoughts. It is probable that most of our thoughts are in this way coloured by feeling to some extent or other; but many of our thoughts about particular persons, things, or acts, are always accompanied by the same emotion. Such a combination forms what is called a sentiment. These sentiments are of many kinds. When they relate to particular forms of behaviour, or to conduct in general, they constitute the social and moral sentiments of honour, duty, personal obligation, patriotism, charity, justice, moral rectitude and the like. Such sentiments are often spoken of as conscience; but it is necessary to realize that this conscience is not an inherent quality of mind; not a still, small voice which is an infallible guide to right and wrong; but an acquirement consequent on precepts, training and experience having caused particular feelings to become attached to certain ideas. When these ideas relate to religious (and sometimes political and social) matters, their combination with emotion constitutes a belief. Not infrequently the emotion is so strong as to cause the belief to be firmly held even though it may be unsupported by any demonstrable facts or valid reasons. Belief, in fact, is largely a matter of "wishful thinking." When the combination of feeling and thought relates to matters which are a goal for our striving, it may be called an ideal. As we shall see presently, the nature and strength of these sentiments, beliefs and ideals exercise an important influence upon man's desires, social and moral aspirations, and behaviour in general.

The Personality.

It is seen, then, that the human mind is made up of so many more attributes and is so much more complex than the animal mind, that it appears to stand in a totally different category. Nevertheless, there is reason to conclude that the mind of civilized man, like his body, has been gradually evolved from the simplest form of life. Some of its attributes are similar to those present in the lower animals. Others are elaborations and further developments of these, and have been gained by man in his slow progress from animal to primeval man, and from

primeval to civilized man. Others, again, are acquirements made by the individual as a result of his training and personal experiences while his mind was still plastic.

It is necessary to emphasize, however, that mind is no mere aggregation or loose conglomeration of these various attributes and activities. It is the resultant of their integration, or weaving together, into an organized whole. Doubtless, some attributes are more closely woven into the structure of mind than are others. The inherited tendencies, for instance, are more deeply ingrained and more firmly knit than are the personal acquirements. The experiences of childhood, whilst brain and mind are still plastic, are more closely incorporated than are those of later life. But it is probable that every experience, even if repressed or forgotten, leaves its mark upon, and that many are actually woven into, the total structure of mind. It is this integrated whole, the manifestations of which, as we have seen, are conditioned by the anatomical structure and physiological functioning of the brain, which constitutes the Personality, or Self.

It is clear, however, that although the different members of the same family, nation, or race, may have certain mental, just as they have physical, features in common, no two personalities can be precisely alike. On the one hand, owing to variations and rearrangements of the chromatin filaments of the germ cells, even children born of the same parents will differ in their inherited tendencies. On the other hand, the nature of the experiences can never be exactly the same in any two individuals. Further, since ability to experience persists throughout life, the passing of time may be attended with considerable alterations in the personality. It may happen, indeed, for a particularly emotional and vivid experience to produce a profound alteration, as is seen in some cases of religious conversion. Generally, however, by the time they have reached the third decade of life, most individuals have developed a distinctive personality, which, with minor alterations, remains fairly constant.

As between different individuals, however, variations in personality are very marked, and these show themselves in many ways. For our present purpose they may be described under the two general headings of intellect and character. With regard to intellect, individuals who come within the range of normality vary from the poorly endowed and scholastic dullards to those of outstanding ability. Further, this ability may be of a general and all-round nature, or it may take certain specialized forms; such, for instance, as a marked capacity for abstract reasoning, science, art, administration, or mechanical invention. With regard to character, using this word in its ordinary sense to mean the general disposition and mode of reaction, there are equally wide differences. One person will be sanguine, buoyant, frank or expansive; while another will be anxious, doubtful, suspicious, timid, or reserved.

One will be self-centred and self-seeking; while another will be self-sacrificing and will spend his life in altruistic endeavour.

The attempt has been made to classify these different personalities into types and there are two which have received particular attention. These are, (1) the introspective, hypersensitive, "shut-in" type called *introverts*; and (2) the open, expansive, outward-reacting type called *extraverts*. Kretschmer has gone further and attempted to correlate these types, also certain forms of mental disorder, with peculiarities of physical structure. He recognizes four physical types which he calls athletic, asthenic, pyknic and dyplastic. While such mental and physical distinctions can be made in a certain number of cases, it must be remarked that each individual is really a personality peculiar to himself, and that, in consequence, there are so many different kinds of personalities that any attempt to group the mass of mankind into clear-cut categories is not very satisfactory.

Mind and Conduct.

It has been seen that the earliest manifestations of mind consist of acts directed towards the achievement of the two essential biological ends of self- and race-preservation. It is now necessary to consider in what way the more highly developed and complex mind of man influences acts and conduct. Civilized man is very prone to flatter himself that it is his intellect which is the mainspring of all his conduct, and that this is the essential difference between him and the lower animals. This is not so. It is very doubtful whether intellect, by itself, has any driving force at all, and the activating force of all conduct in man, as in animals, is affect or emotion, in combination with conative trends which in many cases are similar to those in animals.

Nevertheless, the increased development of man's intellect and emotions, with their consequent changes in his mode of life, have brought about a considerable modification of the manner in which these primitive instincts are expressed and of his conduct. In the lowest animals of all, instinctive striving is probably almost entirely automatic, unconscious and individual. On the other hand, some of the higher animals have advanced to the stage of acting in combination for attack and defence, and even live in communities. In these respects they resemble primeval man. But civilized man has progressed much further, and differs from all his ancestors in the extent to which he has developed a planned social life based upon some system of law and order. If we consider this, it will be apparent that no community, even of the most rudimentary kind, could hold together if its members were free to give expression to their primitive instincts of sex, combativeness, acquisitiveness and self-assertiveness without let or hindrance. Hence, at an early stage, it became necessary that certain rules should be laid