

of psychological medicine or mental disorders, but have acquired some knowledge of psycho-therapeutics, are not the best persons to treat psychoneuroses or other mental disorders, nor to diagnose them, *e.g.*, many so-called "shell-shocks" turn out to be "mental cases," even in the restricted sense of the latter term; not a few early dementia præcox cases are labelled "neurasthenia" and quite a number of "? mental" types are discovered to be hysterics.

(4) That psycho-analysis, hypnotism, seclusion, and other forms of psycho-therapeutics are dangerous weapons in the hands of such neurologists.

(5) That it is desirable that there should be established central special Recruiting Boards, to which all mentally doubtful examinees, and those complaining of psychoneurotic, etc., symptoms, should be referred by the ordinary Recruiting Boards before passing such cases into the Army.

(6) That the powers of T.M.Bs. should be curtailed over cases categorised by a special hospital on account of psychoneurotic affections. It is surely bad policy that the opinion of a T.M.B., founded upon a few moments' examination of a man it has never seen before, should over-ride the considered opinion of a specialist who has had the man under observation in all his moods for weeks.

(7) That T.M.Bs., before re-categorising recently joined soldiers complaining of psychoneurotic symptoms or manifesting such, should send them into a special hospital for report.

(¹) Travelling Medical Board.

Moral Sanity. By (the Rev.) J. G. JAMES, D.Litt., M.A.Lond., Southsea.

MANY years ago Mr. H. G. Wells entered the "den of lions" and addressed the "Mind Association," which embraces the most distinguished experts in metaphysics, on "Philosophy." He was well received, however, and doubtless the expert mind was refreshed by the presentation of the philosophy of the "plain man," as expounded by the talented writer. Much more daring and bold is the present writer, who makes no claim to be a specialist in any direction, and does not possess expert learning except, perhaps, in metaphysics, in thus writing on so difficult and technical a subject as sanity for those who have made psycho-therapeutics their life-study. The object of this paper may, at once, be stated to be to express the profoundest admiration and appreciation of the methods of mental specialists, whose principles are in the estimation of the writer so eminently sound as viewed from the standpoint of both philosophy and religion.

The first point to be noticed by way of recognition of the value of

the methods of the psychological school is the position given to psychology, properly so-called, in their procedure. Remarkable developments have taken place of late, and these are rapidly proceeding, in the bifurcation of psychology into epistemology or a branch of metaphysics, on the one hand, and into psychophysics on the other. The now popular experimental psychology seems to be tending in the direction of the biological, if not material, aspect of mental phenomena. We may, perhaps, trace an analogy here to that school of writers on mental science whose investigations resolve themselves into the observation and classification of pathological mental conditions, as though such analysis were the ultimate aim. It is not for the present writer to attempt to criticise this school, but rather to express his sympathy with those writers and practitioners who take a strictly psychological view of the matter and who treat mental disorders as being the phenomena of "mind," as distinguished, though not separate from, the organism which, as we are told, is not necessarily impaired or deteriorated in the case of the insane.

The strictly psychological treatment of mental disease is not precluded from adopting certain forms of experimental psychology, as in the highly-important and invaluable word-reaction method of Jung. In this method, as well as in the application of some of the basic principles laid down by Freud, the school to which reference is being made, lays its chief emphasis, as we understand it, upon the supremacy of mental complexes as distinguished from merely organic processes. This position will largely account for, and is in complete harmony with, the general attitude of the school towards hypnotism, which always more or less reduces the personality to an automatic condition, with all its attendant drawbacks and perils. This does not necessarily, of course, involve a complete ban upon hypnotism in all forms, but it brings the higher processes of consciousness into operation in preference to the secondarily-automatic and the subconscious.

The re-instatement of "Mind" in mental science is to start with a great gain in the interests of moral as well as mental sanity. On this basis it is sought to correct those mental complexes which have become morbid through the failure of normal adjustment or adaptation to the world of reality, or "things as they are." The study of the nature of reality would, of course, take us far beyond the scope of descriptive psychology into the realm of metaphysics proper. It involves the whole question of subjective and objective, immanence and transcendence, the individual and the universe. It is the main problem of metaphysics for all time, but of late years special attention has been given, as in the schools of neo-realism, and the systems of Bergson and Croce and others, to the problem of ultimate, objective, and concrete reality. Failure to reach reality as objective is to reduce all thinking to barren

abstractions, or "an unearthly ballet of bloodless categories." The dreadful curse of "solipsism" which all philosophers are anxious to avert, if they can but fasten it upon others, is akin to that which mental specialists realise that they have to combat in the morbid moods, the subjectivism of the false world of the paranoiac, in which the phantasy of abnormal complexes lead to the perversions and distortions of the subconscious states of mind. The want of proper adjustment to the external world and the conditions of one's lot, together with the defence psychoses which are the phases of the abnormal consciousness, are aspects of that pathological mental condition which correspond to the "heresies" of philosophy and the theologian's "state of sin."

Still the question persists, What is Reality? It is not the external as such and certainly not the merely material. For practical purposes it may be said that the real world is the world as it exists for us all, and objectivity is attested by the collective consciousness. Consequently, we may consider ourselves normal if the world generally acknowledges us to be so. This rough and ready way of viewing the matter is not satisfactory for philosophy, as we shall frankly admit. It is, however, important to note that the right attitude of the spiritual self, and, indeed, the whole personality is that which does not refuse to acknowledge, and does not rebel against reality, in so far as it is presented and apprehended. The immediacy of intuition and even faith through which a man is brought face to face with the truth of things, and by means of which he receives the impact upon his consciousness of that which has the right of appeal, would determine his whole attitude towards reality. That a man should accept his "station and its duties," that his sense of moral values should direct his decisions, that he should free himself from prepossessions, preoccupations, obsessions, and prejudices would all make for moral sanity as it forms the main constituent in mental sanity. It involves the freedom of the mind from self-centred interests and over-subjectivism, which always tend to morbidity in some form or degree. This freedom may be considered as healthy for mind and body, and normal from the standpoint of the physician as well as the theologian.

The nature of reality may require for its due investigation the whole range of philosophy and theology, and if by the line of advance, a spiral line it may be, we may continuously approach or approximate to it, reality in the ultimate is an ideal which is never wholly apprehended. Nevertheless, sanity requires that continuous advance should be made, and if by the right orientation of our souls in that direction we come to feel its impact upon our consciousness, the hurtful and harmful illusions of life in consequence will fall away. The world of men and things around us constitute a challenge for our effort and our service,

and by accepting the challenge with the knowledge that we are doing our duty, and that we do not flinch from or refuse the demands of the hour, our vital activities acquire the proper poise, and our characters become well balanced. Religion asks that life should be lived always with reference to "the spirit of the whole," and it is only in this way that the personality gains its dignity, its power, and its sanity.

Incidentally the question may arise, how far the condition of the world to-day, which almost seems to justify Prince Troubetzkoy's description of it as the "Reign of Nonsense," is due to mental or moral insanity. Are the Teutonic peoples, the ruling caste, and the Kaiser, afflicted with collective paranoia? The great Central Empires are manifestly obsessed by the idea that the whole of the rest of the world, led by England, is through jealousy and spite bent on their destruction. This great fear, amounting at length almost to panic, so far overrides all moral considerations in a race peculiarly subjective, and given to strong, if perverted, idealism, that it feels itself justified in employing any measures, right or wrong, or even barbarous and diabolical, in order to protect itself against a world in arms, and to promote its mission of Kultur. Whether mentally or morally diseased or both, we need not attempt to decide, nor to fix the degree of culpability; but certainly all the phenomena of paranoia seem to be exhibited here, and it cannot be said that these nations are completely sane. The only course of action possible is to administer to the enemies of mankind and the social order the same restraint, once they can be overpowered, that must be imposed upon dangerous maniacs for their own preservation no less than for the protection of the race.

Our main contention is, then, that mental and moral sanity are so closely allied, if not fundamentally the same, that when the totality of the powers and functions of personality are considered, the true and proper relation of vital interest with reality is the final determinant. Reality, as we have seen, may be variously conceived, as the circumstances attending our station and its duties, the challenging objective, or the Supreme Reality, according to the standpoint that we take, mental or moral, philosophical or religious. This being granted, we are in a position to estimate the importance of the methods employed by the psychological school. If, as Dr. Henry Devine affirms⁽¹⁾, "insanity is a matter of personality," with all its delusional phantasy and instability of character and ideals, then the most important treatment is obviously such an analysis as will determine the point at which the rupture with reality took a serious form, with the object of inducing the patient to retrace his steps, so as to begin a process of re-education. This analysis involves a demand for expert knowledge and skill, but the remedy will consist in what we may term "moral suasion." It is a correction, by suggestion or wholesome advice and watchful interest

and care on the part of the physician, in the interests of reality and of the patient himself. Thus it becomes the undoing and the disentangling of the perverted complexes so as to correct the mischief wrought thereby on the subconscious mind. The significance of this most difficult and heroically patient method of treatment lies in the fact that it is precisely what the faithful and intelligent pastor or priest is endeavouring to do in his own way, and along his own distinctive lines. To get at the root of the evil, to induce the sufferer to go back to the beginning and make a fresh start, all this is involved in the theological concept of repentance, which is essentially a change of direction and a change of heart. The same objections are urged against both methods, that it is unwise to "rake up the past;" but the same justification holds good in both cases, that, in the interests of healthy-mindedness, the disease must be properly diagnosed and the evil faced and grappled with, not for the pleasure of the interest in unwholesome experiences, still less that the patient may unduly dwell upon morbid conditions. Still, the need of "confession" of the *faux pas*, and the resolution to face the issues frankly and fully, is a step gained; and wise counsel, kindly suggestion, and a firm handling will accomplish a great deal towards dispelling the fantastic delusions and the perverted views of life which have wrought such havoc in the subconscious region of mind. For the restoration of the mental, and no less the moral, balance it is necessary that every person should gain a just interpretation of the objective forms of existence, and come to accept the values of truth, goodness, and beauty, that are superior to himself, and that he should order his life accordingly. "Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things." This is St. John's corrective of the morbid temper and misgiving.

These considerations will meet the last remaining objection that may be raised, that the world owes much of its interest and charm to the creations of the mind, and most of its reforms to visionaries and dreamers who were accounted "mad" in their day, and who certainly did not accept the world as it was. But surely it must be acknowledged that there are objective values in the realm of the moral and the spiritual, and it is these values which are intuited, appreciated, and accepted by those who become the prophets and seers, the poets and philosophers of their time. It is not in their case the triumph of the subjective, but rather the clearer vision and the fuller grasp of the objective standards. They may rise above the actual, the ordinary, and the commonplace, but they do not escape from the real, if they are to stand on solid ground, and accomplish substantial work in the world.

Finally, as the result of these reflections, we may venture to hope that a completer mutual confidence and co-operation may exist, not

only between psychologists and the medical faculty, but also between the medical faculty and the ministry of religion. The distinctive functions of each must be maintained, but a little better knowledge of, and insight into, the respective aims and methods of both would promote far greater mutual regard and respect. The present writer is glad to acknowledge the immense debt of gratitude he owes to some slight study of the principles of psychotherapy. Let us hope that as each understands a little less imperfectly the work of the other faculty, we shall the better learn how to do our own, and come to realise that we are working hand in hand, each in his own sphere, to restore a more healthy outlook and tone to this sad and insane world.

(¹) "The Pathogenesis of a Delusion," *Journal of Mental Science*, July, 1911.

Occasional Note.

The Annual Meeting.

It is four years since the Association held its Annual Meeting in what may be called a normal manner and under normal conditions. The members who attended the meeting at Norwich in 1914, under the presidency of Dr., now Lieut.-Col., Thomson, cherish very pleasant memories of their three days' sojourn in the interesting old city and its delightful surroundings. None of those who were there, as our new President intimated at the opening of his address, could have anticipated that almost within a few days of their parting a greater catastrophe than has ever been recorded in history was to overwhelm the continent of Europe with all the suddenness and destructiveness of an avalanche. Still less that a war which would extend into its fifth year of duration was awaiting us. Owing to this our annual meetings have been of a purely business character, and all held in London, without any of the usual social amenities which used to form such a pleasant feature on similar previous occasions. Each successive year it was hoped that the war would come to an end, and in this expectation Col. Thomson was asked to continue in office until, with the advent of peace, his successor would have an opportunity of conducting the proceedings on the old lines. This, unfortunately, has not been possible owing to the continuance of the war. But it was felt that it would be unfair to make any further demand on Col. Thomson when he had so generously responded to the wishes of the members in continuing to occupy the chair of office for four years—a position which he filled to the entire satisfaction of the Association at large, and the duties attached to which, notwithstanding the multitude of other matters constantly requiring his attention, far from performing in anything like a perfunctory manner, he dis-