

# HoPSIG NEWS and NOTES

## The newsletter of the Royal College of Psychiatrists' History of Psychiatry Special Interest Group

Issue 3, Autumn 2016



### Editorial

2016's Autumn News and Notes brings more information on the 'mattoids', advice on writing for Wikipedia, an account of the fascinating joint conference at the RSM in June and accounts of early women psychoanalysts. For things to do next, why not Manchester in November, and then go to the Bedlam exhibition at the Wellcome, always a good place to find quirky presents? And we are offering a prize for historical contributions (see at the end).

Meanwhile, another puzzle...

### Puzzle Picture 3



Copyright: Public domain. Attribution will be given with the answer in the next issue.

**What has this cat to do with mental illness?**

Answers to [claire.hilton@nhs.net](mailto:claire.hilton@nhs.net)

### HoPSIG Autumn Conference

#### A Manchester Historical Miscellany

**Thursday 10 November 2016  
9.30am-5.20pm**

**Centre for the History of  
Science, Technology and  
Medicine, University of  
Manchester, Seminar Room,  
Room 2.57, Second Floor,  
Simon Building,  
Brunswick Street  
Manchester M13 9PL**

**BOOK ONLINE to avoid  
disappointment  
Download the event  
programme**

## More on Mattoids

### Fiona Subotsky

The diagnostic term ‘mattoid’, introduced by Cesare Lombroso (1835 – 1909), apparently for eccentric ideologues, was taken up by the scientifically well-informed fiction-writer HG Wells (1866-1946), but not with approval.

In his *The Wonderful Visit* (1895) an angel is shot by a country vicar who has mistaken it for an unusual bird. While the Vicar, the Rev Mr Hilyer, takes the angel in and believes him, bandaging his injured wings, and dressing him in his own old clothes, the local doctor Dr Crump (presumably a crusty grump) finds this all very difficult to explain and comments on the wings as congenital abnormalities and, as such, stigmata of ‘degeneration’:

‘I never heard of such complete reduplication before—at least among animals. In plants it's common enough. Were you the only one in your family?’ He did not wait for a reply. ‘Partial cases of the fission of limbs are not at all uncommon, of course, Vicar—six-fingered children, calves with six feet, and cats with double toes, you know.’

As for his claim to be an angel, Dr Crump decides at first that the Angel must be a ‘mattoid’ which he has heard of from Lombroso and Nordau:

‘A mattoid. An abnormal man. Did you notice the effeminate delicacy of his face? His tendency to quite unmeaning laughter? His neglected hair? Then consider his singular dress....’  
‘Marks of mental weakness,’ said the Doctor. ‘Many of this type of degenerate show this same disposition to assume some vast mysterious credentials. One will call himself the Prince of Wales, another the Archangel Gabriel, another the Deity even... I've just been reading all about it—in Nordau.’

Later Dr Crump has another fashionable diagnostic idea:

‘There is such a thing as double personality.... A man sometimes forgets

who he is and thinks he is someone else. Leaves home, friends, and everything, and leads a double life. There was a case in *Nature* only a month or so ago. The man was sometimes English and right-handed, and sometimes Welsh and left-handed. When he was English he knew no Welsh, when he was Welsh he knew no English.... H'm.’

And then, still puzzled, but desperate to avoid the supernatural:

‘You have such an ingenuous face. You almost force me to believe you. You are certainly not an ordinary lunatic. Your mind—except for your isolation from the past—seems balanced enough. I wish Nordau or Lombroso or some of these *Saltpetriere* [sic] men could have a look at you. Down here one gets no practice worth speaking about in mental cases.’

Back in factual rather than fictional argument, HG Wells, in *Mankind in the Making* (1903) attacks all the ‘degenerationists’:

such raiding theorists ... who would persuade the heedless general reader that every social failure is necessarily a ‘degenerate’, and who claim boldly that they can trace a distinctly evil and mischievous strain in that unfortunate miscellany which constitutes ‘the criminal class’...

and calls them all ‘mattoid scientists’.

## Writing a Wikipedia Article

### Claire Hilton

One of many very rewarding activities I did during a recent Wellcome Trust funded sabbatical researching the history of psychiatry, was to write an article for Wikipedia. I don't want to annoy the editors of HoPSIG *News and Notes* by suggesting that you send your work to Wikipedia rather than to them, but I suggest that you do both. The styles and the referencing requirements are different, so it is unlikely that your accounts will be identical, and tailoring your work to your mainly psychiatric audience is different from writing for the Wikipedia

audience. Historians tend to use archive sources, often unpublished, but these are not verifiable by Wiki standards so cannot be included. That was quite a challenge.

If an IT-dummy like me can write something on Wikipedia, then anyone can.

This tells you how to do it:

[https://en.wikipedia.org/wiki/Wikipedia:Contributing\\_to\\_Wikipedia#How\\_to\\_edit](https://en.wikipedia.org/wiki/Wikipedia:Contributing_to_Wikipedia#How_to_edit)

I set up an account, and started writing. It was not as hard as I expected, but being used to 'Word' and mainly Microsoft displays, I found it disconcerting to see programming language on the screen: that is something I'd rather keep away from.

After submitting the article I received e-mails about doing corrections and improving it. A 'carrot' rather than a 'stick' is always useful and the reviewer thought it was basically good enough to nominate it for a 'Did you know...?' (DYK) for the Main Page. I followed his instructions meticulously, which necessitated more IT learning, such as how to send messages on Wikipedia talk pages.

A nomination for DYK needs to be assessed by other reviewers. There were more minor corrections to do. As far as I can work out, the two reviewers were a Muslim man in Palestine and a Jewish woman in Israel. (The initial reviewer was probably English and Christian origin) – Wikipedia is doing its part in international and inter-faith cooperation. Overall, I was very impressed by the enthusiasm of the editors and their supportive e-mails in the process. And clearly, Wikipedia is not quite as anonymous as reading the finished articles suggests.

Despite Wikipedia's reputation for reliability (including its own rule that to reach DYK standards: 'Wikipedia ... is not considered a reliable source.'), the threshold for getting an article past the editors was much higher than I anticipated. Don't expect to get rubbish accepted! The 'stick' is the threat of deletion for poor, non-objective writing or infringing copyright.

In summary, if you want a brief account of the life and work of Barbara Robb (1912-76) who I was researching on my sabbatical, I assure you

that it is as accurate as possible, and free at the point of delivery:

[https://en.wikipedia.org/wiki/Barbara\\_Robb](https://en.wikipedia.org/wiki/Barbara_Robb)

Astonishingly, it had 7,000 hits during the one day it was on DYK.

I might even try again.

**Acknowledgement:** I am grateful to the Wellcome Trust for a Leave Award for Clinicians and Scientists in Medical Humanities (108519/Z/15/Z) which allowed me to undertake the study of Barbara Robb.

## Conference Report

Howard Ryland and George Ikkos

**'Mind, Madness and Melancholia: Ideas and institutions in psychiatry from classical antiquity to the present'**

**A joint meeting of the Royal Society of Medicine (RSM) Psychiatry Section and the Royal College of Psychiatrists History of Psychiatry Special Interest Group (HoPSIG) held at RSM on 10<sup>th</sup> May 2016.**

This fascinating meeting consisted of a barnstorming journey which spanned from the wisdom of the ancients, through the controversial reign of the asylums, to end by considering how to create a sustainable future for psychiatry. It was attended by over 225 psychiatrists, psychologists, social scientists, historians, GPs and other clinicians and was enriched by multidisciplinary discussion.

The morning focused on the development of approaches to mental disorder in the classical world, moving from the golden age of learning in Greece, to the glory of Rome and the scholarship of the early Arab world.

**Glenn Most**, Professor of Greek Philosophy at Scuola Normale Superiore in Pisa and at the Committee for Social Thought at University of Chicago, speaking on 'Mind and Madness in Classical Greece and the Hellenistic World' explained the fundamental concept of physical and metaphysical balance encapsulated by the 'four humours'. For most ancient Greeks insanity was a moral disease, frequently visited as a punishment by a vengeful and displeased

god on an unsuspecting mortal. He described how the Hippocratic texts changed this perspective and first described mental disorder as something worthy of study and treatment. Indeed, Hippocrates was one of the first to disentangle the monolith of madness to define distinct maladies, such as melancholy and mania. The great anatomist Galen of Pergamon took an even more worldly approach to madness. This was encapsulated in the story of how he cured a woman who believed that she had swallowed a snake by making her throw up and then slipping a snake in to the resultant vomit. Most wryly observed how much simpler such an approach was compared to how Freud might have dealt with a similar complaint!

**Professor Vivian Nutton**, Professor of the History of Medicine at Moscow's State Medical University, speaking on 'Madness in Ancient Rome: Law, literature and Medicine' talked about how Greek ideas influenced the ever-pragmatic Romans. This included law, where the consummate multitasker Cicero, with his legal hat on, described how the 'furiosi' were prohibited from administering property, but not the merely foolish. A ruling impressively prescient of our current Mental Capacity Act. He also focused on the 'Methodist school' of Roman medicine and followers of Hippocrates such as Galen and Rufus of Ephesus. Nutton's highly entertaining lecture is now available on <https://videos.rsm.ac.uk/>

**Professor Julian Hughes**, Honorary Professor of the Philosophy of Ageing and Consultant Old Age Psychiatrist, Northumbria Healthcare NHS Foundation Trust continued by asking the bold question: 'If only the ancients had had DSM 5, would all have been clear?' He carefully considered epistemological approaches that the ancients took towards medicine: the 'dogmatic school' that drew on aphorisms, the 'empiric school' that saw knowledge stemming solely from experience and the 'Methodic school' that offered a 'middle course' between these two poles. Referring particularly to the classical concept of 'eudaimonia' and John Sandler's work on the importance of values in diagnosis as well as practice, he drew parallels between the approach of the Methodists and DSM 5.

**Professor Peter Pormann**, Professor of Graeco-Arabic Studies at the University of

Manchester, segued in to the flourishing of Arabic Medicine in the early days of Islam, which picked up the torch of classical learning and developed it in new, exciting directions. In this fertile context a highly sophisticated medical culture developed that dealt with problems affecting the mind and body. The establishment of charitable hospitals allowed research and teaching to occur in an elite, secular environment. He examined particularly ideas of 'scholarly melancholy' as developed by al-Farabi (d950), the great Peripatetic Philosopher from Baghdad and, also, 'religious melancholy', which was thought to lead ascetics and fanatics into madness.

The afternoon session catapulted the audience forward in time, first to the Victorian age with its concept of degeneration, on to the era of the asylums and their downfall since the 1960s, before finally switching mode to look ahead to how psychiatry could move forward in a responsible way.

As a last minute substitution, **Dr Anthony Fry**, a Trustee of the Maudsley Philosophy Group, did an exceptional job filling in for Professor Andrew Scull, whose absence was dictated by tragic circumstances. Fry observed how Barbara Streisand had found fame as a stand-in and went on to be a superstar, but joked that he was too old for such a radical transformation. A committed clinical Consultant Psychiatrist, he unpicked the complex Victorian approach to degeneracy and the folly of simplistic biomedical formulations in psychiatry. Many eminent thinkers of the day linked 'degenerate' behaviour, which fell outside of the accepted norms, with mental illness and other health problems. He used the example of Oscar Wilde as someone who was labelled by Henry Maudsley and others as 'degenerate' because of his homosexuality, but in fact was an exceptionally gifted writer and wit.

Royal College of Psychiatrists' Honorary Archivist, **Professor George Ikkos**, spoke on 'Kathleen Jones' "Asylums and After": a neglected masterpiece on the history of psychiatry?'. Through the idiom of an extended 'book review' he attempted to bring to life and summarise the mental asylum era and its aftermath from the early 19<sup>th</sup> century to today, including the personalities associated with it. He used Kathleen Jones' defence of the

asylums and her arguments against the ‘antipsychiatry’ movement to illustrate the moral and practical issues associated with the asylums. He argued that that Michel Foucault’s ‘History of Madness’, despite some obvious faults, is a masterpiece by comparison to which one might judge the place of ‘Asylums and After’ in the historiography of psychiatry. The latter, though not a masterpiece, deserves a much wider readership than it has enjoyed to date, not least because of the attention it gives to parliamentary history in relation to asylums and the light it shines on the role of the political philosophy of ‘libertarianism’ in their demise. He concluded that, paradoxically, both in the UK and the US we have moved from the era of ‘institutionalisation’ to one of ‘hyper-institutionalisation’ rather than de-institutionalisation, as evidenced by the mass incarceration of the mentally ill in penal institutions in the US and the de-professionalisation of mental health services in the UK.

Unlike Philip Larkin who quipped that sex did not start until 1963, **Professor Tom Burns**, Emeritus Professor of Social Psychiatry at Oxford University, speaking on ‘Deinstitutionalisation and community psychiatry in the UK since 1960: right and wrong?’ postulated that modern psychiatry did not begin during that radical decade, as others have suggested. Psychiatry had not been static for six hundred years waiting for the invention of chlorpromazine; there was an acceleration of the pace of change following the second world war and a shift in social expectations. Scandals, such as the Time Life photo montage taken by conscientious objectors sent to work in asylums in the US helped to spur this evolution. This led to a questioning of psychiatry, led by writers such as Goffman, Szasz, Foucault and Laing. If the asylums had to go, what would replace them? Pioneering therapeutic communities informed the development of community psychiatric teams, with a move to a more social model of mental illness. Despite some undeniable benefits that resulted from this de-institutionalisation, there have also been negative consequences, such as ‘loss of status and self-confidence within psychiatry, a

surprising tolerance of woolly thinking and a loss of professional authority resulting in the imposition of endless poorly thought out managerial reorganisations’ and transfer of much mental healthcare to prisons or forensic units. Overall though, Burns concluded that he would rather be mentally ill now than fifty years ago. His widely appreciated lecture is also available at <https://videos.rsm.ac.uk/>

Confucius said that we need to study the past if we want to define the future. To this end **Daniel Maughan**, Associate Registrar for Sustainability at the Royal College of Psychiatrists drew on the lessons of the past to highlight the need to adhere to the triple bottom line for a sustainable future: economic, environmental and social sustainability. Our efforts to reduce stigma have over-emphasised the medical model, leading to a surge in prescribing. Healthcare has a larger carbon footprint than aviation worldwide, the majority of the footprint coming from clinical services. The NHS has a larger carbon footprint than medium sized European countries like Slovenia or Estonia and is the largest contributor of emissions in the public sector in the UK. If we are to change things it requires a paradigm shift in our approach to one that embeds the principles of sustainable health care, which are prevention, empowerment, improving value and considering carbon in all our activities.

This conference on ‘Mind, Madness and Melancholia’ offered a rare chance to be able to reflect on the complex evolution of ideas about the mind and its maladies. Contemporary clinical practice threatens to be overwhelming in its intensity, with little space to be able to step back and consider what we are doing from a more philosophical angle. It was important to be reminded that some of the ways we think now have been anticipated long ago, for example Roman ideas about mental health and mental capacity; also, that long cherished notions that were firmly held in the past, such as the now debunked ‘four humours’ and the therapeutic value of asylums have been found wanting. Yet other concepts and practices we take as givens have been hard won over time. Finally, some good practices are sadly pushed back due to fashion or expediency rather than



careful appraisal and wise policy making. Such reflection provides food for thought for the future and for this reason it was refreshing that a day ostensibly dedicated to the past ended with a cautionary look ahead. Understanding our history is vital if we are to fully comprehend our present, but more than that, it can help us to shape our future. It is anticipated that a number of the talks will be published as papers in the future.

## Book Review

Jane Mounty

*So This is the Strong Sex. Women in Psychoanalysis, October 2015 – October 2016, Monika Pessler, ed., Sigmund Freud Museum, Vienna.*

This slim volume is actually an exhibition catalogue rather than a book. I was lucky enough to catch the exhibition before it closed, when I was in Vienna for the Medical Women's International Association meeting this August.

I had been forewarned that the Freud Museum in Vienna was limited in content, as the majority of Freud's possessions are in the Freud Museum, Hampstead. It was a wonderful surprise to find on visiting that three or four of the rooms there had been devoted to an exhibition on the achievements of Freud's female associates. These were women who greatly influenced the practice of psychoanalysis and its theories, in concert with developing feminist and women's socio-political activities in Vienna at the beginning of the 20<sup>th</sup> Century.

At the exhibition screens were used to separate the space into six areas, one for each of six selected female pioneers within psychoanalysis - with a whole room devoted to Anna Freud. The other five never lived at 19 Berggasse, but were regular visitors there. The additional biographies featured are Emma Eckstein, Sabina Spielrein, Lou Andreas-Salomé, Helene Deutsch and Marie Bonaparte. The curators state that 'the long struggle for liberation from the straitjacket of rules to which women were

subjected was both encouraged and hampered by psychoanalysis'. They intend that the exhibition and its catalogue make the contradiction/ambivalence more visible and comprehensible.

Four of the six were patients of Freud and two were in training analysis with Freud. As a psychiatrist I was dissatisfied with the limited detail about their very interesting somatic symptoms, the course of their illnesses, and whether cures were fully or partially achieved. The curators instead emphasise the achievements of the women and the details of their successful careers as psychoanalysts; how they were encouraged by Freud, how they in turn influenced Freud, and how some of their theories superseded his. Freud himself admitted being puzzled by women and was preoccupied with issues of sexuality. Some of the women featured pointed out to Freud that the sexes actually envy one another so that 'womb envy' was as big, or bigger than 'penis envy'. The women analysts seem to have seen more clearly that it was the psychological and social input into the early years of a child's life that was crucial to later successful psychological development.

The first woman in the book is **Emma Eckstein**, the subject of extensive correspondence between Fliess and Freud, and diagnosed by them as 'hysteric'.



Emma Eckstein

She had a gait problem and could not leave home for extended periods. The title of the catalogue 'so this is the strong sex' comes from an ironic remark which she once made to Dr

Freud. After her own analysis she began work as the first female analyst. She wrote a children's book emphasising the importance for children of exploring and gaining knowledge beyond home. In another book written for adults she recommended the importance of complete sexual education by parents in the upbringing of children; this was counter to widely-held views at the time. Emma Eckstein was an active member of the Vienna Women's Club which campaigned for women's rights.

Next, **Sabina Spielrein**, perhaps the most famous of the six after Freud and Deutsch.



Sabina Spielrein

Sabina was diagnosed with severe hysteria by Carl Jung; she was described by him as being 'voluptuous' and they were rumoured to have had an affair, which later became the subject of plays and films, for instance 'A Dangerous Method' (2012), starring Keira Knightley. The editor states that archives do not provide incontrovertible evidence that there was a sexual relationship, but instead highlight the special dynamics of transference and counter-transference between the therapist and the analysand. Spielrein later went on to contradict some of Freud's theories. She studied the development of language in children, and herself became the analyst of Jean Piaget, the famous child psychologist.

The exhibition catalogue contains wonderful photographs, the most remarkable being that of **Lou Andreas-Salomé** wielding a whip over two eminent Viennese men: Paul Rée and Friedrich Nietzsche, in 1882. Dr Andreas-Salomé was interested in sexuality and the differences between the sexes. She wrote an article entitled 'The Human Being as Woman', which contradicted the idea popular at the time

that women were inferior. She also stated that women's libido was stronger than men's. She later studied and wrote on narcissism, seeing it as a positive attribute.

**Helene Deutsch** was long seen as a collaborator in Freud's view of motherhood, female passivity and masochism, but these views ran counter to her commitment to women's rights, her private life, and her international career. Her special interest as an analyst was pathological lying and the formation of 'as if' personalities. In 1922 she became president of the Vienna Psychoanalytic Society.



Helene Deutsch

She was analysed by Karl Abraham and wrote a monograph entitled: *The Psychoanalysis of the Sexual Functions of Women*. She also published two books on the psychology of women in 1944 and 1945 (*The Psychology of Women Volumes 1 and 2*).

**Marie Bonaparte**, a great-grandniece of Napoleon Bonaparte, and a very wealthy woman, suffered from frigidity and was in analysis for 13 years. She also had three gynaecological operations to try to cure her of her problem.



Marie Bonaparte

As a psychoanalyst she wrote over 50 essays and over 20 books, all of her writings devoted to investigating female sexuality.

Lastly, **Anna Freud** created a discrete form of therapy by establishing that children, like adults, must be recognised as personalities in their own right, and that psychoanalytic findings can be applied to child analysis; the difference between child and adult therapy resulting from the different stages of development through which the subjects have so far passed. She emphasised the need to make a therapeutic alliance with children, and never used a couch, but allowed the children to move freely around the treatment room. Her classic book *The Ego and The Mechanisms of Defence* was published in 1936. She added two defence mechanisms to those which had been previously known: identification with the aggressor, in which the ego imitates characteristics of behaviours of the person perceived as hostile so as to come to terms with experiences of anxiety, and 'altruistic surrender' where one sees one's own unsatisfied wishes fulfilled in others.



Anna Freud

Overall this was a fascinating exhibition to which the catalogue bears witness. I am only sorry that the catalogue is brief, but believe it will inspire people to appreciate and read further on the fascinating lives and work of these and other pioneering women psychoanalysts.

## Puzzle Picture 2: Answer

Original....



From another angle...



These are grave markers in the cemetery of the Hertfordshire County Asylum at Hill End (later Hill End Hospital), St Albans. The asylum opened in 1899 and a small plot of land was set aside as a cemetery. It was used for patients from Hill End, and from the neighbouring Cell Barnes Hospital, until 1948. Bodies were buried 6 deep. Plots were numbered with these small plaques. Very few burials had gravestones, probably for financial reasons, and because of the number of burials in a single grave. Over 1000 people were buried in the cemetery.

The Register of Burials can be viewed at [Hertfordshire Archives and Local Studies](http://www.hertfordshirearchives.org.uk/) along with many other archives about the hospital.

'Out of sight, Out of Mind' History, memories and photos about the former mental hospitals in St Albans are at

[http://www.stalbansoutofsightoutofmind.org.uk/category\\_id\\_21.aspx?path](http://www.stalbansoutofsightoutofmind.org.uk/category_id_21.aspx?path)





## History of Psychiatry Special Interest Group (HoPSIG) Newsletter Essay Prize



Are you a medical student, Foundation doctor,  
or psychiatry trainee?

Do you love the history of psychiatry?  
If so, then enter the HoPSIG essay prize!



HoPSIG has a fantastic £100 prize for the lucky winner of their brand new essay prize  
To win all you need to do is:

1. Submit a 1,000-1,500 word article to the HoPSIG Newsletter
  2. Enter by 31<sup>st</sup> January 2017 by emailing your submission to [fmaunze@rcpsych.ac.uk](mailto:fmaunze@rcpsych.ac.uk).
- The winning article and runners up will also get published in the Newsletter



Articles could be:

- A description of a research project in the history of psychiatry
- An essay about a topic related to the history of psychiatry
- A report of a conference or other event related to the history of psychiatry
- An elective report related to the history of psychiatry
- An educational initiative relevant to the history of psychiatry



For more details visit: <http://www.rcpsych.ac.uk/workinpsychiatry/specialinterestgroups/historyofpsychiatry.aspx>