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## "THE NEUROTIC": A CHARACTER STUDY IN MEDICINE.

BY

RICHARD MONAHAN, M.D.,

Clinical Assistant in Ophthalmology and Otolaryngology, Montreal General Hospital.

A famous French philosopher is said to have once made the remark that of all mortals the Doctor and the Priest knew man least; that is, in his entirety, for the former only studied the body, and the latter merely the soul. In saying this, he may have had in mind Pope's words in his essay on man—that "all are but parts of one stupendous whole, whose body nature is, and God the soul;" and though at times "philosophy will clip an angel's wings," this French writer has expressed, in an exaggerated way, the tendency in medicine to-day to look upon those seeking its relief as illustrating so many clinical signs or so much anatomic pathology—a beautiful specimen, if you will—and to overlook that which disappears before the post-mortem table is reached, and which can never be studied as microscopical sections—the character of the individual.

Let us, as coming medical men, study our patients as individuals and not as mere cases. No doubt hospital practice, from its very nature and taken in conjunction with the onward march of pathology, render us prone to fall into this frame of mind. But it must be remembered that out in the world we will have to face intelligent individuals, not only as doctor to patient, but as man to man. Therefore would I plead for a little more study of character in medicine, and it is bound to prove an intensely interesting one, for has not Emerson said that "character is nature in the highest form," and just as daylight can be seen through very small holes, so little things will illustrate a person's character.

But, fortunately for our higher development as physicians, there are certain affections of mankind for which our powers of advice, diagnosis and treatment are called into requisition which do not appear to have any definite pathological basis, in which we cannot peer into our patient's body, as it were, and define the exact pathological lesion which may be present—affections, I say, which appear more of the nature of individual traits, and the essential basis of which would seem to depend on variations in that wonderful self, ego—the almost ethereal part of what Pope

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