idea of the actual etiology. Psycho-analytic research has taught us to look beyond the manifest and recent causes (which are as a rule eagerly acknowledged by the patient) to the infantile sex life. Psychic traumata of a recent kind act only by linking up with this infantile material, and in virtue of their correspondence with unconscious phantasy.

G. H. F. G.


In this paper the author discusses the matter of the change of phase observed commonly in the early stages of psychotic development, with special reference to the significance and importance of the occurrence of confusion. He considers that the morbid symptoms of the early psychotic are novel, exciting, and most interesting facts of experience to the patient concerned, upon which he is bound to rationalize and to which he must attend. In the absence, therefore, of any degree of confusion, the patient is bound to review all his past life in the light of the new experience, and to systematize his relationship to his environment in order to suit the new facts. With the development of a phase of confusion, however, systematization ceases, because the powers of intelligent association are no longer operative; the organization of the new experience is weakened in proportion to that laid down prior to the development of the psychosis, according to the rule that the latest acquirement is the first to be lost; and influence can be brought to bear on the patient, who, owing to his difficulty of intelligent thought, cannot meet argument with argument and is therefore more likely to take a suggestion.

Cases are cited illustrating the change of attitude observed in patients following a confusional phase, and the author concludes with the suggestion that it might be advisable to induce a temporary confusion in early cases so that advantage might be taken of the interruption of the processes of intelligent association and systematization.

T. B.

PSYCHOLOGY.


Forty years ago it was believed that mankind developed its cultures independently, and Bastian's theory that similarities in beliefs and customs of different people were due to some innate quality of the mind was generally accepted. In defending the opposite view, that a succession of cultures spread over the world and were widely distributed, Rivers quotes Elliot Smith's anatomical researches on Egyptian mummies. In the third millennium B.C. there had been an invasion from the north of people with rounder heads of the Armenoid type, skulls of this type being found as far south as the Chatham Islands. From this, Elliot Smith concluded that early man moved extensively about the earth. From his studies in Melanesia, Rivers was led to believe that the introduction of external culture among an indigenous people is greatly modified along the lines
of either development or degeneration; this caused him to discard the concept of independent evolution. The introduction of new ideas among an isolated people leads to a definite process of evolution. In Melanesia, when this newly-set-up evolutionary process reaches a certain pitch, it comes to an end and is followed by a period of stagnation until some fresh external influence starts a new period of progress.

W. J. Perry discovered that the motive for man's early wandering was the search for objects required to satisfy human needs—material, aesthetic, and religious. This wandering was found to be in relation to the distribution of megalithic monuments, and Perry found evidence of these monuments in the form of dolmens in the East Indian Archipelago islands, resembling those in other parts of the world.

Elliot Smith believes that the original home of this culture was Egypt, and, from his anatomical researches on a mummy taken from the islands of Torres Straits, concluded that the method of mumification found in this case spread originally from Egypt. Rivers proceeds to support this view with other interesting details, and concludes by considering the aims of ethnology. These are the formation of laws governing the activities and fates of tribes and empires, as well as supplying records of our own past on the psychological side. He states that the study of primitive man of to-day may help us to understand the ancient cultures which have effected our religious, ethical, and social conditions. Rivers urges the needs of ethnology, and points out that much valuable material is being lost by the rapid extinction of certain tribes. He advocates the need for research before it becomes too late.

Robert M. Riggall.


Nony considers the evolution of the expression of the emotions from the biological to the social. The term 'expression of emotions' is used in a general sense as being the sum of the various bodily reactions that accompany the psychic state. The total emotional reaction is found to be partly specific to the emotion, partly specific to the individual. Discussing the views of Darwin, Bechterew, and Dumas, the author concludes that emotional reactions are the mechanical result of nervous excitation, and have nothing in them which warrants us in assuming that they indicate a predeterminate purpose. In a reaction strictly adequate to the stimulus there is no room for emotion, which latter only develops when there is a diffusion of excitement. Turning to the social significance of the expression of emotions, Nony distinguishes three phases of development. First, there is the involuntary biological mechanism previously discussed. Secondly, in a community the members, by observing emotional expression in their fellows, are able to interpret the correlative psychic state. Thirdly, there is the effect produced upon others when they are confronted by an emotional reaction. As the reaction can to a certain extent be imitated voluntarily, it comes to be used when an individual wishes to produce in
his fellows that effect which the spontaneous expression would induce, e.g., fear or pity. Emotional mimicry in this way gradually empties itself of its affective content and becomes symbolic. The expression of emotion thus evolves from a biological mechanism into a language.

Alfred Carver.


Leonard Williams considers that there is or has been a tendency among those engaged in psychology to regard the operations of the mind as independent of physical phenomena. This he sets himself vigorously to combat, claiming that the mind itself is primarily physical and must have existed in the scale of evolution even before the vertebrata emerged. The brain and higher centres are viewed as mere mushroom growths compared with our visceral ganglia and endocrine system, which dominate the whole of the reaction system. This is reminiscent of Kempf's thesis that the autonomic segments are practically complete masters of the central nervous system, which he terms the projicient apparatus. Williams considers the vegetative system as the seat of the unconscious mind, rather after the manner in which Descartes described the pineal gland as the seat of the soul. He then briefly reviews some of the evidence indicating the enormous influence which the endocrine glands and vegetative nervous system exercise upon the development and continued activity of body and mind, instancing particularly the intimate association between suparenals and the brain itself. He concludes with the following words: "You will arrive at much better results and more helpful if you will turn from the rather fanciful analysis of un substantial dreams in order seriously to study the evidences of the endocrine pattern. They, and they alone, can read you riddles and show you miracles." How this would help in the treatment of a case of conversion hysteria—say a monoplegia—is, however, not explained.

Alfred Carver.


Dr. Ernest Jones asks, "In what precisely does growing up consist?" He shows that the pre-puberty period should be divided into infancy (birth to about age 5) and childhood (roughly age 5 to 12), the post-puberty period into adolescence (age 12 to 18), and adult life. Infancy and adolescence have many features in common, and they contrast with the phases childhood and adult life. Dr. Jones then discusses five features of difference—intellectual development, integration, emotion and imagination, dependence—between the child and the adult. The most noteworthy characteristics of the child are (1) its inability to tolerate excitation without immediate response, (2) its egocentricity and desire to be loved rather than to love, (3) its dependence, which is closely related to the question of attachment to the parents and has a psychosexual basis. Incidentally it is this inhibited libido which is made use of in education.

During the infancy period the sexual life, both physical and mental,
is an exceedingly rich one, and passes through an important series of characteristic stages. Then follows the latency period (childhood), when some of the constituents of infantile sexuality are repressed, others sublimated. At puberty a regression takes place, and the individual proceeds to recapitulate and expand in adolescence the development through which he passed in infancy. When the process is completed, three things are found to have taken place: the impulse is no longer inhibited in regard to its sexual goal, it is directed towards strangers, and has become more altruistic, i.e., the capacity to love has grown at the expense of the desire to be loved. Thus in man (in contradistinction to other animals), sexual development, instead of proceeding smoothly to maturity has to be gone through twice, and a further difficulty is introduced by the attempts of society to prolong the pre-puberty period over the most active years of sexual life.

Alfred Carver.


The author advances the view that the belief in ghosts proceeds from the tendency among primitive peoples to regard their dream life as objective reality. The huntsman asleep by the camp fire dreams of mighty exploits in the chase; but, on awaking, his brother assures him that all the time he has been sleeping quietly. Thence he assumes that there is something within him which is capable of leaving his body when asleep—the dream soul—and thus arises the superstition that it is dangerous to awake a person suddenly from his sleep.

The reappearance of dead persons in dreams thus takes on a quality of reality, and just as the dreamer is more powerful than in reality, so the spirits of the dead are to be feared, for they have cast aside the bonds of the flesh. Earthly weapons being then useless, of necessity one must invoke powers of a supernatural kind to deal with the danger. Hence demoniac intervention, with magical ceremonials, was enlisted, to oppose the all-powerful spirits of the dead. But because of the realization of 'wicked' and murderous desires within himself, primitive man tended to attribute similar impulses to others, and more especially to endow the forces of Nature with malignant designs against himself. The author assumes, therefore, that the idea of punishment—as evinced by this paranoid tendency of primitive thinking—preceded the idea of sin, which would then be a rationalization to explain the assumed anger of a world of demons!

On this basis, therefore, grew up primitive religious practices and sacrificial ceremonies. The demons were, by the same mechanism of projection, imagined to be motivated by the same lusts and desires as actuated mankind. Food, drink, young men and women, were offered to them to appease their wrath, stress being laid on the fact of renunciation; by forgoing their own desires the supernatural spirits are satisfied. This tendency survives to the present day in conventional mourning ceremonials, the abstinence from diversions, the ostentatiously gloomy clothing, etc., and any departure from this is resented by the community lest the revenge and vindictiveness of the departed spirit be aroused.
So, too, the sufferer from a compulsion neurosis is, by his ceremonials, endeavouring to escape punishment for his evil thoughts. They have universally a penitential character; enjoyment is denied him; it is "as if the compulsion neurotic dictated penalties for himself . . . so that he might, as it were, be in a position to say to the revengeful demoniac powers, 'Now you may spare yourselves the trouble of doing me anything (sic). I have punished myself'."

G. H. F. G.


Ferenczi considers that the sleep of a new-born child is a hallucinatory attempt to return to the protection of its mother's womb. This is an abstraction which is arrived at logically from psycho-analytic experience. Freud makes this abstraction clearer. "Sleep is somatically a re-activation of the sojourn in the womb, fulfilling the same conditions of restful posture, warmth, and absence of stimuli; indeed, many people assume in sleep the foetal attitude. The psychic condition of a person asleep is characterized by an almost complete withdrawal from his environment and interest in it."

In another place Freud writes: "In the sleeper the primal state of the libido-distribution is again reproduced, that of absolute narcissism, in which libido and ego-interests dwell together still, united and undistinguishable in the self-sufficient self."

The writer agrees with these statements. His investigation of the problem, however, does not go back so far, but has, perhaps, a more practical interest. It is well known that in every infant gratification of the oral libido promotes sleep. This intimate association of oral gratification and need for sleep at the time when the individual has no other desire to appease must produce an exceedingly firm connection, with which nothing of equal significance in later phases of development can be compared.

The author discusses some interesting cases of insomnia in psychoneurotic individuals which suggest that the more active an individual has been in his oral phase, and the more energetically this stage of development has been later repressed, the greater is the chance that his ability to sleep will be affected by a pathological regression of the libido. The insomnia of melancholies, who, according to Abraham, fall ill in consequence of "repulse of a threatening relapse into the oral organization", finds its explanation in this relationship.

C. W. Forsyth.


In an interesting article, W. Stekel discusses this mechanism, and postulates that the phenomenon of transference occurring during the course of psycho-analytic treatment is only a special example of the general tendency to displace, upon an indifferent object, emotions the true nature of which the patient does not wish to realize. Amongst primitive people, and even
to-day in the uneducated, the belief is found that inanimate objects and bodily excreta, urine, menstrual fluid, etc., possess a mysterious potency, so that contact with them will transmit to another person the emotion which they symbolize. (Behind this lies the archaic concept of thought as a material entity). Thus lovers not infrequently drink each other's urine as a pledge of fidelity. A further stage of this process of displacement (Verladung) is seen in the Jewish ceremonial of the scapegoat, whereby the sins of an entire people are unloaded upon the goat and driven with curses and blows into the wilderness.

Amongst neurotics this reaction is most readily observed in cases where the incestuous love for one or other parent becomes displaced upon other members of the family or upon maids and menservants. Hence the well-known danger of servant girls and the valet de chambre to the sons and daughters of the family, but the displacement is so conditioned that they lose their attraction if they pass outside the family circle. "Analysts know of this phenomenon and call it transference: But transference . . . is only a special instance of displacement, and the term should be used only to describe the relations between the analyst and his patient during the course of a psycho-analysis. One notes during an analysis that patients save themselves from their transference upon the analyst by displacing the affects upon some other objects. They begin to collect (books, stamps, fans, pictures, etc.), fall in love, try to make new friends, or displace their emotion upon some object or other."

The analyst's comprehension of the patient's difficulties and fears leads to the hope that he may receive from him the love for the lack of which he has fled into neurosis. "This is the categorical sexual imperative which is obstinately linked up with a definite phantasy . . . if the physician understands me so well, he will know what I expect of the world and of him." Failure to realize this—in other words incomplete analysis of the transference situation—leads often to complete deadlock.

G. H. FITZGERALD.


The writer defines the castration-complex as a network of unconscious thoughts and strivings, in the centre of which is the idea of having been deprived, or the expectation of becoming deprived, of the external (male) genitals.

The author holds that one of the causes of the castration-complex is the result of an actual situation—the infant at the breast—in which a penis-like part of the body (the nipple) is taken from another person, given to the child as his own, and then removed. To him, then, the primary castration is this withdrawal of the mother’s nipple from the infant who is not fully satisfied. The constancy of this at the weaning, and the fact that this may happen at each nursing, would account for the universal occurrence of this complex. The feeling of the loss of the nipple from the mouth in part remains, and finds gratification in smoking or in eating sweets; the rest is displaced downwards to the genitals. Reasons are
given for holding the view that on the castration-complex are possibly founded the infantile theory of the ‘woman with a penis’, many symptoms of neurosis, details of incestuous object erotism, particular forms of sadism, and that it also takes a part in the origin of the mechanism of projection.

The writer maintains that the difference between breast and bottle feeding is of great significance in the development of the mind. The duration of the sucking, the abundance or the scarcity of the milk, the kind of feeding-bottle, even the width of the opening, find their place in the history of the mental illness.

C. W. Forsyth.


The aim of this paper is to show that in psycho-analysis we have a method which has the power of awakening in the individual those subjective experiences that make for psychic development. These are the experiences we call spiritual and which it has been the purpose of religion in all ages to call forth.

Psycho-analysis concerns itself with feeling and emotion, not that it may destroy them, but that it may give man understanding of them and thus lead him to greater power and freedom. By this means something is added to, not taken away from, man. True self-knowledge is not born of introspection, for this deals only with consciousness, while the springs of action lie buried in the unconscious. Only by overcoming ‘resistance’ and accepting these buried strivings can the personality become integrated and harmonious.

The greatest values of the personality may lie hidden in the crude forms prevented from development through repression, and only when this realization is gained can man begin to understand how the path to the highest lies through the midst of the lowest—that ‘love was born in a stable’. Free will is not a free gift; indeed anything approximating to it can only be won by great sacrifice. The distinction between the religious and the psycho-analytic method is seen in their respective attitudes towards repression. In the former, repression is erected as a barrier concealing from man’s consciousness the source of his hardly-won achievements. In the latter, repressions are relieved in order to allow self-conscious man to deal with his infantile wishes face to face and consciously to direct the application of his libido.

The author considers that Freud and Adler are each unduly stressing opposite aspects of the problem, and that their tendencies are purely reductive. She prefers to consider with Jung the prospective value of the libidinous and egoistical strivings. Though it is true that phantasy expresses a wish, it also embodies the possibility of a reality, for, as Jung says, “what great thing has there ever been that was not phantasy first?”

Psycho-analysis seeks to adjust the relations and attitudes of the human organism as a whole instead of one of its parts, and thus stands as a bridge between science and religion. The objectification of subjective experience still permits the spiritual significance of experience insisted
ABSTRACTS

upon by religion. By affording understanding while life is yet full in man, psycho-analysis may avert the oft-heard tragic lament, “Now that I have learned something of how to live, it is time for me to die”.

ALFRED CARVER.

[185] The significance of psycho-analysis in the history of science.

In a broad sense it may be said that psycho-analysis presents but an extension of the theory of evolution, an application of the principle of evolution to the study of mind. Freudian psychology has sounded the death-knell of static, descriptive, atomistic psychology, just as Darwinism has put an end to the pre-evolutionary biology. Freud’s discoveries are doing for psychology what Darwin’s have done for biology.

Darwinism has led to the theoretical assumption that in our physical as well as mental development we recapitulate the biological history of the race. The individual mind similarly recapitulates in the course of its growth the psychic unfoldment of the human race. Primordial cravings that persist are racial vestiges of the mind. Unlike, however, the embryonic organs which disappear, our primordial cravings persist in their raw and naked form alongside the more complex, subtle emotions, ideals, and aspirations we acquire in later life as the heritage of historic civilization. The racial instincts persist within us, and, as long as they are allowed to remain ‘uncharted’, compete with consciousness for mastery over our conduct. The instincts are never abandoned, they are only refined. Moreover they persist, and occasionally flare up in their ‘original image’.

For the first time in the history of psychology we have now the key to the understanding of human behaviour in the light of its biological history. Through the exploration of the unconscious we have a scientific method for controlling our psychic energies and for outwardly directing their outward flow. Through psycho-analysis mental health, efficiency, human welfare generally—racial as well as personal—become subject to purposive direction and control, exactly as the forces of nature are to-day in the engineer’s hands.

C. W. FORSYTH.


Before the war the writer seldom found a history of sexual trouble is psychoneurotics. Now, without being sought, there often comes a stream of material in the greatest conflict with the ideals of the personality, material which the patients clearly wish to discuss, though doing so overwhelms them with shame, and which in former days we were led to believe was repressed. People are more ready to discuss questions of sex than they were.

Ross, although believing that repression does occur, considers that many of what have been described as instances of repression are not so at all. Rivers has pointed out that it would be inconvenient to go about with
infantile memories, repression being commonly a very beneficial mechanism. In many cases revival of repressed memories may be actually hurtful. Many conscious, or at least preconscious, mental processes that have never been held in the focus of attention at the same time, that have been looked at from an unhelpful angle and have therefore been troublesome, can be readjusted and made unhurtful. The writer maintains that these, and not unconscious thoughts, are the commonly important factors in psychotherapy. The method of free association is a useful one for getting present troubles talked about and their readjustment effected. By no word or hint, however, should a single suggestion be given by the analyst.

The author holds, then, that much that passes for repressed material never was repressed, but was either merely out of the focus of attention, or put into the patient's mind by the analyst. The great stress laid on the unconscious has tended to do harm in two directions: (1) In making people conscious of many images which they would be better without; (2) In causing many things to be overlooked which might affect a cure.

C. W. Forsyth.


The author sketches for us, by means of fragmentary analysis of her dreams during a certain period of mental stress, how she passed through experiences similar to those which are embodied in the myths and religious conception of primitive man. This she explains on the recapitulation hypothesis, assuming that as we progress through infancy and childhood to adult life we recapitulate the mental development of the race. It is claimed that during a 'psychological analysis' a person in the same way lives through ancestral experiences until he is, as it were, reborn. As in so many initiation ceremonies, a mimic death of the past and a rebirth into a new future form a conspicuous part of the ritual, so in dreams does our old man die to rise again as a regenerate hero. The libido sinks into the matrix, as the sun into the sea, only that it may return with renewed power on the morrow. Dr. Corrie, in relating and interpreting her own experiences, follows closely the symbolism and line of thought developed by Jung in his Psychology of the Unconscious. One gathers from the text that the experience was actually passed through while the author was undergoing psychological analysis with Dr. Jung.

Alfred Carver.


Hooper reports the analysis of a phobia for storms. Incidentally the description of the fear gives a vivid impression of the distressed state of mind experienced by the subject of such a phobia. Hooper in his analysis traces the constituents of the phobia, showing how fear for sudden and terrible attributes of the storm represented the terrifying aspects of sex as the latter had been presented to the patient in her life history.