PROFESSOR McDOUGALL scathingly disposes of the behaviouristic theory that introspective psychology is not required. He suggests that such views attract many young people because they simplify psychological problems which have existed for over 2,000 years. They do this simply by asking us to shut our eyes to them. McDougall commences his reply to Dr. Watson by stating that he has an initial advantage over him because all persons of commonsense will necessarily be on his side. Dr. Watson can also claim advantages because people opposed to accepted principles will side with him and also because his views will attract those who are born tired as well as those who are born Bolshevists. The fundamental disagreements are based on Watson’s behaviourism and acceptance of the mechanistic dogma. The three chief forms of behaviourism are: (1) neo-realism, which is an inversion of subjective idealism; (2) the original Watsonian behaviourism, which ignores the metaphysical and refuses to deal with introspectively observable facts, the only data being facts of observation; (3) ‘sane’ behaviourism or introspectively observable facts combined with the observation of behaviour. McDougall claims to be the chief exponent of this sane behaviouristic psychology, and he proceeds to show how he developed it as an improvement on the hedonism of John Stuart Mill and Bain, and on the views of the Spencerian psychologists. Dr. Watson regards psychology as a science of consciousness and endeavours to construct a new science of behaviour; he differs from J. S. Mill and Charles Mercier in denying that consciousness has scientific value. McDougall, on the other hand, maintains that introspectively observed facts and objectively observable behaviour are not data for two distinct sciences, but both are indispensible for the one science of psychology. Data obtained from introspective thought cannot be neglected. The truth or falsehood of the introspective report in certain cases during the war decided the infliction of the death penalty. Such questions would not interest the Watsonian behaviourist. In considering the mechanistic dogma, the pragmatic test is the only one of use. The mechanistic assumption has not proved to be a valuable working hypothesis in the sphere of human nature and conduct, and it has led to extravagant and absurd views, such as Watsonian behaviourism. A judge prohibited by his principles from inquiring into the motives of crime would be useless; such psychology is unpRACTICAL. This mechanistic psychology paralyses human effort by refusing to recognize the reality of human longing and striving for an aim. The psychology whose keynote is purposive striving is due to the genius of Freud, and as a result psychiatry is making great strides. Dr. Watson and his fellow mechanists are belated and befogged in the metaphysics of a bygone century; in a few years the peculiar dogmas for which they stand will have been forgotten.

ROBERT M. RIGGALL.

The object of this paper is to give a brief résumé of behaviourism and to show why it will work, and why Professor McDougall’s introspective psychology will not work. Early psychology was behaviouristic, and behaviourism is a return to early commonsense. It is based on reaction of the individual to a certain object or situation, or the prediction of the cause of a certain reaction. Speculating on the origin of the supernatural in the general laziness of mankind, it is observed that behaviour is more easily controlled by fear than by love. The fear of the father accounts for the power of religion and superstition, as well as for modern psychology. It also partly accounts for the convincingness of McDougall’s argument for purpose. The dogma of the concept ‘soul’ has dominated psychology from earliest times. Wundt merely substituted the word ‘consciousness’ for the word ‘soul.’ This is just as unprovable as the old concept of ‘soul.’ The result of this assumption that consciousness can be analyzed by introspection is that there are as many analyses as there are individual psychologists. There is no control or standardization. Behaviourism limits itself to things that can be observed; its laws are concerned only with observed things. Behaviour, or, in other words, what the organism does or says, can be observed. The behaviourist endeavours to describe behaviour in terms of “stimulus and response.” He touches humanity at every point. He looks for the stimulus which makes the newborn baby behave in a certain way, and finds that the fear response is only caused by a loud noise or lack of support. Later, if the loud noise becomes associated with something else, a fear response will be produced, and the behaviourist calls this the “conditioned emotional response.” Under certain conditions love will also produce this conditioned emotional response. The methods by which dangerous emotional responses can be removed are being studied in an infant laboratory in New York. The process of thinking is not mysterious; thought is simply the saying of words which must be hidden from society; thinking is acting with muscles hidden from ordinary observation. To accept behaviourism means the formation of new habits; it is new wine which cannot be poured into old bottles.

**Robert M. Riggall.**


The association of minds in groups is of many kinds; but while in all such associations the minds forming the group are reciprocally affected by mutual contact, each mind nevertheless remains a distinct source of volition, thought, and emotion. A trade union is a body of men and women of the same craft or occupation, generally wage-earners, who associate for mutual benefit and protection in the economic sphere. The mental characteristics of trade unionism are of two kinds, general and specific; that is to say, some are characteristics to be found in most, if not in all, trade unions, others are characteristics which distinguish one trade union from another.

The first general characteristic of the mental outlook of trade unionism
is a tendency to opposition. The non-trade union world is viewed as if it were an opponent. Sometimes the attitude is one of vague suspicion and sometimes it is open hostility. It is the result of the long years of opposition to trade unions from the middle of the eighteenth to the middle of the nineteenth century. This survives in the mind-group. The tendency to opposition is indeed a mental characteristic of all groups whose early and most intense experience has been that of a minority; and one of the peculiarities of social experience is that this characteristic of a minority is sometimes preserved by the same group even when it becomes a majority. There are signs of this opposition disappearing in the larger unions to-day. A second general characteristic is the sense of growth in general; trade unionism tends to increase with the development of industry. The sense of being part of a great and growing movement brings about, in Great Britain, as the most common emotional result, a quiet confidence and self-assurance. Of the specific characteristics of trade unions, some are due to diverse occupations. The mental outlook of any group of persons similarly occupied is naturally the same. Occupational likenesses and differences result in mind groups. The trade union tends to embody in a well-defined form the mental attitude of the craft. The mind group in trade unionism tends to conservatism. This conservatism, however, is found not only in craft unions but among all unions of similar workers, and it varies in intensity in proportion to the length of the occupational tradition or the absorbing character of the occupation. Another specific characteristic arising from occupational differences is the simple-mindedness of certain groups. From the same occupation source come other differences in the characteristics of mind groups in different trade unions. Another characteristic in the group-mind arises from the size and organization of the units. The group-mind of small groups is usually narrow, conservative, and unaware of the existence of world industry. Great unions have a type of group-mind which waives small issues and pierces to fundamentals. From the large size of some groups, officialism is an inevitable result. There is often, therefore, a vague suspicion of differences of interest between the rank and file and officials. Hence the group-mind of the large union is often very excitable. Unfortunately, social psychologists are more familiar with the literature concerning savage tribes than with the daily experience of the majority in an industrial society. The practical use of a knowledge of group psychology will be obvious to any one who has to deal with trade unionists in negotiation or industrial organisation.

C. S. R.

[121] The various developments undergone by narcissism in men and in women.—J. HÁRNÍK. Internat. Jour. of Psychoanalysis, 1921, v, 66.

Light is thrown on the later modifications of narcissism by a study of the time of puberty.

Puberty, which gives so powerful an impetus to the libido in boys, in girls is marked by a fresh wave of repression which relates especially to the sexuality (the masculine one) associated with the clitoris. The first menstrual
period signifies a flow of blood caused by castration, and has, therefore, the same effect as a threat of castration.

In men, at puberty, the genital continues to be the centre of their narcissism, whilst in women there is a secondary narcissism which becomes attached to the charms and beauty of her body as a whole. In man, however, a partial displacement in the distribution of his narcissism does take place in the manner that in women is typical and paramount, as well as a displacement of libido on to interests the aim of which is to increase their bodily strength. In many women the typically male striving for physical strength is recognizable.

The writer, as the result of his observations, holds that suppression of clitoris-masturbation, together with diminution of the excitability of the clitoris, is normally required for the full development of the womanly charms which compensate her for the renunciation of infantile masculinity.

Rado has suggested that the 'narcissistic' female state is characterized by a special erotogenicity of the surface of the skin. If this be so, then the narcissism of women in its mature form reproduces the narcissistic distribution of the prenatal libido. There are also indications of the same process in men.

C. W. Forsyth.


The term 'castration complex' means not only the fear of losing the phallus but also the desire to possess one. In the latter form it is present almost universally among civilized women. The discovery of the lack of the phallus in the female child gives rise to the feeling of imperfection, of having lost or been robbed of something. Thus her narcissism is wounded. There is a conflict between exhibitionism and the castration idea. Modesty develops as a reaction formation against her loss. Another form reaction takes is in the development of so-called 'femininity characteristics,' which gain conscious expression in the desire to be different from men. There is a tendency towards the desexualizing of the genital organs and the displacement of sexuality to other parts of the body, e.g., the arms, the shoulders, the face, etc., and the resultant exhibition of these parts. Again, certain symbols are utilized to represent the phallus; such are necklaces, fur, and the hair of the head. In this way some compensation for the supposed deprivation may be obtained. This is in seeming contradiction to the view expressed by Karl Abraham, that the castration complex in women gives rise to masculinity. There are two sources of error in Karl Abraham's paper. First, the terms 'masculine' and 'feminine' have been used without due consideration of their meaning, and secondly, he has a tendency to make sweeping generalizations from particular cases.

What is meant by 'femininity'? It would appear that what we look upon as essentially feminine are, in reality, defence mechanisms against the castration idea. They are not part of the normal 'feminine,' and would more truthfully be called infantile, because they are a regression to the
pregenital stage of development. The false idea of the physical inferiority of women is based on this complex. Such ideas are used to gain certain prerogatives which give the woman a spurious sense of superiority, and confirm the man with a castration complex in the idea of his own potency.

The article concludes on a somewhat petulant note which we cannot but deprecate. No useful purpose can be served in scientific investigation by ascribing the views expressed by others to their unresolved complexes.

The author's points are supported by selected passages from the notes of cases he has analyzed.

D. M.


FREUD is no longer satisfied with the statement that the primacy of the genitals is not effected in the early periods of childhood. The approximation of childhood-sexuality to that of an adult is not limited solely to the establishment of an object-attachment. At the height of the development of childhood-sexuality the functioning of the genitals and the interest in them reach predominant significance. For both sexes in childhood only one kind of genital organ comes into account—the male. The primacy reached is not therefore the primacy of the genitals, but of the phallus.

This state of things can be described as it concerns the male child; little is known of the corresponding processes in the little girl. The boy assumes that all living beings possess a genital organ like his own. The driving force which this male portion of his body will generate later at puberty expresses itself in childhood as sexual curiosity. The absence of the penis in the girl is thought to be the result of castration; the boy, however, imagines that only unworthy female persons have thus sacrificed their genital organ, such persons as have probably been guilty of the same forbidden impulses as he himself. He is faced with the task of dealing with the thought of a castration in relation to himself.

At the level of the pregenital sadistic-anal organization nothing is known of any 'maleness' or 'femaleness'; the dominant antithesis is that between 'active' and 'passive.' In the next stage 'maleness' has come to light, but no 'femaleness.' The antithesis runs: a male genital organ or a castrated condition. Not until completion of development at the time of puberty does the polarity of sexuality coincide with male and female.

C. W. FORSYTH.


The writer has found a type of reaction in women in a small series of cases founded on a belief in the possibility of possessing a male genital organ. In this type the consciousness of guilt, which is present in the castration-complex group, is absent, although the feeling of having been ill-treated is well developed. The writer proposes to introduce the term 'masculinity complex'
for this group of cases, and he holds that there is an intimate connection between the 'masculinity complex,' infantile masturbation of the clitoris, and urethral erotism.

C. W. Forsyth.


The object of this investigation was to determine the age at which the psychogalvanic reflex is first present, and the effects produced on it by sleep and by hypnotic suggestion.

The author was able to obtain the reflex in all children of over twelve months. At earlier ages it was usually absent; in a few infants towards the end of the first year a response was obtained to visual but not to auditory stimuli. The experiments with sleeping children, which he describes, show that the presence of the reflex has little relation to consciousness. The reflex was always diminished or less easily elicited than it had been in the same child in the waking state, and in deep sleep was sometimes absent. Suppression of the reflex corresponded fairly closely with the depth of sleep and with contraction of the pupil, but showed no close correspondence with the suppression of sensorimotor reflexes. The author interprets these observations as effects of the predominating tonus of the parasympathetic during sleep.

Experiments on children under hypnosis showed that the reflex persisted in spite of all suggestions that the stimulus would not be appreciated.

N. Hobhouse.

NEUROSES AND PSYCHONEUROSES.


The essential conception of McKerrow's theory of life is that of a relation of equilibrium between the living process and its conditions, analogous to that existing in chemistry. A painful stimulus causes a disturbance of the viable equilibrium, which tendency is described in the following three 'laws':—

1. Action tends to be repeated in similar circumstances.
2. Unviable activity tends not to be repeated.
3. Activity tends to appear at its proper period.

McKerrow's theory of the neuroses is that they are the effects of deviation from the normal standards of viable equilibrium. Hysteira deviates from the normal standard in over-emotionality and neurasthenia in over-fatigability. This is explained, in the case of hysteria, by the organism’s relation to external (emotional) situations, and in that of neurasthenia by the individual’s relation to its inner environment or body. Obsessions depend on the first of McKerrow's 'laws'; they are psychological idiosyncrasies. Repression depends on the second 'law.' "The natural man is interested in sexual matters; the conventional man is interested to ignore what interests him as a natural man." The first 'law' stands for the Freudian libido and