Throughout the nineteenth century psychological hedonism has held great sway. A large number of psychologists have adopted a strictly mechanistic view of mental life and behaviour which finds no place for pleasure and pains or at least assigns to them no role. Many of those who are not strict mechanists, continue to accept hedonism and many combine it in various ways with the hormic theory. In this paper there is an attempt to show that a purely hormic theory is tenable. The superiority of the hormic principle to the hedonic in face of the major types of activity is briefly pointed out. Pleasure and unpleasure tend essentially to be correlated with the attainment or progress towards attainment and the thwarting of such attainment, respectively. It is only the lower aesthetic feelings, or the feelings that accompany simple or crude sense-impressions, that present difficulty for the hormic theory and give plausibility to the hedonic theory. Pain-sensation seems to be intrinsically unpleasant; the same seems to be true of certain odours and tastes, while some tastes and odours, some contacts and tones, seem to be intrinsically pleasant. On reflection clear evidence is found that some of these instances conform to the hormic rather than to the hedonic principle. McDougall submits that the taste of sugar is pleasant only in so far as it promotes, renders more intense and effective, the conative impulse to consume food. As soon as satiety is reached the sweet taste of sugar becomes unpleasant. The enjoyment which in the language of false abstraction we describe by saying that an element of pleasure is added to the element of sweetness, is a qualification of the whole activity of eating the sugar. And the truth is that the enjoyment depends upon, is conditioned by, is a function of, not the quality of sweetness, but the intensity of the conative process. The same fact seems to be clearly illustrated by stimulation of the specifically sexual areas of the skin. In so far as the sex impulse is aroused and operative, such stimulations are pleasant in high degree; for they accentuate or intensify the impulse and promote the whole train of activity. But if and when there is no sexual appetite and the sex impulse is latent similar stimulations have no pleasurable effects. Pain-sensation immediately evokes the impulse to withdraw, and in so far as this impulse immediately attains its goal, the total process is not unpleasant. It is when the aversion, the impulse to withdraw, fails to terminate the sense-stimulation, that the process becomes unpleasant or painful in the true sense. One might go further and say that the aversion evoked by 'pain-sensation' is the conative impulse of fear. Pathology affords support for the same view, in cases of neurotic pain localized in various bodily organs. Here we have indisputable instances in which pain localized in the body is due to no stimulation applied
to sense organs or nerves, but rather to the conflict of strong conative tendencies, the pain of the conflict being projected upon some bodily organ, for reasons which in some cases remain obscure but which in others can be assigned. The writer comes to similar conclusions with regard to other sense-impressions such as odour and tone. It is thought that the prevalence of the hedonist view is largely due to the fact that feeling is always insistent in consciousness, is not easily overlooked, whereas conative experience is very little differentiated and always obscure to introspection, so obscure that the majority of psychologists overlook it completely, if they do not positively deny it. And this is especially true of the lower and simpler forms of conation, those involved in the simpler acts of sense-perception.

C. S. R.


The method of investigation which is proving most productive of results, and which is used extensively, is the type of procedure first introduced and emphasized by the mental hygienists and psychanalysts. The individual is studied not only from the standpoint of the situation in which he is found at work, but also from the standpoint of the possibility of the development of conflicts at any time in his life. Such studies have been profoundly helpful because of the fact that the analysis of the individual in his working environment has often produced little evidence tending to explain the maladjustment, whereas, on the other hand, the study of the individual's life in his social sphere outside of the factory or office has more often determined the basis for the particular difficulties. Another method is the purely psychoanalytic. The problem of vocational guidance is then regarded as fundamental in the study of industrial relations. Stekel in attempting to explain the reason for a choice of a vocation makes the following classification of etiological groups:—

(1) those who have developed identification with the father; (2) those who have differentiated from the father; (3) The sublimation group which includes the following sub-groups: (a) those with sado-masochistic tendencies; (b) the exhibitionist group; (c) the group involving a predominance of curiosity; (d) the anal-erotic group; (e) the choice of an occupation as a protection against unconscious tendencies.

Pratt divides men in industry into four groups: the feebleminded, the individuals who are "superior" to the job, the psychopaths, and the psychotic. Some attempts have been made at classifying individuals on the basis of the apparent emotional "make-up." Maladjusted individuals in industry are then classified according to the affective factors which tend to conflict with the demands of the job. Pruette and Fryer make two classes: the repressed, and the elated. In this type of classification it is again evident that the criteria for the distinction between the two groups and between the two types and the
normal are mostly based upon subjective methods. In analysing the various methods of industrial psychiatry it is evident that the procedure which has been most successful in readjusting individuals has been the one which attempts to analyse the 'total' situation. By the 'total' situation is meant the early life history, the social situation, the adjustment at home and elsewhere, the motives and incentives, and so on, in addition to the immediate difficulties at work.

C. S. R.


There was and is still a tendency to regard visual imagery as a unitary subject, but visualizers can be divided into many sub-classes. Their imagery may be separately classed according to its clearness, vividness, obtrusiveness, relevance, readiness, utility, etc. These important divisions are necessary to classify true images of events which have occurred more than (say) a day ago. Such images, to use a modern expression, show distinct 'structuration' round a nucleus of interest. For the clinician there is another important criterion of difference between images. One may be able to picture things in detail, yet, seldom or never, is one of these visual images mistaken for reality. Under certain conditions many of us mistake, however, these for reality. One class of normal image, while still seeming to us a product of our own mind, is apparently projected outside ourselves. Some people before going to sleep see such images (hypnagogie), and it is important for any theory of the function of imagery that these sometimes appear to be unconnected with the person's everyday life. They seem irrelevant. An important psychiatric question is why in everyday life there is a clear-cut distinction between visual perception and visual imagery. Usually they are interdependent but in the illusion intermingled. Our visual perceptions are often interfered with, not by past knowledge, but by actual sensations resulting from recent experiences. Recent research has shown that after-sensations are more numerous and varied than was supposed. But it is important to remember that the after-sensation of vision is a real sensation, not an image. A form of visual memory which is neither after-sensation nor ordinary visual image is called the 'eidetic' image. It is a special kind of memory of an object, which some people experience after the object has been removed. It is not ordinary memory, for details which were not observed during perception are said to appear after the object has been removed. Lastly, there are the hallucination (an image of memory mistaken for a percept) and the true memory image. While the after-sensation and the 'eidetic' are bridges between perception and memory, in the true memory image there is often a striking selection and working-up of the details originally seen. The 'eidetic' image is related, in ways probably unappreciated at present, to pseudo-hallucination. In Germany 'eidetic' imagery was first found in school-
children, and is comparatively rare in the normal adult person. In America the adults who have this imagery were often described by others as "queer." In children after 14 this tendency recedes. There is no doubt that the 'eidetic' image exists, that it is associated with childhood, and that it occurs in adults who have retained a peculiarity of mind from childhood. Its relation to pseudo-hallucination is important. Other problems which arise are whether the difference between the pseudo-hallucination of the psychoneurotic and the complete hallucination of the psychotic is greater than was formerly thought. These 'eidetic' images may occur when the mind regresses to a more childish state, and it may be that in the production of our dreams and of the images we see before sleeping, our mind has reverted in this way. It may be that the artist, the poet and the seer are seeing reality, not so much in a new way, as in a development of old ways which our particular type of civilization has discouraged.

C. S. R.


The view that clothing is a sign of modesty is very old and seems to suggest that the feeling of shame is an acquired habit. With some investigators the first use of clothing is put down to coquetry and exhibitionism instead of natural shame. Westermarck traces the origin to several different sources. There is the desire to protect the body from cold and damp; in Mohammedan countries the veiling of the face and pudenda is a protection against the evil eye; in others it is against the attacks of insects or injury. The pubic covering he thinks originally was a sexual lure. Schurtz, Ratzel, and Wundt regard it as the result of natural shame. Von Schleinitz concludes that it originated in protection against the exigencies of climate and perhaps in the impulse to adorn the body. Modesty developed from wearing clothes for a long period. Peschel traces clothing to aesthetic motives. Protection from cold, however, is not needed for tropical races, where the natives do not regard them as such. The close relationship between clothing and sex is revealed by the fact that all important events of sex life go hand in hand with change in dress. In many cases clothing symbolizes the married state. The primary cause for the initial stages of clothes may be the jealousy of the male. Clothing may come to be worn behind instead of in front by tribes living in huts into which they must crawl. Inhabitants of the desert may come to transfer the feeling of modesty to the exposure of the face, which was veiled originally to prevent thirst. Real garments may be symbolized by ornaments, and painting, tattooing, oiling and greasing the body may have a similar meaning. Under the impulse to adorn the body, clothing becomes a sign of wealth. The removal of clothing in the presence of a superior meant that there must be not any concealment from the master. From this has come our present custom of removing the hat
in greeting a person. Ernst Grosse supports Westermarck when he affirms that ornament antedates clothing. The fact that the covering of the pudenda is not universal and not adequate, together with the further fact that our children have no natural shame, seems to him proof that the theory commonly accepted by anthropologists is false. Both Lotze and Selenka dwell upon the developing effect of ornamentation upon the wearer, enhancing his self-feeling, influencing his moods, and modifying his behaviour. One motive for the initial assumption of clothing is suggested by the fact that savages knock out, file, blacken their teeth, on the testimony of many investigators, in order to distinguish themselves as sharply as possible from certain lower animals. Painting the body and dressing the hair may have a similar impulse. An objection to this is that some savages tattoo themselves and otherwise endeavour to assimilate themselves to their own totemic animals. Clothing for the modern man aims to be practical and for the male has largely ceased to be aesthetic. Woman is also tending in this direction.

C. S. R.


In connection with an investigation on repetition work carried out in a soap factory, an attempt was made to determine the degree of dependence between working efficiency and the amount of intelligence possessed by the operatives. The results obtained from the particular group of workers considered here show that: (1) the amount of intelligence possessed by an operative is practically no indication of his or her efficiency as a worker in a simple repetitive process; (2) the results of manual tests involving speed and dexterity of movement fail to give any correlation with efficiency in soap wrapping; (3) the experience of boredom appears to be slightly dependent upon the degree of intelligence possessed by the operatives; (4) variations in the rate of working are most noticeable in the case of the more intelligent operatives; (5) in general, variety in the form of activity and posture is preferred to uniformity in the industrial process; (6) operatives are able to adapt themselves with a fair degree of success to repetitive conditions which, at the outset, may be productive of boredom and strain.

C. S. R.

NEUROSES AND PSYCHONEUROSES.


This is the history of a woman who for twenty years has suffered from a mental illness rendering her an invalid and dependent on the community, in which the degree of incapacity has seemed out of proportion to the severity of the