THE RELATION AND INFLUENCE OF THE SCHOOLS OF HYPNOSIS IN THE DEVELOPMENT OF MODERN PSYCHOLOGICAL THOUGHT

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INTRODUCTION

There seems to be a rather generally felt, if not often objectively expressed, feeling on the part of academic psychologists that psychicatrists, and those interested in curing of nervous troubles generally, are not very good psychologists. This general feeling also implies, if it be sensed rightly, that psychology will better advance if it stays in its laboratory and does not bother too much about clinical considerations of dual personality, hysterical manifestations and other phenomena that are current matters in the psycho-pathologist's program.

Particularly is it true in America, that psychology thru a great desire to become scientific has tended to shun those studies in the abnormal which naturally are less easily explained by a strictly mechanical or objective analysis. This splendid determination to drive from the field all the residues of quackery and unscientific mysticism, from which the science sprang, even as astronomy came from astrology and chemistry from alchemy, has resulted in a marvellous growth in an aspect of psychology which needed attention. This development in the biologic and psychometric aspects of mental life have been of utmost importance in giving a start towards an understanding of

the physiological basis of human activity.

Perhaps indeed it has been as well that psychology has not concerned itself too much with the more abnormal manifestations until it could clear the ground and establish itself on a more firm footing. It seems that now, however, and increasingly as psychology is becoming more firmly established as a real science, that it must take cognizance of the facts of psycho-pathology and other abnormal states such as the one we propose to study in the present paper. One of the chief objects herein will be to show that even as it has been said that consciousness arises from a disruption or lack of harmony in the neural processes, so did interest in psychology arise and is now largely motivated by an interest in the abnormal or unusual conditions that are seen in what we speak of as the mental life of people around us.

In a similar way to that in which the whole tremendous program of mental testing was launched by the attempt of Binet and Simon to fix an accurate criteria for mental sub-normality, so we wish to show preliminarily how the whole subject of hypnotism came to be as a result of interest in certain age old peculiarities and apparent 'powers' that have figured in history since it begun. It shall then be our larger purpose in this thesis to show how it was from this increasingly scientific and systematic work on hypnotism

and its correlative phenomena that developed the field of what is called psycho-pathology which includes the field of psychological healing or psychotherapy, and that indeed the whole field of psychology is in turn very considerably influenced, though perhaps reluctantly, in its lines of development by the progress made in this field.

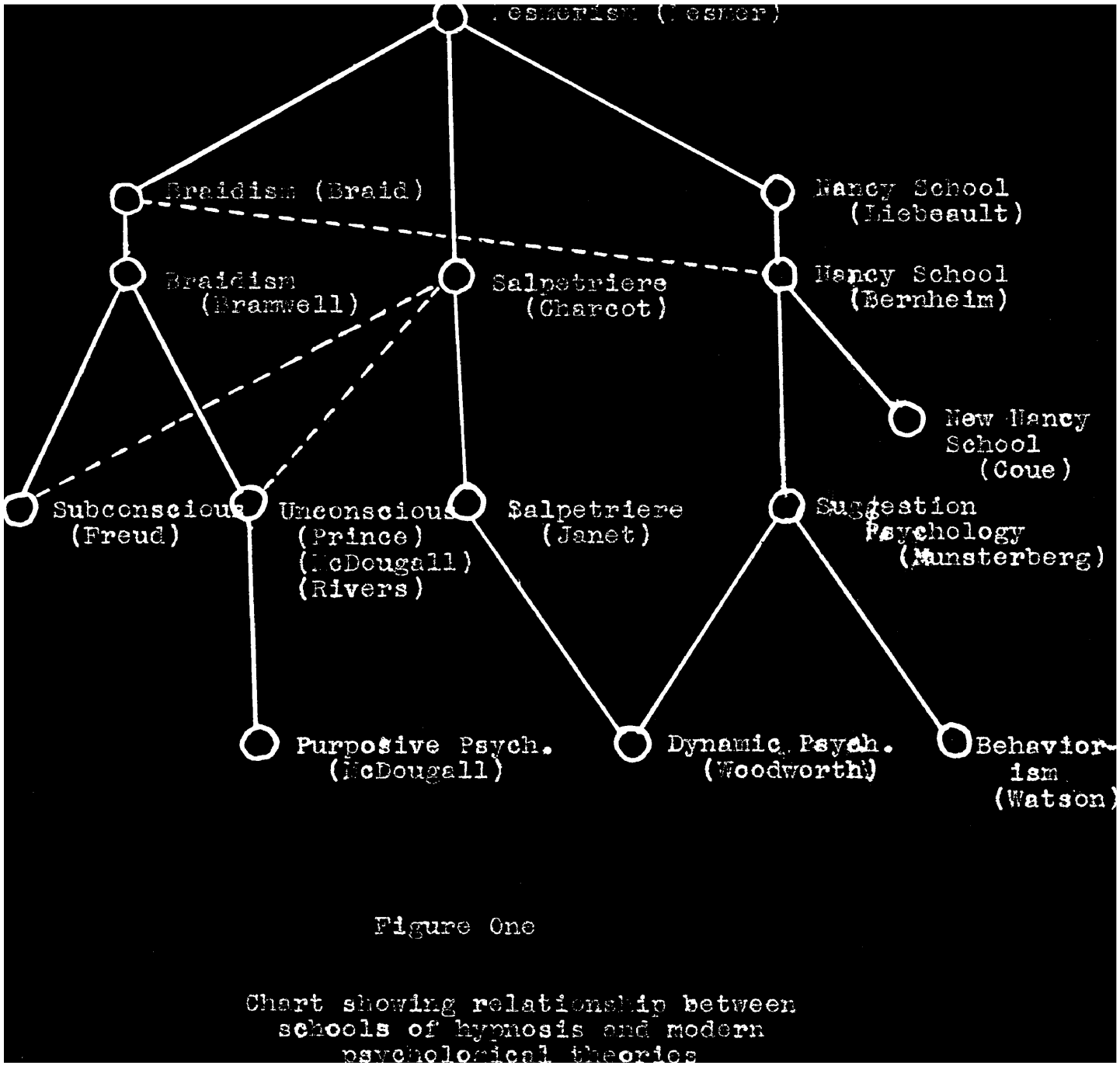

Figure One

Chart showing relationship between schools of hypnosis and modern psychological theories

Chapter I

EARLY HISTORY

Hypnotism is but a name, used first by Braid, to characterize phenomena that have been known and written of since the beginning of history. As Moll points out,[1] there are two points of view that may be taken in regard to hypnotism: 1. The belief that certain human beings are capable of exerting an unwonted influence over others by means of a power not acting by suggestion, and 2. That a particular psychical state can be induced in human beings by means of certain technique on the part of the hypnotizer. Braid applied the word hypnotism to the latter; the term has been adopted, and justly, since it was he who first called to popular attention the second of the two possibilities in contradiction to the theory of animal magnetism which held the first point of view.

The type of condition that both the animal magnetists and Braid produced, whatever be its explanation, has been prominent in the religions of many early peoples as well as in those of today. Kiesewetter[2] attributes soothsaying

[1] Albert Moll, Hypnotism, I.

[2] Albert Moll, Hypnotism, I.

by means of precious stones as well as divination among the Egyptians by gazing into vessels, to hypnotism.

It is quite probable that the beatific enduring of tortures by religious and other leaders of all times have been due to self-hypnotism, while the popular conceptions of mystic paraphernalia in our times, such as colored lights, crystal balls, strange incantations and the like are enough to assure us of the similarity of the process of producing these conditions with those commonly employed in hypnosis. Nor need we suppose that all early practitioners believed in their own psychic powers. There is no reason to doubt that many fakirs of olden times,as well as fakirs and 'fakers' of our own time, simply used a technique which was taught to them and which they used with the conscious object of increasing their own influence.

On the other hand the phenomena, arising (as they must have), spontaneously, (in the first place), may have given rise to the idea that certain ones did have such supernatural powers. The great feats of endurance and abstinence of every kind that fill the pages of folklore become more understandable (allowing of course for their exaggeration thru retelling) when we compare them with some of the known facts of hypnosis.

Perhaps more effective than illustrations from books for demonstrating the reality of self-hypnosis would be the description of a case of self mutilation observed by the writer while at Biskra, Algeria, on the part of the Arab

tribes of that region of the Sahara.

The spectacle was alleged to be part of a religious ceremony; whether it was or not does not alter the fact of self mutilation, while it is in perfect accord with the practices of religious fetes in all primitive people from the African to the American Indian.

The performer was a gaunt, tall Arab with a nervous manner that suggested hysteria. He was dressed only in a very loose-fitting and light tunic. The dance was performed in a small room with Arabs seated around the edge so as to form a small arena. At the outset the performer knelt before the priest who uttered an incantation and administered an excitant in the form of snuff. The tom toms immediately burst into action accompanied by the peculiar wail of the Arabian fife. The dance began rather slowly and was of a nature not markedly different from the 'dance du ventre' for which the Ouled Nail women of the region are famous. The dance became gradually more violent until it became but a sort of Indian stamping accompanied by a shaking and trembling of the body. At the end of about five minutes while the dance was at its climax the performer took three large pins (similar to hat pins) in succession and thrust them, first one thru each cheek from the inside out and then one thru the slack skin of the throat. Next while continuing the dance he burned himself with hot irons and finally, before collapsing in a corner

he bent over in a forward position and held a blazing bundle of straw against his body.

In the particular case just described it is possible that the tortures all except those of the needles thru the skin were more or less faked, but at any rate the thrusting of the needles thru the skin was real and seemed to be accompanied by no pain. Such a condition is not surprizing for it is a not uncommon clinical experiment to thrust sterilized needles thru the skin of the forearm and withdraw it without pain and then by suggestion to control the flow of blood.

The foregoing illustrations have been given to show that the phenomena covered by the word hypnotism have long been known and practised. It remained, however, for the Viennese doctor, Mesmer (1734-1815) to bring the isolated facts into an organized system under the name of animal magnetism. Starting first with the study of astrology he soon developed the theory (perhaps derived from William Maxwell) that there is a universal magnetic fluid which flows from one person to another and carries certain influences with it. The central feature of his clinic was the 'baquet' or large wooden chest which was magnetized by Mesmer in such a way that his patients gathering around it in a circle were influenced and benefited thereby. Mesmer was condemned in his own time not only as a mystic but as a fraud. While his method is

now seen to have been a mystical and deluded interpretation of the known facts of hypnosis there is no reason to consider him a fraud or to continue the slander that has so largely been his share. At worst it was he that brought out and organized interest in the phenomenon so that later workers developed it toward the great place it holds today in modern psychology. For as Bleuler says, "One of the most important, if not the most important, of all paths to a knowledge of the human soul is by way of psychopathology"[3], and certainly it was the interest in hypnotism that opened the door to the latter study.

In general then the work of Mesmer was frowned upon and his influence lived largely because he made a few ardent disciples who moved to other countries and there replanted the seeds of interest. It was thru one of these disciples, La Fontaine, who demonstrated in England, that Braid later became interested in the subject and so was led to expound what is now the commonly accepted theory of 'hypnosis', as he named it. As for Mesmer, he left Paris at the outbreak of the revolution and returned to his native home at Lake Constance, whereupon the interest in his doctrine died out or was scorned to death in France and was continued chiefly, by some members of the German medical profession.

[3] Quoted by William McDougall, Outline of Abnormal Psychology, VII

It was again in France that the first real hint of the subjective nature of hypnotism came about. In 1814 an Indian Portugese abbot, known as the Abbot Faria, came to paris and gave lectures on mesmerism in which he declared that the cause of sleep was entirely in the person who was being put to sleep. The Abbe Faria unfortunately was in Paris at the time when there was little sympathy for this idea and he was soon accused of fraud, which accusation was apparently confirmed by means of an actor who pretended to be under his influence when he really was not. Thus the true nature of mesmerism was lost through the intolerance of the onlookers and it was not until the time of Braid that the suggestion theory was brought to light and finally permanently established.

On the continent as we have shown there was a tremendous amount of interest in animal magnetism. It is true that the opposition was very great though it varied with periods of time and in different countries. The fact remains that there was a very great popular interest in it and that it was practiced by a very large number of persons, both by men of reputation in the medical field and by quacks.

In England the situation was different. As nearly as we can judge the medical profession was so violently opposed to the new theory that it was only among a few leaders that any practice was carried on; even they were so violently

[4] J. M. Bramwell, Hypnotism, 4

opposed that their work could not endure, so that their influence was almost entirely a personal one. Perhaps it was this fact that led Bramwell to say[4], "It is only by studying the work of the later mesmerists and contrasting it with that of Braid that we are able to understand how hypnotism arose, shook itself free from the fallacies and misconceptions which preceded its birth, and finally established itself among the sciences. Ignorance of what was done by the rival schools of mesmerism and Hypnotism probably accounted in some measure, at all events, for the reproduction of mesmeric errors at the Salpetriere, and for the claims of the Nancy school to be the discoverers of much that had already been demonstrated by Braid."

The question as to our agreement with his point of view in regard to the later schools we will leave for our later consideration. This much is certain, Elliotson and Esdaile did use mesmerism to accomplish the chief results that were later accomplished by the schools of suggestion. Inasmuch as they were skilled surgeons we must consider their work as being a great contribution to the field regardless of the interpretation put upon it.

John Elliotson (1791) received his M. D. from Edinburgh, after which he visited the important medical schools of the

[4] J. M. Bramwell, Hypnotism, 4

continent and returned to practice in St. Thomas Hospital. By 1825 he was giving clinical lectures and had distinguished himself, favorably and otherwise, by his unending interest in new advances in the science of medicine. He was among the first to use the stethoscope and he brought attention to the therapeutic values of the use of quinine, prussic acid in vomiting, iodide of potassium, sulphate of copper in diarrhea, creosote, etc.

He was largely responsible for the erection and rapid growth of the Hospital of University College (University of London). Through Dupotet's visit to England (it is interesting to note that the interest of English leaders was aroused by visiting mesmerists, thus showing their absence in England itself) Elliotson became interested in mesmerism and immediately began its practice, obtaining such success in the way of therapeutic results and arousing so much interest on the part of his students that he was obliged to hold his clinics in the theatre instead of the wards. The administration of the College at once attacked him and in 1838 the Council ordered that the practice of mesmerism and animal magnetism within the hospital should cease. Elliotson felt the rebuke keenly, resigned his appointment and never returned to either the College or the Hospital he had done so much toward establishing.

Continuing his work independently he and his followers

founded the Zoist, a journal for the advancement of mesmerism. It continued to be published for thirteen years and is a most complete record of the history together with the case studies of the mesmerists of the time. One of the chief contributors was Esdaile, then in India, whom we shall consider next. Not only did the Zoist advance the cause of mesmerism but it was a champion for progress in all branches of medicine especially in regard to such factors as sanitation, education and better attention for the criminally insane. A Mesmeric Infirmary was established at London as well as smaller Institutes in Edinborough, and Dublin. In these places hundreds of cases of painless surgical operations under mesmerism were performed.

The whole of Elliotson's life, then, was given up to the championship of mesmerism as against the abuses of it by the rest of the medical profession. While it is true that he held to a belief in clairvoyance until his death, we must remember that this, together no doubt with the fact of his belief in a mystic fluid, resulted from the fact that, being a practicing surgeon, his interest in the theoretical effects of the mesmerizing process in the alleviation of pain, and strove to make this boon more common, without regard to the theory that might be called upon to explain it.

James Esdaile exemplifies even more fully this interest in the practical side of mesmerism; so that, partly because

he was blessed with the cooperation of his administrators instead of being opposed by them (though he was attacked by the profession in general) he devoted himself exclusively to its surgical use and took part in the controversial aspect only to the extent of sending the reports of his operations to the 'Zoist' and other medical journals.

Esdaile graduated at Edinburgh (1830), whereupon he went to India with the East India Company. He began the practice of mesmerism in 1845, having only the reports of Elliotson to guide him, and before the end of the year was able to report to the medical board more than one hundred cases of successful mesmeric operations. His report brought forth an investigation by a committee of medical men. He was fortunate in that they returned a very favorable report to the government of Bengal which thereupon decided "to place Dr. Esdaile for a year in charge of a small experimental hospital, in some favorable situation in Calcutta, in order that he may, as recommended by the committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as native."[5]

This splendidly open minded attitude on the part of the authorities, and one of the very rare instances of it, was

[5] J. M. Bramwell, Hypnotism, 15

amply justified by the successful performance of thousands of cases of minor operations and about three hundred major ones, (all painless), before Esdaile's departure from India. The record of this work, which was under careful government supervision, is of unquestionable authenticity and forms a most valuable illustration of the successful and practical use of an erroneous principle, which success it is needless to say, is not surprising in view of what is now considered a true basis for the phenomena.

To indicate the absolute success of the influence he exerted and to typify his results it will be well worth while to reproduce two of his own reports on the successful performance of two of the gravest operations known to surgery[6]:

> "No. 1. (Elephantiasis). S., aged 27, came to the native hospital with an immense scrotal tumour as heavy as his whole body. He was mesmerized for the first time on Oct. 10th. 1846, then on the 11th and 13th. on which latter day he was ready for operation. The operation was performed on the 14th. The tumour was tied up in a sheet to which a rope was attached, and passed through a pulley in the rafter. The colis was dissected out, and the mattress then hauled down to the end of the bed; his legs were held asunder, and the pulley put in motion to support the mass and develop its neck. It was transfixed with the longest two-edged knife, which was found to be too short, so I had to dig the haft in the mass to make the point appear below it, and it was removed by two semicircular incisions right and left. The flow of venous blood was prodigious but soon moderated

[6] Quoted by J. M. Bramwell, Hypnotism, 158-9. from the Zoist

> under pressure of the hand; the vessels being pinched up as fast as possible. The tumour, after half an hour, weighed 113 pounds, and was as heavy as the man's body. During the whole operation, I was not sensible of a quiver of his flesh. The patient made good recovery."
>
> No 2. "Two years before, the patient, a peasant, aged 40, began to suffer from a tumour in the antrum maxillare; the tumour had pushed up the orbit of the eye, filled up the nose, passed into the throat, and caused enlargement of the glands of the neck."

An assistant having failed to mesmerize this man in a fortnight, Esdaile took him in hand, himself, and thus describes the result.

> "In half an hour he was cataleptic, and a quarter of an hour later I performed one of the most severe and protracted operations in surgery; the man was totally unconscious. I put a long knife in at the corner of his mouth, and brought the point out over the cheekbone, dividing the parts between; from this I pushed it thru the skin at the inner corner of the eye, and dissected the cheek bone to the nose. The pressure of the tumour had caused absorption of the anterior wall of the antrum, and on pressing my fingers between it and the bone it burst, and a shocking gush of blood and matter followed. The tumour extended as far as my fingers could reach under the orbit and the cheek-bone, and passed into the gullet, having destroyed the bones and partition of the nose. No one touched the man, and I turned his head in any position I desired, without resistance, and there it remained until I wished to move it again; when the blood accumulated, I bent his head forward, and it ran from his mouth as if from a spout. The man never moved, nor showed any signs of life, except an occasional indistinct moan, but when I threw back his head, and passed my fingers into his throat to detach the mass in that direction, the stream of blood was directed into his windpipe, and some instinctive effort

> became necessary for existence; he therefore coughed, and leaned forward to get rid of the blood, and I suppose that he then awoke. The operation was finished and he was laid on the floor to have his face sewed up, and while this was being done, he for the first time opened his eyes."

The patient declared later that he did not know he had coughed, and that he was unconscious until the operation was completed. Upon removal of the bandages in three days it was found that the wounds had healed by first intention and recovery followed satisfactorily. Dr. Esdaile also performed in like manner several cases of amputation of the leg.

In reply to those others of the medical profession who continued to abuse him as a fraud, it was pointed out that medical statistics put mortality in operations on scrotal tumours at 50 per cent, whereas Esdaile operated on 161 consecutive cases with a mortality of only 5 per cent. To completely refute the ridiculous claim that the patients were a set of hardened imposters, Esdaile pointed out further that: 1. In six years previous to 1845 he had operated on only 6 cases of scrotal tumour, but that since using mesmerism he had more operations in a month than took place in all the other native hospitals in a year. 2. There was no sign of physical pain during operations (as shown above), under mesmerism, though 3. Without it they showed signs of acute suffering, and 4. There was no suffering after the operation.[7]

[7] J. M. Bramwell, Hypnotism, 17.

Because Esdaile was one of the most successful of mesmerists from the point of view of practical results and because his theoretical views represent the most typical mesmeric thought of the time, as opposed to the newly developing theory of suggestion, it will be well to conclude our historical sketch with a concise statement of the theoretical basis for mesmerism as stated by Esdaile.

This is especially needful since so great an authority as Bramwell holds that the real conflict so far as schools of theory are concerned is between the mesmerists and the Braidian Hypnotists. He holds[8] that the school of Salpetriere is but a restatement of mesmerism while the Nancy school itself has not advanced to the stage reached by Braid in his later writings.

While we would not be justified in using this classification as a basis of our study, since to do so would oppose not only all popular conceptions, and thus be confusing, but would also be at variance with practically all the other literature on the subject, it does, however, increase the attention that must be paid to mesmerism and

[8] J. M. Bramwell, Hypnotism, 275.
"Apparently, little of value has been discovered which can justly be considered as supplementary to Braid's later work, while much has been lost through ignorance of his researches. In the successful exposure of the errors of the Charcot school by Bernheim and his collegues is to be found a reproduction of Braid's controversy with the mesmerists; while the Nancy theories themselves are but an imperfect reproduction of Braid's later ones."
(See also citation already made in footnote No. 4.)

elevates our interest in it to a point considerably above that of a mere mystical craze which preceded the real advances.

Esdaile and others who, due to their medical standing, may lay claim to being scientific students, held the phenomena of mesmerism to be entirely physical as opposed to later schools which emphasized the psychic factors. The action was alleged to result from a peculiar fluid or inactive physical force which under certain conditions emanated from one individual and was also possessed by or could be instilled into, certain inanimate objects such as magnets, crystals, metals, the 'baquet' or even glasses of water. This usually went by the name of 'od' or 'odylic' force.

Esdaile[9] summarizes his theory as follows: "There is good reason to believe that the vital fluid of one person can be poured into the system of another. A merciful God has engrafted a communicable, life-giving, curative power in the human body, in order that when two individuals are found together, deprived of the aids of art, the one in health may often be able to relieve his sick companion, by imparting to him a portion of his vitality."

Esdaile was not unaware of the theories of suggestion, imagination, etc., but held that he had successfully mesmerized patients who had never heard of it and to whom he gave no

[9] Quoted by J. M. Bramwell, Hypnotism, 275.

preliminary instruction. The probability of this is perhaps weakened by the fact brought out by himself, that phenomena altogether analogous to mesmerism were common in India under the name Jar-phoonk (stroke-breath) so it might be suspected that indirect suggestion existed unknown to Esdaile.

Clairvoyance was believed in by Esdaile in common with most mesmerists. It was coupled by him with what he called the medical instinct which leads dogs to eat grass and other animals to detect poisonous plants and the like. In short he considered it to be a revival of ancient knowledge, the less scientific use of which (that is to say the phenomena attributed to it) was then as now known to be quite universal among the natives of India and Africa.

CHAPTER II

The Theories of James Braid.

At the outset of our first chapter it was stated that all explanations of the phenomena we are considering are to be classed under one of two theories. The first is the older and mystical one, that the operator exercises some kind of a material influence upon the subject or at least that he possesses dominating psychic power which gives this control. The writer has been greatly interested to observe that whenever it is learned that he has done work in hypnotism, the first query, almost invariably is the one proposed in a confidential tone as to whether the hypnotist really does have a superior mind or will or other psychic powers. The indications are that the fact that they always receive a negative answer reduces slightly the percentage of success; for it has been observed that it is chiefly strangers and ones who have received little in the way of explanation that are most susceptible. Such a fact is, of course, easily explainable by any one of the scientific theories.

Our first chapter had for its purpose to trace the early history of hypnotism thru the period in which this first point of view was dominant. We tried to show how most of the possibilities of hypnosis were brought out and

demonstrated under the old conception, so that a really very important part of the development of hypnotism lies in this earlier period which produced such phenomenal results even though advancing upon a mystical and mistaken theoretical basis[10].

Of the second theory, viz. that by means of certain techniques the operator (or the subject himself) may induce a peculiar psychical and physiological state, or condition, the peculiar phenomena of which we call hypnosis, we have had but one clear instance. This was the observation of the Abbe Faria that the phenomenon of hypnotism was purely subjective in nature.

We are probably far from a perfect understanding of hypnotism at the present time; but at any rate it is certain that it could not take a place along with other scientific

[10] Janet, Pierre, L'Automatisme Psychologique, 141
"Nous avons la conviction, que nous n'espérons pas faire partagé, qu'il y avait parmi eux de véritables savants d'autant plus dévoués à leur science qu'ils ne pouvaient obtenir d'elle ni gloire ni avantage d'aucune sorte.---Beaucoup de charlatans se sont couverts et essayent encore de se revêtir de ce nom de magnétiseur, mais ce n'est pas une raison pour jeter un mépris général sur tous ceux qui ont été les véritables précurseurs de la psychologie expérimental".
("We have the conviction, which we do not hope to cause to be accepted by others, that there were among them (the mesmerists), true savants all the more devoted to their science since they could obtain from it neither glory or advantage of any sort. ----- Many charlatans still try to assume and cloak themselves with the name magnetizer, but this does not constitute a reason for throwing a general meprise upon all those who were the true precursors of experimental psychology.")

study until the old mystical conception gave way to the new psychological one. At present no one (except of course the mystics, spiritulists and quacks whom we have always with us) holds the old view. It is therefore with justice that we consider this adoption of the second interpretation as the starting point of what has even at best been but a little recognized science, or branch of science.

It is coincidental that the man who first made the new point of view stand out and become permanent, was also the one who gave the phenomenon its present name of 'hypnotism', and furnished much of the rest of the terminology currently used.

James Braid, 1795-1860, was trained, as were his two predecessors Elliotson and Esdaile, in medicine and surgery at Edinburgh. Most of his life was spent in Manchester, where he achieved fame in his field.

Braid viewed his first mesmeric seance on Nov. 73, 1841, and was at first inclined toward scepticism until he noticed the inability of the subject to open her eyes. "Several of us * * * * had gone upon the platform to examine the girl. I at once raised her eyelids, and found the pupils contracted to two small points. I called Wilson's attention to this evidence, and he at once gave me a look and a low whistle, conscious at once that he was in a mess. Braid then tested the girl by forcing a pin between one of her

nails and the end of her finger. She did not exhibit the slightest indication of feeling pain, and Braid soon arrived at the conclusion that it was not all 'Bog'." [11] He at once began to experiment upon his friends and very soon arrived at the conclusion which has since enjoyed almost universal acceptance, that the phenomena were purely subjective in character. Being from the first free from any idea of mystical fluids, he devoted himself exclusively to the search for a physiological and psychological basis.

Though the center of the contention between his views the medical profession's and those of the mesmerists, he did not apparently suffer the material loss of position, etc., that others had sacrificed, so that he continued, in physical tranquility at least to develop his ideas, pushing them, Bramwell thinks, to a more advanced stage than that attained by the Nancy School.

In addition to much periodical material Braid published Neurypnology in 1843. This work being the only source of his ideas in book form, is the one usually referred to. It should be observed that this book was published only two years after Braid saw his first mesmeric seance. In view of the fact that he maintained an active interest in the work until his death in 1860 it is only natural to suppose that the views in Neurypnology

[11] Dr. Williamson. Quoted by J. M. Bramwell, in the Appendix to his Hypnotism, 465.

would require modification in order to do him justice. It was in this work that he suggested the terms that have since come into almost universal use. He proposed the following terminology:

> Neurypnology, the rationale or doctrine of nervous sleep.
>
> Neur-hypnotism, or nervous sleep, a peculiar condition of the nervous system produced by artificial contrivance.

Then he gave the following abbreviations now used:

> Hypnotic, pertaining to the state or condition of nervous sleep.
>
> Hypnotise, to induce nervous sleep.
>
> Hypnotised, put into the condition of nervous sleep.
>
> Hypnotism, nervous sleep.
>
> Dehypnotise, to restore from state of nervous sleep.
>
> Hypnotist, one who practices neuro-hypnotism.

It is true as Bramwell protests that most works on hypnotism devote but little space to Braid, usually giving him credit for bringing forth the idea of suggestion but at the same time condemning him for his views on phrenology. About the most generous appreciation of his work, aside from Bramwell, is that of Bernheim, who gives Braid complete credit for the discovery of suggestive hypnosis, together with a correct understanding of the method of inducing the state, namely the method

of inducing the state, namely the method now most commonly employed, that of fatiguing the eyelids while giving oral suggestion. Bernheim at least is not one of those who were ignorant of Braid's later works, as he notes that Braid was evidently losing faith in the idea of phreno-hypnotism as a result of his later experiments.[12]

Bramwell, who is undoubtedly one of the most accurate sources on the question of hypnotism, is so specific in his exposition of the theories of Braid, theories that certainly do not find adequate expression elsewhere, that the conclusion has been reached that we should really consider on about equal planes the French and English schools of suggestive hypnosis. In the English school Bramwell himself would be considered in relation to Braid in the same light that Bernheim has always been in relation to Liebault, an enthusiastic follower and promoter of his views.

It is now quite evident that both Braid and Liebault worked quite independently and at about the same time. Braid first started his investigation of hypnotism in 1841 and published his book in 1843, while Liebault became interested in animal magnetism thru reading a book on the subject in 1848; his own unpopular work (Du Sommeil, etc.) did not appear until 1866.

[12] H. Bernheim, Suggestive Therapeutics, 111-112.

While Bramwell may be correct in protesting that sufficient credit is not given Braid, yet in so far as Braid and the Nancy school coincide it will not be practical to cause confusion by presenting their views separately other than briefly to point out for the sake of historical accuracy the chief tenets of Braid and one or two points of interest that will reappear in modern psychology.

Bramwell summarizes Braid's early views under the following nine points:

"1. Continued mental and visual concentration threw the nervous system into a new condition, that of hypnosis. In it phenomena could be excited, which differed from those observed in ordinary sleeping, or waking life, and varied according to the methods employed.

2. At first, during hypnosis, there was excited action of all the organs of special sense, sight excepted, together with a great increase of muscular power. Afterwards the senses became more torpid than during sleep.

3. During hypnosis the operator could control the subject's nervous energy; and was able to excite or depress it, either locally or generally.

4. In the same way he could also alter the force and frequency of the subject's pulse and modify his circulation.

5. A similar influence could be exerted over the muscular system.

6. Rapid and important changes could be produced in the capillary circulation, and in all the secretions and excretions of the body.

7. By means of hypnotism many diseases might be cured, even some that had resisted ordinary treatment.

8. The same agency could sometimes prevent the pain of surgical operations.

9. During hypnosis, by manipulating the cranium and face, the operator could excite mental and physical phenomena: these varied according to the parts touched."[13]

It is this last among his earlier views that caused Brown-Sequard to say "that Braid did not guard sufficiently against the effects arising from suggestion when he believed that he had found proofs of the verity of the phrenological doctrines in his subjects."[14]

Even these first views are marked by their extreme modesty of claims and the absolute absence of anything of a pseudo-scientific nature; except the last item which Braid himself later began to interpret as resulting from indirect suggestion.

But Braid did not stop with this development, his continued studies led him to doubt the accuracy of too closely

[13] Bramwell, Hypnotism, 279-80

[14] Brown-Sequard, In preface to James Braid, Treatise on Nervous Sleep or Hypnotism.

identifying hypnosis and ordinary sleep. He thereupon developed two entirely new theories which will be of particular interest to us later.

Neither of these important changes are made clear except by Bramwell, whose authority is, I think, not to be questioned, so far as historical accuracy is concerned. The second theory which he proposed in 1847 was that of mental concentration or monoideism. With characteristic thoroughness he proposed to discard his first terminology and adopt a new one built up on the word 'monoideise'. The world has not taken up this suggestion, however, but has clung to his first terms. The source of this change was Braid's observation that perhaps not more than one in ten who were affected by suggestive treatment were really 'hypnotized' in the original meaning of the term, that is, put into an artificial sleep followed by amnesia for the sleeping period. He thus proposed to restrict the use of 'hypnotism' to these true cases and use 'monoideism' for the majority of cases where results were obtained thru fixation and domination of one idea.

This last phrase indicates what came more and more to be the central thought with Braid, i.e. the power of an individual's mental efforts to cause alterations in bodily function. Taking his cue from such phenomena as flushing, etc., he showed how all the work of the mesmerists, the effect

of fake drugs or patent medicine as well as the results of his own discovery were merely results of creating dominating ideas, which in turn affected bodily function.

In addition to this second theory, Braid began on a third one which like the second remained virtually unknown, so that Bramwell himself was able to find unimpeachable evidence of it, only after difficulty. Of this last theory, of great importance in view of the tremendous interest later developed in the so-called 'sub-conscious mind' Bramwell offers the following: "His third theory differed from both of these. In it he recognized that reason and volition were unimpaired, and that the attention could be simultaneously directed to more points than one. This condition, therefore, was not one of involuntary monoideism. Further, he recognized more and more clearly that the state was essentially a conscious one, and that the losses of memory which followed on awakening could always be restored in subsequent hypnoses. Finally, he described as "double consciousness" the condition which he had first termed "hypnotic" then "monoideistic". As already noted, few students of hypnotism are acquainted with any of Braid's theories except the earliest. His third and latest one, which he promised to put before the public in a more complete form, never saw the light in the manner he intended. My account is drawn from little known pamphlets,

unpublished M S., etc."[15]

If we can be justified in placing Bramwell in relation to Braid in some such capacity as Bernheim is to Liebeault and allow him to present his own conclusions as the natural culmination of the unfinished work of Braid, we may present Braidism as a strong movement at first apparently paralleling the Nancy school but later diverging sharply from it.[16]

Bramwell then, speaking for himself and for Braid, offers the following excellent summary which not only gives in concise form the essence of their own views but also faithfully expresses their reactions to the other dominant schools of hypnosis.

"Hypnotic Theories. - The views of the mesmerists and those of the Salpetriere school have ceased to interest scientific men. All theories which attempt to find a general explanation of hypnotic phenomena in a physiological or a psychological inhibition, or in a combination of the two, will doubtless suffer a similar fate. The increased volition and intelligence, which are frequently observed in the "alert" stage of hypnosis, can be explained neither

[15] J. M. Bramwell, Hypnotism, 293-4.

[16] In addition to what has been said we may quote another strong sentence from J. M. Bramwell, Hypnotism, 39. He says, "I hope to show, when discussing hypnotic theories that he (Braid) ended by holding opinions which are far in advance of those generally accepted at the present day."

by an arrested action of the higher nervous centers now by a hypothetical automatism. Further, subjects can be taught to hypnotise themselves, and can then induce the state and its phenomena at will. In such cases it is absolutely impossible that the phenomena can be due to the suspension of the subject's volition, or to the operator's supposed power of controlling him.

If the subliminal consciousness theory does not satisfactorily explain all the problems of hypnosis, we are at all events indebted to it for a clearer conception, not only of the condition as a whole, but also of its component parts.

The following points in this theory seem most worthy of notice:

1. That the essential characteristics of the hypnotic state is the subject's far-reaching power over his own organism.

2. That volition is increased and the moral standard raised.

3. That the phenomena of hypnosis arise from, or are intimately connected with, voluntary alterations in the association and dissociation of ideas.

4. Subliminal or subconscious states are more clearly defined than the previous theories.

5. Meyer's theory/"closely resembles Braid's latest one. The existence of alternating consciousnesses was not only recognized by Braid, but also regarded by him as ex-

planatory of certain hypnotic phenomena. ** * * * This does not justify us in concluding that distinct personalities may exist in the same human being."

> 1. At the meeting of the British Medical Association, Edinburgh, 1898, Myers by special request, gave an account of his hypnotic theories to the psychological Section. See British Medical Journal, Sept. 10th, 1898. p. 674."[17]

[17] J. M. Bramwell, Hypnotism, 437-8.
(The footnote is part of the quotation.)

CHAPTER III

The Nancy and Salpetriere Schools.

Two whole chapters have not been devoted to that part of our historical background which books on hypnotism frequently pass over in as many pages, without what seems, adequate reason. In the case of mesmerism it is believed that too much emphasis has been placed on the question of its unscientific theoretical basis and not enough on its remarkable accomplishments in actual technique. Not only is this fact undeniable as we believe we have shown, but it still remains true that at least one very strong school of hypnotism refuses to condemn even the theoretical side of mesmerism as do most. This school is that of the Salpetriere now led by Pierre Janet, who definitely feels that the mesmerists are not alloted their merited importance, (Moll would also support this contention[18]) but holds that perhaps even their theory, if rightly understood, would not be so far amiss. After pointing out that examples of all the phenomena known to modern hypnotism could be found in the literature of mesmerism published from 1850 to 1870, he goes on to say: "Mais, dira-t-on, si les magnétiseurs connaissaient ces phénomènes, ils les expliquaient mal et

[18] A. Moll, Hypnotism, 7-8.

faisaient intervenir inutilement un fluide mystérieux. Les magnétiseurs, je crois, distinguaient à peu près tous, comme le fait si nettement le Dr. Philips (Durand de Gros), l'état de suggestibilité dans lequel le sujet se trouvait actuellment plongé (état hypotaxique) et la suggestion elle-même faite dans cet etat (phénomènes idéoplastiques). Leurs théories de physiologie fantaisiste ne s'appliquaient guère qu' au premier fait, c'est-à-dire aux procédés a employer pour amener le sujet a l'état de suggestibilité, et quant à la suggestion elle-même, ils l'expliquaient par des lois uniquement psychiques. J'avoue d'ailleurs que cette manière de separer les choses ne me parait pas si ridicule et que ne suis pas disposé à croire que la suggestion puisse expliquer tout et en particulier qu'elle puisse s'expliquer elle-meme."[19] A rather free translation of which would be something as follows: "But, it may be objected, if the animal magnetists did recognize these phenomena, they explained them wrongly in needlessly causing to intervene, a mysterious fluid. The magnetists, I think, practically all distinguished, as did so clearly Dr. Philips (Durand de Gros), that state of suggestibility in which they found themselves plunged (hypotoxic state) and the suggestions themselves, made in this state (ideoplastic phenomena). Their fantastic physiological theories did but

[19] Pierre Janet, L'automatisme Psychologique, 143.

apply to the former, that is to the modus operandi for bringing the subject into a condition of suggestibility, while as to the suggestions themselves, they explained them by purely psychical laws. I must protest that this manner of separating the facts does not appear especially ridiculous and furthermore that I am not inclined to believe that suggestion can explain everything nor in particular that it can explain itself."

Such an attitude on the part of the leader of a school which is in reality much less dead than Mr. Bramwell would like us to believe, seems to justify its considerable amplification in a study of this kind. As to Braid, if we are to credit Bramwell with authenticity, he becomes at once not only the originator of the ideas prevalent in the Nancy school, which is the limit of the credit usually given him, but becomes the actual fountain head from which have sprung or which anticipated all the theories we will have to study in later schools of hypnotic thought.

Finally, we have presented much general material already so that we are now in a position to present in a brief form (more particularly since their ideas are so generally known) the theories of the two great opposing schools, Nancy and Salpetriere.

The Nancy School.

The Nancy school which undoubtedly is the group which has done more to popularize hypnotism and bring it out of

the realm of mysticism than any other, may be said to have been founded in 1866 when Dr. Liebeault published his great work Du Sommeil et des etats analogues consideres surtout an point de vue de l'action du moral sur le physique. Upon publication only one copy of the book was sold, so that, though Bernheim terms it "the most important work that has ever been published upon Braidism"[20], it is evident that it did not greatly interest the general or even the medical public. As a matter of fact Liebeault was only able to secure subjects for experimentation by offering free treatment to the peasants. As a result of this practice he came to be adored by the poor of his vicinity, who called him "the good father Liebeault" and constantly crowded his clinic. He remained unknown to the general public, however, and probably would have died in obscurity had it not been for Bernheim who was attracted to him as a result of his having cured a case of sciatica which had baffled Bernheim for six months. The latter soon became an ardent disciple of Liebeault and worked with him, advancing greatly the work and incidently thru the better fortune of his writings making them the two most familiar figures in the whole field of hypnotism.

In 1889 Bramwell visited Nancy to see Liebeault's work. He describes the delightful familiar air about the clinic

[20] H. Bernheim, Suggestive Therapeutics, 117.

and the remarkable effectiveness of the work in a practical way, and then goes on to give Liebeault credit for the development of modern hypnotism. Thus while Braid anticipated most of the work of Liebeault, still the latter's opinions were unquestionably arrived at independently and are the essence of all that followed in suggestive hypnotics.

Bernheim summarizes his master's views as follows. 1. Hypnotic sleep does not differ from ordinary sleep. They both consist in the fixation of attention upon sleep. 2. The only difference is that the sleeper is in relation with himself alone while the hypnotized subject has his thoughts fixed in relation to his hypnotizer. 3. Amnesia is accounted for by the view that the nervous energy concentrated during sleep is diffused upon awakening, to a point where there remains not sufficient force for a conscious recall. This accounts for lack of amnesia in lighter hypnotic states or in nervous sleep. 4. Dreams are accounted for as little sallies of nervous energy from the center of attention into the more peripheral areas.

From these fundamental ideas of Liebeault have grown the host of theories developed by investigators of what is commonly called the Nancy school. It will be desirable to present these views in somewhat detailed form, since it is one of the dominant schools of hypnosis whose influence we are tracing.

In speaking of the Nancy school we should recognize the truth pointed out by Professor Beaunis: "We hear frequently nowadays of the school of Nancy,--the term 'school' implies a community of which all members hold the same ideas. This we are not; * * * * . In our researches, * * * * * we have arrived at similar results upon a certain number of points. * * * * (However,) it is easy to note the profound and even radical differences that separate us."[21] Nevertheless they are as he says held as a school by general repute and in the scientific sense also, in that all of those so classed base their explanation upon the idea of the inhibition of certain aspects of brain function. In this they are distinct from the other school which is based on the idea of a double consciousness.

Bernheim is popularly and rightly known as the great exponent of the Nancy school. He took his master's (Liebeault's) views and thru the most carefully checked experimentation upon thousands of cases he brought them to their fullest development and then presented them with such clarity and precision that the whole world knew of the theories and most of it accepted them. While, as we have shown, there is a difference on some points, Bernheim's presentation is fundamental to all the views of the Nancy school and an understanding of his views will give us a very adequate basis for our later considerations.

[21] Quoted by Bramwell, Hypnotism, 307.

Let us summarize Bernheim's own views as presented in chapter VIII of his book Suggestive Therapeutics, entitled "The author's theoretical conception of the interpretation of the phenomena of suggestion".

Bernheim opens his discussion with a description of the newly discovered reflex acts. These studies, based chiefly on the decapitated frog (Vulpian) lead to a rather weird sounding account of instincts. The chief characteristic of instinct is presented as the giving vent to various mental states such as hate, anger, pride, cunning, admiration and the like by means of facial expressions. This description of the lower function followed by an expose of the development of the conscious or higher centers as the last unit, is intended to show how ideas tend invariably to express themselves in overt action. He thus has arrived, though by a route which appears to us slightly irregular, at a conclusion that is not seriously questioned today. From there it is but a step to the statement that "As a psychical organ the brain not only intervenes to moderate reflex action but also intervenes to correct, to interpret, and to rectify, impressions imperfectly transmitted by our sensory organs, or suggested by an external influence."[22]

After showing, further, always with ample illustrations, that the sensory apparatus is not in a great many cases to be relied on to present an accurate picture of

[22] H. Bernheim, Suggestive Therapeutics, 130.

external conditions to the mind, Bernheim has but to draw two quite logical conclusions from his facts. The first is that if consciousness falls to a low ebb thru any cause, and imperfect sensorial reports "come in", they will, not being corrected by the just named rectifying power of the brain, result in actions appropriate to such mistaken sensation i.e., such illusions as taking a post for a man, etc. The other possibility is that an idea may be implanted in our minds directly by others. Here the process is not different except that the idea was 'false' in the first place and so gives rise again to appropriate reactions. Here, as Durand de Gros points out, we are even less likely to be critical of ideas presented by another mind than of those presented by inanimate objects. The reality of this normal suggestibility which as we know is held by the Nancy school to be identical with hypnotic suggestibility, is illustrated by many life situations, one of the more clever of which quoted from Chambard may be given to illustrate the point as well as the style employed by Bernheim: "When Dr. Veron was director of the opera, he invited the ballet-dancers and their mothers to a dinner on a certain occasion. When the rich repast was over, the respectable matrons fell asleep. A queer idea, worthy of a clever man, originated with the host. 'Dance, if you please!' he exclaimed in a loud voice. Mechanically, but in perfect harmony, the sleep-

ing women executed the traditional figure; thus betraying the exercise of a profession at which their daughters blushed, and to which not one of them would have owned a few minutes before."[23]

Bernheim disagrees, however, with Despine, who thinks that consciousness or the ego is entirely asleep and who attributes hypnotic amnesia to this fact, i.e. since the act had no relation to consciousness in the original performance, naturally consciousness cannot 'recall' it. Such a contention is quickly put to rout by showing that hypnotic amnesia is not true amnesia but that the events are readily recalled under certain circumstances. Thus "consciousness and will are doubtless weakened in cases of profound sleep. The more intense the sleep, the less the subject's spontaneity, and the greater is the docility to suggestion. But this profound sleep, and weakness of will and consciousness, are not necessary for the manifestation of suggestive phenomena."[24]

Positive suggestions in the form of ideas may result in two ways, either in action, thru "exaltation of the ideo-motor reflex excitability, which affects the unconscious transformation of the thought into movement", or in sensation thru "exaltation of the ideo-sensorial reflex excitability, which affects the unconscious transformation of the thought into sensation." Negative suggestion (suggestive anaesthesia)

[23] Chambard, Etude Symptomatologique Sur le Somnambulisme, Lyon Medical, 1883.
[24] H. Bernheim, Suggestive Therapeutics, 136.

is accounted for by a suggested "reflex paralysis of a cortical center".[25] This idea is adopted from that of Brown-Sequard who says, "Hypnotism is then essentially only the collective effects of acts of inhibition and dynamogeny."[26]

Admitting that all this is merely a formula that but aids us "to conceive of a mechanism which the mind cannot explain", he sums up the matter of suggestion as resulting from an "increase of the reflex ideo-sensorial excitability."[27]

We are now better prepared to present, first Liebeault's and then Bernheim's classifications of the stages of hypnosis. We shall be able to consider them in the light of whether the phenomena therein noted conform with and can be explained by the formula just presented, and further we shall be prepared to compare it with the opposing classification, based upon its own hypothesis, of Charrcot.

Liebeault divides the phenomena of hypnosis into six stages as follows:

1. Drowsiness. This is characterized merely by sleepiness, a heavyness of the eyelids and dulness. The influence normally terminates upon the withdrawal of the operator. The well known phenomenon of inability to open the eyes is characteristic of this period, while consciousness is generally not lost.

25 H. Bernheim, Suggestive Therapeutics, 137-8.
26 Quoted from Gazette Hebdomadaire, 1883, p. 137.
27 H. Bernheim, Suggestive Therapeutics, 138.

2. Suggestive Catalepsy. In this stage the limbs remain fixed in a position in which they are placed.

3. Rotary Automatism. In this condition automatic movements once set up continue until stopped by suggestion.

4. Auditory relation to operator only. (Hear no other words or noises).

5. Light somnambulism with partial amnesia for the period.

6. Deep somnambulism, characterized by complete amnesia.

Bernheim, who offers a more elaborate classification, first points out that this, "far from striking a blow at M. Liebeault's idea, really go(es) to confirm it, by showing that suggestion is the keystone of the arch of all hypnotic manifestations."[28] In the first place he makes two general classes, A. Those states which are followed by more or less complete memory of events that occurred therein. B. Those states followed by amnesia for the events.

Under 'A' we have:

1. Practically no objective manifestations, though definite therapeutic results are obtained such as removal of pain in aching muscles, etc.

2. Subject unable to open eyes.

3. Suggestive catalepsy with eyes either open or closed.

4. Automatic rotatory movement.

[28] H. Bernheim, Suggestive Therapeutics, 9.

5. Automatic movements and contractures, such as inability to bend arm, close mouth, etc.

6. Inertness but with automatic obedience.

In all these states the subject remembers all events and even during hypnosis frequently smiles and otherwise shows his appreciation of the situation.

Type 'B' includes:

7. Amnesia, with catalepsy, contractions, automatic movements and automatic obedience. No hallucinations.

8. All of the above, plus hallucinations.

9. The same with possibility of post hypnotic hallucinations.

Two of the writer's own subjects, while not being in any way opposed to these classifications as a practical device, do indicate that we must expect a certain amount of overlapping, and that further, as the Nancy school would gladly admit, the degree depends a great deal on the appropriateness of the suggestions given.

Thus C, a boy of twelve, showed in two seances actions that would class him in degree 3. After each time he related everything that passed while asleep. On the third occasion the same depth of hypnosis was obtained. This time, however, just before he was awakened he was told, "Now C, this time you will remember almost nothing of what has happened while you have been asleep." He was then awakened and in a few

minutes was asked, "Do you remember what you did this time?" He replied, "Sure." "Fine, go ahead and tell me about it." "Well," he said, "the first thing you did was to -----" and then he stopped with a puzzled look and then continued, "Well, I thought I remembered about it, but I don't know now." Upon hearing the events related, he felt that he remembered them. Here we have amnesia characterized as of the 7th degree with other reactions of the 3rd degree.

An excellent subject, Miss Z, was readily susceptible to sensory hallucinations (8th degree) and showed a quite complete condition of amnesia (7th degree on), nevertheless there was no sign of suggestive catalepsy which should appear in the third degree. This was checked quite carefully, the arm being held out horizontally and straightened and even held in this position for several seconds. When released it fell heavily into her lap. This the subject recalled. The amazing thing was that without further direct suggestion an automatic rotatory movement was started up (by manipulation) and continued for some time, only ceasing gradually with fatigue. There was complete amnesia for this latter. Thus we have general symptoms of degrees 7 and 8, with absence of the normal symptom (catalepsy) in 3, but presence of its complement (rotatory movement) usually classed in 4 or 5.

Such discrepancies would be explained according to this theory by indirect suggestion of various types, and in ad-

dition the classification does not pretend to be absolute and certainly for practical purposes does harmonize very well with the essential features of hypnosis, as before expressed and hereafter summarized under five essential points.

The five propositions in the Nancy school's explanation of them are:

1. Nothing differentiates natural from hypnotic sleep.

2. Hypnotic phenomena are analogous to many normal acts of an automatic, involuntary, and unconscious nature.

3. An idea has a tendency to generate its actualization.

4. In hypnosis the tendency to accept suggestions is somewhat increased by the action of suggestion itself. Such increased suggestibility, one of degree not of kind, alone marks any difference between the hypnotic and the normal state.

5. The result of suggestion in hypnosis is analagous to the result of suggestion in the normal state.

The Salpetriere School

In turning to a consideration of the Salpetriere school we have a rather different situation from that of the Nancy school. The latter remained in almost complete obscurity for more than twenty years after its principles were first established by Liebeault. Once made public they swept all before them so that now most books follow the popular trend

in saying that the Nancy school has superseded all others, due to a surer psychological foundation.

The Salpetriere school, however, created considerable interest at the outset, due to the spectacular nature of their experiments. The very nature of their concepts and objectives, however, prevented the school from making any great growth in a popular way, and so they fell early into comparative obscurity so far as the general public was concerned. Notwithstanding this fact they have maintained their identity in a remarkable fashion, so that Salpetriere is today the center of as ardent a group of medical workers as it was in the time of Charcot.

Charcot, already a brilliant student of neurology became interested in mesmerism thru a book on animal magnetism and soon began to practice in his clinic. In 1878 he began his demonstrations which attracted great attention from the medical world, as well as from a less welcome group of the royal society, drawn to the clinics by the strange sights to be seen there. Though he continued to use some of the methods of the mesmerists, Charcot very early developed an original explanation of the phenomena.

As a matter of fact, though unique in itself, his explanation was quite in keeping with the psychology and philosophy that has been characteristic in France. This is the sensationistic and materialistic doctrine that developed

especially there as the result of the scientific movement there instigated. Charcot's explanation of hypnosis then was frankly physical in its nature as opposed to the psychical interpretation given by the Nancy school.

La Salpetriere is a great hospital in Paris, so that it is only natural that the medical men there should look upon hypnotism like any other abnormal condition, as one of disease. Very early it was associated with hysteria and soon came to be looked upon as a sort of artifically created hysteria, or more exactly, a means of probing into and showing the manifestations of an already existing hysteria. Thus Charcot early declared that only hysterical people could be hypnotised.

The chief tenets of the Charcot school are given as follows by Bramwell:

"1. It was asserted that hypnosis was an artificially induced morbid condition; a neurosis only to be found in the hysterical. Women were more easily influenced than men, children and old people were almost entirely insusceptible.

2. Hypnosis could be induced by purely physical means; and a person could be hypnotised, as it were, unknown to himself.

3. Hypnotic phenomena were divided into three stages, lethargy, catalepsy, and somnambulism, which were induced and terminated by definite physical stimuli.

4. Hypnotism, so far, had not proved of much therapeutic value.

5. While there did not exist a single case in which a hypnotic somnambule had acted criminally under the influence of suggestion, hypnotism was not without its dangers. Hysteria might be evoked in trying to induce hypnosis.

6. Certain hypnotic phenomena could be induced, transferred, or terminated, by means of magnets, metals, etc.

7. There was a difference between suggestion in normal life and in hypnosis. The former was a normal physiological phenomena, the latter a pathological one. Suggestibility did not constitute hypnosis, it was only one of its symptoms."[29]

It is not exactly becoming to criticize the classification or the following destructive attack of so great an authority as Bramwell, especially since it has been impossible to secure Charcot's works; yet we cannot help feeling that if we interpret his views rightly, as expressed by his pupil, Pierre Janet, then Bramwell is setting up the form of Charcot's views more than trying to get his spirit. The writer's own reaction to the list above given is as follows:

1. Charcot does consider hypnosis to be at least an artificial way of demonstrating a morbid condition, we need only to remember that hysteria may have as great a number of degrees of severity as there are, for example, supposed stages in hypnosis. There are, probably, a higher percentage of women than men afflicted with hysteria.

2. It seems doubtful whether purely physical means were held to be sufficient except at the very outset. As

29 J. M. Bramwell, Hypnotism, 296.

to this item and number 6 following we can best refer to a citation from Janet already made (No. 19), showing that these methods were but used to bring about the hypnotic state.

3. It is correctly stated that three stages were recognized and their control then as now is based on physical stimuli.

4. It was true perhaps until time of Janet that little therapeutic work had been done.

5. It seems rather superfluous to say that hypnotism might produce hysteria in view of the fact that hypnosis and hysteria are held to be the same.

6. See No. 2.

7. Since hypnotism was an abnormal state, suggestion in it would naturally differ from normal suggestion.

Such a restatement does not imply anything in regard to our views in reference to the theories; it is merely an attempt to present what seems to the writer to be what Charcot held. In the next chapter we will deal more fully with these concepts as they have been expanded by their contemporary exponent, Pierre Janet.

In our study so far our aim has been to show how the phenomena of mysticism finally became objectified in mesmerism, which in turn led to the founding or establishing of three major schools of interpretation in regard to these phenomena now universally called 'hypnotic':

1. Braidism in the popular sense which is now, and perhaps more correctly, (since Braid abandoned the view) thought of as Nancian hypnotism, a suggestibility, or monoideism.

2. The Salpetriere or somatic view.

3. True Braidism or the double consciousness theory.

The remainder of this study will be given over to tracing the expansion of these schools, the relation they bear to, and the influence they have had upon, the development of modern psychological thought, both in its normal and abnormal aspects.

CHAPTER IV

The Influence of The Schools of Hypnosis on Theories of Abnormal Psychology.

In using the term abnormal psychology, it is intended to indicate not only the field proper but also the place of hypnotism in psychotherapeutics and in psychiatrics; in short in all functional abnormalities. There need be no confusion in regard to the place of psychiatrists, for while it is true that in general they are more interested in the organic disturbances, all of them, whether they admit functional disturbances or not, utilize its methods and in just such a degree are classifiable among the groupings we propose to use. Thus, when psychiatrists use hypnotism or the psychanalytic method they do so because, though they may be absolute somatists, i.e. believe that all disorder is organic, yet they realize that modern science cannot now and perhaps never will, be able to tract out physiologically the sources of the disorders.

Again, the quarrel between the introspectionists and behaviorists need not trouble us here. It appears to us that they are both simply techniques, both look for manifestations of processes which themselves elude us. The construction of a reflex arc and then the process of "conditioning them" supposed by certain psychologists to be so much superior to

other systems of symbolization because more concrete, seems to loose much of its value when we consider the impossibility of tracing out even the simplest reflex arc thru the perhaps millions of systems (all no doubt interacting) which make up the nervous system. Behaviorism then as a means of physiological picturization, affords nothing new to the science, while studying behavior as an inductive method of gathering data (which is the true scientific method), is no doubt as old as psychology, it having at any rate been presented definitely by one of the chief opponents of Watsonian Behaviorism, before that school was known, (McDougall in "Psychology, The Study of Behavior").

One of the greatest charms in the study of abnormal psychology, and in the general efforts to find helps for mental disorders, is in the fact that those therein engaged have a so much more direct method of attack than do the more academic scientists. Human individuals who are abnormal are studied and worked with, with a view to helping them. After a great number of cases have been studied, an attempt is made to arrive at generalizations as to the types of troubles that they may be grouped under and also the type of treatment that is in general effective. These generalizations are hypotheses and they may take the form of an hypothetical subconscious, a split off group of neurones or of greatly reduced resistances. The point is that they are rarely lost sight of

as simple objectifications, tools if you will, by the aid of which certain results may be obtained and which will surely be abandoned as soon as experience indicates better ones.

But our chief purpose here is a more simple and direct one than that of discussing scientific methods. Taking these systems of hypotheses as they present themselves in modern abnormal psychology we are to decide three questions: 1. Did the schools of hypnosis, just studied, play an important role in forming these modern groups? In other words can these modern systems be considered to be largely outgrowths of these older studies? 2. Does hypnotism still play a large part in psychotherapeutic technique, and 3. Does the theoretical explanation of the phenomena of hypnotism vitally affect the other interpretations of each school? To all of these questions the answer can generally, as we shall endeavor to show, be given definitely "yes", for all the chief schools with the exception of the practices growing out of the Nancy school and those of Freud. Here we shall show that a negative answer must be given to our second question.

In our introduction we spoke of the attitude of many academic psychologists viz. that the psychiatrists, including all abnormal psychologists, were not very good psychologists. It is our hope to show in this study that on the contrary, the study of abnormal psychology has continued directly and

uninteruptedly along experimental lines and that many of the great inovations both in psychiatry - dit 'pure' - and in academic psychology, have come from the field of the abnormal. We are repeating this, here, to make it plain that we consider the influence of the abnormal (hypnosis) to be very definite and absolutely preponderate in the case of modern schools of abnormal psychology, whereas in the last chapter an attempt will be made to show that these influences though less unique in that they have mingled more with other great streams of historical thought, are nevertheless in many cases, important enough in general or academic psychological systems to characterize them.

As indicated in chart one, four chief systems of abnormal psychology are at the present time discernable. These are: 1. The new Nancy school, 'new' indicating that though they attribute their main inspiration to the old Nancy school, they have made important changes. 2. The Salpetriere group which,under Janet, in all respects more closely guards its identity with its founder, Charcot, than do any of the others. 3. The school founded by Freud, which is an elaboration of the views held by Braid in regard to double consciousness. 4. The group of whom Prince, McDougall and Rivers are the chief exponents, which is also characterized by the idea of Braid to which the important element of biological or instinctive drives has been added as the motivating element.

The New Nancy School

This group first began to be known in 1910 under the inspiration of Emile Coue an early student of Liebeault's method and who emulated his policy of maintaining a free clinic, and like him remained in obscurity for many years. The practical exposition of his theories is largely through the works of Charles Baudouin who "is the first great theoretical exponent of Coue's teaching" and who "bears much the same relationship to Coue that Bernheim bore to Liebeault."[30]

Like the old Nancy school they emphasized the theory of the psychological determination of the phenomena observed as opposed to a physiological one, such as that advanced by Heidenhain and carried on today in connection with the pathological interpretation of the Salpetriere school, which is somewhat prematurely though frequently stated by Coue's translators as having nothing more than a "historical interest".[31]

The great change in this new school is the substitution of auto-suggestion for heterosuggestion which was one of the essentials of Bernheim's teaching. In so doing it would seem that they merely make of exclusive importance the fact stated by Bernheim, "that a peculiar aptitude for transforming the idea received into an act exists in hypnotized subjects who

30 Eden and Ceder Paul in Translator's preface to Baudouin, Suggestion and Auto-suggestion, 10.

31 Ibid, 9

are susceptible to suggestion."[32] The formula for this transformation has already been presented (Chapter III). The increasing of this aptitude, thinks the new school, is entirely dependent upon the imagination of the individual himself. Thus Baudouin says that of the two phases of hypnotic cure which characterized the old school, (viz.

"1. An idea proposed or imposed by the operator, is accepted by the mind of the subject.

2. This idea undergoes transformation into an action, so that the object of the idea (in the instances given, the hallucination or the cure) is realized."[33]) the latter is of fundamental importance while the first is entirely superficial. Thus it would seem by the 'law of reversed effort' is meant that it is the imagination dwelling on an idea that causes it to be transformed into an act, or a fact, and that the will has nothing to do with it.[34]

Even accepting such an idea at its face value we have

[32] H. Bernheim, Suggestive Therapeutics, 137. (The italics are Bernheim's).

[33] H. Baudouin, Suggestion and Auto-suggestion, 22.

[34] As a concise presentation of this theory the translators of Baudouin give us the following: (Suggestion and Auto-suggestion, p. 10): "Of fundamental importance to success is the recognition of what Coue calls 'the law of reversed effort', the law that so long as imagination is adverse, so long as counter suggestion is at work, effort of the conscious will acts by contraries. We must think rightly or rather imagine rightly, before we can will rightly. In a word, our formula must be, 'Who thinks can' not 'who wills can.'"

only to point out, as McDougall so clearly does by a simple illustration, that the ideas originally came from without and are thus the result of heterosuggestion. McDougall says: "Some authors ------propose to regard all suggestion as essentially autosuggestion. This is a quite unwarranted deduction from the facts, as may be illustrated by the analogous case of fear. If I meet an angry bear in the woods and take to my heels in fear, it would be true to say that the energy which maintains my efforts comes from within my organism, and is not in any sense supplied by the bear; the bear merely releases this energy within me. But it would not be true or useful to say that my fear was self-inspired and that the bear had nothing to do with the case, or played but a secondary role in the drama."[35]

We thus see that two of what are termed "three of the most essential and novel features in the teaching of the new Nancy school,"[36] really amount to a too superficial interpretation of the nature of suggestion, plus an increased emphasis on the chief point of Bernheim's teaching (transformation of an idea into an act).

To continue to the third essential contribution we find that it is the bringing in of the sub-conscious or unconscious mind, so that "the new powers which auto-suggestion offers to

[35] William McDougall, Outline of Abnormal Psychology, 122-3.

[36] C. Baudouin, Suggestion and Auto-suggestion, 10.

mankind are based upon the acquirement of a reflective control of the operations of the subconscious."[37]

Hypnotism plays its part in this, in that it is the most efficacious condition for such reflective control. Hypnosis results from an extreme modification of attention known as 'contention' which is voluntary attention without effort as in catelepsy where there is muscular activity (maintaining rigidity) without effort. In this new state of affairs then the mind is quite as capable as ever of doing work but it lacks volition. This is the ideal condition for auto-suggestion because the will does not interfere and the intellect is free to go ahead and affect the body (thru imagining and the sub-conscious) to the best possible advantage. But though the will is absent and suggestibility (auto) is increased, hypnosis "is not necessarily characterized by increased acceptivity."[38]

This term acceptivity applies to the chief characteristic of the subconscious. It explains why some heterosuggestions are taken and others not. For "it is not the conscious, but the subconscious which accepts."[39] In a state of hypnosis, which is an exaggeration of any state of autosuggestibility, the process of change is affected only so far as the suggestion, either auto or hetero, is accepted by the subconscious.

[37] Ibid., 10-11.
[38] Ibid., 306
[39] Ibid., 288.

Acceptivity of the subconscious is paralleled by Bergson's intuition. As there are two methods of knowing - the original, or intuitive method of knowing life, of which the glimpses caught by the artist are the nearest objectifications we have in life[40], and intelligence which is a derived form of knowledge adapted to matter, so there are two forms of 'will'. Suggestion is the true or elemental form. "Will is the normal mode of acting on matter, on the external world, whereas suggestion is the normal mode of acting on ourselves, qua living beings."[41]

There is one serious objection to this last point, which is the one alone which distinguishes it from the old suggestion psychology which we have discussed. This objection is that if it is by means of an innate faculty which the subconscious possesses that ideas or suggestions are 'accepted', then indeed what is the value of 'thinking' (in Coue's sense) things which at best could be but a parading of ideas before this newly found 'psychic censor' in hopes that some which may have escaped its attention may be accepted? This is much more than a rhetorical difficulty and one which Baudouin comes perilously close to solving to the disaster of his own theory, it seems, when he points out that "Bergsonian intuition is at its deepest roots identified with instinct".[42] If the paral-

[40] See Bergson, Laughter, 150-171, for a delightful presentation of this thought.

[41] C. Baudouin, Suggestion and Autosuggestion, 331.

[42] Ibid., 330

lelism is so close might we not also say that suggestion or acceptivity is also rooted in instinct? Might we suppose that the acceptance or rejection resulted from harmony or disharmony with an 'ancient heritage' which we bear, in the form of innate dispositions? This, of course, is the great motivating thought of McDougall, Prince and Rivers in their systems, which we shall shortly present.

Pierre Janet and the Salpetriere Group.

Within the walls of La Salpetriere, the great hospital in Paris, marvelous advancements in the field of medicine have been made since Charcot in 1878 first began to study the phenomena of mesmerism in connection with his neurological clinic. Certainly no series of progresses have been more remarkable than those resulting from the constant and uninterrupted studies by which the theories of the master have been carried forward. The Salpetriere school gives us the only example in the history of psycho-pathology where the original point of view is still maintained, however much expanded and solidified by an enormous amount of experimentation.

Almost immediately upon beginning his study Charcot gave the interpretations, previously presented, to the phenomena of hypnosis. Janet, who has built on them believes he has found the explanation, if not the cure, for both hysteria and other forms of automatisms, as well as hypnotizability. For it is a part of the theory that they are both fundamentally

the same and that that which will cure one will cure the other.

One cannot but wonder that the work of Janet, whose efforts are bringing to their consummation what is undoubtedly the most voluminous piece of experimental research ever conducted on one phase of psycho-pathology, can continue to be ignored or even treated as being of purely 'historical interest'.

Presented to the Sorbonne in 1889 as his doctoral thesis, L'Automatisme Psychologique is not only a great piece of work in the ordinary sense but it presents and has staunchly stood for a point of view that American psychology has been trying to establish ever since. Reference is made to the necessity of recognizing that all psychic activity must have a physiological counterpart. Janet more than any other great figure in psychology is the 'psycho-somatist' par excellence. Behaviorism was anticipated by him by thirty-four years, while Woodworth put forth in 1917 in his Dynamic Psychology for the first time in America so far as can be determined, the essential points of Janet's teachings. But more of this in our last chapter on psychology.

The tenets of the school are not long to present; most of them have been suggested in Chapter III.

Hysteria and hypnotism are both manifestations of the same pathological condition. Thus Janet points out that a

hysterical attack can be avoided, or rather caused to change its form, e.g. to an hypnotic condition, or that one type of hysterical attack can be exchanged for another or, which is most remarkable, thetype may change itself by imitation. "On peut, par suggestion," Janet tells us, "changer la nature d'une crise comme on change celle d'un somnambulisme. J'ai remplacé des crises convulsives par des contractures, des tremblementes, même par des accès de suerurs générales; j'ai supprimé les crises de Lucie en lui disant de s'endormir dès qu'elle sentirait l'aura. Au lieu de se rouler en convulsions, elle se couchait bien tranquillement et restait immobile; si on lui parlait elle répondait, d'un ton convaincu: "Ne me deranger, pas, M. Janet m'a défendu de bouger." Cela durait tout le temps qu'aurait duré la crise.. Bien mieux, les crises sont modifiées naturellement par imitation comme les somnambulismes. Trois hystériques qui avaient, comme je le savais, des crises fort differentes les unes des autres, avaient été réunies dans la même salle. Je fus toute étonné de voir qu'elles avaient confondu leurs symptômes et qu'elles avaient maintenant toutes les trois la même crise, avec les mêmes mouvements et le même délire, les mêmes invectives contre le même individu."[45]

("One can, by suggestion," Janet tells us, "Change the nature of a crises, as one changes those of somnambulists.

[45] P. Janet, L'Automatisme Psychologique, 448-9.

I have replaced convulsive attacks by contractions, by tremblings and even by paroxysms of general perspiration; I have suppressed Lucie's attacks by telling her to go to sleep when she felt them coming on. Instead of rolling in convulsions, she lay down quietly and remained without movement; if anyone spoke to her, she replied in a convinced tone: 'Don't bother me, Mr. Janet has forbidden me to move.' This lasted during the whole time that the crises would have lasted. Still better, crises are modified naturally by imitation as are somnambulisms. Three hystericals, who had as I knew, crises entirely different from one another, were brought together in the same room. I was greatly astonished to see that they had confused their symptoms and that they had now all three the same crisis, with the same movements and the same deliriums, the same imprecations against the same individual.")

What is the nature of this hysteria and what causes it? It is simply that under certain conditions, groups of ideas act as if broken off from the normal stream of consciousness. This group of ideas forms a little world of its own which once embarred upon, during its ascendency as a center of activity occupies the entire energies of the individual.

In figure No. 2 there is reproduced a chart given by Janet to illustrate this dissociation. In this case the dissociation resulted from the death of the patient's mother. By quoting Janet's expanation of this chart we will be able

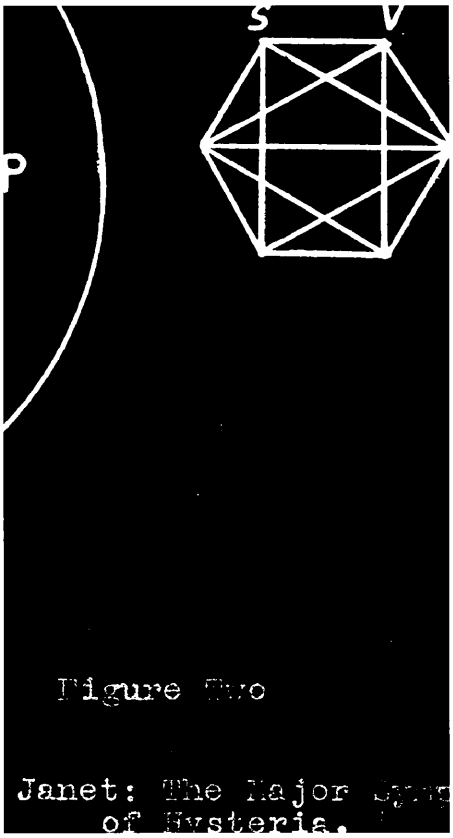

Figure Two

Janet: The Major Symptoms of Hysteria.

to sum up the fundamentals of his theory. "The point S represents the sight of the face of the dead mother, the point V is the sound of her voice, another point, M, is the feeling of the movements made to carry up the body, and so on. This polygon is like the system of thoughts which was developed in the mind and in the brain of our patient, Irene. Each point is connected with the others, so that one cannot excite the first without giving birth to the second, and the entire system has a tendency to develop itself to the utmost." In normal health this small system should be connected with the wider system, i.e. the whole personality 'P'.

"Generally the partial system remains subject to the laws of the total system; it is called up only when the whole consciousness is willing, and within the limits in which this consciousness allows it.

"Now, to picture to ourselves what has taken place during somnambulism, we may adopt a simple provisional resume. Things happen as if an idea, a partial system of thoughts, emancipated itself became independent and developed itself on its own account. The result is on one hand that it develops far too much, and, on the other hand, that consciousness appears to no longer control it."[46]

In its final analysis then, Janet answers our question as to the nature of hypnosis by saying that: "Hysteria (which includes somnambulism[47]) is a form of mental depression

[46] P. Janet, Major Symptoms of Hysteria, 41-2-3.

[47] Ibid., 318.

characterized by the retraction of the field of personal consciousness, and a tendency to the dissociation and emancipation of the systems of ideas and functions that constitute personality."[48]

The cause of this retraction is the same for hysteria as for most other great neuroses, viz. "a depression, (and here is the great contribution of Janet towards the curative end of the problem), an exhaustion of the higher functions of the encephelon."[49] This exhaustion which he calls "La misère psychologique", has a great variety of causes ranging all the way from undernourishment to disease or emotional upheavals. Thus "La fièvre typhoide, la période secondaire de la syphilis, et même certaines intoxications amènent des anesthésies, du somnambulisme et de l'automatisme, non pas en lésant tel on tel nerf, mais en déprimant l'individu au point de vue psychologique aussi bien qu'an point de vue physique, et en le rendant incapable de synthétiser suffisamment ses phénomènes psychologiques."[50] ("Typhoid fever, the second stage of syphilis and even certain intoxications lead to anaesthesias, somnambulisms and automatic acts, not in causing lesions of this or that nerve, but in depriving (exhausting) the individual from the psychological standpoint as from the physical and in render-

[48] Ibid., 332.
[49] Ibid., 333.
[50] Pierre Janet, L'Automatisme Psychologique, 453.

ing him incapable of synthesizing sufficiently his psychological functions.")

Emotion is a typical source of such dissociation, as are such events as griefs, fears and in short any experience that may place an unusual drain on the nervous energy at a time when the system has little or no reserve. Thus a great many of these 'break downs' occur during puberty and especially during the monthly period, both of which events place a severe drain on the supply of nervous energy.

It was the writer's pleasure to hear Janet lecture at the College de France during the winter of 1926-27. In speaking of bad habits in children, he pointed out that most of them were due to a lack of energy for facing facts or doing things as they should be done. Lying was thus accounted for as an attempted economy of nervous force; stealing the same, whereas fits of temper or crying were seen as being slight hysterias resulting from a feeling that there was a lack of energy to perform given duties. Thus is opened up a new aspect of the control of adolescent children or rather a new explanation for a long observed fact. As Janet in his inimitable style pointed out, the way to cure lying and stealing is to refrain from placing such great burdens on children, especially burdens of fear and other emotions, and to maintain a better state of health in the child, for a hysterical or somnambulic person is a sick person.

This "faiblesse psychologique" as Janet usually spoke of it in his lectures, gives rise to certain dissociations, usually according to one of several considerations. It may be (1) thru a process of suggestion (2) upon a function that was weak (difficult) or disturbed, so that such feebleness often shows itself first in slight, or previously overcome, difficulties becoming exaggerated. (Thus in my own case, I have observed that in 'fits' of abstraction or fatigue I become much more than usually stumbling in my speech. As a child I was tongue-tied.') (3) A final peculiarity is that the function that was in activity at the moment of the emotional stress is the one which the dissociation often settles upon. Most fixed ideas are of this source.

It has been extremely interesting to notice how practically all these suggestions are put into effort by psychiatrists and psycho-therapists.

Dr. Rosanoff is quite persistent in pointing out to his classes in psychiatry the importance of avoiding any type of excitement on the part of convalescing neurotics. This plus the great emphasis he places upon proper feeding for different troubles indicates that the implications of Dr. Janet's theories are finding use, whether the theories themselves are accepted or not.

As to the curing of obsessions, one of the typical methods of psychological re-education is also anticipated.

Janet illustrates the point with a clever story from Erisme Darwin. A priest with a company became intoxicated and while in that condition swallowed a seal (from a document). One of his fellows laughed and declared to him "you have your intestines sealed" (there is a play on words in the French - cachet and cachetés), whereupon the poor priest became melancholy, would take no nourishment and in a short time died from constipation. Janet explains that if he had been there he would have tried to get the priest drunk again to see if he could establish another idea in place of the fixed one. And this is exactly one of the techniques employed in psycho-therapeutics. In an incident related by Dr. Waugh of one of the cures effected by him thru this method (it was related by The Doctor in a class in abnormal psychology some four years ago), the child concerned had a great fear of water. Examination under hypnosis proved that the child had been nearly drowned thru inability to crawl out on a steep bank. The scene was reinstated thru hypnotism and the child was made to succeed in saving itself with the result that the phobia was cleared up.

Finally, Janet points out that while any specific fixed ideas or other manifestation may be eliminated and thus in cases of shock give lasting relief, yet in cases of chronique weakness, permanent cure, if it is to be had at all, can only come thru a process of building up the reserve of nervous energy since "ces phénomènes ------ n'appartiennent pas à

une maladie particuliére et en quelque sort spécifique, (mîs) qu'ils sont tout simplement le resultat d'une sort de faiblesse que nous avons appelée la misère psychologique."[51] (These phenomena ------ do not belong to a particular malady in any specific sense, (but) they are simply the result of a sort of feebleness which we have called psychological misery.")

Sigmund Freud and The Psychoanalysts.

In the space to be allotted each of the authors whom we consider as best typifying certain movements in the field being studied, we have been guided by these principles:

1. The relative importance that hypnotism plays in his work.

2. The importance of the movement represented by him in the field of psychology as a whole.

3. In certain cases (notably that of Janet) we have aimed to be especially explicit, where it has been felt that a popular understanding of and even scientific interest in their work (at least in America) is not proportionate to its real importance particularly in connection with contemporary movements here.

Applying the last principle inversely, we decided upon giving to the new Nancy school a relatively short space; for

[51] P. Janet, L'Automatisme Psychologique, 459.

as far as popular understanding goes it appears that the public has grasped correctly its essential principle as being that of the influence of the mind over matter; whereas as far as American scientists are concerned it is also a case of mind over matter as the girl meant when she said concerning a slight she had received that "It was purely a case of mind over matter." When asked to explain, she replied, "Well, I don't mind because he doesn't matter."

In general it would seem, in spite of much complaint to the contrary by the psychoanalysts, that we do understand Freudianism, both popularly and scientifically about as well as any great and complicated system ever comes to be understood. There can be no doubt as to the great influence the teachings of this school are having upon psychology, particularly from the abnormal and psychiatric aspects. Hypnotism, tho used extensively by Freud, plays perhaps a lesser part in his theory and recommended practice than in other systems, so that on the whole since we must abbreviate somewhere, it may be as well to attempt to present this subject in even less space than the small amount available for those that seem to be of outstanding importance.

Sigmund Freud a student of Charcot and Janet at the Salpetriere in the early nineties took its teachings as a starting point, and continuing his studies chiefly from a clinical standpoint, has, during the past thirty years built

up not only a technical method, but also what Janet has called an enormous system of medical philosophy.

His work at the Salpetriere and the source of many of his concepts are described by Janet in his historical survey thus: "At this time a foreign physician, Dr. S. Freud, came to Salpetriere and became much interested in these studies. He granted the truth of the facts and published some new observations of the same kind. In these publications he changed, first of all, the terms that I was using; what I had called psychological analysis system --- he called a complex; he considered a repression what I considered a restriction of consciousness; what I referred to as a psychological dissociation, or as a moral fumigation, he baptized with the name catharsis. But, above all, he transformed a clinical observation and a therapeutic treatment with a definite and limited field of use, into an enormous system of medical philosophy."[52] A philosophy, adds McDougall, of Pansexuality.

Our study of Janet makes it relatively simple to characterize the psychological theories underlying Freud's work. The sub-conscious, a term originated by Janet in his first book[53] in 1878 has become the center of Freud's system. But it is a very different sub-conscious from that of Janet. To

[52] Quoted by McDougall, Outlines of Abnormal Psychology, 18, from Janet's Principles of Psychotherapy.

[53] P. Janet, L'Automatisme Psychologique.

Janet the subconsious consists of groups of experiences which, due to what we may call a higher nervous resistance, have become broken off or estranged from the central system, whereas with Freud the subconsious has become a purposive, driving principle which dominates the whole personality and the frustration of which leads to the psychic troubles in graver cases, or which are carried along thru life in the form of inhibitions.

The therapeutic side consists in a sort of coordination or readjustment of these 'refoulements' or psychic conflicts. This is done by first finding and bringing out these inhibitions by the psycho-analytic method, which is simply a technique such as is employed by all psychiatrists, and examining them in the light of reason. This process usually eliminates the trouble in a manner best analagous to that of draining a wound to stop infection. At times simple exposure is not adequate, wherupon other methods not peculiar to the school are resorted to, (various types of psychic reeducation).

The mechanism by which unconventional ideas are inhibited or kept out of the field of consciousness is illustrated by a concrete comparison. Freud asks us to imagine with him, "That in my classroom, among my attentive and calm audience, there should be withal a person who conducted himself in a manner annoying to me, and who by unreasonable laughter, chatting and by tapping his feet, troubles me. I should declare that I could not continue to teach in this fashion;

whereupon certain vigorous ones among the audience would arise and, after a brief struggle eject the person out the door. He would be "refouled" and I should be able to continue my lecture. But, to not be further troubled in case the expulsed one should try to reenter the hall, the persons who came to my aid might back their chairs up against the door and thus establish themselves as "resistance". If, now, one transposes onto the psychique plan, the occurences of our example, if one makes of the classroom the conscious and of the vestibule the unconscious, he will have a rather good picture of the process of refoulement."[54]

Freudian psychology is dynamic just because, to continue the illustration, the person does try to get back into the room. In other words we are motivated by a number of instincts the satisfaction of whose ends is the object of human strivings. The energy of these instincts of which sex is the dominant one, and the one most to be studied from a pathological standpoint, since it is the one most generally inhibited, is termed the libido. It is the restless energy of the libido which throught life drives us onward toward

[54] S. Freud, Cinq Lecons sur le Psychanalyse, 63-4. Curiously enough, these lectures were given in English at Clark University in 1909. My copy obtained while in France is in French, and as the library has no copy, I am forced to use my own translation.

its goals, not unlike those poor spirits described by Dante whom "the stormy blasts of hell, with restless fury drive---(forever) on,"[55] and like the two spirits there encountered, wherever we may be driven we may say "love (libido) brought us (here together)."[56]

It is one of the points of greatest uniqueness in Freud that it is the inhibitions that at once are the source of all our nervous troubles and also of our achievements, economic, political or artistic. "The repressed instinct" Freud points out, "never ceases to strive after its complete satisfaction which would consist in the repetition of a primary experience of satisfaction: all substitution, or reaction, formations and inclinations avail nothing towards relaxing the continual tension; and out of the excess of the satisfaction, demanded over that found, is born the driving momentum which allows of no abiding in any situation presented to it, but in the poet's words 'urges ever forward, ever unsubdued' (Mephisto in 'Faust', act 1, Faust's study)."[57]

Sublimation is then (according to Freud) a natural process, it is a working out of energies in other than a natural manner. Without it we could never rise above the plane of

[55] Dante, Inferno, 22. Harvard Classics V. 20.

[56] Dante, Inferno, 24. Harvard Classics V. 20.

[57] S. Freud, Beyond the Pleasure Principle, 52-3.

of lowest animal life. It is not possible to go into the theory of how inhibitions arose which are the source of all we call civilization; we must content ourselves with pointing out that this is the case and that psychic treatment consists in providing sublimations or substitutions of more social objects for the original ones. That the process can succeed to but a limited extent is his final word in the Cinq Lecons sur la Psychoanalyse, "let us not neglect altogether that there is an animal part in our nature.-----undoubtedly it is tempting to transfigure the elements of sexuality by means of a sublimation more and more expansive, for the greater good of society. * * (But) that is impossible and in depriving the sexual instinct of its natural needs, one provokes distressing consequences."[58]

As to the part played by hypnotism in psychoanalysis, we have warned that it is small. It is small in its present use, but vital in that it was thru its aid that the method was first developed. Freud himself says that his theories are taken from Janet whose chief method of research is thru hypnosis. "We followed his (Janet's) example, in making of mental duality and dissociation of the personality, the pivot of our theory."[59] Freud also, as do most of his followers, makes frequent use of hypnotism, but as part of his system of psychanalytic investiga-

[58] S. Freud, Cinq lecons sur la Psychanalyse, 116.

[59] S. Freud, Cinq Lecons sur la Psychanalyse, 57.

tion it is most definitely frowned upon so that Freud warns us that, "It is only in discarding hypnotism that one can ascertain the resistances and the refoulements and forms for oneself an exact conception of the true pathological evolution."[60]

Theories of Prince, McDougall, and Rivers.

It is pointed out by Roback in the preface to the commemorative volume "Problems of Personality" that it was Dr. Prince who first bridged the gap between abnormal and normal psychology.[61] If it was indeed he who instigated the movement which in our introduction was spoken of as being of such vital concern to both aspects of the science, then it is quite natural that the system of thought developed by himself and those closest to him, should show more markedly than others the influence from general or academic psychology. Thus in the last group to be considered here under abnormal psychology we are presenting a situation which we hoped may become much more universal. It is hoped that it is not solely due to a 'will to believe' that the first fruits of this newer synthesis of labors have provided a more satisfying basis for continued therapeutic work, as well as for progress in the normal aspects of psychology, than have some of the others considered

In a most general sense we may say that the two dominant elements in this particular type of abnormal psychology called

60 S. Freud, Cinq Lecons sur la Psychanalyse, 65

61 Campbell and others, Problems of Personality, Studies presented to Dr. Morton Prince, XII.

'hormic' or 'purposive', are contributed one from each of the two departments just mentioned. The concept of the unconscious certainly had its source in realms of the early studies in hypnotism as already presented, while the biological interpretation which is applied to it comes quite as definitely from the work in normal psychology. While it would appear that the nature of the unconscious as here understood, more closely resembles, as does its use by Freud, the third theory of Braid, we must agree, I think, that the actual inspiration for both come by way of Janet and the Salpetriere. This is indicated by Prince's first book[62] whose title itself, "The Nature of Mind and the Human Automatism", shows how etroit was the connection between his first work and that of Janet, "Psychological Automatisms", 1885. The biological element was furnished by McDougall who developed it not in connection with abnormal, but with social, psychology. This element was the concept of instinct; made current in his first great book, "An Introduction to Social Psychology"; it has been incorporated without essential changes into the new system. The completeness of the synthesis and the fundamentalness of these elements is brought out in the title and emphasized in the text of the important work of the third writer mentioned, Rivers, in his "Instinct and the Unconscious".

In order to understand the part played by hypnosis in this last theory we must first look into the nature of the

[62] M. Prince, The Nature of Mind and Human Automatism.

larger process, of which as we shall see hypnosis is a part or type.

The first thing we must deal with is the question of the so-called subconscious. We have seen the source of this concept, and it now remains to show the important changes in the meanings that are attached to it. In the first place the distinction between consciousness and unconsciousness is not that narrow one of the field of attention and the near-conscious phenomena. All the experiences that may be brought into the field of awareness by the usual process of memory and the like are considered as part of consciousness. All the experiences outside of this constitute another field, recorded in the form of physical residue or neurograms in exactly the same manner that the conscious processes are (so far as their apparent physical basis is concerned). This great field of the subconscious consists of two divisions: 1. The co-conscious, or secondary personality or personalities. (Of course in most cases it does not reach a state of complexity sufficient to warrant calling it a personality but the point is that it consists of active ideas or consciousnesses that function much as does the primary consciousness.) 2. The unconscious, which consists essentially of neurograms which are dissimilar from both the conscious and co-conscious in that though they may be passive or active as processes, they do not include what may be called "Psychological equivalents."[63]

[63] M. Prince, The Unconscious, 150.

The co-conscious processes are then simply parts of the ordinary consciousness that have become broken off or dissociated from the rest. While not available to the primary consciousness they may be tapped by such methods as hypnosis, dreams, free association, automatic writing and the like. Thus far then, they are not different from the subconscious as used by Janet, while the truly unconscious processes are ones that at first glance seem comparable to what in more general psychology are termed reflexes of the first and second levels.

That these processes are different, however, is evident in that they are thought of as being capable of including perceptions, images and most of the other elements that make up the ordinary being, except what we may call awareness or a psychological self.

The very important place that such a concept occupies in a biological and evolutionary scheme in bridging the gap between the higher and lower forms of sentient matter is indicated in the following brief quotation: "If it is true" suggests Dr. Prince, "that in human beings conscious processes involving perception and images, dissociated from the psychological self and without anything that is aware of anything, can exhibit memory and determine complicated intelligent purposive behavior which fulfills an aim and reaches a goal, it would seem that we have here analogy of a fairly, and

relatively, primitive consciousness and that a similar tho simpler sort of consciousness may well exist in lower animals that have organs of sensation, and may determine the behavior of 'trial and error' experiments."[64]

Having given this quotation, I must at once give another from Prince to show how this is applied. It is evident that if the foregoing is a correct interpretation, then Prince has but to declare the fact that "consciousness without self, explains 'instinctive' purposive behavior in animals."[65]

Now all the authors we would include in the present discussion do not accept such an explanation of instinct. I have given it, nevertheless, as rounding out Prince's theory and to introduce the part that instinct, however interpreted as to origin, plays in distinguishing the present theory from former ones, and especially from that of Pierre Janet.

Now the function of instinct is universally accepted (where the concept is accepted) as being that of directing the animals activity in such a manner as to enable it to live, and this in the absence of the ability to rationalize. Thus whether we consider it to be a psychological factor or a purely mechanical arrangement of neurones in reaction patterns, as is the more common interpretation, we cannot but consider it, in a sense, as the stored up experience of the race. The

[64] Prince, "A Biological Theory of Consciousness", 240-1, in Psychologies of 1925, C. Murchison, Editor.

[65] Murchison, Psychologies of 1925, 223.

question of the inheritance of acquired characteristics in no sense enters here. It is enough that instincts do replace 'trial and error' learning in animals in which instinct is fully organized, and condition it in animals whose instincts are partially organized.

But instincts change with incredible slowness, a slowness that is not to be hastened by any means known to us. Certain animals, among whom the human animal is chief but not unique, have developed other means of transmitting experience. Sociologists have called this second means culture, and refer to it as the cultural heritage as opposed to the biological heritage. This cultural heritage, show changing as it is, is almost ephemeral compared with the biological one. Especially when, as in the case of man, it works with consciousness, it rapidly brings about quite new and unique ways of doing things. The inevitable confusion is apparent. Instinct is blind, at least "psychologically," and changeth not. The cultural heritage tells us that the proper way to react when smitten on one cheek is to turn the other. Two thousand years of experience have not sufficed to change one whit, the nature of the instinctive reaction. It says 'if the smiter is not too large smite him back and mightily, if he is evidently too large, then employ the same energy in flight.' This situation and resulting conflict is more than figurative, it is present every day of our lives.

It might well represent the basis of the old problem of good and evil. Why has 'the flesh' always been the evil part? Simply, we might say, because age-long observation has demonstrated its refusal to abide by what are considered the preferable tenets resulting from social experience.

For us here, it is enough to see that these conflicts are present and real, and it is the unsatisfactory solution of these conflicts that leads to inhibitions, and to dissociations when the inhibition is unsuccessful. Finally then, it is the unatural curbing by custom of our 'unconscious' or instinctive ways of reacting accentuated by the unrelieved condition of the bodily excitation caused by the emotions that accompany these instincts, which give rise to all the complexes, hysterics and other functional troubles, the amelioration of which is the task of psycho-therapeutics.

The relation of hypnotism to all this, though of greatest importance may be summarily dealt with here since its treatment will be more appropriately handled in the next chapter dealing with normal psychology and the theoretical basis of the system. A few pages back in speaking of the conflict between instinct and custom we mentioned the instinctive reaction of fighting or fleeing. Far from being trivial, these two instincts (submission and self-assertion) form the basis of the explanation of hypnosis accepted by this school. "My theory maintains, "McDougall points out, "that

the human species also is endowed with this instinct of submission; and that, with the development of language and intellect, verbal indications of the attitudes of the strong become very important means of evoking and directing this submissive impulse, the emotional conative tendency of this instinct, is the main conative factor at work in all instances of true suggestion, whether waking or hypnotic."[66]

Hypnotism is therefore an artificial condition based upon an exaggeration of instinctive tendencies, it "is a process in which man has discovered how to utilize the processes of suppression and dissociation by turning to advantage the power of suggestion. Hypnotism is an artificial process in which man has wittingly utilized a process, or group of processes, which normally take place unwittingly."[67]

Thus at last a partial harmony is made possible between the views of Braid and the Nancy school, in that it shows how the 'second consciousness' of Braid, modified, gives a reasonable biological explanation of the primary fact basic to the Nancy view that the degree of suggestibility of any person is variable, at the same time that it accounts for the suggestibility itself.

[66] W. McDougall, Outlines of Abnormal Psychology, 117.

[67] W.H.R. Rivers, Instinct and the Unconscious, 106-7.

CHAPTER V.

The Influence of the Schools of Hypnosis on Theories of General Psychology.

It has already been suggested that in the very nature of things, the influence of hypnosis upon normal psychology is more indirect than upon abnormal psychology, which deals primarily with types of unusual phenomena, of which hypnosis is one. From the theoretical side, nevertheless, there are fundamental principles which these phenomena bring up and which any system or school of psychological interpretation must account for. It is the purpose of the present final chapter to bring out what seem to be the outstanding principles involved and, by presenting the attitudes of typical schools of thought toward them, to bring into relief, as well as may be in dealing with contemporary events, their relation to and influence upon the present day schools thus considered. The three schools of thought chosen as giving a cross section of psychological thought, and which at the same time seem to be most directly in line with the developing streams of thought as thus far traced, are:

1. Behaviorism
2. Dynamism
3. Hormism or Purposivism.

As Professor Woodworth has pointed out[68], it is those writers whose theories have been so specialized as to make their appelation as "isms" possible, which are the most interesting to consider, in that they throw the issues into sharp contrast. The 'middle of the roaders' are, however, probably the largest group, so that we must try to get their view so far as possible. We may be sure, at least, that most of them will be found between the extremes of our grouping and it is hoped that the line of thought to be presented under 'dynamism', certainly less of an 'ism' than the others, will adequately serve to indicate this central trend.

A glance at chart No. 1 (P. IV) will show that behaviorism is conceived of as being the result of extending one aspect of what we call 'suggestion psychology' to its logical conclusion. Dynamic psychology represents a more orthodox outgrowth of this same general trend in that it has embodied more of the other influences such as the biological and classical ones.

To orient ourselves in the field of general psychology as well as to get a definite point de depart, let us consider briefly the nature of suggestion and the ideas generally held in regard to the unconscious. It is thru these two channels that hypnosis has exerted, in general, as in abnormal, psychology, its greatest influence.

[68] In lectures at the University of California at Los Angeles, Summer 1928.

To begin with, nearly all the men that compose the group of suggestion psychologists are more or less under the influence of psychological empiricism, that school which considers nothing that can not be reduced to experience and which absolutely refuses to consider data for which a rational and mechanical explanation can not be found. This attitude which, modified and coupled with scientific methods of experimentation has become essentially the method of today, has caused psychologists to interpret inexplicable phenomena such as hypnosis in terms of those which seemed less difficult. Thus hypnotism is by this group considered to be an exaggerated condition of suggestibility. Indeed, this theory is pretty generally accepted today, so that the question is not only 'what is hypnotism?' but 'what is suggestion?' Weld, in his valuable book, recently published, upholds and very well typifies this whole attitude, especially emphasizing the view that there is nothing abnormal about hypnosis: "Hypnosis has its prototypes in normal experience. Whenever we do explicitly what we are told to do, whenever we become so completely absorbed in a book, a play, an argument or an event, that we forget 'time and space', we have assumed the attitude and something of the mental state of the person who is hypnotised."[69]

[69] Weld, Psychology as Science, 118.

Munsterberg was one of the earliest to insist on the purely physical nature of hypnotism as well as its identity with suggestion. His explanation probably gives the essence of the points of view of more people, both psychologists and intelligent laymen, both then and today, than any other explanation:

"Physiological experiments have demonstrated," Munsterberg believed, "that the activity of those centers which stimulate a certain action reduces the excitability of those brain parts which awaken the antagonistic action."[70] This being the case extreme suggestibility of which hypnosis is a type results from the individuals having, "a psycho-physical apparatus in which new propositions for actions close easily the channels for antagonistic activity."[71]

We shall see later that the 'drainage' idea he referred to is still fundamental to present day interpretation, but that other explanations are sought to account for this conception besides innate facility of the drainage.

Colvin would explain both subconsciousness and unconsciousness as well as hypnosis as resulting from "a set of organized synaptic connections at times dissociated from the "conscious mechanism."[72]

[70] H. Munsterberg, Psychotherapeutics, 89-90.
[71] H. Munsterberg, Psychotherapeutics, 106.
[72] Privately communicated.

As a last illustration of the idea that the unconscious, suggestion and hypnosis are all aspects of the same type of neural action we have Pintner's view that the "subconscious, memory and hypnosis all have the same neural explanation."[73]

Enough has been said, considering the authors quoted, to make evident that this trend is not yet past. We are considering the attitudes that dominate in present day psychology as regards these questions.

Probably no psychologist is more typical of this middle-of-the-road group, (as he himself refers to it), than Prof. R. S. Woodworth. It is he who suggested that over the door of every psychology laboratory could very well be placed the words Stimulus-Response. And this indeed is the essence of all suggestion psychology, for any stimulus is a suggestion, in that it tends to give rise to a response; in popular parlance it suggests doing something. Which of the countless stimuli that continually rain upon us we shall react to, the vigor or extent of our reaction and the factors that control these are the chief subjects not only of controversy, but of present day experimental study.

Before going on to present the system of dynamic psychology which Woodworth has given us and which we consider appropriate to utilize as being the most advanced of this central or orthodox group, it will be well to make evident

[73] Privately communicated.

the very vital relation that exists between this stimulus-response school of the suggestion psychologists and the school of hypnosis of Nancy. We need but mention such connection, for with their insistence on the normality of the facts observed, the identity of hypnosis with sleep, and efficacy of waking suggestion, we have, it is evident, all the essence of the present day group.

Until the winter of 1916-17 when Woodworth delivered the Jesup lectures, he had been considered a very orthodox psychologist indeed. A recognized master in the field, and an ardent worker toward making psychology a greater and more truly scientific science, he had not, however, taken an active part in the controversies that were going on about him. Nor has he now in any sense become what we might call a militant participant, a position the impossibility of which is at once evident to those who have been privileged to come in contact with the delightful modesty that is his. With the Jesup lectures[74], he did, however, throw into relief the points which typify this group and bring them as one may say abreast of the more militant groups. Dynamic in character, it opposes the purely mechanistic standpoint of the behaviorists; while by laying much emphasis on essential roots, the stimulus-response view and the acceptance of the reality of suggestion as brought out by the Nancy school, it stops short

[74] Published by the Columbia University Press, N.Y. 1918.

of the purposivist's contentions.

Approaching squarely the question of drives in living beings, which is after all the essential point of disagreement among scientific psychologies, Woodworth informs us that "The great aim of the book is, to attempt to show that any mechanism- except perhaps some of the most rudimentary that give the simple reflexes - once it is aroused, is capable of furnishing its own drive and also of lending drive to other connected mechanisms."[75] Of these mechanisms he sees three types, all of great and probably equal importance. They are (1), instincts; (2), capacities; and (3), drives resulting from activity (habits). Thus it is seen that there are two types of mechanisms (and hence drives), native and acquired. Instincts and capacities are both native while the third is of course acquired.

The essential point to all this, as he states repeatedly is simply that "every drive is * * a mechanism and * * any mechanism may * * be a drive."[76] Mechanism means simply any neural system that may become organized; and since it would appear that no group of neurones had any more 'drive' than any other, quantity for quantity, then the strength of the drive of any system would depend entirely upon its complexity or size. It is immaterial, therefore, how the system came to

[75] R.S. Woodworth, Dynamic Psychology, 67.

[76] R. S. Woodworth, Dynamic Psychology, 126.

be organized; it would function as any other, once a group of neurones becomes so arranged. "We are justified, therefore," says Woodworth, "in concluding that the native capacities are essentially in the same position as the instincts as regards this matter of drive."[77] Having already pointed out that "the instincts are adaptations to very general features of the environment, while the capacities are adaptations to more special forms,"[78] he goes on to say that since capacities are not merely motivated by instincts as he interprets McDougall to mean, but have, or are, their own drives: "the system of native human motives is * * much broader and more adequate to the specialization of human behavior than McDougall's conception would allow." And thus (particularly since acquired activities or mechanisms also have their own drives) "the field of human motives is as broad as the world that man can deal with and understand."[79]

While nothing has been said directly about the relation of this to suggestion or hypnotism, the implications are plain enough. Suggestions in line with instincts or native capacities (systems already large and hence with powerful drives) will be accepted readily. The same will be true of acquired systems, the larger and more firmly established the

[77] R. S. Woodworth, Dynamic Psychology, 75.
[78] R. S. Woodworth, Dynamic Psychology, 74.
[79] R. S. Woodworth, Dynamic Psychology, 76.

system the more readily will a suggestion conforming to it be accepted, i.e. acted upon. Specifically, it is indicated that McDougall's view is held as having much truth in it, as would be natural since Woodworth accepts the idea of instinctive tendencies toward submission and assertiveness essential to McDougall's theory. This indication, about the only direct reference to means of inducing hypnosis, is as follows, "If suggestion succeeds by arousing the submissive tendency, counter suggestion succeeds by arousing the assertive tendency."[80]

Before leaving Woodworth's system of Dynamic Psychology, we must point out the close relationship which exists between this view of a general and diversified energizing agent and that of Janet. This near identity, so clearly brought out by McDougall, renders even closer the bonds that unite modern psychology with systems based upon a study of hypnotic phenomena.

Thus the misere or faiblesse by which Janet (whom Woodworth refers to as "one of the greatest psychopathologists")[81] accounts for the dissociation of the personality, in that the latter lives as it were in a smaller self, requiring less

[80] R. S. Woodworth, Psychology A Study of Mental Life, 549. That the 'if' does not mean to imply that Woodworth thinks that such is not often the case was determined in an interview with him.

[81] R. S. Woodworth Dynamic Psychology, 162.

nervous force, is exactly what we should expect to find in case of nervous exhaustion, if we followed Woodworth's explanation. As the reserve of energy is decreased, those smaller, less completely organized systems, not possessing much drive in themselves would be drained of what they had and thus drop from sight while only the more firmly established ones remained in action.

Let us compare some quotations from both Janet and Woodworth in order to convince ourselves of the correctness of McDougall's opinion when he says, "Janet's attempt to transform his psychology from a passive atomistic sensationism arrives at the same point as Prof. Woodworth."[82]

First compare Woodworth's "every drive is a mechanism and every mechanism a drive"[83] with this from Janet, "For many years I have been accumulating records to show that every tendency, even the slowest and smallest, possesses a certain charge without which it would be impossible to understand either the suggestions[84] that cause it to function or the excitement caused by the arrest of this tendency."[85]

Finally let us see how they treat in almost indentical fashion the fundamental tenet of McDougall. Janet: "Doubtless this charge could have been acquired at the moment of

[82] W. McDougall, Outline of Abnormal Psychology, 13.

[83] See footnotes No. 74 and 75.

[84] Italics mine.

[85] Quoted by McDougall, Outline of Abnormal Psychology, 12-13.

the formation of the secondary tendency by borrowing force from more original tendencies * * *"[86] Woodworth: "Now if McDougall meant by 'instinct' any native tendency to reaction, one would certainly have to agree with him entirely; for in the absence of some such tendency provided by nature, no stimulus would arouse a reaction -----."[87]

Before concluding our study by considering the viewpoint of the Purposive psychologists it will be well to consider very briefly that of the Behaviorists. The amount of attention alloted is not, of course, gauged by an opinion as to importance of the movement as such, but rather by its relevancy to our present topic. We have suggested that Behaviorism was stimulus-response or suggestion psychology pushed to its logical conclusion. Our interest here, then is merely to couple it up historically and show how, in common with Dynamic psychology it has its original chief inspiration in the work of Liebeault and Bernheim. Stimulus-response spells behaviorism and to the behaviorists it spells all of psychology. "The goal of psychological study is the ascertaining of such laws and data that, given the stimulus, psychology can predict what the response will be; or, given the response, on the other hand, it can specify the nature

[86] Ibid., 13.

[87] Woodworth, Dynamic Psychology, 64.

of the effective stimulus."[88] In view of what we have said of the identity of stimulus with the idea of suggestion it would seem that nothing further need be said on this point. It may however be interesting to point out some respects in which behaviorism most definitely does not follow or result from certain teachings of hypnosis. First it certainly takes nothing from the second great theory of hypnosis - that of a double consciousness. Indeed, it does not even admit single consciousness. The same of course holds with the whole matter of the unconscious, in regard to which Watson offers the following, "Freud's * * unconscious can be formulated in terms of outgrown infantile habits, habits formed in infancy and early childhood, before a corresponding language development occurs."[89] As to the so-called Oedipus complex it is seen by him to be simply the inability of the child to break childhood 'nest' habits. The cure, he thinks, is retraining through action of some form, perhaps such as Rousseau visualized, and not as he says, through "verbal catharsis."

Hypnosis is not dealt with as an entity in any of Watson's three theoretical books, his infrequent references to it being purely incidental, though in one case in a tone perhaps

[88] J. B. Watson, Psychology from the Standpoint of a Behaviorist, 10.

[89] Privately communicated. Substantially the same idea is given in his Behaviorism, 209f.

slightly illuminating, "a psychologist impressed with hypnotism could 'build' a personality into a psychopathic patient in a very few seances without knowing it."[90] On the page before this he says "I personally do not believe there ever was a genuine case of "double" or "triple" personality. Finally, in a private communication he supplements his views on the unconscious by stating that "hypnotism introduces----no new theoretical principles."

Hypnotism, though quite inadequately dealt with, evidently is considered to be, in common with all other reactions, purely the result of conditioned reflexes or to use the older terminology, habit. He would probably admit that this conditioning is achieved with differing degrees of facility according to the individual, so that we have then in his theory the essential tenets of the Nancy school carried down to the present thru the more orthodox psychologist's view points, and reduced many think, ad absurdum.

Quite at the opposite extreme from those who hold a purely mechanical interpretation of human behavior, as well as representing the present development of a very different trend of thought as regards the subject of the present paper is McDougall who takes a definite stand for a purely hormic or purposive psychology. Advancing beyond what he calls the "mechanical dynamism"[91] of Janet and Woodworth, he claims

[90] J. B. Watson, The Ways of Behaviorism, 137.

[91] McDougall, Outline of Abnormal Psychology, 13.

that all driving activity is instigated and finds its motivation in powerful inherent urges - in brief, in the instincts. Finding quite inadequate the postulate of suggestion as employed by the Nancy school and its descendants, he accepts in its essential features, as we have shown, the theory of the unconscious as advanced by Prince, thus placing his system in line with the third theory of Braid and the developments of the Salpetriere school. The relation to these movements, considered in the chapter on abnormal psychology may be passed over here, while we merely point out that if all activity is motivated by instincts, the idea of suggestibility as a thing in itself, cannot be accepted. In other words we react in general to stimuli, not in proportion to their strength, but in proportion as they fall in with instinctive reaction tendencies already present in the systems. Even habit formation with its apparent increase in independent interest, such as Woodworth emphasizes in his three stages of attention, is held by McDougall[92] to be dependent upon instinct.

Carrying on the Aristotelian heritage, McDougall has defended it by a close adherence to the biological and physiological approach, and has thus built up not only a firm basis for psychology itself but also a workable and satisfying foundation on which to erect the superstructure of the other social sciences.

[92] McDougall, Motives in the Light of Recent Discussion, Mind, 1920.

That the importance of this purposive approach has not been lost to workers in other fields is amply illustrated in the works of Lester F. Ward, known as the dean of American Sociologists. This great writer, to whom all do lip service, but few seem to appreciate or emulate in the field of sociology, was led to make his great contributions by a feeling of the vitalness to science of the very issue in support of which all of McDougall's works have been directed.

The title of his first work gives the trend of his insistance. In this work Dynamic Sociology, he declares in the preface that " a growing sense of the essential sterility of all that has been done in the domain of social science has furnished the chief incentive to the preparation of this work."[93] The dynamic element, the lack of an understanding of which had resulted in this sterility constituted the forces he called the social forces. This is shown in the following: "the social forces, * * * are those influences which impel man to action. They are qualities residing in men which determine and control their physical activities. They have their seat in the nervous system, and are what inclines the body and limbs to move in any particular manner. We call them desires."[94] Nothing further need really be said to show that Ward meant by desires exactly what McDougall means

[93] L. F. Ward, Dynamic Sociology, I, V.
[94] L. F. Ward, Dynamic Sociology, 1, 663.

by instincts. It will be valuable, however, to show the almost perfect identity between the two lines of thought, even to the point of similarity of expression, by giving parallel quotations, which incidentally will make definite the nature of the social results of the concept we are tracing. First from Ward's book devoted to the psychological aspect of his theory:

> "man has instincts too, but his environment is infinitely more complex than that of any species of animal, to meet which something besides instinct is necessary. * * it was seen that the essence of this principle (intuition as the ('something besides') is the erection of the means to desired ends into true objects of desire, and that all the intellect does is simply to report to consciousness the fact that a certain act is such a means. It then becomes immediately desired, and action follows this new desire."[95]

Compare this with McDougall's emphatic statement:

> We may say then, that directly or indirectly the instincts are the prime movers of all human activity; by the conative or impulsive force of some instinct (or of some habit derived from instinct)[96] every train of thought, however cold and passionless it may seem is born along toward its end, and every bodily activity is

[95] L. F. Ward, Psychic Factors of Civilization, 233-4.

[96] Parentheses are McDougall's.

> initiated and sustained. The instinctive impulses determine the ends of all activities and supply the driving power by which all mental activities are sustained; and all the complex intellectual apparatus of the most highly developed mind is but a means toward these ends; is but the instrument by which these impulses seek their satisfactions, while pleasure and pain do but serve to guide them in their choice of the means."[97]

When we consider how Ward's approach from the sociological, Prince's approach from the pathological, and McDougall's approach from the psychological, side have all reached so nearly the same point of view, the weight of the movement is seen to be tremendous. Furthermore the vital part the theories of hypnosis have played in all this (Braid's intelligent secondary consciousness, anterior to all other work on the unconscious, and his theory of the necessity of willingness on the part of the subject to accept 'suggestion,'[98] anterior to McDougall's instinct of submission, etc.) convinces all the more completely of the importance of this field as a fertile source of the elements in modern psychology.

Let us now return to a specific consideration of McDougall's views as to the theoretical interpretation of the observed

[97] W. McDougall, Introduction to Social Psychology, 45.

[98] J. M. Bramwell, Hypnotism, 337.

phenomena of hypnosis. In the first place there is his theory of the actual physiological basis of hypnosis which is a modified drainage theory.

Neglecting for the moment the instinctive aspect of the question we will simply point out that according to the well known drainage theory, to which the neurokyme theory of McDougall is nearly identical, any set of neurones in action tends to drain off energy from surrounding ones. Thus when the subject is seated in a still place with his attention fixed on certain stimuli being received from the operator it is evident that the neural processes correlative to these stimuli will be active and so begin to drain off energy from surrounding ones. This process will shortly give rise to a condition where these groups of neurones will have such factors of advantage in the form of relatively greater nerve charge that outlying areas will no longer have sufficient resident force or neurokyme to respond spontaneously to ordinary stimuli.

Thus McDougall says that "the absence or diminution of all * * * inhibitory weakening and restraing (from other stimuli), and the correlative concentration of all available neurokyme along the channels of one disposition, seem to be the principal factors to take into consideration when we seek to explain all the commonest and most easily produced results of hypnotic suggestion, namely, the illusions,

positive hallucinations, delusions (etc) * * * (whereas) to negative hallucinations, and to the execution of post hypnotic suggestion by a subject who remains unaware of the nature of suggestions given, these principles of explanation are not so easily applicable."[99]

This physiological explanation, adequate for an explanation of the simpler aspects of hypnosis, is supplemented by McDougall by the psychological principle (also, it is true, explicable in physiological terms) of the submissive tendency. "The rapport between the operator and the hypnotic subject is essentially the relation of prestige and submission which renders possible all waking suggestion[100]; but for the hypnotic subject this prestige of the operator is indefinitely increased by the success of the latter's suggestions, and the docility of the former is correspondingly augmented."[101]

This undue development of one aspect of a personality in a special way thus arrives at the same thing as what is usually called dissociated or secondary personality and so finally again reverts back to earlier interpretations of hypnotic phenomena, that is, to Braid's secondary consciousness and (though with this new interpretation) Janet's subconscious.

[99] W. M. McDougall, Outline of Abnormal Psychology, 112.

[100] A complete presentation of the theory supporting this is available in W. McDougall, Outline of Psychology, especially Chap. XIV.

[101] W. M. McDougall, Outline of Abnormal Psychology, 120.

We have first traced the development of the facts of hypnosis to a point where the different interpretations of them lead to the establishment of systems of thought, or schools of hypnosis. We have then traced the influence of the teachings of these schools down into abnormal psychology and finally, we have tried to point out the antecedents in the schools of hypnosis, of several important elements in the systems of three great trends of thought in general psychology today, namely the Behavioristic, the Dynamic, and the Purposive schools.

The attempt of the Nancy school on the one hand to simplify in a manner scarcely warranted, the complicated phenomena observed in mesmerism by attributing it all to a simple normal faculty of suggestibility, has found its logical conclusion in an attempt to explain all human phenomena in purely mechanical terms of stimulus-response, S-R that is, without the possible intervention of any innate or individualistic factors. This process of making Robots of men[102] has perhaps seemed hardly adequate to cover the observed facts of human action.

At the other extreme, the exaggeration of the fundamental contributions of Braid and Janet of the phenomena called unconscious, into a sort of pansexualism, has likewise doubtlessly appeared to be scarcely acceptable.

[102] W. McDougall's contribution: "Men or Robots?" to Murchison, Psychologies of 1925.

If the enormous and vitally important contributions of the school at the Salpetriere do not seem in every respect to satisfy the demands of a well rounded psychological system, may we not urge that such a lack results, perhaps, from too great emphasis upon the medical aspect of the cases, with insufficient allowance for data from other related fields of research?

And finally, if the data briefly outlined here incline any others to feel, as does the writer, that a system which leaves a place for at least some form of purposive activity on the part of the individual holds the greatest promise for the future, would it be in any sense presumptuous to suggest that the method of arrival at such a point had much to do with the satisfactoriness of the result? In other words, the writer feels that the system that has to him seemed the most rounded and complete, is so because it drew from varied sources of human effort. Drawing heavily from the work of Braid and the Salpetriere school of hypnosis, it called also upon the more distant fields of sociology and especially biology and ethnology as well as both normal and abnormal psychology to form a theory that seemed to explain the facts in a more complete fashion. The fact that the data thus obtained have satisfied in a large measure the demands of both normal and abnormal psychology and begun the breaking down of what has been a most unfortunate barrier between them,

should encourage us to continue in the future, never failing to employ the most strictly scientific methods in our research and never failing to take into consideration any datum that may be pertinent, whatever be its source.

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