AFTERNOON SESSION.

CHAIRMAN: MRS. KEMPTHORNE.

The Bearing of Psychology on Preventive Work.

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In an address of this kind it is a preliminary necessity to define its exact scope, and when I received the invitation to deliver this address I understood that I might assume (at least for a part of my audience) very little knowledge of my subject. On this assumption therefore I propose to proceed, and if to some of my hearers certain of my remarks appear somewhat elementary I must ask your indulgence.

A science is best defined by specifying the particular group of phenomena, i.e., of observed facts, with which it deals. Psychology then is the science which investigates the mind, its nature, its development and its working. It therefore starts with the fundamental position that there is such a thing as mind, that there are such things as psychical processes. The organ of mind is the brain. It is generally recognised that there is a connection between the brain and the mind; but what the nature of this connection, of this relation between the physical and the psychical, is, we have no knowledge. Various theories have been suggested, some more and some less satisfactory, but none which gives an entirely complete solution of the problem. Fortunately for us it is not necessary to discuss these suggested solutions. For our purpose it is sufficient that we should recognise that there is such a thing as the mind, that there are such things as psychical processes. But we must make one step further. If there is such a thing as a science of psychology, we must assume that it is subject to the same laws as any other science. An uncaused psychical process is as unthinkable a thing as an uncaused physical process. Every psychical event is the result of antecedent psychical causes.

We started with the statement that psychology is the science which deals with the mind. And it follows from this that it is the science which deals with human conduct. For conduct is the direct result of mental processes, of mental life. We speak of influences on conduct, of surroundings and of heredity as they affect conduct. But we speak incorrectly, and we
darken counsel by words without knowledge, unless we fully realize that these, and all other influences, only affect conduct in so far as they affect mental processes. It is most necessary to emphasize this point, for it is one which is constantly overlooked. It is quite common to hear people write and speak of drink, or of bad housing conditions, as being causes of prostitution and of other anti-social offences. We may rightly call them causes, we may properly try to correct them, if we realize that they do not act directly, but act as they affect mental processes in those who are exposed to their influences.

If we survey the whole field of human activity we can trace back all the actions of every day life to two fundamental instincts which are the basis of life itself, viz.-the self-preservative and the self-reproductive instincts. Amongst the more lowly forms of animal life we can see these two instincts paramount in the struggle for existence. The main end and aim of life; the only aim which counts, I am of course speaking biologically, is the continuance of the race to which each creature belongs. But until this end is subserved and the organism is ready for its great purpose another end must be pursued, viz.-self-preservation. This biological point of view was well expressed by Professor Michael Foster many years ago [Physiology vol. iii.], "Life is a cycle beginning with an ovum and coming round to an ovum again. . . The animal body is in reality a vehicle for ova, and after the life of the parent has become potentially renewed in the offspring, the body remains as a cast off envelope whose future is but to die." Yet even between these two primitordial instincts we can perceive the elements of a conflict of two opposing aims. Watch a thrush upon the lawn swallowing worm after worm to assuage the demands of the hunger that is the physical expression of his instinct for self-preservation. Yet during the nesting season this instinct is subordinated to that of self-reproduction. He no longer swallows his catches but carries them off to his nestlings. It is a sacrifice of the means of life on the part of the parent to secure the continuance of that life which has sprung from him.

But in order to render this process more secure, man, like many other organisms has evolved out of his imputus-to-life, as Bergson calls it, a new process. He has become a social organism, and by the mutual protection and support of all the members of the corporate community to which he belongs is able to make up for that want of physical strength and agility, and for the delayed growth to maturity of his young, which would render a solitary life precarious. The imperative demands of the community upon which his safety depends - exercise an infinitely greater restraining influence upon his actions, for it is only by a subordination of his own individual needs and desires to the common weal of the whole that the community is compacted and held together. Hence the influence of society is overwhelmingly inhibitive and "Thou shalt not" becomes the rule by which alone the cohesion of the whole is maintained. For man the field of the struggle for existence has thus been shifted more and more from the outer material world to the inner domain of his conscious self.

The more complex the society the stronger will be the force of its sanctions and the more paramount will be the restraint which the group-mind (to use McDougall's phrase) exercises upon the liberty of action of the individual. But there must be more than a mere blind instinctive following of the herd; there must be sufficient intellectual capacity in each member for an apprehension of the demands of the Society and for the choice between different courses of action, i.e., for the guidance of conduct. But the group-mind, though the influence it exerts is profound, is always younger than the two primary instincts from which it springs. Hence we find that in periods of stress it is liable to be conquered by one or other of its elder associates. Panic, or the behaviour of an unorganised crowd, are proofs of this; there is a diminution of the sense of personal responsibility for the rest and an absence of that attitude of self-restraint and self-criticism which under ordinary circumstances mark each individual member of the crowd, and impulsiveness takes the place of considered and reasoned action.*

But as human society has tended to become ever more and more complex, man, by his capacity for intellectual enjoyment, his ability to profit by experience and by his power of judgment and foresight has attained an infinitely wide field of action. The conflict between the desire to secure his own immediate advantage and the demands which the community makes upon him has thus become enormously greater. But the whole question of conduct is complicated by another factor. Every action, every thought, has a certain tone of pleasure or displeasure, and we cannot escape from the desire to seize the one and flee the other. Here then too we see the protein

*It has never been pointed out how much there is in common between the behaviour of a crowd swayed by emotional excitement and the general character of the behaviour of the feeble-minded. Here is McDougall's description of a crowd: "Excessively emotional, impulsive, violent, fickle, inconsistent, irresolute, displaying only the coarser emotions and less refined sentiments, careless in deliberation and incapable of any but the simpler and imperfect forms of reasoning." These are also in essence the characteristics of the feeble-minded.
conflict which surrounds us. It is this "affective tone" which consciously or unconsciously colours every incident of our mental as of our physical lives. Conflict is thus the essence of our existence, and as the desire for an acceptable affective tone is inherent and ever present, the tone which is unacceptable, is as far as can be, driven off the field of consciousness, forgetting is not merely a passive process but an active defence-mechanism of the organism.

We retain in our consciousness all we can of the things which are acceptable, the rest accumulates in the great well of the unconscious. From the very nature of our psycho-physical "make up" it cannot be altogether blown out and destroyed. In the words of the Roman poet, you may dig it up and turn it out, yet for all that it returns again. Moreover as man is heir of all the ages, not only do his own experiences help in the formation his mental make-up, but he also inherits all the accumulated experiences of his predecessors, which go to the formation of his unconscious self. The primitive man lies within us all and many of our prejudices, our desires, and the customs which cluster round the familiar institutions of our every day life, for example those associated with birth, marriage and death, as well as the phantasies and myths which delight our imagination, are the product of his presence. It is in those things and circumstances which have a strong emotional content that this racial inheritance is strongest; but the demands of civilisation, in other words of the social group in which we find ourselves, have driven the aboriginal inhabitant into the fastnesses and secret places of the unconscious part of ourselves, from which he wages an everlasting conflict with his conqueror. or creeps out from his lurking places in the darkness of the night in dreams. Hence what we speak of as "character," a term which as you know originally meant the impress of the die upon the coin, is the result of the sum of all these influences struggling for the control of conduct of each one of us from childhood onwards, and of the compromises which often arise out of these conflicts.

Professor McDougall defines character as "the organised system of mental and psychical forces which expresses itself in the behaviour and consciousness of the individual." Conduct is thus seen to be the reaction of the individual to the various impulses to action, and their affective tones, which ceaselessly enter into consciousness. The conflict for the mastery as we have already seen, if severe, drives down into the unconscious that impulse-to-action which is repressed. This, however, still retains its emotional tendencies and the repressed instinct, with the satellite group of emotions that surround it, forms what is known as a "complex." It is the internal strains that are set up, the damming of energy with its consequent deflection into abnormal channels which alters the attitude of the individual to his environment. The complex ever strives to rise into the field of consciousness, and as the way is blocked it often finds its outlet in a neurosis or in some form of aberrant conduct. It is in childhood when the tabula rasa of the mind are readiest for the impressions that are graved upon them, that the influences are most potent, and the experiences of childhood have a vast influence on the formation of character and personality, and upon them depends the whole future outlook of life. Many of the abnormal mental and "nervous" (to use a popular but misleading term) conditions of adult life have their origin in the events, the memory of which has been repressed into the unconscious. As the most potent instinct of all is that of sex, it is but natural that early experiences which are associated either directly or indirectly with sex form the commonest of all repressions. This is also due to a large extent to the strong restraint exercised by all civilised societies in relation to sex, and to the taboo which has been placed upon all open mention of sex matters. But the social restraint is not always sufficiently strong to overpower the emotions aroused by the sex-impulse, with the result that the canons of behaviour prescribed by the community may be thrown to the winds, and the demands made by modesty, personal honour and chastity may be swept aside by the overpowering passion of sex. It is not surprising therefore that our experience teaches us that it is those persons of weak will, character and intelligence, upon whom the group mind exercises a less imperative power, who form the most frequent type of sexual offender. How then can we bring to bear upon the questions before us the lessons of Psychology?

In the first place we must face the problems of sex as the central biological fact of life, for it is only when without faltering we bring them into the light of day that we can really further the preventive work which is your common purpose.

When the Royal Commission on the care and control of the feeble-minded was sitting, much evidence was submitted to show how large a proportion of the girls admitted to Rescue Homes gave clear indubitable evidence of feeble-mindedness. Thus at the Rescue Home at York it was found that 30 per cent. of the girls admitted were of too low mental capacity to be returned with safety to fend for themselves in the world. For such poor wayward creatures the permanent custodial home offers the only hope of reclamation by segregation from
the dangers and temptations which beset them. These form, however, a comparatively simple problem, the chief difficulty of which lies in the present lack of such institutions. It is, however, in those cases which show a superficial degree of intellectual capacity that a psychological examination will help us. The regular growth of the intelligence of children is known to be subject to certain general laws. Prof. Binet and many others have pointed out that while certain children have an intelligence in advance of that usual for their age, other children are retarded in their intelligence development, and in some of these the retardation is permanent. We have thus an explanation of the fact that certain people, like Peter Pan, never grow up, but remain children all their lives in that their intelligence never advances beyond that of a child of, for instance, ten years of age.

It has long been recognised by all of us who deal with any kind of anti-social persons that the intelligence factor must be taken into account in every case, that it is the first thing which we must estimate in our investigation of any individual case. I do not propose to give you any figures as to the proportion of offenders who may be considered mentally defective, still less to estimate the number of prostitutes who are mental defects. But you know as well as I do that such cases of defect often occur, that they require special treatment, and that their presence in an institution may have a most disturbing effect upon other, more normal, inmates. As a corollary we see that the estimation of intelligence, and the elimination and segregation of the definite defectives is of primary necessity in the work of rescue.

But I must enter a warning against workers trying to measure intelligence themselves. There are many pitfalls to be avoided, both in the giving of the tests, and far more in the application thereof. Great experience is wanted before a really reliable opinion can be given.

The day will come when a psychological examination will be recognised in our Rescue Homes as being as much an absolutely necessary preliminary as a proper physical examination.

Recognised in our Homes I say. Yes, and every where else as well. Surely if our social difficulties are to be solved it can only be by first finding what job a man or woman is best fitted for and then taking pains to see that he does his best at that job. The future of civilisation depends upon our grasping, in this, and other directions, the things which belong to our peace. And in this work psychology must play its own mighty part. While on the subject of mental tests I would mention that intelligence is not the only thing which can be estimated by these means. The subject’s performance on tests often gives very valuable hints on other important points. We often see clear indications of lack of perseverance, and lack of attention. And above all, as important from our present standpoint, is the evidence of undue susceptibility to the influence of suggestion of which we often obtain marked signs. Undue susceptibility to the influence of suggestion is, I suppose, one interpretation which may be placed on the oft-quoted but very indefinite phrase “weakness of will-power.” I need not say how great a part this characteristic may play in the particular kind of anti-social conduct with which your work deals.

Let us now look in another direction in which Psychology can help us. There is for each one of us a contrast between our unattainable ideals and desires and the solid actualities of our lives, and our minds ever seek an entry into a realm where all things, and we ourselves, are as we would choose to be. We fancy all kinds of situations in which we see ourselves playing a larger, more heroic and very different part from that in which we are actually placed by circumstances. This is the process which is known as Day-dreaming or Fantasy-building, whereby we seek to escape from the realisation of our own ineptitude and from our failures of adjustment to realities. Here again we see a conflict. The child imagines himself a man with all his fancied untrammeled liberties; the timid man sees himself in situations in which a noble bravery takes the place of his nervous shrinking from pain and danger. This Fantasy building is as old as humanity itself, and is a universal trait of human thought. It is the basis of many of our oldest myths and nursery tales. The poor kitchenmaid of the story left behind at home while her elder sisters have gone to the ball, sees herself transported in a magnificent chariot to the castle of a fairy Prince. So in real life there may be an escape from the monotonous routine and restrictions of a common-place existence by an airy castle of fantasy in which soft pleasure and luxurious ease take the place of hard facts. Herein lies the danger. Day-dreams are pleasant for each one of us, but a tight hold must be kept on these imaginative flights; it is so fataly easy to step over the threshold and to live in a world of our own making. Many a young girl has woven a tissue of romance round the steps which seem to offer an escape from the conflict between realities and fantasies into a life which seems to satisfy her desire for appreciation and admiration, and only too late has found that her Fairy Prince is of the earth, earthy. This is the history of many a seduction.
Sometimes the history may be of the opposite kind. The subject, finding that her fantasies are but "the stuff that dreams are made of" in her disillusionment swings to the opposite pole and yields to the temptation in a spirit of sullen acknowledgment of the facts of her life. What remedy then can we look for in these circumstances? It lies surely in a recognition of fantasy-building as an incentive to action, and in a proper utilisation and direction of the interests and aspirations. We have to remember that the great part of our poetry, our art and our imaginative literature has its roots in this power of weaving webs of fancy. Therefore anything which will allow a free expression and sublimation of the emotional interests by creating an interest in these outward and visible signs of creative imagination should be encouraged. Poetry, music, scenery, good literature, all can play their part in directing and in providing an outlet for the emotions into suitable channels of expression.

It is this absence of normal outlets for the pent up emotions and psychic energy which has always peopled the cell of the Eremite and Solitary with devils and wild beasts. If the monk in his abode in the Egyptian desert ceased but for a short time his contemplation of the Divine Mysteries, the devils entered and roared therein. Doubtless the life of strict privation and bodily penance often had a physical result in the production of actual hallucinations, but most of the devils were figments of the mind born of their own inward struggles to attain an existence in which earthly desires were entirely sublimated into a spiritual ecstasy. This is well described by Tennyson in his poem "Simon Stylites":--

Devils plucked my sleeve,  
I smote them with the cross; they swarmed again.  
In bed like monstrous apes they crushed my chest;  
They flapped my light out as I read; I saw  
Their faces grow between me and my book.

If one reads, for example, "The Paradise of the Fathers," by Palladius, one finds legend after legend exhibiting a preoccupation with sexual temptations. Yet we can now recognise out of the accumulated experience of the Church that solitude is the worst of all conditions for one troubled with such temptations. "The monks who fought their passions under the African sun and described their struggles with such painful frankness were doing so under conditions which we now recognise as needlessly difficult."*  

More often than is generally supposed some distressing experience many years before, frequently in early childhood, has been found to give rise to actions which a superficial view would have regarded as totally unconnected with any cause of the kind. The discovery of such a complex and its elucidation to the patient as being the real cause of her conduct often has the result of effecting a readjustment to the surroundings, and thus to produce a harmony in the mind. To take a simple example. Those of you who have practical experience of Rescue Homes know full well the surprising demonstrations of temper and uncontrollable conduct which sometimes characterise the inmates, especially at certain recurrent periods. This is very generally due to the action of a buried complex surging upward into consciousness. A recognition of this is very important, for it points to the imperative need for giving variety of occupation and of providing outlets to pent up energy. It is, for example, difficult in small homes to secure any other form of occupation than laundry work, sewing, etc. The result is that, after some months of this monotony, the inmates are likely either to sink into a condition of lethargic indifference, into a sullen stubbornness or even open insubordination. Active games, such as physical exercises, basket-ball, dancing, skipping, concerts, picnics, and the like will prove more efficacious in the preservation of discipline than hundreds of homilies.

Another point in connection with occupations is the utilisation of the creative forces inherent in the minds of everyone of us. It is not enough that the girls should be doing something so far as possible they should be making something, however simple. This allows for the bringing into consciousness of the sense of beauty, form and harmony. To watch anything growing under one's hand is a real stimulus to interest and self-expression. Spinning, weaving, lace-making and gardening are for this reason valuable adjuncts to the smooth working of a Home.

When the importance of the latent repressed complexes is recognised the question is not solved. How can it be robbed of its baneful power? Here again Psychology comes to our rescue. The symptoms, whether moral or physical, must be traced to their source, and the emotions with which they are surrounded must be discovered. We have to remember that it is the emotions which form the chief driving force in all our actions. Prof. Hoffding writes: "Everything which is really to have power over us must manifest itself as emotion or passion. Mere 'Reason' has no power in actual life, where

*Lowther Clark, "Lausiac History of Palladius."
the struggle is always between feelings.”* Dreams can often greatly help us in the elucidation of the source of the trouble.

Having discovered the buried complex and its satellite emotions, the next point is to bring it up into consciousness. The procedure by which this is attained is known to Psychologists as that of Catharsis or a cleansing of the mind. It is here that the influence of the character of the agent is so potent for good or evil, for this cleansing means that the repressed emotional factors that have produced the mental attitude must be explored and brought into a new harmony with the conscious elements of mind. They can thus be directed towards some higher end than that already existing. This process of direction towards new ends and the formation of new sentiments, thereby bringing about a mental readjustment to the old conditions, is known as Sublimation. Freud and his followers teach that the sex instinct forms the basis of all these early repressions; indeed they claim that it forms the one driving-force of mental life, either in its crudest manifestations or transformed by unconscious sublimation into other channels of activity. Others of us are not prepared to attribute this all-embracing power to the sex instinct alone, though from what has been already said, it must be admitted that it is of enormous potency, especially during the early years of life. There is a grave danger attaching to the strong sex-bias which is given to Psychology by the extreme Freudian school, which may only too readily become a dangerous excuse for licence under the august patronage of Science. There are indeed some amongst us who cavil at what they take to be the teaching of Christian morality for this very thing that, by contemning the body and its normal desires, has narrowed the conception of morality to this one single issue; while others have advocated a Hedonism which will give free and untrammeled play to the natural instincts. Yet the philosophy of every age has cried aloud against such a creed. “Evil,” says the poet Hesiod, seven hundred years before Christ, “can easily be got and in plenty: the road to her is smooth, and she lives very near us, but long and steep is the path that leads to Virtue, and rough it is at the beginning.” Any other creed would be a subversion of man’s whole moral nature. Such a licensed libertinism would in itself mean a repression of every moral aspiration with the resulting formation of new complexes and new conflicts and the same vicious circle as before.

What is needed is the sublimation of those instinctive tendencies towards some social purpose. This is, of course, merely a statement in scientific terms of what is after all the common experience of us all and is the process whereby every helper, every confessor, every comforter in our anxieties and our temptations, achieves his purpose. Let me give one example, created with her incomparable psychological insight by George Eliot. Janet Dempster, the childless wife of the drunken, rascally lawyer, had tried to find an escape from her troubles in the dulling effects of alcohol. “If she had had babies to rock to sleep,” writes the author, “little ones to kneel in their nightdresses and say their prayers at her knees, her poor hungry heart would have been fed with strong love and might never have needed that fiery poison to still its cravings.” You will remember her struggles against her temptation after the climax of her husband’s death, until in a supreme moment of trial she sought the help of the Priest, Mr. Tryan. And with what result? “The Divine Presence did not seem far off where she had not wings to reach it. The temptation which had so lately made her shudder before the possibilities of the future was now a source of confidence. . . . That walk in the dewy starlight remained for ever in Janet’s memory as one of those baptismal epochs, when the soul, dipp’d in the sacred waters of joy and peace, rises from them with new energies, with more unalterable longings.” Janet’s unappeased maternal instincts and the complex produced by her husband’s ill-treatment and by the sense of injustice which had destroyed her early love for him, were thus sublimated into sentiments which found their expression in altruistic service for others.

Another example of a different type is afforded by John Masefield’s “The Everlasting Mercy,” which graphically describes the process of sublimation from the evil habits of a lifetime into an ecstasy of religious conversion.

I did not think, I did not strive,
The deep peace burnt my life alive;
The bolted door had broken in,
I knew that I had done with sin,
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

I thought all earthly creatures knelt
From rapture at the joy I felt.

One more lesson Psychology can give us in this work of Prevention and Rescue. It is this. Not safety but danger lies in ignorance. Only with frank and open teaching on the

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*Hoffding, Psychology (p. 284).
subject of sex and all it connotes can the growing girl or boy
approach these subjects with that naturalness that is born of
innocence. If I may repeat an analogy taken from what has
been already said in this paper, we cannot afford to repress
sex teaching and sex questions out of the social consciousness
to form hidden complexes in the group mind. We do so at
the risk of creating those very evils, prostitution, promiscuity,
and venereal disease which it is our earnest hope to prevent.
Too often the duty is shirked by parents either from
reticence, apathy or ignorance. In the over-crowded slums,
monotonous tenements, and mean streets of our cities, there is
no one who is capable of giving this training; and the children
are too often introduced into the sordid aspects of the
stripped of everything that can enable the know-
ledge that comes all too early. How best to help them lies
beyond the scope of this present paper, but we cannot shut
our eyes to the fact that it is upon the experiences of
childhood that the whole subsequent outlook on life is based.
"The history of later mental activity cannot be fully known
until it has been traced back through childhood to some con-

As human society has developed to the infinitely complex
life of today, the safety of each individual, except in times of
war or similar cataclysms, has been practically assured. The
instinct of self-preservation therefore in its more primitive
manifestations assumes a position of progressively decreasing
importance, thus leaving the field more and more open for
the activities of its counterpart, the other prime instinct, viz.,
the self-productive. What I have attempted to show in this
paper is that the great sex instinct is implanted deep in the
very foundations of our lives. It forms the basis in its own
proper sphere, of almost everything that enables and makes
beautuous the life of mankind, love, friendship, the arts,
poetry and the rest. But these results can only be effected
when its energy is properly directed and, to use a term with
which you are by this time familiar, adequately sublimated.
It is there and cannot be displaced. This fact must be faced.
"The more fundamental, the more powerful, the more
insistent in its demands the instinctive tendency, the more
difficult is the solution of the conflict by repression. The
solution is sublimation." (Drever, "The Psychology of Every-
day Life," p. 42). How great are the changes which can be
brought about by this process of sublimation of the primitive
instincts can be seen in the case of the dog in whom the
savage ferocity of the pack has been sublimated into that

avorous devotion of a dog for his master. In this case he
has transferred to mankind all that dominating power which
was once exercised in the wild state by the herd instinct. If
this change of character can be brought about in the case of
an animal, how much greater results can surely be attained
by man with all his powers of reason, judgment, free will and
his spiritual aspirations. This is true of all the instinctive
tendencies and of the emotions which centre round them, not
only in the realm of the sex instinct.

For all of us the struggle between good and evil is ever pres-
tent. The conflict is eternal, and the history of man's moral
progress down the ages has ever been an echo of the cry
"Quousque tandem," who shall deliver us from the body
of this death?

The only thing which can give us true liberty is the unlim-
hing pursuit of truth. It is the truth that shall make us free.
But peace from these inward stirrings is not yet, nor can be.

There is silence in the evening when the long days cease,
And a million men are praying for an ultimate release
From strife and sweat and sorrow—They are praying for
peace,
But God is marching on.

We pray for rest and beauty that we know we cannot
earn,
And ever are we asking for a honey sweet return;
But God will make it bitter, make it bitter, till we learn
That with tears the race is run.

Sorley (Marlborough and other poems), xxxiv., p. 100.

Miss E. Matravers, in opening the discussion, said that we were
finding out the importance of psychological training for spiritual work,
but she wondered how far older workers ought to supplement their work
by studying psychology without background or training. Her own
belief was that anyone who was making definite advance in the prayer
life is making an advance in learning about Psychology. We may
spoil the confidence of touch in the older worker, which comes from her
prayers, if we give an imperfect insight into Psychology. If it is diffi-
cult to find time for the study of Psychology and the prayer life, it is
clearer to cultivate the prayer life. Young workers in training now
should certainly study Psychology.

In speaking of Freud, Miss Matravers said "My own feeling
very strongly is that we must be cautious; much of his theory is un-
proven, although he has accumulated much evidence." She quoted Dr.
Hart as saying that he was by no means prepared to embrace the whole
Freudian theory, as much of it was in his opinion unproven. She
recommended those interested in psychology to study Hart's "The
Psychology of Insanity." She reminded those present that Professor
MacDougal criticises Freud very severely. She felt that MacDougal
held a more wholesome view. Freud had specialised in abnormal
Psychology, MacDougall had had a much wider experience, and in particular had made a specialised investigation of savage life. But for the purpose in hand the difference between the two scientists lay in their classification of instinct. Freud considered that Sex was the dominating instinct which controlled all social development. MacDougall proposed a classification of twelve instincts varying in proportionate strength in different individuals and different nations; and amongst them he saw the Parental instinct as perhaps the strongest. Thus moral progress depended on far wider considerations than mere sex, and Freud’s Psychology which concentrated on sex (which is appetitive and ego-centric) might prove to be a social danger. She recommended MacDougall’s book “Social Psychology,” especially the last edition.

Miss Matravers noted another important point where in her opinion Freud’s theory needed correction. Freud makes the subconscious mind the area of the raw, wild, untamed instincts. There was another school of Psychology, that of William James and Myers, holding a very different view. In “Varieties of Religious Experience,” James shows that religious conversion is the work of the subconscious mind. We may thus think of the subconscious self as the intermediary between self and God.

Mrs. Ainley Walker said that she had noticed one advantage in giving creative work to girls. It was possible to discover what processes were at work in a girl’s mind by observing her original work, without asking her too many questions. They had tested this in the Weaving Schools. If it was found difficult to have time for spiritual reading and the study of Psychology, might not the Bible he read psychologically? There was a good deal of psychological teaching in the Gospels and in the Acts.

Miss Neilans asked whether part of the bad effect of sex repression could not be got rid of if we had a rather more attractive way of presenting the Moral Code. The young people think the moral code a mixture of Mrs. Grundy and convention. Couldn’t we get them to understand what Society is driving at in the moral codes, by a new presentation. Something more interesting, heroic, and romantic, with a sound biological foundation.

Miss Hargreaves asked whether if the subconscious is so bad it is not better to cast it down than to bring it out. It seemed dangerous to let Psycho-Analysis tread on ground of conscience.

Dr. Auden, in replying, said that he must not be considered as a Freudian. Freud and Jung were dealing with a decadent population in Vienna. They had a good press, but he thought future generations would wonder why we thought them so important. The Psycho-Analyst, if he is honest, does not seek to come between the conscience and God. With regard to the Psychological study of the Bible we were coming to recognise what a really good Psychologist St. Paul was. You can only teach people about sex by pointing out that man has a higher and a lower nature, and you can only help people to develop their higher nature by showing to boys and girls which is the ‘higher road.’ It is the emotions which chiefly guide our lives, and therefore if in our teaching we can touch them we shall do more than by setting forth a biological explanation. He would like to end with a warning against the tyro in Psychology experimenting with Psycho-Analysis.

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