

political and social of his people. Along with the tendency to attack the authority of the grandfather in the realm of politics and religion there is a willingness to compromise on certain points—an attitude of mind frequently found in psychoneurotics, the desire for parental control never having been entirely lost. He exchanged Mecca for Jerusalem as the "Kebleh," thus linking Islam with the ancient cult of his fathers instead of with Judaism.

Abraham has pointed out that the father is for the child the personification of power and greatness, so that if at any time a child experiences feelings of hostility against his father, the son tends in phantasy to raise the parental authority to the level of sovereignty, so that in the end he himself becomes as it were the son of an imaginary king, and the real father recedes into the position of a sort of foster-father. Mohammed, in his desire to replace his grandfather by himself and to rise to a higher degree of sovereignty than him, had to appeal to the superhuman, as his grandfather was the patriarch of his tribe—the Coreish. He created for himself a religion which had for its central point a Divine Father. He gave to his divine creation unlimited power, such power, in fact, as the child supposes his father to possess. He adopted the God of the Hebrews as the replacement-figure of his grandfather, and by this adoption Allah sprang into being.

Mohammed suffered from the age of four from periodical attacks of a paroxysmal kind, thus indicating a neuropathic temperament. There was ample evidence in his life to show that he was the subject of intense sexual repression, and that this was due to an immensity of certain incestuous fixations. To this cause may be ascribed the scrupulous chastity of Mohammed for the first twenty-five years of his life, and the selection as his first wife the widowed Khadijah, who was fifteen years older than himself. She was a perfect replacement-figure for his mother, whom he had only known as a widow. His second marriage also showed a mother-complex, but his later ones were dependent on a daughter-complex.

Mohammed, as the result of ambivalent feelings towards his grandfather, taught on the one hand that the authority of parents and rulers was to be respected, and on the other hand that it must in certain circumstances be opposed and destroyed—that it was wrong for them to endure the assertion of infidel superiority. In this aspect of Islam doubtless lies the source of its tremendous power, for it stirs up the deeply buried and unconscious complexes against the father, which is an attribute that pervades the mind of all men.

The writer shows that the life-history and influences at work in forming the character of Mohammed are essentially the same as those of Amenhotep, which has previously been analysed by Abraham.

C. W. FORSYTH.

*An Experimental Study of the Mechanism of Hallucinations.* (Brit. Journ. of Psychol., Med. Sect., April, 1922.) Prince, Morton.

Finding traditional theories unsatisfactory, Prince has experimented in the mechanism of hallucinations for over twenty years. The study of artificial hallucinations (produced by fixing attention as in crystal-

gazing) and of introspection during hypnosis ("co-conscious images") suggests that these result from an active subconscious process whereby imagery (with or without associated ideas and affects) belonging to subconscious thought emerges into awareness.

The thesis is mainly a record of recent work with a subject (a cured case of double personality) who experiences hallucinations, can produce automatic script with facility and *without awareness of what the hand is writing*, who co-operated intelligently, and for whose *bonâ fides* the author vouches. Her eyes were covered during the experiments, and Prince marked on the script the points of appearance and disappearance of conscious hallucinations, recorded her descriptions, and subsequently arranged them in parallel columns with the script.

*Series A.*—The subject was directed to write automatically, general designations being given as under. *Observation I:* An account of any past episode. Hallucinations were a visual memory revival. *II:* A fabrication relating to former fantasies as a dissociated personality (a re-incarnation of a thirteenth century Spanish peasant girl). Hallucinations, visual, auditory and somatic, reproduced former imagery. *III:* The subject was instructed a few days previously to be prepared to write automatically ("sub-conscious incubation") an original fabrication unconnected with the Spanish fantasy. She produced a poetical glorification of her own talents accompanied by allegorical hallucinations (visual and auditory). *IV:* A subconscious memory of a consciously forgotten episode. A forgotten dream was described. Hallucinations were visual, aural and somatic. *V:* A memory of an anxious episode. Visual hallucinations accompanied by feelings of anxiety and anger. *Throughout the series it was noticed:* (1) While writing subconsciously corresponding hallucinations, mainly visual, appeared in consciousness. (2) They resembled rich and vivid visualisations of conscious thought. (3) They were more detailed than the script, which gave the general theme. (4) The script slightly preceded the hallucinations in time. (5) The script was continuous, the hallucinations discontinuous. The results of *introspection by the subconscious process* are recorded. Replies were given in automatic script of whose contents the personal consciousness was unaware, though the subconscious knew the contents of consciousness. The script reported that subconscious thinking occurred first. She visualised subconsciously while writing and the images erupted into consciousness as visions, "pushed" there by "constant thought." The existence of several subconscious systems may complicate the mechanism.

*Series B.*—Visual hallucinations were induced by crystal-gazing, without suggesting subjects, and the accompanying subconscious "thoughts" described by automatic script. *Obs. VI:* The script showed the continuity of thought, with application to conscious personal problems, between three apparently disconnected hallucinations. *VII* showed three subconscious systems functioning synchronously. The hallucinatory fulfilment of a normal aspiration was accompanied by irrelevant emotion (*e.g.*, laughter, remorse) appropriate to the system of the uncorrelated accompanying script.

Correlated writing explaining the hallucinations was subsequently obtained from a different subconscious system. *VIII*: Scenes appeared representing a journey to Italy, loosely corresponding with the accompanying script, but evidently not its emerging imagery. Irregularities in the hand-writing are attributed to inhibitions from another train of thought, and "tapping" another "system" produced script more precisely correlated with the hallucinations.

*Series C.*—Auditory hallucinations. *Obs. IX*: The subject experiences "voices" in the form of "messages." Subconscious introspection attributed these to intensive subconscious thinking leading to auditory images which enter consciousness owing to their *intensity* and the *striving* and desire that they should be heard. *X*: The subject was directed to exercise subconscious volition to the effect that she should hear the words of her script as a voice. This was successful, her veracity being undoubted. The rich elaboration of an accompanying "vision" she attributed to the intensity of a previously constructed and frequently recurring image which was "flashed before consciousness like a moving picture." Intensity rather than volition was operative here.

*Series D.*—*Obs. XI* records a dream of apparently similar mechanism to the hallucinations.

The author concludes that there is a type of hallucination due to the emergence into consciousness of the normal imagery of a dissociated subconscious mental process, which become hallucinations through being unrelated to the contents of conscious thought, and that similar factors operate in some dreams and some insanities. He regards an hallucination as an adult mode of thought and not a regression. He insists that there is no "the subconscious or the unconscious," but that "greater and lesser systems of potential and dynamic processes may be motivated by the urge of one or more dispositions," and may interplay or may function "subconsciously."

MARJORIE E. FRANKLIN.

*The Rôle of Situation in Psycho-pathological Conditions.* (*Mental Hygiene*, July, 1921.) *Richards, E. L.*

There are men, women and children whose difficulties of adaptation are associated with their respective settings of environment, habit data, temperamental friction, and all the other facts of common experience.

Undramatic relief can often be given by such simple measures as ventilative discussion of the difficulty with the patient and his family, change in the habits of living, corrective exercises for twists of personality expressed in sensitiveness, nagging, nervous fears of disease, day-dreaming and so on. The physician should study the patient as an individual, and the author stresses the importance of the situational factor in causation.

Without benefit of training in the traditional methods of psycho-pathological research, the writer of this paper began at the start with a study of case material and its intrinsic values in terms of problem and constructive assets.

In the cases outlined in this paper the facts of situation seem to