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890<sup>TH</sup> ORDINARY GENERAL MEETING  
HELD IN THE LECTURE HALL, NATIONAL SOCIETY FOR RELIGIOUS  
EDUCATION, 69, GREAT PETER STREET, S.W.1, ON MONDAY,  
13<sup>TH</sup> MARCH, 1950.

REV. J. STAFFORD WRIGHT, M.A., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed.

The CHAIRMAN then called on E. Wellisch, Esq., M.D., D.P.M., to read his paper entitled "The Psychological Conception of Personality."

*THE PSYCHOLOGICAL CONCEPTION OF  
PERSONALITY.*

By E. WELLISCH, M.D., D.P.M.

SYNOPSIS.

Four main psychological conceptions of personality are distinguished and discussed.

1. The Psychiatric concept, which emphasises the intimate relationship of the mind to the body. It is described according to the findings of Kretschmer and of psycho-somatic medicine.

2. The Analytical concept, which enables the psychotherapist to explore the depths of the mind. It is based on the discoveries of Freud and Jung.

3. The Factorial concept, which helps to measure the factors or traits of the mind. The postulates of Murray's school of personology are explained and the factorial personality assessment of Rorschach is described.

4. The Moral or Religious concept, which deals with the meaning of man. Söderblom's and Heiler's fundamental distinction between the paganistic mystical personality and that which is based on Biblical religion is discussed. The importance of the Biblical belief for psychotherapy is emphasised.

In practice all four concepts have their place and are essential for full personality assessment and successful treatment.

The personality of every individual is unique—a fact basic to Biblical belief. The full understanding of human personality is, therefore, only possible on a foundation of Biblical religion.

### *The Problem.*

IT is possible to distinguish four main psychological approaches to the problem of personality. These are the approaches of Psychiatry, Analytical Psychology, Factorial Psychology and Religious Psychology. There is no fundamental inconsistency between these four ways of viewing the problem, and there are elements in all of them which make it possible to gain an integrated concept of the wholeness of man.

#### 1. *The Psychiatric Concept of Personality.*

Psychiatry is the science of the medical treatment of mental illness. Mental illness is a physical or biological phenomenon as it is a psychological one, and the treatment given uses physical methods as well as psychological ones.

One of the most illuminating psychiatric conceptions of personality was given by Kretschmer. He defined personality as the sum total of physique and character. (E. Kretschmer, *Physique and Character*, 1925, New York: Harcourt, Brace & Co.) He made the remarkable observation that the physique and character of a person are biologically and psychologically closely related.

Let us first consider the physique. Most persons have one of the following main types of physical build :

The *pyknosomatic* build : the person is stoutish, inclined to put on weight, with a broad trunk and short arms and legs. The chest is barrel-shaped and the face has the contour of a flat pentagon or shield.

The *leptosomatic* build : the person is slim, the arms and legs are long. The chest is flat and narrow. The face has the contour of a shortened oval.

There is also a third though less common type : the *athletico-somatic* build which is characterised by a powerful musculature, a broad shoulder girdle and a face which has the contour of an elongated oval.

Let us now turn our attention to the character. It is the interaction of three factors : the temperament, the instincts and the environment. What is temperament? It is the feeling, disposition and mode of action of the entire personality. Kretschmer distinguished two main types of temperament. The *cyclothyme* and the *schizothyme* temperament.

The moods of the cyclothyme person lie between two extremes : jolliness and mobility at the one end of the scale, and sadness

and slowness at the other end of it. Also the moods of the schizothyme person oscillate between two extremes. Introspection and jerkiness stand at one end of the scale and coldness and rigidity at the other end.

The *cyclothyme* and *schizothyme* temperaments are the two main types of temperament of normal persons. If the persons are, however, inclined towards mental disturbance their temperaments are called *cycloid* or *schizoid*, and if they are actually insane and suffering from one of the two main types of mental disease, they are called either *cyclophrenic*, which means manic-depressive, or *schizophrenic*. Thus a line of development connects the normal with the diseased state of mind.

The attitude to life and environment is characteristic for cyclo- and schizothymes. The cyclothyme is engrossed in his surroundings, he is "extraverted." He is a sociable, open person, a practical person of action. The schizothyme is a dreamer, an "introvert." He is asocial, an idealist and aristocrat. The notions of the extra- and introverted personality were formulated by Jung and will be explained later.

Cyclo- and schizothymes also show special aptitudes. (E. Kretschmer, *The Psychology of Men of Genius*, 1931.) If they are scientists the cyclothymes will be objective, descriptive observers and experimenters like Charles Darwin. Schizothyme scientists are systematic logicians or metaphysicians as Emmanuel Kant. If they are poets the cyclothymes are realists and humorists of the type of Charles Dickens and the schizothymes romanticists and stylists like Shelley. Cyclothyme leaders are sturdy and popular like Churchill or Martin Luther, schizothyme leaders are inflexible idealists like Calvin.

It is most remarkable that in their physical types the majority of the cyclothymes are pyknosomatic, whilst the majority of the schizothymes are either lepto- or athletic-somatic.

Kretschmer's conception of personality advanced the understanding of the inter-relationship of body and mind. It also showed that there is a development from the normal into the pathological state of mind. This development is, however, not an entirely gradual one. It occurs often in sudden changes.

There are also other temperaments or personality types which are very important to psychiatry. (D. K. Henderson and R. D. Gillespie, *A Textbook of Psychiatry*, 1944.) The *epileptic* personality is characterised by irritability, egocentricity and often a preoccupation with religious matters. Their religious practice

is frequently a shallow and selfish affair, though sometimes it is marked by a genuine and deep devotion to God. Mohammed is believed to have suffered from epilepsy. Dostoevski, who was an epileptic himself, gave in his novel *The Idiot*, a stirring description of a saintlike epileptic personality.

*Hysterical* persons are highly emotional and suggestible, and often like to dramatise their feelings and inner tensions. *Paranoid* persons have ideas of persecution. They are over-sensitive, suspicious people who often suffer from repressed homosexual longings. This produces inferiority feelings which are over-compensated by delusions of grandeur.

From what has been said one can see that certain mental attitudes create personality types with certain psychological and physical features. The influence on the body is sometimes so marked that typical physical illnesses result. The study of these so-called *psycho-somatic* illnesses and their corresponding personality types is a special aspect of modern psychiatry.

Asthma, for instance, is such an illness. According to Rogerson the personality of asthmatic children is often characterised by high intelligence, inner tension and an attitude which oscillates between submissiveness and desire to dominate. (C. H. Rogerson, *Brit. Med. Jour.*, 1943, i, 106.) Persons with a peptic ulcer have frequently a deep sense of insecurity and suffer from guilt and fear which is related to problems of their love relationships to parents and others. (H. Stalker, *Journ. of Mental Science*, April, 1949.) Disorders of the thyroid gland are closely related to the emotional life. Excitement and anxiety may produce increased activity and a goitre of the thyroid gland. Depression and lethargy can lower the activity level of the thyroid gland and lead to inertia and dullness.

## 2. *The Analytical Concept of Personality.*

Analytical Psychology is the science of mental exploration of the depth of the psyche. By depth of the psyche is meant the region of the unconscious. The methods of deep mental exploration were mainly created by Freud and Jung, the founders of psycho-analysis and analytical psychology.

Freud's conception of personality is based on his epoch-making discovery of the *unconscious*. (S. Freud, *General Introduction to Psycho-analysis*, 1920.) Only a small part of our personality lives in conscious awareness of the world. By far the greater part in us leads a life of which we are normally unconscious.

The psyche can therefore be compared with an iceberg. Only a very small part of it reaches out of the water, is conscious, whilst by far the greater part is submerged in the sea of the unconscious. (W. Healy, A. F. Bronner and A. M. Bowers, *The Structure and Meaning of Psycho-analysis*, 1931.) The personality structure of this "iceberg," according to Freud, consists of three systems: *Id*, *ego* and *super-ego*. The "id" is the collective name for the primitive, animal-like impulses. It is entirely unconscious. The "ego" is the advanced, developed self. It is in contact with the outer real world and is to a considerable extent conscious. The "super-ego" corresponds to the person's conscience. It is the moral censor of our conduct and partly conscious, partly unconscious. In infancy there exists only a very weak super-ego, and therefore the primitive urges of the id are carried out by the ego.

According to Freud all mental processes are based on the reactions between these three systems. A healthy person is one who has gained insight into these reactions and is able to direct his conduct accordingly.

By his finding of the moral controlling force of the super-ego Freud has made a most valuable contribution to moral psychology. Psycho-analysis has also other highly important moral implications. It aims at making the unconscious conscious, so elevating a person's problems to a higher, more realistic level, where he can better deal with them. It aims at making the person aware of forgotten memories, emotions and desires. This makes him able to fulfil his tasks in real life, and is often a most powerful healing force.

Of great importance are the personality types which Freud discovered during his study of the development of the child and his love relations. The unborn child in the womb or uterus lived in a state of complete security and comfort. Some persons show throughout their lives a deep longing for security and love which is supposed to be an unconscious expression of this state of original blissful existence. It can sometimes become a utopian longing for the building of a better world or the wish for a blissful reunion with the infinite as it is achieved in Nirvana. During the sucking period the infant derives pleasure from his lips and mouth. A fixation to these pleasurable "oral" memories may lead in later life to certain character features. The person may be over-dependent and optimistic or, if he is fixated to early activities of biting his mother's breast, because

she frustrated him in his wish to suck, he may become bitter, sarcastic and pessimistic. A fixation to the infantile pleasure of defecation can result in the "anal-erotic" character. That is, the person shows orderliness, parsimony and obstinacy. If in early adolescence the development of normal sexuality is disturbed the person can become fixated to the "phallic" stage which precedes the mature "genital" stage, the person will often suffer from undue self-love or "narcissism."

Jung also postulated a conscious and unconscious system of the personality. For him the centre of consciousness is the *ego*. Its outer layer is the *persona*. The word *persona* in Latin means *mask*. It may conceal unexpected aspects of the personality. Jung described two regions of the unconscious, the *personal* and the *racial*. The deepest layer of the unconscious is the *numinosum*. It is in closest contact with the inner, subjective world.

Personality is the wholeness of an individual's conscious and unconscious life. (C. Jung, *The Integration of the Personality*, 1940.) The process of the development of the personality is called *individuation*. This is a process of reconciliation of the conscious with the unconscious. Jung emphasised that we usually over-value the importance of our conscious functions and under-estimate the power of the unconscious life. During the process of individuation our consciousness should get more and more detached from the world of real things and the existence of the unconscious should more and more be recognised. The centre of gravity of the personality should no longer remain in the conscious alone. It should shift towards a virtual region between the conscious and the unconscious. This new centre Jung called "the self." The aim of the integration of the personality is "self-realisation." This process is fully developed only after middle life. Its beginnings exist, however, already in childhood. Self-realisation is the goal of many mystics. The mediaeval alchemists called it "the spirit body" or the "diamond body" and in taoistic mysticism it is "the secret of the golden flower." (Wilhelm and Jung, *The Secret of the Golden Flower*, 1935.)

The process of reconciliation of the conscious with the unconscious is also expressed by the interaction of the two main psychological attitudes which Jung described: the *extraverted* and the *introverted* attitude. (C. Jung, *Psychological Types*, 1938.) By an extraverted attitude we mean that there is a

close contact with the outside world and a desire to adapt oneself to it. By the introverted attitude, on the other hand, we describe an intimate contact with the inner world and the fact that a person is mainly influenced by the deep layers of the unconscious. Both attitudes are always present in everyone, but one of them usually predominates. Generally we are conscious of the stronger and unconscious of the weaker attitude. In an integrated person the opposing attitudes become reconciled.

Each attitude has four main functions: Thinking, feeling, intuition and sensation. As one function usually predominates it is possible to distinguish eight main personality types: the extraverted thinking, feeling, intuitive and sensational types and the introverted thinking, feeling, intuitive and sensational types.

### 3. *The Factorial Concept of Personality.*

Factor Analysis is one of the most important aspects of Academic Psychology. This is the science which is in the first place concerned with the study of normal psychology. By factors we mean abilities, traits or variables of a person. (C. Burt, *The Factors of the Mind*.) They are statistical abstractions and not concrete features of a person. Some of them are, however, meaningful. Factor Analysis is the classification of the factors and their numerical evaluation. The factorial approach to the problem of personality is very important because on it is based the science of Psychometry, that is, of measurement or testing of the mind. Intelligence-, performance- and personality-tests are based on it.

One of the founders of factor analysis was Spearman. (C. Spearman, *The Abilities of Man*, 1927.) He postulated the famous distinction of the factor of "general intelligence," "g," and the factors "s" which stand for "special abilities."

A very important school of factorial psychology has been developed in America. The leading representative of this school of "personology," as it can be called, is Murray. (H. Murray, *Exploration in Personality*, 1938.) He formed the working hypothesis that the personality is constituted by several dozens of factors or variables. They can be grouped into needs, inner factors and general traits. Needs are for instance the need for achievement, or to express aggression, sex or superiority. One of the inner factors is for instance the super-ego. General traits are anxiety, creativeness, etc. Certain of these variables form compounds. Very important are those

compounds which originate from the "five pleasurable conditions of infantile development" which were postulated by Freud: the secure existence within the womb, the pleasure of sucking, defecation, urination and of genital stimulation. Some of these compounds are oriented towards a "common field of interest." A highly important finding was the discovery that all fields of common interest are directed in the last instance by a process of "unification" towards a goal of highest aspiration. This finding is similar to A. Adler's concept of a "guiding fiction" which dominates every person's life. The child already creates a guiding principle which orients himself in the environment and leads him on towards the future. It is supposed that there is also a guiding fiction common to all humanity.

Of greatest value for the assessment of personality is a factorial approach which can be made by studying the responses to certain visual impressions. In a well-known test a standardised series of inkblots is used. The persons are asked to say what they represent. This is the principle of the Rorschach test, which is the best single personality test which we know to-day. (B. Klopfer and D. Kelley, *The Rorschach Technique*, 1946; W. Mons, *Principles and Practice of the Rorschach Personality Test*, 1947.) The Rorschach test gives objective information which is independent of subjective impressions of the examiner. It can sometimes give results which are not obtainable by clinical observation alone.

In the Rorschach technique the content of the object apparently seen in the inkblots is not the main point of the test. The aim is to investigate *how* the inkblots are seen. Rorschach found that there are four types of responses—those in which form, colour, movement or shading are the characteristic features. If an inkblot is seen as a house because it has the shape of one, this is a form response. "Red rose" is a colour response, "dancing clowns" denotes movement and "clouds" is a shading response. It is an amazing fact that "how we see things" may reveal the inner structure of our personality. (Ross Stagner, *Psychology of Personality*, 1948.) The reason for this is that form, colour, movement and shading play a definite role in our inner life. Form responses indicate good reasoning power and a good relationship to reality; movement responses are characteristic of inner promptings and phantasy; colour responses are found in persons who are stimulated from the outside world and have good social abilities; while shading responses

may tell of sensitivity or inner tension. It must, however, be emphasised that the meaning of a single scoring category is not fixed, but depends on the constellation of all the findings.

The personality picture which can be gained from the Rorschach test is derived from a great number of scoring categories and their numerical relationships. They are expressed statistically and also graphically. From this surprising conclusions can often be made about various aspects of the inner life, the nature of a possible conflict, the intellectual level and even the psychiatric diagnosis. According to the Rorschach method one can distinguish two personality—or as they are called *experience*—types: *Extratensive* people are mostly stimulated from the outside world and therefore give many colour responses, while the *introversive* experience type is characterised by strong inner promptings and many movement responses. The Rorschach method has been compared with an X-ray examination. It penetrates deeply into a person's mind and reveals the personality structure in outlines like those of the skeleton or a silhouette.

#### 4. *The Moral Concept of Personality.*

The fourth main concept of personality is the concept of Moral Psychology. By Moral or Religious Psychology I mean a scientific outlook which is formed by the welding together of psychological and theological views. It is often said that psychology, because it is a branch of natural science, is incompatible with the religious approach. I do not believe that this is the case: psychology can and should receive its greatest inspiration from theology.

One of the most lucid theological concepts of personality was given by the late Archbishop W. Temple (*The Nature of Personality*, 1915), who said that purpose is the most distinctive mark of personality. The supreme purpose of man is love. Love is "selfless devotion to the good of others."

The nature of love and purpose in man were ably discussed by Söderblom and Heiler. Söderblom and especially Heiler developed a concept of personality which is fundamentally important both from the theological and from the psychological points of view. (F. Heiler, *Prayer: A Study in the History and Psychology of Religion*, 1932.)

Religious experience is of two kinds. The one leads to a personality-denying and the other to a personality-asserting experience. The first is that of "paganistic mysticism," and the

second that of "Biblical religion." (Heiler refers to the first kind of religious experience as "mysticism" only, without the adjective "paganistic." But as mysticism is an important factor in Biblical religion this is apt to be misleading.)

"Paganistic" mysticism denies the impulses of life. The aim of the pagan mystic is the extinction of his emotional life and desires. Natural life is mortified and the personality is dissolved. It is absorbed in the infinite by unreserved surrender to it. By self-surrender one reaches ecstasy. Ecstasy is supreme bliss, which is the highest goal. The Upanishads called it "annihilation" or "the becoming nothing," according to Albertus Magnus it means "to withdraw oneself into oneself," and according to Thomas à Kempis it is "a state of striving after the Kingdom of Heaven by despising the world." Ecstasy is thus achieved by a negative process, a systematic extinction of all the impulses of life. Some of the above quotations are examples of Christian mysticism which was influenced by non-Biblical sources.

The way of Biblical religion is very different. It strengthens the belief in life and is inspired by values and tasks. Its aim is to realise these ideals on this earth. The importance of the individuality in achieving this aim is emphasised. The dislike of the world and the wish for annihilation are challenged by faith and action. For Biblical religion believes in a better future, in "the world to come," in "Olam Haba" when the Kingdom of Heaven will be realised on this earth. "It is not in heaven" (Deut. xxx, 12-20) where the Kingdom will be realised "but the word is very nigh unto thee . . . in thy heart that thou mayest do it." The realisation of the teachings of the Bible on this earth is the essential condition for achieving eternal life in Heaven. The brother of Jesus therefore said: "What does it profit, my brethren, though a man say he hath faith, and have not works?" (James ii, 14).

The visions of the prophets and Christian saints contain a mystical element. But Biblical mysticism differs fundamentally from paganistic mysticism. Whilst paganistic mysticism is a state towards which all aspirations converge in order to find there an end and final death, Biblical mysticism is a state from which the highest aspirations emerge, a state which gives birth to moral actions, to a beginning, a new life. Paganistic mystical bliss gives satisfaction to a person's own self only. Biblical mysticism cannot contemplate the bliss of a person unless it is also the bliss of the whole world.

It is not in ecstatic world-denial that Biblical religion finds its aim, but in faithful world-affirmation.

The psychological importance of these two kinds of religious experiences for the personality cannot be over estimated. A person who has as his highest aim the achievement of mystical ecstasy does not value moral actions as being something good in themselves. They are good only in so far as they are a means to deaden the emotions. They are thus the lowest step of the ladder to ecstasy, a mere preparation for purgation, meditation and eventual ecstasy. Good and evil are only relative powers which have no absolute meaning. The paganistic mystic must therefore eventually also give up the love of his neighbour.

For the person who believes in Biblical religion moral deeds are the essential fulfilment of the will of God. They are not a mere preliminary for an ultimate union with God; but have a positive, an absolute value in themselves. Good and evil are the most real powers on earth and good must conquer evil. When Rabbi Hillel, who lived a short time before Jesus, was asked to say precisely what the nature of his belief was, he said: "Love your neighbour as yourself!"

The effect of these religious experiences is also very important for the personality of the psychotherapist. The attitude of the psychotherapist towards his patient is largely determined by his own life-philosophy.

Psycho-analysis has some atheistic and analytical psychology certain mystical features, but one cannot simply equate psycho-analysis with atheism and analytical psychology with paganistic mysticism. Both psychological systems have also a strong element of Biblical religion.

It is the element of Biblical belief in the therapist, maybe consciously or unconsciously acting in him, which will urge him to wrestle with the actual problem of the patient as Jacob did with the man "until the breaking of the day."

#### *The Assessment of the Whole Personality.*

For a full personality assessment all four psychological approaches are essential. The psychiatric concept is necessary because it is based on the study of the relationship of mind and body. The analytical concept emphasises the importance of unconscious experiences during the development of a person and of unconscious mental attitudes and functions. The factorial concept enables the examiner to test and measure the relative

strengths of the various personality traits. The moral or religious concept investigates the quest of the meaning of man.

The various psychological conceptions of personality are postulations of "personality types." This means that they describe the predominance of certain features within a person. These features are partly based on physical characteristics as in the case of the cyclothyme and schizothyme types or of the asthmatic or thyroid types. They are based on factors of infantile development as in the uterine-, oral-, anal- or phallic-types. They are determined by mental attitudes and functions in the extra- and introverted thinking-, feeling-, intuitive- and sensational- types. They can be derived from visual responses to the presentation of inkblots, when they form the extratensive or introversive experience types. From the religious point of view the distinction between persons with the experience of Biblical religion and of paganistic mysticism is essential.

All these classifications point, however, only to certain aspects of a person, and it would be a serious mistake to group everyone into a type. Personality types serve the important purpose of providing landmarks and means of scientific comparison, but they are not more than merely a help for the understanding of human conduct. For man cannot be classified into pigeonholes. Neither is the possession of certain features of a personality type a fate which cannot be altered.

The personality of man can never be fully assessed by simply grouping it into a personality type. For the personality of every individual is unique. This fundamental fact is emphasised by and is the essential content of Biblical religion. God himself is a personal God, whilst the God of paganistic mysticism, who is very much the same as the world-soul of atheism, is non-personal. And as He is a personal God He has a personal message to man. Everybody receives a personal call to fulfil his task like Abraham did "in Mesopotamia before he dwelled in Haran" (Acts vii, 2, 3). Everybody has a personal and unique task to fulfil here on this earth. This is why each individual must be holy: only so can full personality be developed. In paganistic mysticism on the other hand the aim is emptiness, negation and depersonalisation.

The understanding of human personality as a whole is only possible on the foundation of Biblical religion. "Now the Lord had said unto Abraham, get thee out of thy country . . . into a land which I will shew thee" (Gen. xii, 1). This call was the beginning of the full development of human personality.

Everyman is Abraham again.

## DISCUSSION :

The Rev. J. STAFFORD WRIGHT, M.A. (Chairman) said :

We have listened to a most informative paper, which has condensed a large amount of material into a comparatively small compass. Such papers are valuable for keeping our knowledge of contemporary work up to date, and also for showing the different lines of approach that individual workers have adopted, lines which may so absorb the attention of these individual workers that they need others to correlate their findings. Dr. Wellisch has given us a glimpse of the correlation that is possible.

Dr. Wellisch has wisely refrained from giving his own definition of Personality. I say "wisely" because it is easy to become bogged down in definitions of things that are almost impossible to define. I think it is Allport who gives at least fifty definitions of Personality. Much depends on whether one is dealing with Personality in general, and endeavouring to state those attributes which distinguish a personal being from a non-personal; or whether one is investigating Personality in individuals, seeking to discover what makes one person differ from another or from some imagined norm. This paper has been chiefly concerned with the second investigation. May I, therefore, add a little about the former, and then link the two together ?

Dr. Wellisch has spoken of God as personal, which is the Biblical belief. It is also the Biblical belief that man is made in the image of God, and it is not unreasonable to hold that the image of God lies in the possession of Personality. Certainly it is true that it is in possessing Personality that man differs from the rest of the animal world. If we say that Personality consists in the possession of self-conscious, self-determined, and purposive life, we shall probably not be far from the mark.

Yet even so we have omitted something of paramount importance. Personality does not exist in a vacuum, but in relationship with other persons. This is where the Christian today finds the doctrine of the Trinity a very great help, though the doctrine was not evolved to meet any conscious need of this kind. The personal God to the Christian is not an isolated Monad, but a Unity that is itself a truly personal relationship. Thus one can conceive of a fully personal God existing from eternity without an eternally created order.

The Bible also does not regard man as capable of maintaining personal existence in isolation. It is not good for man to be alone. God created both male and female, and told them to be fruitful and to replenish the earth. Personality is developed and maintained in social relationships.

These relationships are the particular province of Psychology when it comes to study the personality of individuals. The attitude to life, the factors that make up character, are necessarily observed in their relation to other persons. This relation may be, for example, one of expansion towards others, an extravert attitude, or withdrawal from others, an introvert attitude. Abnormal reactions have their roots in early treatment by others. Moreover the development of Personality must not take place only *in relation to* others, but actually *with* others. We are all bound together in a bundle of life. I cannot use others as tools for my Personality-development without thereby nullifying my development as a proper Personality. I shall only become an integrated Personality if there is something approaching a "marriage" between my Personality and theirs.

This interlocking may go deeper than is commonly realised. Freud and Jung have both realised the likelihood of a linking of minds below the conscious level, and it is probable that further advances in investigations of this will come from the sphere of Parapsychology. Those who are interested in this will find some stimulating thoughts in last year's Presidential Address of the Society for Psychical Research, by Professor Gardner Murphy, on "Psychical Research and Personality." (*Proceedings of the S.P.R.*, Vol. XLIX, Part 177.) Here one can read, amongst other things, brief summaries of the application of such tests as the Rorschach Test to those who appear to possess some degree of the Psi faculty.

I should like to emphasise one more thing that Dr. Wellisch has pointed out in his paper. In investigating the relationships of Personality, Psychology must not ignore the relationship with the personal God. This relationship centres on an inward trust, which gives the dynamic adjustment, and draws the fragments of personal existence into a holy unity. But it must then go out in an expression of God-likeness, doing the will of God as Jesus Christ did it when He was on earth. Faith without works is dead, since such faith

is no more than an attempt to use God as a tool for my private development, without entering into that living fellowship, that spiritual "marriage," which welds us into union with the purposes of God. But works without faith will also be barren, since they will lack that God-centredness that is necessary for the unification and integration of a fully grown Person, made in the image of God.

Dr. R. J. C. HARRIS said :

The lecturer states, "A healthy person is one who has gained insight into these reactions and is able to direct his conduct accordingly. . . . Psychoanalysis . . . aims at making the person aware of forgotten memories, emotions and desires. This makes him able to fulfill his tasks in real life, and is often a most powerful healing force."

It seems to me that there is a danger here which lies in the assumption that right action necessarily follows as a consequence of adequate knowledge ("insight gained").

Many philosophers would disagree. Bishop Lightfoot wrote, "Philosophy tells a man what he ought to do. Christianity gives him the inclination to do it." C. E. M. Joad stated, "The difficulty . . . is not that we do not know what is right . . . but that we lack the will or ability to act in accordance with our knowledge."

When all the analysing has been completed, one has the impression that the patient is left helplessly to face his newly "realised" problems. What relation, if any, does the will bear to this mental energy that is said to be freed and available now for the fulfilling of "tasks in real life" ?

Can one assume that the analyst finally performs a "synthesis" of the personality of some sort or another ? Perhaps Dr. Wellisch has this in mind when he says, "The attitude of the psychotherapist towards his patient is largely determined by his own life philosophy." How would the non-Christian psychotherapist attempt to deal with the problem posed by St. Paul in Romans vii, 18 and 19 ?

Dr. E. WHITE said :

Dr. Wellisch's paper is a useful summary of modern psychological conceptions of personality.

No doubt he would agree that Psychology, compared with other fields of scientific research, is as yet in its infancy. It should be realised that the different schools of psychology are not necessarily

contradictory of one another. They represent different lines of approach, and each has its contribution to make to the edifice gradually being built up. Perhaps the time is hardly ripe for a synthesis which would harmonise and weld together the various hypotheses and discoveries so far made by workers in various fields, but until this is done, Psychology will not be able to take its place as a mature science alongside its older and better integrated sisters.

One of the difficulties besetting those engaged in Psychological research lies in the types, and therefore the difference in mental outlook, represented by the psychologists themselves.

Dr. Wellisch has referred to the work of Kretschmer on physique and character. It is interesting to note that, in his book on the subject, Kretschmer gives a very favourable account of the Cyclothyme, and takes a rather poor view of the Schizothyme. Some years ago I attend some lectures given by Kretschmer at the Tavistock Clinic, and I was impressed by the fact that he himself fits in very well in physical conformation with the round-chested, round-bellied, Pyknic type which he describes in his book as associated with the Cyclothymic personality. Hence, no doubt, his bias in favour of the Cyclothymic. It is obvious too that in the personalities of Jung and Freud we can discover characteristics which influenced their teaching. Jung is an introvert, and his psychology has a spiritual and philosophic character not found in Freud's teaching. Freud, an extravert, is far more objective and logical in his writings.

The question of the spiritual and religious side of personality has been raised. This is where some Freudian analysts are lacking. Unfortunately some psychologists are atheistic, and either hostile to, or mildly tolerant of, religious conceptions. They are therefore unable to minister to the spiritual needs of their patients.

It is possible for a person to be psycho-analysed and to benefit greatly by the process, losing his neurotic symptoms, and obtaining a new outlook on life, and yet to be left unsatisfied in the depths of his soul. For complete wholeness, man needs to find the satisfaction only to be found in God. Jung went so far as to lay it down as a *sine quâ non* of success in psycho-therapy that the analyst should believe in God.

Mr. PREECE asked whether the lecturer was acquainted with Saunders' *Christianity after Freud*, and a somewhat similar book by

Dr. Lee, *Freud and Christianity*, and if so, whether he could kindly give his views on them.

#### WRITTEN COMMUNICATION.

Lt.-Col. L. MERSON DAVIES wrote :

This is an excellent paper. It should be of the greatest value to Christians who are troubled by attacks based on the supposed findings of psychology, by giving them a grasp of the subject as a whole.

I would only enter a *caveat* with regard to the reference to Charles Darwin, whose works I know pretty well. Although he was doubtless cyclothyme by nature, and capable of producing works of real scientific value—*e.g.*, his publications on Climbing Plants, Fertilisation, Earth-Worms, etc., as I have remarked before—Darwin finally switched almost completely from the observable present to the hypothetical past. Thus the works by which he is best known are of a purely philosophical nature ; and they are tenth-rate philosophy, since he had no capacity for abstract thinking, and his inconsistencies are glaring. In these works, he ceased to be a judge of facts, and became a special-pleader obsessed by the doctrine of Malthus, which he translated into his ideas regarding the unlimited powers of Natural and Sexual Selections (*alias* Blood and Lust) working on endless variations, under the stress of a merciless Struggle for Existence. For comments on his philosophy, see my article on " Darwinism " (*The Nineteenth Century and After*, Vol. CXXXV, January, 1944, pages 27–36).

Dr. Wellisch's paper makes me wonder whether this drastic switch from the objective role, for which Darwin was naturally suited, to a fanatically subjective one for which he was anything but suited, may help to account for the prolonged ill-health from which Darwin suffered during so much of his later life.

#### AUTHOR'S REPLY.

I am grateful to the Rev. J. S. Wright for remarking that personality is developed and maintained in social relationships. No human being is an isolated individual, but we are all members of one family. " No man is an Iland, intire of it selfe," said John Donne. But " every man is a peece of the continent, part of the maine." Therefore, " I am involved in Mankinde." This is the reason why

the believer in the Bible cannot enjoy happiness unless it is shared by others.

Parapsychological investigations might throw a new light on these relationships, and I thank Mr. Stafford Wright for his interesting quotations of works in this field.

The relationship with the Personal God is, I believe, the central content of psychology. Faith and works are its essential expressions. They are not different functions of belief but each of them includes the whole belief.

As Dr. E. White said, psychology is as yet in its infancy, and it is not yet possible to harmonise the views of the different psychological schools. This is to a great extent due to the different temperament and mental outlook of the psychologists themselves.

A unification of the various psychological schools will require a common basis of belief in the ultimate meaning of our life. I have the conviction that this common basis cannot be a compromise of the main philosophical and religious systems but will be the belief in Biblical religion only.

I agree with Dr. Harris's remarks that knowledge is not necessarily followed by right action. Right action needs also a right moral attitude and, above all, the grace of God. This was meant by the stirring words of St. Paul in Romans vii, 18 and 19, together with what follows in chapter viii.

Referring to Mr. Preece's question, I regret that I have not seen Saunders' book *Christianity after Freud*. I know the book *Freud and Christianity* by Dr. Lee, and am of the opinion that it is valuable as a source of information and as a stimulant for thought on this most important and difficult subject.

Lt.-Col. L. Merson Davies's assumption that the ill-health from which Darwin suffered during his later life might have been related to the pessimistic philosophy of this great scientist is a fascinating idea. I think that it would be most interesting to study this possibility analytically.