

paralysis. He holds that hysteria is a special psychical state, giving rise to certain symptoms, which can be reproduced by suggestion with rigorous exactness in certain subjects and be made to disappear under the sole influence of persuasion.

By this means Babinski confines the symptoms of classical hysteria to those which can be reproduced by suggestion. These are the convulsions, paralyses, contractures, tremors, and anesthetics, and to them he has given the term "pithiatric." He has, in fact, taken one of Charcot's main contentions, that to be hypnotisable is to be hysterical, and that exaltation of suggestibility is common to hypnosis and hysteria, and made it his criterion of hysteria.

One of the most interesting deductions from the Babinski view is that hysterical hemi-anesthesia does not really exist, but that when present it has been suggested to the patient by maladroit examination on the part of the physician.

In one hundred consecutive cases of hysteria Babinski failed to discover a single instance of hemi-anesthesia. There is, however, a general consensus of opinion that this explanation is only true for a limited number of cases.

Babinski's views have been strongly criticized, chiefly in the direction of the value of suggestibility as a crucial test of hysteria. It has been stated that the majority of normal persons are suggestible. "To be suggestible and to be hysterical are not synonymous. It is generally agreed that suggestibility cannot be utilized to describe sufficiently and exclusively the hysterical mind. Hence we are led to consider hyper-suggestibility as a symptom and effect rather than a cause of the mental state associated with hysteria." (Wilson.)

The third theory of hysteria to which reference is made is that elaborated by Freud,¹⁶ the Viennese psychologist. His view is based on the acceptance of certain doctrines—the determination of mental processes by unconscious physical factors, the existence of what he calls emotional "complexes" which are often in antagonism with each other, and the causation of many mental phenomena as a result of repression. In this, as in Janet's view, there is a recognition of the sub-conscious mind.

Freud's psychology of hysteria is, briefly, as follows: If in a person two sets of mental or emotional "complexes" are present in opposition to each other, or a mental, or moral, or emotional shock is received, for example, a physical trauma, a painful impression is made upon the mind. If relief is not obtained in an ordinary way, as by giving vent to the feelings, or forgetting, the painful emotion is repressed into the sub-conscious strata of the mind. There it is