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G L O S S O L A L I A

by

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P R E F A C E

The research that has been done in this thesis, is not the work of only one person. The work and co-operation of many people have made it possible for this research to form a synthesis. The following sources are hereby acknowledged in that they provided valuable Biblical and Historical material:-

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E.B. Tylor - Primitive Culture.
A. Schweitzer - The Mysticism of Paul the Apostle.

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G E N E R A L I N T R O D U C T I O N.

DEFINITION :

GLOSSOLALIA is defined in the Encyclopaedia Brittanica Vol. 22 as "a faculty of abnormal and inarticulate vocal utterance under the stress of religious ecstasy".

In the Dictionary of Psychology - James Drever - GLOSSOLALIA is described as "a fabricated language or speech in an unknown tongue, occurring in hypnosis, in mediumistic trances, in certain pathological mental states and in religious ecstasy", ecstasy being defined as "a state of rapture following upon an extreme concentration of phenomenon or phase of prolonged contemplation of a limited field, in the case particularly of religious mysticism".

In terms of psychological thought, GLOSSOLALIA can be described as a dissociative phenomenon or the severance of associational bonds which have existed between words and ideas.

GLOSSOLALIA is also referred to as an automatism which Jung describes as occurring in a semi-somnambulistic state, the automatism giving evidence of the activity of the sub-conscious self, independent of the consciousness."

Basically it is said to be related to automatic writing and other automatisms.

Psychiatry covers a wide field of human endeavour. Generally it is accepted as a field covering the abnormalities of the mind. However, since the early period of description

the field of psychiatry is being broadened to cover other fields of investigation such as Social Psychiatry, Parapsychology, Existential Psychiatry and Religion.

There is a tendency to-day for Psychiatrists and Theologians to seek from each other aid in the approach to problems that beset both groups. The Psychiatrist has at hand all the tools that Science has produced; the Theologian has his Doctrinal Theories, according to the School of Thought that he represents.

Psychiatry's greatest living figure, C.J. Jung, has turned his subtlety and creative genius to this very field of religion. Through his study of the archetypes of the collective unconscious, Jung has found that man possesses a 'religious function', and that this influences him, in its way, as powerfully as do the instincts of sexuality and aggression.

Jung defines Religion as a 'peculiar attitude of mind which could be formulated in accordance with the original use of the word "religio", which means a careful consideration and observation of certain dynamic factors that are conceived as 'powers'; spirits, demons, Gods, laws, ideals or whatever name man has given to such factors in his world as he has found powerful, dangerous or helpful enough to be taken into careful consideration, or grand, beautiful and meaningful enough to be devoutly worshipped and loved.'

"The operative word in this definition is 'dynamic'; it is the dynamism of the religious function that makes it both futile and dangerous to try and explain it away."

On the one hand, to-day, this dynamism finds its expression in the various -isms : Communism, Nationalism and Socialism. On the other hand organized religion is trying, and with varying degrees of success, to provide satisfying forms for these deep human needs, which now find such dangerous or banal expression as the -isms mentioned above, and to express this dynamic process of the Unconscious via. Dogma, creed and ritual."

Jung regards the above as crystallized forms of original religious experience, worked over and refined for centuries until they reach the forms in which we know them. In this way channels are made which control the unruly and arbitrary 'supernatural' influences.

" The Church to-day protects men from the full force of an experience which can be devastating. Instead of being gripped by this dynamism, they can participate in a ritual which expresses it sufficiently to 'purge' by its reflection."

What this original experience may mean is vividly recorded in the Bible, in the stories of the Prophets, the conversion of Saul and on the day of Pentecost." Jung regards that the Western World, with its particular emphasis on the object, tends to fix the ideal - Christ - in its outward aspect, and thus to rob it of its mysterious relation to the inner man."

The Study of GLOSSOLALIA is for the Psychiatrist then, an entry into the field of religion, a field for which the conceptual framework has been defined by Jung, and at the same time a field bordering on the abnormal, the para-

normal and the supernatural.

It is in all humbleness that I pray, that this work may throw some light on the paths of Christian people, who, to-day are faced with an unprecedented challenge.

The reader without an open mind and a selfish purpose, will find much to suit his own preconceived ideas. This reflected lack of Charity would be contrary to the purpose and spirit with which this thesis has been undertaken.

PURPOSE OF THIS INVESTIGATION :

1. To try to determine whether the dissociative phenomenon of GLOSSOLALIA is due to
   (a) the impact of a Religious dynamism in all its Power;
   (b) or due to a basic inherent weakness in the individual, and therefore a sign of Psychopathology on a scale hither-to unknown.

2. If there are any personality differences between Frequent and non-Frequent GLOSSOLALICS and between GLOSSOLALICS and non-GLOSSOLALICS.

3. If there are any dynamic factors to be found that may account for the occurrence of GLOSSOLALIA, and that may possibly suggest any mechanisms underlying the process of GLOSSOLALIA.

4. To see if it is logically conceivable that GLOSSOLALIA, in the Biblical Sense of a Manifestation of the Gift of the Holy Spirit, is possible in modern times.

SCOPE OF THE INVESTIGATION:

The introduction to the problem covers mainly three sections, namely, Biblical, Historical and Psychological. Various tests are then named and described. This is followed by the section dealing with the Test Results, statistical methods used and finally a summary and conclusion. The summary and conclusion are of necessity brief, and cannot be expected to cover the whole field.

Special mention must here be made of G B. Cutten whose book Speaking with Tongues is considered by the present writer to be the most scholarly and extensive account of the historical aspect of GLOSSOLALIA yet systematised. Portions relevant to the present investigation were either quoted in toto or epitomised because the writer felt they could not be improved upon. An intimate knowledge of the historical instances quoted by Cutten is essential to a complete understanding of the scope of the present work. The only originality claimed lies in the selection and presentation of the material to be found in Cutten's invaluable work.

Extensive references and/or quotations have also been taken from the works of A. Schweitzer - Mysticism of St. Paul the Apostle and E.B. Tylor - Primitive Culture, both of whom are regarded as being leaders of thought in their respective fields.

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I.

BIBLICAL INTRODUCTION

There is no better way of introducing the study of the phenomenon of GLOSSOLALIA, than to record the biblical passages and all related texts where the phenomenon is recorded.

Here we shall see GLOSSOLALIA related to the Baptism of the Holy Spirit at Pentecost and thereafter, and secondly related to the gifts of the Holy Spirit as seen in the early Apostolic Church.

"ACTS 1 : 1 - 8" - The Promise of the Father.

"1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach.
2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen;
3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of then forty days, and speaking of the things pertaining to the Kingdom of God;
4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me.
5. For John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence.
6. When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time

restore again the Kingdom to Israel?

7. And He said unto them, It is not for you to know the time or the seasons, which the Father hath put in His own power.
8. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnessess unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.
9. And when He had spoken these things while they beheld, He was taken up; and a cloud received Him out of their sight."

"ACTS 2: 1-18" - The Day of Pentecost.

"1. And when the day of Pentecost was fully come, they were all with one accord in one place.
2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5. And there were dwelling at Jerusalem,Jews, devout men, out of every nation under heaven.
6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
8. And how hear we every man in our own tongue, wherein we were born?
9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia.
10. Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes.
11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?
13. Others mocking said, These men are full of new wine.
14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words;
15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
16. But this is that which was spoken by the prophet Joel;
17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams;

18. And on my servants and on my hand maidens I will pour out in those days of my Spirit; and they shall prophesy."

"ACTS 2: 37-39" - Peter's Sermon.

"37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"ACTS 4:31" - Peter and John with the assembly prayed for special power.

"And when they prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

"ACTS 8:14-20" - The case of the Samaritans.

"14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;

15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost;

16. (For as yet He was fallen upon none of them; only

they were baptized in the name of the Lord Jesus).

17. Then laid they their hands on them, and they received the Holy Ghost.

18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

ACTS 10:44-48" - The case of Cornelius.

"44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that those should not be baptized, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

ACTS 11:15-18" - The Gentiles receive the Holy Ghost.

"15. And as I began to speak, the Holy Ghost fell on

them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ what was I, that I could withstand God?

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

'ACTS 19:2-7" - Twelve disciples baptized in the Holy Ghost.

"2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is on Christ Jesus.

5. When they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

7. And all the men were about twelve."

I COR. 12:1-12" - Gifts of the Spirit described.

"1. Now concerning spiritual gifts, brethren, I would

not have you ignorant.

2. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led.
3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.
4. Now there are diversities of gifts, but the same Spirit.
5. And there are differences of administrations, but the same Lord.
6. And there are diversities of operations, but it is the same God which worketh all in all.
7. But the manifestation of the Spirit is given to every man to profit withal.
8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9. To another faith by the same Spirit, to another the gifts of healing by the same Spirit;
10. To another the working of miracles, to another prophecy, to another discerning of spirits; to another divers kinds of tongues;
11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.
12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

"I COR. 12:28-31" - Enumeration of the gifts.

"28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

I COR. 14:1-40" - Paul's exposition on the Gifts of the Holy Spirit.

"1. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2. For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3. But he that prophesieth speaketh unto men to edification and exhortation, and comfort.

4. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophesieth; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. Now, brethern, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrins?

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10. There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14. For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?
17. For thou verily givest thanks well, but the other is not edified.
18. I thank my God, I speak with tongues more than ye all;
. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
20. Brethren, be not children in understanding; howbeit in malice be ye children but in understanding be men.
21. In the law it is written, With men of other tongues and other lips I will speak unto this people, and yet for all that will they not hear me, saith the Lord.
22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.
23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?
24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced

of all, he is judged of all;

25. And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you a truth.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by courses; and let one interpret.

28. But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God.

29. Let the prophets speak two or three, and let the other judge.

30. If any thing be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

34. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35. And if they will learn any thing, let them ask

their husbands at home; for it is a shame for women to speak in the church.

36. What? came the word of God out from you? or came it unto you only?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38. But if any man be ignorant, let him be ignorant.

39. Wherefore, brethern, covet to prophesy, and forbid not to speak with tongues.

40. Let all things be done decently and in order."

"MARK 16:17" - Christ's personal Command.

"17. And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues."

(1)

Joel was the first great prophet in Judah who in 770 B.C. during a period of extreme locust invasion followed by drought, showed to the people of Judah the might, strength and terribleness of God's displeasure. Brought to a state of responsiveness by their tribulations Joel called upon them to follow the Lord's injunction to "turn ye even to me with all your heart and with weeping and with mourning.";

That in true repentance and supplication their misery and dire plight would be relieved; "I will restore unto you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army

which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you, and my people shall never be ashamed.

"And ye shall know that I am in the midst of Israel and that I am the Lord your God, and none else; and my people shall never be ashamed. And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."[1]

A real calamity had befallen Judah. Joel, the prophet, in his description of this leaves nothing to the imagination in seeing the particulars of the devastation. So greatly were they reduced that for want of materials, the offerings on the altar were suspended.

The prophet Joel, starting from the plagues of locusts and drought which he regarded as direct Judgements of God, shows in effect that just as powerful as the retribution of God is, so also on the constructive basis is the Pouring out of the Holy Spirit. Which ever way God worked, there was power in His dealings.

This self same power we will trace in the following sections.

Thus in 770 B.C. we have the prophecy of the pouring out of God's Holy Spirit. Centuries later this came to fulfilment and was verified by Peter on the occasion of Pentecost.

II.

THE PENTECOSTAL VIEWPOINT

In the following sections the Pentecostal views concerning GLOSSOLALIA will first be dealt with. This will be followed by a section dealing with GLOSSOLALIA as seen by various Historians and Biblical Commentaries. Following this a section representing the traditional church views on GLOSSOLALIA will be presented.

The Pentecostal viewpoint can usefully be divided under the following headings:

A. The Promise of the Father in the Apostolic Church, (i.e. Promise of the Baptism of the Holy Spirit).

B. The Evidence of the Promise of the Father, (i.e. Speaking in Tongues and the filling with power).

C. The Gifts of the Holy Spirit in the Apostolic Church, (dealing only with GLOSSOLALIA).

Before proceding it is useful to ponder on the words of Peter:

> "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.
>
> "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.
>
> "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

"But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."[3]

A. THE PROMISE OF THE FATHER IN THE APOSTOLIC CHURCH.

There are two basic tenets held by Pentecostal people of today which are related to the phenomenon of GLOSSOLALIA.

(1) The Promise of the Father: An initial experience which they feel is distinct and subsequent to the experience of the new birth.

(2) The Gifts of the Spirit: The Promise of the Father is set out in the statement of Principles and Fundamental Truths as declared by the General Council of one of the Pentecostal denominations, and is declared in Section 7 as follows:

"All believers are entitled to and should ardently expect and earnestly seek the Promise of the Father, the Baptism in the Holy Ghost and fire, according to the command of Our Lord Jesus Christ." This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. (Luke 24:49, Acts 1: 4-8, 1 Cor. 12: 1-31). This wonderful experience is distinct from and subsequent to the experience of the new birth. (Acts 10: 44-46, 11: 14-16, 15: 7-9). Section 8 which deals with the evidence of the Baptism in the Holy Ghost goes on to say, "The Baptism of believers in the Holy Ghost is witnessed by the initial (physical) sign of speaking with other tongues as the Spirit of God gives them utterance. (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues. (I Cor. 12: 4-10, 28) but different in purpose and use." (Ref. "Statement of Principles and Fundamental Truths, as declared by the General Council of Assemblies of God").

The Promise of the Father was then that of the Holy Spirit. References to this are found in the Old Testament, Joel 2: 28, 29: "And it shall come to pass ....." and in the New Testament:

Matt. 3:11 ..... "He shall baptize you with the Holy Ghost and fire".

Mark 1:8 ..... "He shall baptize you with the Holy Ghost".

Luke 24:49 ..... "But tarry ye ... until ye be endued with power from on high".

Luke 3:16 ..... "He shall baptize you with the Holy Ghost and fire.

John 1:31-33 ..... "The same is He which baptizeth with the Holy Ghost".

Acts 1: 4-8 ..... "Ye shall be baptized with the Holy Ghost not many days hence".

Acts 2: 18-20 ..... "I will pour out .... my spirit".

Acts 2: 37-39 ..... "And ye shall receive the Gift of the Holy Ghost."

These references referred to the day of Pentecost (Acts 2: 41).

Further New Testament references refer to the outpouring of the Spirit to others after Pentecost.

(a) <u>The Samaritans</u>.

Acts 8: 14-19 .... "For as yet he was fallen upon none of them .... Then laid they their hands on them and they received the Holy Ghost .... Simon then offered them money."

(b) <u>Paul</u>.

Acts 9: 17 ....."And be filled with the Holy Ghost".

(c) <u>Cornelius</u> - his family and near friends.

Acts 10: 44-48 .... "For they heard them speak with tongues and magnify God".

Acts 11: 15-17 .... "The Holy Ghost fell on them, as on us at the beginning".

Acts 15: 7-8 ..... "Giving them the Holy Ghost, even as he did unto us".

(d) The Ephesian Disciples.

Acts 19: 1-7 ..... "The Holy Ghost came on them and they spake in tongues and prophesied".

Eph. 1: 13-14 .... "Ye were sealed with that Holy Spirit of Promise".

Those who believe in the Doctrine of Baptism of the Holy Spirit as a manifestation even for to-day, have the following biblical basis from which they draw their conclusions:

1. Firstly based on Acts 2: 37-39 ..... "Repent and ye shall receive the gift of the Holy Spirit".

When analysed the contents of the passages are as follows:

Verse 37: (i) The Crucifixion message heard.
(ii) The Conviction of Sin.
(iii) The Desire to be saved.

Verse 38: (i) Call to repentance.
(ii) Call to water baptism.
(iii) Promise of receiving the gift of the Holy Spirit.

Verse 39: (i) The Promise is unto you - all the disciples of Christ that day.
(ii) The Promise is unto your children - the next generation of Jews.
(iii) The Promise is unto all that are afar off - the Gentiles.
(iv) The Promise is unto even as many as the Lord our God shall call - all the be-

lievers from Peter's time down to the believers of today.

2. And secondly that they maintain that they have biblical evidence that the Baptism of the Holy Spirit is accompanied by the manifestation of GLOSSOLALIA.

B. THE EVIDENCE OF THE PROMISE OF THE FATHER.

The references to GLOSSOLALIA being an accompaniment of the Baptism of the Holy Spirit are as follows:

1. On the day of Pentecost.
2. Cornelius and his household.
3. The Ephesian disciples.
4. Indirectly with the Samaritan disciple.

"And when Simon saw that through laying on the Apostles' hands the Holy Ghost was given he offered them money.

"Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost."

The fact of importance was that Simon saw something happening.

Myer Pearlman (Ref. M. Pearlman, "Knowing the Doctrine of the Bible") joins with traditional viewpoints concerning the convicting, regenerating, indwelling and sanctifying power of the Holy Spirit, but continues further than traditional thought in dealing with "The Enduement of Power".

"The above facts lead us to the conclusion that in addition and subsequent to conversion, a believer may experience an enduement of power whose initial oncoming is signalled by a miraculous utterance in a language never learned by the speaker.

"The above conclusion has been challenged. It is claimed that there are many Christians who know the Holy Spirit in regenerating and sanctifying power, and yet have not spoken in other tongues. Indeed the New Testament teaches that one cannot be a Christian without having the Spirit, which is the same as being indwelt with the Spirit ..... It is also affirmed that many Christian workers have experienced anointing of the Spirit by which they have been enabled to win people to Christ and to do other Christian work, and yet these have not spoken in other tongues.

"It cannot be successfully denied that there is a real sense in which all truly regenerated persons have the Spirit. But the question naturally follows: What is there different and additional in the experience described as the Baptism with the Holy Spirit?"[6]

Pearlman's explanation is given in simple terms: "There is one Holy Spirit, but many operations of that Spirit, just as there is one electricity, but many operations of that electricity.

"The same electricity propels street cars, lights our houses, operates refrigerators and performs many other tasks. In like manner the one Spirit regenerates, sanctifies, energizes, illumines and imparts spiritual gifts.

"The Spirit regenerates human nature in the crisis of conversion, and then as the Spirit of Holiness within, produces the 'fruit of the Spirit', the distinctive features of Christian Character. At times, believers make a special consecration, and receive that victory over sin, and

consequent accession of joy and peace, which has sometimes been called sanctification or 'second definite work of Grace'.

"But in addition to those operations of the Holy Spirit, there is another, having for its special purpose the energizing of human nature for special service for God and issuing in an outward expression of a supernatural character. In a general way, Paul refers to this outward expression as the manifestation of the Spirit (I Cor. 12:7) perhaps in contrast to the quiet and secret (or hidden) operations of the Spirit.

"In the New Testament this experience is designated by such expressions as falling upon, coming upon, being poured out, being filled with, which expressions convey the thought of suddenness and supernaturalness.

"All these experiences are connected with the experience known as Baptism with the Holy Spirit (Acts 1:5).

"The operation of the Spirit described by these terms is so distinct from His quiet and ordinary manifestations that scholars have coined a word to describe it - namely Charismatic - frequently used to denote a special impartation of spiritual power.

"The Baptism of the Holy Spirit is therefore conceived to be Charismatic in nature, in essence an enduement of Power. It is conceived to be transcendent, miraculous - a power coming from without producing extra-ordinary effects that could arrest the attention of the Sorcerer Simon."

Pearlman continues by saying, "Now while freely admitting that Christians have been born of the Spirit, we

maintain that not all Christians have experienced the Charismatic operation of the Spirit followed by a sudden, supernatural utterance."

James Elder Cunningham in his "Through the Eternal Spirit", states: "Whether consciously or not, it is to the fact of the Holy Spirit's coming in new power to the soul, that all new life is due; and the more that this is consciously understood, the more the Holy Ghost is in his due place in our hearts." It is only when he is consciously accepted in all his power, that we can be said either to be baptized or filled with the Holy Ghost.

Oswald J. Smith in his book "The Enduement of Power" (Chapter I part 11) states, "The Bible distinguishes between having the Holy Spirit, which is true of all believers, and being filled with the Spirit, which is true of very few."

Under the heading of the Baptism of the Holy Ghost we may quote Bauer, (Ref. Benjamin A, Bauer - "The Baptism of the Holy Spirit"). He gives five main results of the Baptism with the Holy Spirit:

"1. Christ becomes very very real to you.
2. The Holy Spirit imparts supernatural power to the believer to enable him to witness for Jesus.
3. The revelation of the secret and precious things of God.
4. The Bible will become a new book.
5. The second coming of Christ will become a living and blessed hope."

Concerning the relation of feelings to the experience, Bauer states, "The power of the Holy Spirit upon you cannot be accurately measured by the amount of feeling you possess, but rather by the faith that abides within." Bauer goes on to say, "Many people bring great reproach on the true work of the Spirit by being led of Satan to believe that feeling constitutes power, and that power can be manifested only by a great display of feeling or outward physical experiences. They judge that an absence of feeling always indicates a lack of power or even a backsliding condition."

M. Pearlman (see above) writing on the biblical foundation required for the Baptism of the Holy Spirit, quotes:

Acts 1:14 ..... continued with one accord in prayer to supplication.

Acts 4:31 ..... they were assembled together.

Acts 10:45 .... Because the Baptism of Power is described as a gift, the believer may plead for them.

Luke 11:13 .... how much more shall your heavenly Father give the Holy Spirit to them that ask Him.

Acts 9: 9-17 .. Saul of Tarsus fasted and prayed three days previous to his being filled with the Holy Spirit.

Acts 5:32 ..... The Holy Ghost is He 'whom God hath given to them that obey Him.'

Bauer mentions - "a truely submissive attitude to the revealed will of God, and a state of harmony towards your

fellowman .... and a child-like faith."

Bauer warns against "the mistake of trying to work yourself into an experience or of struggling hard in prayer to induce God to give you the blessing."

C. THE GIFTS OF THE HOLY SPIRIT IN THE APOSTOLIC CHURCH.

These are stated in full in I Cor. 12: 1-11. The Gifts of the Spirit have been classified as follows:

1. Gifts of Revelation.
   (a) A word of wisdom - Supernatural revelation of Divine purpose.
   (b) A Word of Knowledge - Supernatural revelation of facts in the Divine mind.
   (c) Discerning of Spirits - Supernatural insight into the realm of spirits.

2. Gifts of Power.
   (a) Faith - Supernatural trust (passive) in God for the miraculous.
   (b) The Working of Miracles - Supernatural intervention (active) in the ordinary course of nature.
   (c) Gifts of Healing - Supernatural power to heal diseases.

3. Gifts of Inspiration (vocal gifts).
   (a) Prophecy - Supernatural utterance in a known tongue.
   (b) Divers kinds of Tongues - Supernatural utterance in an unknown tongue.

(c) Interpretation of Tongues - Supernatural showing forth of the meaning of Tongues.

Robert Chandler Dalton ("Tongues like as of Fire") states that these gifts give power to the Church and according to Pentecostal people this is needed in this age.

Concerning verse #7 Chap. 12 I Cor.: "But the manifestation of the Spirit is given to every man to profit withal" he lays stress on the word "manifestation" - meaning that something can be seen or something of which one becomes aware.

A verse in Hebrews (2:4), "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will" points to the supernatural character of the gifts of the Holy Spirit.

Continuing from I Cor. 12 vs. 12-31 we see the necessity of the supernatural gifts in the body of the church, and that each has a particular function in the total body of the church, just as members of the physical body form the complete whole.

In I Cor. 14 we have Paul's exposition and teaching concerning the Spiritual gifts.

The following points are worth noting.

DonaldGee ("Concerning Spiritual Gifts") points out (p. 3) that in the early church there were many features with which we are familiar in formal Christian worship today, e.g. praying and preaching, singing of hymns, the

ordinances of baptism and the Lord's supper, etc. "Yet throughout all these familiar features there runs in the New Testament, an unmistakable streak of 'something different', some essentially supernatural touch that made them aglow with an unearthly quality. Prayer could become 'praying in the spirit' or in tongues. Preaching and teaching were complemented and confirmed by the high inspirational utterances of prophets." These were tested against by the gift of discernment of spirits.

R. C. Dalton ("Tongues Like as of Fire" (p. 97) points out that Paul was careful to explain how the gifts of tongues were to be used in church (only three messages at the most, etc.). Concerning Paul's reference to "all things being done decently and in order", he feels this refers to the running of a church meeting where the supernatural manifestations of the Holy Spirit are prevalent and not to the solemn ritualistic services with which traditional Christianity is so familiar. He feels that taking Paul's words into consideration, that it is possible to have a full Pentecostal meeting without the disorders of which one frequently hears.

Several Pentecostal writers like Dalton, Gee, and Harold Horton ("The Gifts of the Spirit") point to I Cor. 14: 39, "Forbid not to speak in tongues" and again, "I would that ye all spake with tongues" (I Cor. 14 : 5), as showing that tongue speech has its rightful place in the Christian Worship.

Harold Horton relating the benefits to an individual in speaking in tongues states, "And what a rest to weary

mind and nerve, to relax from mental concentration in praying and praising and breaking forth in effortless utterance in the Spirit." He points out a connection to this with Isaiah 28: 11, 12. "With stammering lips and another tongue will He speak to this people ..... This is the rest wherewith ye may cause the weary to rest and this is the refreshing". GLOSSOLALIA used as a spiritual gift, to him, is a heavenly rest in spiritual exercise."

Concerning I Cor. 14: 14, "If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful .... I will pray with the spirit and I will pray with the understanding also", he states, "Praying with the spirit is praying in a tongue. The only way to pray with the spirit is to pray in tongues. Praying with the spirit is generally taken to mean praying with the understanding with an access of spiritual power i.e. praying in the Spirit with understanding." He warns the student against the exegesis that degrades the supernatural in the Bible to powerless and indistinguished level of the natural, saying, "that the Spirit maketh intercession for us with groanings that cannot be uttered."

W. G. Hathaway ("Spiritual Gifts in the Church" p. 77 ff) states, "To speak by the spirit in a language unknown to your mind is a perfect and wonderful miracle, while the experience of it usually produces an ecstasy of glory in the soul."

He goes on to say that at times a modern language is spoken in the spirit, and should this be the case, then it is to be found in its purest form.

He places speaking of tongues under four headings:

1. As an evidence of the Baptism of the Spirit, saying that without entering into a theological argument Peter recognised it as such.

   That one could speak in tongues at the initial Baptism and either never again or as a regular practice.

2. Speaking in Tongues in private worship,

   "The person is speaking not unto men, but unto God and is speaking mysteries in the Spirit .....

   "This use of the gift has a wonderful effect on the spirit of the one that speaks. It produces the same result in our spirits as deep and sincere prayer; the spirit seems to open to God like a flower to the sun. Those who have had this experience will know that 'he that speaketh in an unknown tongue edifieth himself."

3. Speaking in other tongues as a sign to unbelievers,

   He points out that it is a sign used by God and not by the speaker to bring about a conversion of an individual.

   The tongues used either being in a recognised language or via the gift of interpretation.

4. The exercise of the gift of tongues in the church for edification.

   The gift may be used in

   (a) Speaking forth audibly in a meeting (I Cor. 14:13);

   (b) Praying in an unknown tongue (I Cor. 14:14); and

   (c) Singing by the spirit, using the words of the unknown tongue instead of your language (I Cor. 14:15).

In all these exercises the interpretation of the tongues should follow. The reason for this is given in I Cor. 14:12: "Even so ye, seek that ye may excel to the edifying of the church."

III.

THE INTERPRETATION OF GLOSSOLALIA ACCORDING TO VARIOUS BIBLE COMMENTARIES AND HISTORIANS

What is meant by the word "tongues" is much disputed. Lange, in his "Commentary on the Holy Scriptures" states:

1. "The older expositions proceed from the definition "language", and appeal for support to the promise of Christ, Mark 16:17 'they shall speak with new tongues', and to the miracle of Pentecost in Acts II. It understands this gift to be an ability to speak in various unacquired foreign languages under the influence of the Spirit, which for the moment, dissolved all bounds of language, and transported the subjects of it into a state of ecstasy, thereby symbolizing the universality of the Gospel. This view later commentators have modified; some explaining the circumstance to be a speaking or worshipping in acquired languages, falsely regarded as a charism (Fritzsche); and others asserting that by the power of the Spirit, these Christians have been qualified to speak in the original language - a language which contained the elements or rudiments of the various historical languages, and was the type of the broad general character of Christianity. (Bilroth). - Others, who reject the older interpretation as not well sustained, partly because of the impossibility of the thing itself, or at least because it was wholly uncalled for by the circumstances of the Corinthians, have abandoned the meaning "language", on the assumption either that the phenomenon at Pentecost was

different in kind from that here spoken of (that being evidently a speaking in foreign languages, intelligible to the hearers, while this needed interpretation), or that the account in Acts (being much later than our epistle) was a perverted tradition of the original facts. But these interpreters themselves start from different meanings of the word in question.

2. Some take it to mean "glosses" /i.e. highly poetic words and forms that are obsolete or provincial, or, uncommon and striking expressions, differing from common usage, and partly taken from foreign languages, employed to assist the utterance of the Spirit which was struggling for expression under the stress of overflowing feelings (Bauer). This interpretation is certainly foreign to the New Testament.

3. Others, hold fast to the other fundamental meaning of the term, viz., tongue as the organ of speech. In their view the gift implied the special use of this organ for expression:

   (a) either in its cruder form, as the babbling of inarticulate tones (where the tongue moved and not the lips) (Eichhorn and others); or

   (b) as an ecstatic speaking in low, scarcely audible, inarticulate words, tones, sounds, whereby the inspired Spirit gave vent to itself (Wieseler) - a view which is decisively opposed by I Cor. chap. 14 : 18; or

   (c) as an act of worship by means of ecstatic exclamations, and snatches of hymns of praise and other

outbursts of prayer, where the tongue no longer served as an organ of conscious intelligence, but moved independently and involuntarily under the impulse of the Spirit (Dr. Schultz, de Wette, Meyer and others); or

(d) as an inspired utterance in which the conscious intellect was held in abeyance and the spirit of the worshipper overpowered and ravished by the might of the Spirit, gushed forth in words and sentences involuntarily forced upon him, which were unintelligible to those of his hearers who were not possessed of the same inspiration."

F.J. Foakes Jackson in his New Testament Commentary states.

"Taking the context of Acts II, 'tongues' can only mean the sense of a known language. Luke's meaning is quite plain - under the stress of spiritual emotion, these men spoke intelligibly and for long, and were understood by those around them who spoke the same tongue".

The phrase 'Kinds of Tongues' can be better understood or interpreted as ecstatic utterances.

The author goes on to say that this is a fairly well-known phenomenon and has been an accompaniment in all such religious revival movements which have been characterised by strong emotions.

"Students of the psychology of religion have noted it and described it in terms of the release of strong emotions which cannot find satisfactory expression in normal ways.

Undoubtedly the psychological explanation given is the most satisfying account of the phenomenon. Under the stress of religious emotion and excitement, the mind particularly in its subconscious depths, becomes supercharged and emotional release is found in these particular ecstatic experiences. To speak in tongues is at least an innocuous way of letting off superfluous spiritual steam. Paul's deeper intent is to point out a more excellent way. Meanwhile he again stresses the point that all true and beneficial gifts are inspired by the Spirit Himself."[25]

Should we compare the Corinthian and Pentecostal experiences, we find that the GLOSSOLALIA expressed coincide in the following points:

1. It was in both cases an extraordinary influence and gift of the Holy Spirit.

2. On both occasions the Spirit of God took possession of the soul of the speaker with great power, insomuch that the free action of the will and the self-consciousness of the latter at last receded; a mental state ensued so strange and mysterious in its character, as to produce on the minds of some spectators the impression, corresponding to their general views, that they beheld a case of drunkenness, while others regarded it as a case of madness.

3. In both instances this did not result in a didactic discourse, but was the language of devotion, in which the praise and honour of God were proclaimed. On the other hand, each case exhibits distinctive features

of its own:

(a) The speaking of the disciples, (Acts II) was intelligible, and was consequently understood by the hearers without the assistance of others (vs. 8, 11) whereas the Corinthian speaking with tongues could not possibly be understood without the aid of an interpreter, (I Cor. i4: 2, 13, 16, 27, 28).

(b) The speaking described in Acts, ch. II, was clearly a speaking in foreign languages, whereas not a single distinct and unequivocal expression in I Cor, ch. i4, intimates that such was the case in Corinth.

We have now seen that this phenomenon in terms of the New Testament experience is pre-eminently a form of worship.

Lange ("Lange's Commentary on the Holy Scriptures") feels that "one can hardly avoid the supposition that it stands in some way related to the remarkable phenomena witnessed in clairvoyance and animal magnitism, or to those ecstatic states observable in times of deep religious excitement. There is nothing disparaging to 'the gift of tongues' in such a supposition. The Spirit of God, we know, employs the various susceptibilities and faculties of our nature for accomplishing its own ends, and moulds its operations on human conditions. He communicated His will through dreams and visions, and, as in the case of Peter, (Acts X: 10 compared with 13) even shaped the form of instruction to the bodily state of the person acted upon; yet what is more illusory than a dream? And why

should not these, as yet so little understood, powers of our nature, be made the vehicle of these supernatural gifts? Why should the fact that they are so wild and strange, so often partake of the animal passions, are so often perverted to bad ends, serve for an objection to the supposition that they were so employed? Indeed, does not the power of 'discerning' associated with these spiritual gifts, clearly imply that there was danger of confounding the natural with the supernatural by reason of this very thing, and that there was need of a sharpened critical faculty to discriminate between what was from the Spirit, and what was not? We need, therefore, have no hesitation in looking in this direction for some explanation of this remarkable phenomenon of the early church, as though by so doing we should invalidate its divine character. Certain it is that there is something about it more mysterious and awe-inspiring than the simple ability to speak in one or more unacquired languages. We can in no way bring the Apostle's method of dealing with it, and speaking of it, into harmony with the idea that this was all that was meant by 'the gift of tongues'. Whether a recurrence of this gift can be looked for, is another question, not to be here discussed."

The Biblical Illustrator (Rev. J.S. Exell)

The above author concludes:

"Tongues are valuable because -

1. they are symptomatic of a new spiritual life. You can talk about history, science, theology, but not about the deepest and divinest things of the

heart. They only come out in 'groanings, that cannot be uttered'.

2. In them the soul expresses its devotions. It is delightful to think of the human soul generally so immersed in the selfish and the sensuous, bathing itself in the rising tides of spiritual emotions.

3. By them the religious sympathy of the unbelieving is often excited. Sounds expressive of human emotion often strike potently on the heart of the listener.

"Speaking in a tongue is a sort of spiritual soliloquy, and may be compared with the unutterable groanings (Rom. VIII: 26, 27), whereby the Holy Spirit intercedes in the believer's heart. (Godet).

" The gift of tongues may be considered as:

1. A demonstration of Divine power.
2. An evidence of Divine truth.
3. A gift of Divine grace. (J. Lyth. D.D.)

"Tongues in private worship and tongues in public with interpretation serve to Edify, Exhort and Comfort, which the authors define as:

(a) Edification denotes a new development and a confirmation of the faith by some new view fitted to strengthen the soul.

(b) Exhortation denotes an encouragement addressed to the will, an energetic impulse capable of effecting an awakening or advancement in Christian fidelity, relating to love as the former relates to faith.

(c) Comfort points rather to hope to soothe the ear with a sweet myth, putting pain to sleep or reviving hope (Prof. Godet)."

Conybeare & Howson p. 350 ("The Life and Epistles of St. Paul").

"The feature which almost immediately forces itself upon our notice and which is distinctive of the Church in the Apostolic Age, is its possession of Supernatural Gifts - this fact gives a more remarkable and impressive character to the frequent mention of them in the writings of the Apostles, where the exercise of such gifts is spoken of as a matter of ordinary occurrence."

"The Early Years of Christianity" by E. De Pressensi, D.D. Vol. I - The Apostolic Age Book 2, Chap. V, Par. 2.

"At this period organized forms are perpetually broken through by miraculous manifestations, as the banks of a brimming river are overflowed by its swelling rushing tide."

"The History of the Decline and Fall of the Roman Empire" - Ed. Gibbon, Vol. I, Chap. 15.

"The societies which were instituted in the cities of the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. The want of discipline and human learning was supplied by the occasional assistance of the prophets, who were called to that function without the distinction of age or sex, and who as often as they felt the divine impulse, poured forth the effussions of the Spirit in the assembly of the Faithful".

"The Gift of Tongues" - History of the Christian Church - Schaff, Vol. I, pp. 438 & 439.

"The gift of tongues, or of an utterance proceeding from a state of unconscious ecstasy in the speaker, and unintelligible to the hearer unless interpreted - thus different from prophecy, which requires a self conscious highly elevated state of feeling, serves directly to profit the congregation and is therefore preferred by Paul.

"The speaking in tongues is an involuntary, psalm-like prayer or song uttered from a spiritual trance, and in a peculiar language inspired by the Holy Spirit. The Soul is almost entirely passive, an instrument on which the spirit plays his heavenly melodies. This Gift has properly, nothing to do with the spread of the Church among foreign peoples and in foreign languages, but is purely an act of Worship for the edification primarily of the Speaker, himself, and directly through interpretation for the hearers. It appears first indeed on the day of Pentecost, but before Peter's address to the people, which was the proper mission sermon; and we meet it afterwards in the house of Cornelius, as a means of edification for believers, and not, at least not directly, for unbelieving hearers, although it seems to them as a significant sign, arresting their attention to the supernatural power in the Church."

"The Early Years of Christianity - by E. de Pressensi, D.D. Vol. I, pp. 340-341.

"The gift which is most distinctly miraculous is the gift of tongues. It assumed a modified form in this second period of the Apostolic Age.

"Those who spoke in strange languages at Pentecost were understood by their hearers. This was no longer the case in the time of St. Paul.

"The gift of tongues seems to have been at that period an inarticulate language, a mysterious psalmody, the strange manifestation of the state of ecstasy in which thought, lost in the ineffable, submerged as it were, beneath a flood of divine influence, became unutterable. - Such is the impression given by Paul's description of the gift of tongues. Abandoning themselves without restraint to religious ecstasy, some Christians might reach a state of cumulating excitement and take pleasure in a psychological condition not free from peril, and leading to an extravagant use of the gift of tongues which had no useful purpose in the edification of the Church. St. Paul therefore, urges that it be withstrained within due limits. He desires that it be not indulged in unless there be present in the assembly brethern capable of interpreting the unknown tongues."

"The Life and Epistles of St. Paul, Conybeare & Howson, pp.336.

"Besides the power of working miracles, other supernatural gifts of a less extra-ordinary character were bestowed on the early church. The most important were the gift of tongues and the gift of prophecy. With regards to the former there is much difficulty from the notices of it in Scripture, in fully comprehending its nature. But from the passages where it is mentioned, (Mark 16: 17, Acts 2 vs. 9, etc., Acts 10:46, Acts 11:15-17, Acts 19:6, 1 Cor. 12, 1 Cor, 14) we may gather this much concerning it:

1. That it was not a knowledge of foreign languages as is often supposed. (Commentaries by Bleek & Heinrich and in Meyer).

We never read of its being exercised for the conversion of foreign nations, nor (except on the day of Pentecost alone) for that of individual foreigners; and even on that occasion the foreigners present were all Jewish Proselytes, and most of them understood the Hellenistic Dialect.

2. We learn that this gift was the result of a sudden influx of supernatural inspiration which came upon the new believer immediately after his baptism and recurred afterwards at uncertain intervals.

3. We find that while under its influence the exercise of the understanding is suspended, while the Spirit was rapt into a state of ecstasy by the immediate communication of the Spirit of God. In this ecstatic trance the believer was constrained by an irresistible power to pour forth his feelings of Thanksgiving and rapture in words, yet the words which issued from his mouth were not his own; he was even (usually) ignorant of their meaning. St. Paul desired that those who possessed this gift should not be suffered to exercise it in the congregation, unless someone present possessed another gift (subsidiary to this) called the interpretation of tongues; by which the ecstatic utterance by the former might be rendered available for general edification. Another gift also, was need-

> ful for the checking of false pretensions to this and some other charisms namely the gift of discerning of spirits, the recipient of which could distinguish between the real and the imaginary possessor of spiritual gifts. Conybeare and Howson point out in their footnote on page 408 that on the basis of I Cor. 14:2 (not unto men but unto God) that the gift of tongues was not a knowledge of foreign languages as is often supposed."

H. Horton ("Gifts of the Spirit") takes the point further stating, "The notion that the gift of tongues was a miraculous bestowal of foreign languages to the early apostles that they might preach the gospel to every creature, is an error."

"Reformation to Twentieth Century".

In a German work, Souer's History of the Christian Church, Vol. III, p. 406, the following is found: "Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit."

I. J. Martin - "Glossolalia in the Apostolic Church, Journal of Biblical Literature", Vol. 63, 1944.)

"The special conclusions that we may draw concerning the place and sign of GLOSSOLALIA and the Apostolic Church are:

1. It's reality - Glossolalia appears among the first Christians but it is not confined to Christianity. It is repeated often
   (a) under differing circumstances, e.g. Ledad and

Medad in Israel; at Byblos the frenzied youth in Wenamon's story (G. H. Barton, "Arch. and the Bible"), the painted youths of the Syrian Goddess ("Lucian of Somasta De Dea Syra").

(b) Out of different backgrounds e.g. the Baal Prophets (I Ki. 18: 16-46); the Greek poets, ("Plato Ion", 533-534), the Cumean Sibyl ("The Aeneid of Virgil", 6); the Geresene Demoniac (Lk. 8: 26-37).

(c) Among different peoples (e.g. Moses, Num. 11:7), Miriam, (Num. 12: 1,2); and Aaron (Num 12:1,2); in Israel (Is. 28: 10-13); the Pythoness of Delphi in Greece, (T. K. Oesterreich, "Possession", p. 311, 312).

(d) In various ages, e.g. the sons of the prophets, (I Sam. 10: 1, 13, 19: 18, 24), etc.

(e) It might appear at any time or place under proper motivation (there are many illustrations in the Christian Church History - the Irvingites, the Little Prophets of Cevennes, the Holy Rollers and the Pentecostal churches of to-day.

(f) It has even appeared outside the area of strictly religious phenomena (Spiritualism and other forms of spiritism).

The following conclusions seem justified:

1. GLOSSOLALIA grew out of the desire of religious converts and devotees to have some specific and objective proof or manifestation of possession by the Spirit of Deity.

2. This speaking may have been occasionally intelligent and coherent, but for the most part it consisted of frenzied, inarticulate, incoherent ecstatic speech.
3. The converts thereby gained prestige, honour and power and consequently desired to speak in tongues in the hope of securing divine power and favour among men.
4. The prominence given to this demonstration is easily understood when we recall its striking and sensational character.
5. It often becomes the standard proof of one's favour with the Deity and even of the divine possession of the speaker.

And finally as a test for the indwelling of Spirit, GLOSSOLALIA was for Paul dangerous. He drastically checked the tendency to substitute ecstasy and uncontrollable orgiastic expression for joy, peace, longsuffering and above all, love, as the standard of Christian life. Martin believes that the verdict of History has vindicated the wisdom of Paul's attitude.

"Commentary upon the Acts of the Apostles" by John Calvin. Vol. First, Chap. II, p. 78.

"Ye shall receive the gift of the Spirit. Because they were touched with wondering when they saw the apostles suddenly begin to speak with strange tongues, Peter saith that they shall be partakers of the same gift if they will pass over unto Christ. Remission of sins and newness of life were the principal things, and this was, as it were, an

addition, that Christ should show forth unto them His power by some visible gift. Neither ought this place to be understood of the grace of sanctification, which is given generally to all the godly. Therefore he promiseth them the gift of the Spirit, whereof they saw a pattern in the diversity of tongues.

"Commentary on the Epistles of Paul the Apostle to The Corinthians, by John Calvin. Volume First, chap. XIV.5, p.436, 437.

"He that speaketh in another tongue, edifieth himself. In place of what he had said before - that he speaketh unto God, he now says - he speaketh to himself. But whatever is done in the Church, ought to be for the common benefit. Away, then, with that misdirected ambition, which gives occasion for the advantage of the people generally being hindered! Besides, Paul speaks by way of concession: for when ambition makes use of such empty vauntings, there is inwardly no desire of doing good; but Paul does, in effect, order away from the common society of believers those men of mere show, who look only to themselves.

"I would that ye all spake with tongues. Again he declares that he does not give such a preference to prophecy, as not to leave some place for foreign tongues. This must be carefully observed. For God has conferred nothing upon his Church in vain, and languages were of some benefit. Hence, although the Corinthians, by a misdirected eagerness for show, had rendered that gift partly useless and worthless, and partly even injurious, yet Paul, nevertheless, commends the use of tongues. So far is he from wishing them abolished or thrown away. At the present day, while

a knowledge of languages is more than simply necessary, and while God has at this time, in his wonderful kindness, brought them forward from darkness into light, there are at present great theologians, who declaim against them with furious zeal. As it is certain, that the Holy Spirit has here honoured the use of tongues with never-dying praise, we may very readily gather, what is the kind of spirit that actuates those reformers, who level as many reproaches as they can against the pursuit of them. At the same time the cases are very different. For Paul takes in languages of every sort - such as served merely for the publication of the gospel among all nations. They, on the other hand, condemn those languages, from which, as fountains, the pure truth of scripture is to be drawn. An exception is added - that we must not be so taken up with the use of languages, as to treat with neglect prophecy, which ought to have the first place.

"Unless he interpret. For if interpretation is added, there will then be prophecy. You must not, however, understand Paul to give liberty here to any one to take up the time of the Church to no profit by muttering words in a foreign tongue. For how ridiculous it were, to repeat the same thing in a variety of languages without necessity! But it often happens, that the use of a foreign tongue is seasonable. In short, let us simply have an eye to this as our end - that edification may redound to the Church."

IV.

GLOSSOLALIA ACCORDING TO TRADITIONAL ORTHODOX VIEWS

As we shall see in this present section, there is a widespread difference of opinion which serves to separate earnest Christians on the matter of GLOSSOLALIA, concerning firstly, the question of baptism of the Holy Spirit, and secondly, GLOSSOLALIA as a gift of the Holy Spirit.

The subject will be dealt with under the headings, "Baptism with the Holy Spirit and GLOSSOLALIA being a sign thereof", and "GLOSSOLALIA as a manifestation of the gift of the Holy Spirit", and "GLOSSOLALIA of today as a Psychological Phenomenon."

1. Baptism of the Holy Spirit.

John R. Rice ("The Power of Pentecost") accepts Acts 2: 1-11 as an account of the miraculous gift of tongues - but in known languages.

Concerning Cornelius's household "tongues" here means to him simply languages - saying it was possible that they praised God in their own Latin and Aramaic languages (The Holy Ghost fell on them as on us at the beginning). Again in Ephesus - tongues to him were "certainly natural languages"

On p. 215 Rice states that speaking in tongues was not given as a sign of the Baptism of the Holy Spirit, it was only a sign to unsaved people - it was a practical measure enabling them to take the gospel to people of other languages.

The Pentecostal Doctrine, he feels, "is not founded upon a single clear statement in the Word of God, as the New

Testament contains no plain, categorical statement anywhere, as to what must be regarded as The sign.

Again with the Cornelius household, Rice feels that the languages used were of practical import so that Peter could understand that the Gentiles had received the Holy Ghost - (i.e. the use of the languages was reversed).

Concerning the speaking of tongues at Ephesus, he states that there is no clear evidence that this was a miraculous episode and that possibly many natural languages were spoken."

Rice then points to others who were 'filled with the Holy Spirit' but who did not speak in tongues, e.g. John the Baptist, Jesus Christ, the Converts at Samaria, the Apostle Paul and in modern times people like Moody, Finney, Torrey, Wesley, Whitefield, Spurgeon, Chapman, Sunday, Graham.

C. W. Parnell ("Speaking with Tongues") says, "There is only one universal evidence of the Spirit of God having possession of a man and that sign is Love." Quoting I Cor. 14: 22, "Tongues are for a sign not to them that believe, but to them that believe not." He states, "Tongues are not a sign to a believer that he has the baptism of the Spirit."

Again in Acts 1: 8 - "But ye shall receive power after the Holy Ghost is come upom you, and ye shall be witnessess unto me." Parnell states that not a word was spoken of languages.

Parnell also points to Stephen, the Samaritans, Paul

and Barnabas showing each time that no mention of tongues is given.

H. C. J. Flemming ("Sekte-vraagstukke") again points to the tongues of Pentecost being necessary for the speedy establishment of the early church, and again in Acts 10; 46 that this was a supplement to the miracle of Pentecost to prove to the Jews that the Gentiles were also included in the new dispensation.

In conclusion he feels that as evidence of baptism of the Holy Spirit, GLOSSOLALIA is no longer necessary and has therefore disappeared. He feels that if it were so ordained, Jesus or the Apostles would have said so. According to the Agenda of the nineteenth meeting of the Council of Churches, April 1945, (Dutch Reformed Churches) dealing with the matter of Baptism of the Holy Spirit - we read that one may receive the Fullness of Holy Spirit without speaking in tongues - the article then refers to the 3,000 converts of Peter at Pentecost.

W. Graham Scroggie, D.D., in ("The Baptism of the Spirit and Speaking with Tongues") states on p. 15 that it is "unscriptural to say that the evidence amongst others, of the receipt of the Baptism of the Spirit is speaking in Tongues. He feels "By the Baptism of the Spirit" we are, at the moment of our regeneration, incorporated into the Body of Christ, the evidence and proof of this, being the witness of the Spirit within the word without."

The Baptism of the Spirit recorded in Acts, he regards not as four Baptisms, but one Baptism in four stages.

He points out in thirteen or fourteen Epistles written by Paul, there is no reference to the teaching that there is a Baptism of the Spirit which believers may be without, a Baptism which could be sought after, and the evidence of the presence of which is speaking in tongues."

Scroggie regards Baptism and Filling with Spirit to be opposite figures. "By the Baptism we are in the Spirit, but by the Filling, the Spirit is in us. The Baptism is initial and final; but the Filling may be oft repeated (or not known at all)."

R. A. Torry: The Person and the Work of the Holy Spirit.

Torry believes in the entity of the Baptism of the Holy Spirit. Concerning the occurrence of any accompanying manifestation, he points out that on biblical evidence the manifestation that we are taught to expect, and the manifestation that actually occurred, was new power in Christian work. It is of interest to note that he mentions that people of stature such as Moody, Finney and Wesley, did describe a physical manifestation. Finney described it as "great waves of electricity sweeping over him, so that he was compelled to ask God to withhold His hand, less he die on the spot." Moody also described a similar experience. Torry's own experience is worth noting, "suddenly it was just as if I had been knocked out of my chair onto the floor, and I lay upon my face, crying, 'Glory to God! Glory to God!' I could not stop, some power, not my own, had taken possession of my lips and my whole person. I could not stop shouting."

Bavinck, ("Geref, Dogmatiek" III, p. 570.

"Hereby the apostle changes the accent from the temporary passing revelation of the Spirit, into the usual ordinary manifestations of the religious and moral aspect that the Holy Ghost continually exercises in the congregation."

2. The Gifts of the Holy Spirit.

Rev. J. J. Lambrecht ("The Tongue Movement in the light of God's Word") regards the gift of tongues to be a gift of languages to be used for spreading the gospel at the time when there was no New Testament.

Dr. Louis Entzinger ("Baptism of the Holy Spirit and Tongues") refers to I Cor. 13 where "Tongues shall cease." He feels that when the Apostles died, tongues also ceased.

Dr. William L. Pettingill ("Brief Meditations in Corinthians", p. 22) refers to there being no such thing as speaking in "strange" tongues in the early church, but only languages were spoken which were not known to members of the congregation.

C. W. Parnell (vide Supra) points to the low moral state of the Corinthian Church and the fact that Paul's letter to the Corinthians was a corrective letter. He joins with the above writers in regarding tongues as being a definite language.

He points to the gift of tongues as being the lowest of all the Spiritual gifts and that Paul warned the Corinthians not to be childish and immature in their outlook, but rather to strive to edify their church.

W. Graham Scroggie D.D. (vide Supra) also points to the inferiority of the gift of tongues and states that because they are inferior and were used in the early stages of development of the Church, they have now disappeared and that we should now desire the "greater gifts".

He classifies GLOSSOLALIA as an emotional gift.

Schaff ("Encyclopedia of Biblical Theology", p. 573). "To what extent are the charismata permanent in the Church? ..... Those are permanent which are necessary for the Government of the Church and those temporary which had a miraculous element as the miraculous gifts of the apostles."

Hastings'"Dictionary of the Bible", p. 407. "The gift of tongues was singularly open to abuse and St. Paul seems to have felt that it had nearly fulfilled its purpose."

3. GLOSSOLALIA regarded by traditional thought as being that of a psychological phenomenon.

("What the Bible teaches about Tongues" - Moody Monthly Feb. 1922) - "The attraction of the Tongue movement lies in its mysteriousness, its unnaturalness, the stimulation of emotional excitement - it is nothing but mass hysteria.

Parnell (vide supra) states "Ecstatic utterance, as it is known today .... is rather that psychological happening which can occur when people are full of devotion, or when they are over-wrought, or when they have 'sought the gift' and let themselves go."

John R. Rice raises the following criticisms:

"(a) That many people only pretend to speak in tongues - in doing this they gain acceptance by their group.

(b) That the possibility of an hypnotic phenomenon occurring cannot be dismissed. And it is a remarkable fact that many times those who speak with tongues are beside themselves, do not know what they do, and are as completely carried away from normal consciousness and selfcontrol as one who is hypnotized, as one who goes into a trance, in some heathen rites. We are simply saying that there is such a thing as a trance, self induced, brought on by a combination of intense desire, a steady repetition of certain words, combined with the suggestions of others and steady teaching along one line. This tendency to fall into a certain pattern which one is led to expect, is very common in religious manifestations (e.g. the Quakers), and people who expect to 'fall under the power' when touched or prayed for - after elaborate preparation with a person standing behind them to catch them as they fall, and mounting tension with rhythmical singing, they really do fall, but not under power of the Holy Spirit - it was suggested to them that they would fall and being prepared to fall, they did."

Again concerning the uncontrollable shouting of praises to God, in an ecstasy of delight, sometimes with intelligent sentences and sometimes with loud cries of emotion without intelligent words, Rice feels that these "shouters

are usually rather emotional people, more often women than men, and nearly always those who were not able to give a coherent and frequent testimony for Jesus Christ, and that the phenomenon was simply an emotional outburst." Rice noticed that the shouters often used regular and expected phrases. Hands held high and clapping, without thought of other people present or the continuation of the orderly service, the shouters would praise God."

Rice uses this illustration to show that people can be carried away, may be moved to a kind of religious manifestation that they think is expected, and may have little or no control over themselves in the matter, and without it necessarily representing a miraculous manifestation.

"In scenes of emotionalism and sometimes frenzy some people certainly are hysterical and such people sometimes fall into a trance. In that trance they do what they have longed to do. They make sounds such as they have heard other people make. They want to talk in tongues, and as the subconscious mind takes over when the conscious loses control, they make sounds which seem to them to be some beautiful language."

Rice finds it significant that those who seek to hypnotize a person and also that the Spiritist mediums ask for the same state of mind and surrender, of the will and selfcontrol as do teachers who try to induce Christians to speak in tongues."

Conybeare and Howson, ("Life and Epistles of St. Paul") state, "We must not be led from any apparent analogy to confound the exercise of the gift of tongues in the primitive church with modern exhibitions of fanaticism, which bear a superficial resemblance to it.

"If, however, the inarticulate utterances of ecstatic joy are followed (as they were in some of Wesley's converts) by a life of devoted holiness, we should hesitate to say that they might not bear some analogy to those of the Corinthian Christians."

Dr. B. Cutten ("Speaking with Tongues").

"The outward expression of speaking with tongues has been variously defined as to be one of three or four types. The first type is the quick movement of the jaws, tenseness of the muscles of the neck, and unawareness of the surroundings, without any particular sounds issuing from the mouth.

"The second type is that of inarticulate sounds, the third type articulate sounds which simulate words, and the fourth type fabricated or coined words, and the fifth type, the actual language spoken which is unknown to the subject.

1. Inarticulate sounds, imperfect utterances, or some other simple, vocal sounds are recognised in many GLOSSOLALICS, especially at the beginning of their automatism. At times the whole phenomenon reduces itself to these inarticulate expressions, which, however, may also be the prelude to ecstatic prophecy. There are some individuals who do not go beyond this premonitory stage."

The sounds consist of cries, hiccoughs, sighs, murmurs, wailings, and even whistlings and grinding of teeth. In Carlyle's report of Irving's meeting he says that the GLOSSOLALICS say mostly "ahs" and "ohs". A great number of these preglossolalic manifestations present a peculiarly

discordant character, which appears in connection with the special difficulty which the phonetic apparatus finds in adapting itself to the exigencies of automatic speech. Sometimes these may be the result of habit, expressing disapproval of what is going on or has gone on immediately before, but evidently they are forms due to excitement.

Cutten goes on to say this development from inarticulate sounds to an articulate language may be either conscious and voluntary and judging from other and similar experiences it would seem that more frequently it is the latter."

"Between these cases of simple excitement and the cases when the invasion of all the field of consciousness by a joyous or painful emotion manifests itself under the form of vocal reflexes, there exist so many degrees and shades that it is practically impossible to fix the limits.

"Many Christians have groanings over their transgressions - very appropriate groanings - without going past the limits of conscious action. Nevertheless, under the influence of contemplation, auto-hypnotization, or of the mental contagion, so frequent in religious assemblies, it happens that the idea of sin is reduced entirely to the idea, or rather the image, of sadness, which in turn becomes almost, if not quite, synonymous with physical suffering. Likewise the joy of salvation and of divine adoption can become for the convert, who abandons himself, an intense feeling of well-being, an impression of joy, of fulness, of harmony, which gives

place to appropriate phonetic utterances. Perhaps we may say that in its manifestations, speaking with tongues represents an attempt to restore the human word to a new affective basis. The first appearance of the gift in some, then, is possibly the result of a mere excess of feeling which expresses itself in uncontrolled utterances. With some it develops no further, others consciously or unconsciously receive the suggestion that a new and strange language is to be uttered, and the subconsciousness begins and continues to produce syllables which sound like a real language."

Cutten goes on to say when we consider the very close relation or even identity between those termed "the spiritual" and "the GLOSSOLALICS", keeping in mind this form of inarticulate utterance which at times is preglossolalic and at other times seems to be the whole content of the experience, we wonder if Paul in Rom. 8: 26, did not have some reference to this form when he said, 'For we know not now to pray as we ought, but the Spirit himself maketh intercessions for us with groanings which cannot be uttered.'

Pseudo language, or articulate sounds which simulate words, is probably the most common kind of speaking with tongues. It is this form which we have already cited as a typical example of speaking with tongues. It is evidently the variety to which Paul refers in Corinthians, and because of its having no meaning to it, it is naturally not understood and is consequently mistaken for a foreign language. Why speaking with tongues should de-

velop in this particular form originally, it is difficult to say.

Cutten feels with the great excitement attending certain experiences, "we can well understand from other cases how the rational part of the mind - consciousness - would be put out of action; but in cases of this kind usually some habitual words, or, at least, some words suited to the particular emotion would be spoken, but they would be real words. If there were foreigners present and there were a desire - unexpressed wish - to communicate with them, or if there were a tradition or a prophecy to the effect that the inspired could communicate with strangers, then this would act as a suggestion, and the meaningless combination of syllables would result. According to the account in the second chapter of Acts, Peter thinks of this phenomenon as a fulfilling of the prophecy of Joel. But the desire to speak to foreigners would give us a product similar to this form of speaking with tongues.

"After the experiences of New Testament times, especially when such expressions were supposed to be a particular and peculiar gift of approval of God, and a gracious gift of the Holy Spirit, the suggestion would inevitably come to the spiritually exalted, and this pseudo-language would result. It would be difficult to conceive of a stronger suggestion. We cannot include in this such experiences as those among the Mormons in the later years. The leader of the meeting simply called upon some brother to speak with tongues. There would be no excitement, and

the person addressed would arise and in a perfectly cool manner speak syllables which had no meaning in English, although they were English syllables .

"It must be noted, however, that occasionally the claim is made that the language spoken is not supposed to be one which can be recognized, nor indeed an earthly language at all, but is a divine language known only to God and given by Him to specially favoured persons for worship.

3. "Manufactured or coined words are a less common, but no less real form of speaking with tongues. Perhaps the most thoroughly investigated case is that of Helene Smith, an epitome of which has already been given". (A resume of this epitome appears on page 167 et seq of this thesis). "To be sure this is not a case of religious speaking with tongues, but it is so closely connected as to be valuable as an illustration, for similar results are usually found in ecstatic religious experiences. To the alienist, speaking in tongues is not unfamiliar. Sometimes during an illness persons use an invented name for certain articles, and on recovery return to the common name again. Altogether, examples of a fabricated language are not uncommon and are found in general abnormal states perhaps more often than in religious ecstasy.

"In other forms of speaking with tongues, when a foreign language is actually spoken, the psychological explanation is that of exalted memory, due to the abnormal condition of the individual. Had we not authentic cases which show the possibility of such a thing, it would be scarcely credible that a person could reproduce

foreign languages when consciously he knew not a word. There are such cases as that reported by Coleridge of the illiterate serving maid, who, in her delirium, repeated long passages of Latin, Greek and Hebrew. Investigation showed that the only possibility of her having come in contact with these languages was during her service in the home of a clergyman. When she swept out his study in the morning the clergyman paced up and down the hall repeating passages in these languages. These were recorded, but normally could not be reproduced. It required the abnormal conditions to produce them.

"A case is given by Abercrombie, which also shows the possibility of memory under abnormal conditions. 'A girl of seven years, employed in tending cattle, slept in an apartment next to one occupied by an itinerant fiddler, a musician of considerable skill, who frequently spent the night in performing pieces of a refined description. She fell ill, was taken care of by a lady, and eventually became her servant. Some years elapsed, and the family were often surprised to hear music during the night. At length the sound was traced to the sleeping-room of the girl, who, fast asleep, was warbling in a manner exactly resembling the sweetest tones of a small violin. It was found that after being two hours in bed, she became restless and began to mutter to herself, then, uttering noises resembling the tuning of a violin, she dashed off, after some prelude, into elaborate pieces of music, which she performed in a clear and accurate manner. A year or two passed away, and she began to vary her performance by imitating the sounds of an old piano in the house,

the singing of the inmates; and further on she began to discourse on a variety of topics. The justness and truth of her remarks on all subjects excited the utmost astonishment in those who were acquainted with her limited means of acquiring information. She was known to conjugate correctly Latin verbs, and to speak several words in French. During her paroxysms it was almost impossible to awaken her, and when her eyelids were raised, and a candle brought near the eye, she seemed insensible to light. When about sixteen years of age, she began to observe those who were in the apartment and answered questions put to her with astonishing acuteness. This affectation went on for ten or eleven years. She was, when awake, a dull, awkward girl, slow in receiving any kind of instruction, without any talent for music, or apparently any recollection of what passed in her sleep. At the age of twenty-one she became immoral and was dismissed. It is believed that she afterwards became insane. The Little Prophets spoke correct French, Helene Smith spoke Sanskrit.

G. B. Cutten, in his "Speaking with Tongues", quotes various references concerning the truth of the statement of a new tongue which is given authentically the person who is speaking the tongue, who has never heard it before, and he has been unable to trace any authentic case of speaking in tongues where the person had not heard the language before, perhaps even as a child. He quotes Meyer as saying, "The sudden communication of the gifts of foreign languages is neither psychologically possible,

nor logically and morally conceivable." He says as far as he knows there has been no case of speaking in strange tongues which has been strictly and scientifically investigated, which cannot be explained by recognized psychological laws. He quotes a Dr. Sidis that says, "One cannot speak a foreign language the words of which one has never heard." He mentioned that Dr. Tissot, a famous professor of medicine examined the GLOSSOLALIA at Morzines. He thought that the girls would have been able to have learned the German words from the Swiss cantons where German was spoken, and the Latin from its use in the church. He mentioned the possibility that it might be an illusion, the people think they have heard the language and all the time they haven't. He mentioned that cases have been followed up, but have always seemed to end at a dead end. (Ref. Meyer, H. A. W. "Critical Exegetical Commentary on the New Testament", "Acts", Edinburgh - 1873 - 83.)

Pentecostal theologians have replied to an extent concerning these beliefs that GLOSSOLALIA is but a psychological phenomenon.

Carl Brumback ("What Meaneth This?") states that "every revival movement has its share of cranks, fanatics, neurotics and feeble-minded individuals. The fact that they receive more notoriety from outsiders than people in other religious organizations, is undoubtedly due to the fact that the congregation is given a more prominent part in the service."

Concerning bodily demonstrations, Brumback quotes John Wesley in his Journal (Nov. 1759), which in effect meant that bodily demonstrations must not be magnified beyond their rightful sphere; and nor must they be rejected because of irregularities.

Dr. F. P. Moller ("Ons Pinksterervenis") deals with the following questions:

1. The matter of imitation of "tongues" in order to gain acceptance by the group - saying that many speak in tongues quite unexpectedly underground in a mine, or in the street.
2. GLOSSOLALIA as a Hypnotic phenomenon - again that many are Baptised by the Spirit without having seen a similar experience in others. Also that there are occasions wherein a recognised language unknown to the speaker has been produced by the GLOSSOLALIC.
3. As an indication of Neuroticism, saying that GLOSSOLALIA has been described as occurring amongst emotionally unbalanced people full of conflict and tension. These people, when brought into a state of increased tension show reactions which they describe as being filled with the Holy Spirit, i.e. a state of dissociation has occurred on a psychopathological basis.

Dr. Moller is of the opinion that Pentecostal people on the whole are happy adjusted people without an excess of major domestic and marital problems. He feels that the experience of Baptism of the Spirit serves to aid the integration of the personality.

V.

THE HOLY SPIRIT AS A BACKGROUND OF GLOSSOLALIA

Speaking in Tongues is therefore one of the manifestations of the Baptism with the Holy Spirit.

Let us consider in the next few pages certain aspects of the Holy Spirit.

The following is an extract from Albert Schweitzer's The Mysticism of Paul the Apostle:-

"According to the prophetic eschatology, the Messiah of David's time is endowed with the Spirit of God, and thereby becomes capable of bringing in the Kingdom of Peace.

"In Ezekiel this conception widens into the view that the whole Messianic people becomes the bearer of the Spirit. That is also what Jeremiah means when he makes the New Covenant consist in God's writing it, His Law, into all hearts and upon all minds.

"Deutero-Isaiah also expects that the Spirit shall come upon all.

"For this prophetic conception, therefore, the Messianic Kingdom consists in the Messiah and all his subjects being guided in all their thinking and doing by the Spirit of God.

Isa. XI:1-2 - 'There shall grow up a shoot out of the stem of Jesse and a branch shall grow out of his roots. And the Spirit of Jehovah shall descend upon him, the Spirit of Wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and of the fear of

Jehovah."

Esra XXXVI. Ezekiel 36: 26,27. "And I will give you a new heart and put a new spirit in your inward parts ..... And I will put my Spirit within you and will cause you to walk in my statutes and keep my ordinances and do according to them."

Jer. XXXI: 33 - "Therein shall the covenant consist, which I will make with the House of Israel after this time, saith the oracle of Jehovah. I will put my law into their inward parts and write it in their hearts and so shall I be their God and they shall be my people."

Isa. XLIV: 3 - "My Spirit will I pour out upon thy (Jacob's) seed."

Isa. LIX 21 - "As for me, this is my covenant with them, saith Jehovah. My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, or out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."

In the latter eschatology the view that the Spirit was the life principle of the participants in the Messianic Kingdom was given up. The coming of the Spirit becomes one of the miraculous events which others of like kind, proclain the nearness of the Judgement of God. This transformation appears in the famous passage of the

Book of Joel, which no doubt originated in the second or third century B.C. (Joel II: 28-31): "And afterwards I will pour out my Spirit on all flesh; and your sons and daughters shall prophesy, and your old men shall dream dreams and your young men shall see visions. Also upon the bondmen and bondwomen will I pour out my Spirit in those days. And I will cause signs to appear in heaven and upon earth, blood and fire and columns of smoke. The sun shall be turned into darkness and the moon into blood before the coming of the great and terrible day of Jehovah."

"This new conception of the coming of the Spirit is explained by the fact that the place of the Messianic Kingdom has been taken by the Kingdom of God. If the Kingdom is no longer under the headships of the anointed ruler of the race of David, then the view associated with this, that the participants of the Kingdom will be bearers of the Spirit, also naturally disappears. It was therefore the transcendental character of the expectation of the future, which superseded the prophetic view of the coming of the Spirit.

The Psalms of Solomon revert to the prophetic expectation, expecting as the ruler of the Last times, a son of David "whom God has made strong in the Holy Spirit." It is not said, however, that the participants in the Kingdom will also be bearers of the Spirit. John the Baptist combines the general outpouring of the Spirit, prophesied by Joel, with the coming of Elijah, which in Malachi is looked to similarly as belonging to the last days.

"I indeed baptize you with water to repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and fire." (Math. 3:11).

"The Baptist expects, therefore, that "He that shall come" shall baptize men with the Holy Spirit. He sees it as his own mission to be the forerunner of this one "who is to come" and to call men to repentance, that they may be capable of receiving the Spirit which is to be poured forth at His coming. He who is baptized with water to repentance receives on initiation, by which he will then become a bearer of the Spirit, and at the same time a sign by which he will be known as one to be delivered from Judgement.

"The Baptist goes beyond Joel in holding, that the outpouring of the Spirit is not merely a miracle announcing the coming of the Times of the End which might manifest itself in any chosen person, but that it happens only to those who are destined to have a part in the coming Kingdom, and who repent in preparation for it."

Jesus sees in Himself a bearer of the Spirit, and explains the miracles which he performs as being done by the Spirit. The assertion that they are not done in the power of the Holy Spirit, but in that of the chief of the demons, He characterises as the sin against the Holy Spirit, which can never be forgiven, even although other sins, even blasphemy against the Son of Man, may find forgiveness. (Mat. XII: 22-32).

In sending out the disciples on their mission, He holds out to them the prospect that in the Tribulation which is about to break out, when they will be brought before rulers for His sake, they shall find that the Spirit of God is speaking out of their mouths. He therefore shares with the Baptist the view of the Book of Joel, that the outpouring of the Spirit is an event which indicates the immediate imminence of the End. The End means for him the Coming of the Son of Man."

"The occurrence of ecstatic phenomena in the Apostles at Pentecost, and later on among believers in general, was held by the primitive Christian Community to be the fulfilment of the Prophecy of Joel. Peter's speech makes express reference to the Joel passage (Acts II: 16-21). In the phenomena of ecstatic speech and in the gift of prophecy which appeared in various places, the believer's hope, based on the death and resurrection of Christ, of the immediate nearness of the Messianic Kingdom, was apprehensible by the senses, in a fact which constantly recurred. In his estimation of these facts in which faith seemed most clearly to apprehend its object, Paul was at one with primitive Christianity in general. But he cannot, like others, rest content with regarding the working of the Spirit as a miracle by itself; as a thinker he finds himself obliged to bring it into connection with the fact of the death and resurrection of Christ, and with his conception of being in the Messianic Kingdom. In accordance with this he explains it as a manifestation of the having died and having risen-again with Christ.

"For the naïve thinking the Spirit of God is manifested in natural man in the natural world by a miracle promised beforehand by God. For a deeper knowledge the matter takes a different aspect. If God's Spirit is poured out after the resurrection of Christ, that means that it is poured out in consequence of that resurrection. The Spirit of God is in men only since men have been "in Christ Jesus" and in union with his corporeity have also part in the Spirit of God by which this is animated. The Holy Spirit therefore, comes to the believer from Christ and as the Spirit of Christ. It is through the being-in-Christ that they have part in it. Not as natural men, but as those who are actually dying and rising again with Christ, are they vehicles of the Spirit. The conception of the early prophets, that the Messiah and the partakers of the Messianic Kingdom all possess the Spirit, is changed by Paul into the form that the Spirit of the Messiah passes over to the partakers in the Kingdom.

For Paul, the Spirit of Christ in which believers have part, is much more all-embracing than a prophetic Spirit. It is the life principle of his Messianic personality and of the state of existence, characteristic of the Messianic Kingdom. As such it is something unique, not previously known. As the predestined sharers in the glory of the Messiah, believers have a part in His Spirit. Paul thus draws the full inference from the fact that the Spirit which has been granted to believers is the Spirit of Christ, and that the outpouring of the Spirit follows in point of time upon the resurrection of Christ. What ordinary beliefs regarded as a miracle of the pre-

Messianic times becomes for him an essential event of the Messianic time. His conviction, that with the resurrection of Jesus the supernatural world-period has begun, makes itself felt in his thinking in all directions and determines also his conception of the Spirit. Paul thus inevitably comes to see in the manifestation of the Spirit an efflorescence of the Messianic glory within the natural world.

" By bringing the miracle of the presence of the Spirit into connection with the Person of Christ as the coming Messiah, and with the expected supernatural state of being of the believers in the Messianic Kingdom, Paul, passing over Joel, arrives back at the original prophetic view of the Spirit as the life-principle common to the Messiah and the members of His Kingdom. He fits this in with the expectation of the future, now becomes transcendental, by conceiving of the Spirit not only as a Spiritual and ethical principle, like the representatives of the prophetic Messianic expectation, nor as a phenomenon of revelation, like Joel, but in addition, as the power which communicates the resurrection mode of existence.

From the point of view of a deeper understanding, therefore, the dominant force of the situation is that the Spirit is the form of manifestation of the powers of resurrection.

" Through their possession of the Spirit believers have the assurance of sharing in the same resurrection with Christ. As the vehicle of the resurrection-Spirit which is bestowed on the Elect, Christ becomes the ancestor of

an immortal race of man. He is the heavenly Adam, who takes the place of the earthly.

Rom. VIII:11 - "If the Spirit of Him who raised up Jesus from the dead is in you, then shall He who raised up Jesus Christ from the dead also make alive your mortal bodies through the Spirit which dwells in you."

II Cor. 1:22 - "God, who has sealed us and has given us the earnest of the Spirit which is in our hearts."

I Cor, XV: 45-49 - "The first man, Adam, became a living soul; the last Adam has become a life-giving Spirit ..... the first man is of the earth - earthly - the second man is from heaven ..... As we have borne the image of the earthly, so shall we bear the image of the heavenly."

"The possession of the Spirit proves to believers that they are already removed out of the natural state of existence and transferred into the supernatural. They are "in the Spirit", which means they are no longer in the flesh. For being in the Spirit is only a form of manifestation of the being-in-Christ. Both are descriptions of one and the same state.

"As a consequence of being in the Spirit, believers are raised above all the limitations of being in the flesh.

"Through the Spirit the true circumcision, that of the heart, is accomplished in them.

"In the Spirit, the New Covenant comes into being. The Spirit is the New Law which gives life, whereas the Old Law, that of the letter, only made sin manifest and thereby

delivered the man over to death. The Spirit gives believers the assurance that they are the Children of God, and are justified in His sight. Through the Spirit they feel in their hearts the love with which they are loved by God.

Rom. VIII: 1-2 - "There is therefore now no condemnation for those who are in Christ Jesus. For the Law of the Spirit of Life in Christ Jesus has made them free from the Law of sin and death."

Rom. 11: 28-29 - "he is not a Jew who is one externally, and circumcision is not that which is external in the flesh, but he is a Jew who is so in the secret life, and circumcision is a circumcision of the heart in the Spirit, not a literal thing."

Phil. III: 3 - "For we are the circumcision, we who pray to God in the Spirit, and have our boasting in Christ and do not trust in the flesh."

II Cor. III:6 - "God who has made us capable of becoming servants of the New Covenant, the covenant not of the letter but of the Spirit. For the letter kills, but the Spirit makes alive."

Rom. VII:6 - "But now we are set free from the Law, having died to that in which we held fast, that we might serve in the new existence of the Spirit and not in the old one of the letter."

Gal. IV:6 - "Since you are sons, God hath sent forth the Spirit of His Son into our hearts, who there cries 'Abba Father'".

Rom. VIII:14-16 - "For so many as are moved by the

Spirit of God, they are the sons of God. You have not received a spirit of servility nor of fear, but a Spirit of Sonship in which we cry 'Abba Father' - the Spirit Himself witnesses to our Spirit that we are God's children."

Rom. VIII:10 - "But if Christ is in you, the body is dead because of sin, but the Spirit is Life because of righteousness."

I Cor. VI:11 - "You have been justified through the name of the Lord Jesus Christ and the Spirit of our God."

Rom. V:5 - "The Love of God is poured out in our hearts through the Holy Spirit that is given to us."

Being in the Spirit, it rests with the believer to decide whether he will be in earnest about it, and consistently live in the Spirit. He must resolve to let the Spirit rule completely in all his thought, speech and action. He must not suppose that he can be in the Spirit and at the same time live in the flesh. For those who are in Christ and in the Spirit, their being in the flesh is only a matter of outward appearance, not a real state of existence. This relation the elect man has to preserve by freeing himself from the thoughts and desires of his natural Ego, and submitting in all things to the ethical direction of the Spirit. If by his conduct he allows the being-in-the-flesh again to become a reality, he gives up the being-in-the-Spirit and the resurrection state of existence, of which this is the pledge.

Gal. V:16-17 - "Walk in the Spirit and you shall not fulfil the desires of the flesh. For the flesh has desires contrary to the Spirit, and the Spirit contrary to the

flesh; these are opposed to one another, in order that you may not do the things which you desire."

Gal. V:25 - "If we live in the Spirit, let us also walk in the Spirit."

Gal. VI:7-8 - "What a man soweth, that also shall he reap. He who sows to the flesh, will of the flesh reap corruption, but he who sows to the spirit, will of the Spirit reap eternal life."

I Cor.III:16-17 - "Do you not know that you are the temple of God, and the Spirit of God dwells in you? If any man destroys the temple of God, him shall God destroy. For the temple of God is Holy, and that temple you are."

Rom. VIII:5-6 - "Those who are after the flesh think the thoughts which are after the flesh, but those who are after the Spirit think the thoughts that are after the Spirit; for the thoughts of the flesh are death, but the thoughts of the Spirit are life and peace."

Rom. VIII:13 - "If you live after the flesh you will die, but if through the Spirit you make dead the deeds of the body, you will live."

"In regard to himself, Paul knows that the Spirit acts through him. If his preaching is effectual, that is because it is done in the power of the Spirit, if signs and wonders proceed from him, they are wrought by the Spirit. In the same way all the gifts which manifest themselves in believers, however various they may be, are due to the Spirit. All that is truly spiritual and all exercises of power manifested in miracles proceed from the supernatural principle which is already at work in the world.

I Thess. 1:5 - "For our bringing of the Gospel message to you not only in word, but in power and in the Holy Spirit."

I Cor. 11:3-4 - "I come to you in much weakness and fear and trembling, and my speech and my preaching were not in persuasive words of wisdom but demonstrations of the Spirit of Power."

Rom. XV:19 - "In power of signs and wonders, in power of the Spirit; so that from Jerusalem and its neighbourhood, even to Illyria, I have fulfilled the preaching of the Gospel of Christ."

Gal. III:5 - "God who gave you the Spirit and wrought wonders among you."

I Cor. XII:4-11 - "The gifts of Grace are divided, but there is one Spirit; ways of service are divided, but there is one Master; manifestations of power are divided, but there is one God who worketh all and in all. To each is given the revelation of the Spirit in the way most profitable. To one is given, through the Spirit, to speak with wisdom, to another to speak with knowledge, by the same Spirit; to another, faith, in the same Spirit; to another gifts of healing, in the same Spirit; to another, distinguishing between spirits; to another, various kinds of tongues; to another, interpretation of the speaking of tongues; but all this is wrought by one and the same Spirit, distributing to each as he will."

"How fully Paul's actions were determined by the Spirit is evident from his telling us in the Epistle to the Galatians, that it was in consequence of a revelation that, at the end of the First Missionary Journey, he went

up to the Apostle at Jerusalem (Gal. II:2). In the Acts of the Apostles the Spirit prescribes to Paul and his companions the route to be followed at the beginning of the First Missionary Journey. The Spirit does not allow them to preach in the Province of Asia, and also not to go into Bithynia (Acts XVI:6,7).

(Paul, although accepting GLOSSOLALIA as one of the manifestations of the the Spirit - it was for him also a praying to God, in which the Spirit of God, dwelling in the man, brings before God in sighings which cannot be uttered, those longings for deliverance from mortality, which are intense beyond all thought and word (Rom. VIII:26). Understanding in the Spirit consists in being able to search the deep things of God and to understand "The Word of the Cross",

I Cor. 1:18 - which to earthly wisdom is folly. What natural man cannot understand (I Cor. 11:14) and what indeed had remained hidden from the angels (I Cor. 11:12) is made known by God to the elect through His Spirit.

I Cor. 11:10-13 - "But to us God has unveiled by the Spirit, for the Spirit searches all things, even the abysses of God. For who of man knows the thoughts of a man, except the Spirit of the man which is in him?"

I Cor. 11:10-13 cont. - "Even so, none knows the thoughts of God, except the Spirit of God. For we have not received the Spirit of the world, but the Spirit of God, to the end that we might know what has been bestowed upon us by God. Of which we speak, not in words, taught us by human wisdom, but in words taught by the Spirit,

interpreting spiritual things to spiritual men."

False Spirits: Visions, prophecies, utterances of false non-divine nature are recognised in many passages of the Bible. It is well to round off this chapter by quoting some of these passages and the attempts made to bring a clearer understanding in the problem.

In the Old Testament: Jeremiah 14:14 - "Then the Lord said unto me, The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their hearts."

Jer. 23:21,22 - "I have not sent these prophets ...."

Vs. 22: "But if they had stood in My council, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

Ezekiel mentions (22:26)"... they (the prophets) have put no difference between the Holy and the profane, neither have they showed difference between the unclean and the clean". Vs. 27:".....to shed blood and to destroy souls, to get dishonest gain."

"Jesus Himself deals with this problem - warning against false prophets who come in sheep's clothing (Math. 7:15), saying that the true and the false could be recognised by the fruit of their lives (Math. 7:16-20). He goes on to qualify his statement by saying that even should they profess to claim Him as Lord, who have prophesied, have cast out devils, or done wonderful works in His name,

would not necessarily be accepted in the Kingdom of God should their lives be evil (Math. 7:21-23).

"The Apostles continue the theme. Paul states in I Cor. XII:3 - "Therefore I give you to know that no one speaking in the Spirit of God says Jesus is accursed. And no one can say 'Jesus is Lord' except by the Holy Spirit." In I Cor. XII:10, a further testing means is mentioned as a gift of the Spirit - namely the discernment of spirits. With the rise of Gnosticism, which also made appeal to the Spirit, a further testing of Spirits appeared necessary. Such a testing was prescribed in the First Epistle of John.[1] John IV:1-3 - ".... believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God," and the opposite also holds true.

"At the end of the first century, the Didache attempted to give directions by which false prophets could be distinguished from the true. It will not permit a testing of the content of their prophesying. This, it regards as forbidden by Jesus, referring to the sin against the Holy Spirit. But those who speak in the Spirit are to be judged upon the ground of their conduct. The somewhat halting explanation shows that by this time, the testing of the Spirits was already in measure felt to be desirable, but was not yet boldly ventured on.

"The necessity, created by Gnosticism, of taking into account the dogmatic position of the Spirit in question,

had not yet made itself felt at the time of the Didache.

Did. XI:7-12 - "And every prophet who speaks in the spirit, you shall not test nor judge him, for every sin shall be forgiven but this sin shall not be forgiven. But not every one who speaks in the Spirit, is a prophet, but only when he has the way of life of the Lord; by their way of life you can recognise the false and the true prophet. And no prophet who with the spirit commands a feast to be prepared, eats thereof, unless he be a false prophet. And every prophet, though he may teach what is right, is a false prophet, if he does not do what he teaches .... If any says in the Spirit 'Give me money' or the like, do not give heed to him, but if he asks for gifts for the needy, none shall judge him."

About A.D. 750, the author of the "Shepherd of Hermas", who himself a prophet, also dealt with this thorny problem, still without applying a dogmatic criticism. He grapples with it more practically than the Didache.

Hermas, Mand. XI:8 - "In the first place, the man who possesses the Spirit from above is gentle, quiet, humble, free from all wickedness and every evil desire for this world. He makes himself of less account than all other men. Never does the divine Spirit give anyone information in answer to questions, nor does he speak in secret for himself, or when someone wants him to speak."

Mand. XI:12-14 - "Can a divine Spirit take payment and prophesy for pay? That beseems not a prophet of God; on the contrary, the spirit of such a prophet is of the earth, Further, he does not come at all into the assembly

of righteous men, but avoids them. Instead he associates with doubters and empty men, prophesies to them in corners and cheats them, by talking idle nonsense according to their desires .... but if he comes into an assembly of holy righteous men, who have the divine spirit, and when they pray, such a man stands there empty. The earthly spirit flees from him for fear, and so he becomes dumb and quite dismayed, so that he can say nothing at all."[3]

And in modern times Pentecostal writers like Brumback ("What Meaneth This?") p. 120, "The early Christians spoke with other tongues as the Spirit gave them utterance, but such obviously has not been true in every ecstatic utterance since that time. Unless a proper distinction is made between the tongues inspired by the Holy Ghost, and the tongues inspired by Satan .... for on the surface the genuine and the counterfeit appear to be similar."

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I.

HISTORICAL REFERENCES TO SPEAKING IN TONGUES.

As already seen, GLOSSOLALIA in the New Testament refers

(a) to speaking in tongues known to the hearers but unknown to the speaker;

(b) to speaking in tongues unknown to anybody present.

The following historical references are compiled or extracted from G.B. Cutten's Speaking with Tongues. A

"Irenaeus Vol.V.vi(115-202 A. D.), was of the opinion that, when the apostle says 'We speak wisdom among the perfect', by 'the perfect' he means those who had received the Spirit of God and in all tongues speak through the Spirit of God, as he himself also spoke.
'As also we (now) hear many brethren in the Church having prophetic gifts and speaking in all sorts of languages through the Spirit and bringing to open day the hidden things of men for edification and expounding the mysteries of God, whom the Apostle calls 'spiritual'. It is not certain then, whether he meant that these brethren spoke foreign languages or just peculiar utterances.

"Irenaeus himself, however, found it of no personal value as he was compelled to learn the language of Gaul. But it does appear that Irenaeus had witnessed real examples of speaking of tongues.

"In Vol. III 12, 1, he refers to the Day of Pentecost itself, and therefore appears to distinguish the two types

of speaking in tongues. "When the Holy Ghost had descended upon the disciples, that all should prophesy and speak with tongues."

In a detailed treatment of the gifts of the Spirit, of which numberless instances happened every day, he speaks only of exorcisms of demons, prophetic visions, and utterances, healings and in some cases of raising of the dead - reference is nowhere made to instances of speaking in known tongues.

From his account, however, it does appear that the spiritual gifts were in active use in the church.

Justin Martyr (C. 155 A.D.) mentions only prophetic gifts but no speaking in tongues.

Montanus (C. 156 A.D.) is quoted by Epiphonius as saying in the name of God: "Behold the man is as a lyre and I play over him like a plectron, the man sleeps and I wake; behold it is the Lord who takes away the hearts of men, and gives to me another heart." It was said that Montanus was seized by the Spirit and suddenly placed in a state of rapture and ecstasy. He then began to talk, uttering strange words and prophesying contrary to the traditional customs of the church.

There is also an obscure passage in Tertullian's work concerning Marcion (160-220 A.D. Book V, Chap. 8) viz.: 'When he mentions the fact that it is written in the law, how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to

have affirmed that the gift was that of another God by his reference to the Creator's prediction.' In more precise terms he says, 'Let Marcion show the gifts of his God. Let him point out to us some prophets who speak, not according to human reason, but by the Spirit of God, who announce the future and reveal the secrets of the heart! Let him produce a psalm, a vision and prayer - I mean a spiritual prayer pronounced in ecstacy, that is to say outside of consciousness - if an interpretation of the tongue is given.'

Origen (185-254 A.D.) says of St. Paul, "I suppose that he was made debtor to different nations, because, through the grace of the Holy Spirit, he had received the gift of speaking in the languages of all nations; as he himself also saith, 'I speak in tongues more than you all'. Since then any one receives the knowledge of languages, not for himself, but for their sake to whom the Gospel is to be preached, he is made debtor to all those of whose language he received the knowledge from God."

Origen has also preserved for us, an interesting description of speaking in tongues in the ecstatic prophets of his time.

He quotes the philosopher Celsus, a fierce opponent of Christendom, who says that many with the appearance of beggars or soothsayers pronounce threatenings of doom at great length, and then add words unintelligible, obscure and half crazy, the sense of which no reasonable person can understand. The words are not clear, and amount to

nothing, but they afford each beggar or imposter an opportunity of using this means of impressing people for his own benefit.

Chrysostom (345-407 A.D.) was puzzled by Paul's account of the Corinthian situation. He says, "The whole passage is exceedingly obscure and the obscurity is occasioned by our ignorance of the facts and the cessation of happenings which were common in those days but unexampled in our own."

In the Middle Ages, the Saints are said to have received the gift and used it for speaking with people of other tongues in their missionary labour.

Evidently it appeared infrequently.

Görres ("La Mystique divine, Naturelle, et Diabolique I pp. 451 ff.) quotes the following:

"Sometimes, indeed, the man is heard by others speaking in his own language; and in this case it is not he upon whom the gift reposes, but upon those who listen to it. But at other times, to the contrary, he speaks to his auditors in the language which belongs to each of them, and then it is truly he who received the gifts of tongues."

"This gift", which the Apostles received at the day of Pentecosto we find again later among the hermits of the desert. Thus it is related of St. Pachomius who, wishing to speak with a brother who knew only the Roman language, of which he himself was ignorant, received the power after having prayed three hours. This gift is found frequently in modern times, though many times a

supernatural gift has been confounded with that which was only the effect of a natural aptitude.

"Dominick of Neisse in Silesia, who died in 1650, librarian of the Escorial, can be cited. In addition to most of the languages of Europe, he also knew Tarton, Indian, Chaldeon, Hebrew, Syriac, Japanese, Chinese and Persian.

"But it is impossible to attribute to a natural aptitude that which is told of Ang'e Clorenas who received in 1300, during Christmas night, knowledge of the Greek language. It is related in Chapter II of the second book of the life of St. Dominick that this saint, going from Toulon to Paris, and having arrived at Pierre d'Amont, passed the night in prayer in the Notre Dame Church with the brother Bertrand, his travelling companion.

"The next morning, as they went on their way together, they encountered some Germans who were travelling like them. These, seeing them recite their psalms and prayers often, joined themselves to them to partake of their repast, and had all manner of respect for them. The fourth day, the saint, sighing, said to his companion, "Brother, I truly reproach myself for receiving temporal gifts from these strangers, and for not occupying ourselves with their eternal interests. If you wish it, we will go kneel down and pray God that he teaches us their language, for we are not able to announce to them the Lord Jesus." He set himself, then to prayers, and commenced immediately to speak German to the great astonishment of these strangers, and for four days more, he discoursed with them

concerning the Lord Jesus. When they arrived at Orleans, the Germans, quitting them, commended themselves, to their prayers. The same thing came to the saint at another time under similar circumstances."

"'St. Francis Xavier spoke the languages of people to whom he announced the Gospel as easily as if he had been born among them. Often when he preached at the same time to men of different nations, each understood in his language that which caused veneration for him, and gave a singular authority to his work. The same thing is told of St. Louis Bertrand and of Martin Valentine.

"'Jean of St. Francis also obtained from God in prayer the knowledge of the Mexican tongue, and immediately set himself to preaching in this language, to the great astonishment of his hearers. This gift was also accorded to St. Stephen in his missions in Georgia, so that he spoke Greek, Turkish, and Armenian so fluently that natives held him in admiration. It is also said of St. Colette, that she had the gift of tongues; and among those which she learned in this manner, Latin and German are cited.

"'The Abbe Tritheme reports the same thing of the Abbess Elizabeth. A French woman named Marguerite came one day to see St. Claire of Monte Falcone, who spoke French with her a long time although she had never learned this language. The blessed Jeanne of the Cross had this gift when she was in ecstasy; and, she was able to communicate in different languages, according to the needs of her auditors, the light which she received from on high. Two Mohammedans who could not decide to embrace

Christianity were brought to her one day. She had an ecstasy, and spoke Arabic with them; so that they finished by demanding Baptism. Jeanne instructed them later in her ecstasy of the truths of the faith.

The gift which St. Pachomius (292-348 A.D.) is said to have enjoyed, was confined to the use of the Greek and Latin languages which he sometimes miraculously spoke and which he never learned. This was given to him at times after special prayer, for the power to meet some immediate need. (A. Butler, "Lives of the Saints", May 14, J. F. Gorres op, cit. p. 451.)

St. Hildegard (1098-1179 A.D.) describes the following strange experience: .... a fiery light went through her brain, breast, and heart which was like a flame - not burning but warming - could understand and interpret the Holy Scriptures without having a grammatical knowledge of the Latin language.

Butler's reference to St. Francis Xavier (1506-1552 A.D.) states, "When the Holy Man first penetrated into the inland provinces of the Indians, being wholly ignorant of the language of the people, he could baptize only children and serve the sick, who by signs could signify what they wanted, as he wrote to F. Monsilla. Whilst he exercised his zeal in Travancore, God first communicated to him the gift of tongues, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him on many of his journeys. He spoke very well the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them.

"'The gift of tongues was a transient favour - At Amanguchi, God restored to St. Francis the gift of tongues; for he often preached to the Chinese merchants, who traded there, in their mother-tongue, which he never learned."

"'Further indication of the transient nature of the gift, is seen in Xavier's letters, where he constantly dwells upon his difficulties with the various languages of the different tribes among whom he went. He tells us how he surmounted these difficulties; sometimes by learning just enough of a language to translate into it some of the main Church formulas, sometimes by getting the help of others to patch together some pious teachings to be learned by rote; sometimes by employing interpreters, and sometimes by a mixture of various dialects, and even by signs. On one occasion he tells us that a very serious difficulty arose, and that his journey to China was delayed because, among other things, the interpreter he had engaged, had failed to meet him.

"'These difficulties he experienced, convinced him that speaking in tongues was to be regarded more as myth and legend than as fact.

"'During the canonization proceedings at Rome, in the speeches made then, and finally in the Papal Bull, great stress was laid upon the fact that Xavier possessed the gift of tongues - this was solemnly given forth by the Pontiff as an infallible statement to be believed by the universal Church.

"Butler continues, saying, 'Father Bouhours tells us, 'The holy man spoke very well the language of those bar-

barians, without having learned it, and had no need of an interpreter, when he instructed.' And finally, in our own time the Rev. Father Coleridge speaking of the Saint among the natives, says, 'He could speak the language excellently, though he never learned it.'"

"In an early biography, Tursellinus writes: 'Nothing was of greater impediment to him than his ignorance of the Japanese tongues; for, ever and amen, when some uncouth expression offended their fastidious and delicate ears, the awkward speech of Francis was a cause of laughter!' But Father Bouhours, a century later, writing of Xavier at the same period, says, 'He preached in the afternoon to the Japanese in their language, but so naturally and with so much ease that he could not be taken for a foreigner.'

"And finally, in 1872, Father Coleridge of the Society of Jesus, speaking of Xavier at this time, says, "He spoke freely, flowingly, elegantly, as if he had lived in Japan all his life."

"'Nor was even this sufficient to make the legend complete; it was finally declared that, when Xavier addressed the natives of various tribes, each heard the sermon in the language with which he was born.

"'All this, as we have seen, directly contradicts not only the plain statement of Xavier himself, and various incidental testimonies in the letters of his associates, but the explicit declaration of Father Joseph Acosta. The latter historian dwells especially on the labour which Xavier was obliged to devote to the study of Japanese

and other languages, and says, "Even if he had been endowed with the apostolic gift of tongues, he could not have spread more widely the glory of Christ."

Butler goes on to say, "It is hardly necessary to attribute to the orators and biographers generally a conscious attempt to deceive. The simple fact is, that as a rule they thought, spoke and wrote in obedience to the natural law which govern the luxuriant growth of love and devotion, which constantly arises about great religious leaders, in time when men have little or no knowledge of natural law, when there is little care for scientific evidence and when he who believes most, is thought most meritorious."

"The gift of tongues, of prophecy, and of miracles were favours conferred by heaven on a new spostle St. Louis Bertrand, (1526-1581) as the authentic history of his life and the Bull of his canonization assure us.

"The Bull ascribes to him the gift by which he said in three years to have converted 30,000 Indians, of various tribes and dialects in South America."

THE FOLLOWING SECTION WILL DEAL MAINLY WITH VARIOUS GROUPS WHOSE NAMES HAVE GONE DOWN IN HISTORY.

Amongst the following groups of people, GLOSSOLALIA has been recorded.

The Little Prophets of the Cevennes.

Louis XIV evoked the Ediot of Nantes in 1685. The Huguenots obstinately refused to surrender their religious

liberty and in their thousands fled the country. (The writer incidentally is a descendant of this group).

Persecution was vigorous and of those unfortunates left behind, thousands were sent to the stake, the galleys or the wheel. De Baville, the intendant of Longuedoc, estimated that he alone was responsible for the death of 10,000.

The stern measures drove the Huguenots to hold their services in more remote and sheltered places, for the Huguenots regarded their preaching services as a great means of grace.

H. M. Baird states, "In times of great persecution, the parts of the Holy Scriptures which foretell coming disasters, which rehearse the tribulations through which the chosen people of God must pass and their ultimate triumph through the signal over-throw of their oppressors, are apt to be favourite subjects of study and contemplation. Thus it was that the book of Daniel in the Old Testament, and the Apocalypse in the New Teatament, gave colour to the thoughts and anticipations of the devout men and women among the Huguenots of the South, who looked for speedy redemption of their people. What formed the burden of their hopes and desires, they felt themselves compelled of God to utter for the encouragement and guidance of their brethren.

"That many sincerely believed themselves inspired by the Holy Ghost in these deliveries, we can scarcely doubt."

"A religious exaltation began in the Province of Vivarais, from the time of the dragonnades and the Revocation of the Edict of Nantes.

"The fourth pastoral letter of Jurieu, dated the 15th of October, 1686, mentions that a man belonging to Cadognav, had seen a vision, and heard a voice, which said to him, "Go and console my people." In Bearn and elsewhere, simple people fancied that they had heard the singing of psalms in the air, and had witnessed miraculous apparitions."

Heath takes up the story with the following account: "The first sign of the coming spiritual eruption was that people everywhere began to hear strange sounds in the air; the sound of a trumpet and a harmony of voices. They did not doubt that this music was celestial.

"It was the note of coming war, the song of angelic hosts, who, seeing the worship of the poor Cevennols overthrown, offered it up on their behalf. So the pious thought and wrote their solemn testimony to their friends in Holland and Switzerland."

More wonderful experiences, however, were in store for these stricken people, experiences which were needed for their encouragement in the unequal contest which they were to wage.

"Prophets arose in their midst, and the young and untutored spoke words of wisdom and of hope. Finding no help on earth, this celestial language through those who were normally unable either to express such thought, or to use such language, was proof to them of the divine origin of the message and of the justice of their cause. The eyes of all Europe were turned toward the Cevennes through whom it was said that God was communicating.

Among the first to show this prophetic gift was Isabeau Vincent, the shepherdess of Dauphiny, a young girl who could neither read nor write.

She was the daughter of a weaver who had accepted royal gold as the price of his Huguenot faith, and had forced his daughter to attend the Roman Catholic Church. At ten years of age she had been shocked at seeing the dragonnades sabre women and children who were worshipping in one of their churches, and not content with that, the merciless soldiers had set fire to the building while the congregation was still worshipping and then prevented all exit. She had seen the church burn to the melody of the hymns of those perishing Huguenots.

She left the home of her father where she had been so badly treated and fled to the home of her godfather. The exact date of her exalted experience has been preserved, it was Feb. 12, 1688. In this ecstasy she was at first in a sort of stupor, and afterwards she became insensible to external surroundings and nothing could arouse her. She stood and spoke, exhorting all to repent, especially those who, like her father, had sold their Lord for money. 'For the first five weeks,' says Jurieu, 'she spoke during her ecstasies no language but that of her country, because her only auditors were the peasantry of the village.

'"The noise of this miracle having spread, people who understood and spoke French, came to see her. She then began to speak French and with a diction as correct as if she had been brought up in the first houses of Paris. She composed admirable and excellent prayers. Her action

had no violence, her lips moved slightly and without the least appearance of convulsion."

Heath gives us an account of her speech and her later career in the following words:

"What she said was rarely peculiar; she sometimes repeated portions of the mass in Latin, and then refuted what she had recited. Physicians came to see her, but they found her pulse quite normal and every sign of bodily health. She never complained of being tired, even when she had been talking three, five hours during the night, but went to her labour in the ordinary way.

"She was arrested, and after being led about in different places, was confined in a convent. They shaved her head, took away her clothes, lest they were enchanted, and the priests came to exorcise her.'

Smiles says that she would not recount, and so was imprisoned at Greville and afterwards in the tower of Constance.

'You may take my life', she said, 'but God will raise up others to speak better things than I have done', and so it seems to have been.

Peyrat mentions that in Longuedoc there were no fewer than a thousand prophets before the end of the first year after the appearance of Isabeau Vincent.

The phenomena spread from Dauphiny to Viserais and from there into the Cevennes. "I have seen", said Marshal Villors, things that I could never have believed if they had not passed under my own eyes - an entire city, in which all the women and girls, without exception, appeared possessed by the devil; they quaked and prophesied

publicly in the streets." Flottord says there were eight thousand persons in one province who had the inspiration. They were not, however, equally inspired. Heath tells us that between June 1688 and the following February, there arose in the Dauphiny, and then in the Vivarais, five or six hundred prophets of both sexes.

"The prophetic trance was ushered in with physical manifestations, differing to a certain extent in various districts and among different people. Among these manifestations were a "heaving of the chest, a rising of the skin, a more than natural fire in the eyes and often a fainting fit, and when recovered from the swoon, they spoke with supernatural fluence, sometimes exhorting at others, commanding and almost always prophesying.'

"John Wesley referred to the Cevennol prophets when refuting Dr. Middleton's statement that, after Apostolic times, there was not in all history one instance, even so much as mentioned, of any particular person who pretended to exercise this gift.

"Wesley said, 'Sir, your memory fails you again. It has undoubtedly been pretended to, and that at no great distance, either, from our time or country. It has been heard of more than once, no further off than the valleys of Dauphiny. Nor is it yet fifty years ago since the Protestant inhabitants of those valleys so loudly pretended to this and other miraculous powers as to give much disturbance to Paris itself. And how did the King of France confute this pretence and prevent its being heard anymore? Not by the pen of his scholars, but by a truly heathen way the swords and bayonets of his dragoons.'

"Hayes very aptly remarks: 'We think it was the sword and bayonet that caused them, rather than caused them to cease. When peace came, these supposedly supernatural phenomena were no longer seen.'[15]

"One characteristic which distinguished this phenomenon from other similar experiences, was the extreme youth of most of the prophets. It was indeed rare for an old person to have the spirit of prophecy.

"'Guillaume Brugiese saw a little boy, three years old, seized by the Spirit, fall on the ground, strike his breast, saying it was his mother's sins that caused him to suffer; then he exhorted the bystanders to fight the good fight of faith, and repent of their sins, for these were the last times."

"Jacques du Bois had seen sixty children between three and twelve, who thus prophesied. Durand Fage heard one night a little girl of eleven preach a sermon three-quarters of an hour long, and the words of these young prophets had all the power that has ever attended analogous movements.' (R. Heath).

"Not only children, but childish men and women were seized in the ecstasy and prophesied. Claude Arnasson relates that a shepherd who was regarded as incapable of instruction, and who had moreover never attended divine worship, being taken to a meeting, was on his return seized in the usual way and began to prophesy. A similar case is given by Jacques Mazel, and in a third woman, considered almost idiotic, uttered discourses of so elevated a character, and in such good French, that

her hearers said, "The ass of Balaam, has a mouth of gold.'

"Had there been a more humane man in charge of the persecution, the children might have escaped the fate of their elders, but De Baville was cruel and unflinching. "Without much ado he seized about three hundred of the young prophets, threw them into prison, and sent for the faculty at Mont Pellur to come and report on their state. The physicians examined the children carefully, found that they were in good health, and clearly not lunatics in the ordinary acceptation of the word. What then was the matter with them? The priests suggested demoniacal possession, but this was a little too much for men of science in the days of Newton and Leibnitz; the faculty reported that the children were fanatics - this seemed to justify De Baville in any proceedings he thought fit.

"The youths were accordingly sent to the galleys, or drafted into the army; the younger children returned to their parents with the caution, that if they allowed them to prophesy, their homes would be razed to the ground. Certain prophets peculiarly noted, were then put to death.'

"No one can doubt the sincerity of the ecstatics; they obeyed the spirit, which they said filled them, without reservation, hesitation or delay, although they were led to a certain death. One of their members said of himself, 'I always felt in this state an extra-ordinary elevation to God, before whom I therefore swore that I have never been dazzled or misled by any man, nor induced by worldly considerations to utter throughout

any other words than those formed by the spirit or angel of God himself, who at this time made use of my organs of speech. To Him alone I surrender during my ecstasy the guidance of my tongue .... I know then a higher and another Power speaks through me."

Their own testimony was that this Spirit made them better people.

According to Marion, "The persons who had received the inspiration, directly abandoned every kind of licentiousness and vanity. Some who had led a debauched life, first became steady and pious, and everyone who frequented their society became better behaved, and led an exemplary life. This spirit begot us in a horror of idolatry, a contempt for the world, charity, internal consolation, hope, and an unleavened joy of heart."

"About the content of the messages, Heath says, "Two things have to be noted - first, that these prophesyings rarely meant more than preaching as their pastors would have done, and occasional intimations of the approach of friends and enemies, or of other dangers which have menaced them; second, that the inspiration was not at command, but came in answer to prayer, and always commenced with the words 'mon enfant'".

For historical completeness, it may be mentioned that the Cevennes, full of religious determination rose in revolt, the wonder of which drew the attention of the whole world, and can only be likened to the marvellous deeds of the Maccabees fighting for their homeland against the combined armies of Rome.

Their leader for the first two years was JeanCavalier, a mere lad and baker's apprentice.

"The insurgents were called Camisards, and under that name the insurrection is known. The name probably came from camisa-shirt, either because they used a shirt over their armour to recognise each other in their night attacks, or else because, when they made attacks, they are said to have sought clean linen and to have left their own in its place."

With their battle hymn, Psalm 68,

1. Let God arise, let his enemies be scattered;
   Let them also that hate him, flee before him.

2. As smoke is driven away, so drive them away;
   As wax melteth before the fire, so let the
   wicked perish at the presence of God.

3. But let the righteous be glad;
   let them rejoice before God;
   yea, let them exceedingly rejoice.

and in verse 22:

   The Lord said, "I will bring again from Ba-shan,
   I will bring my people again from the depths
   of the sea.

23. That thy foot may be dipped in the blood of
   thine enemies,
   And the tongues of thy dogs in the same,

they struck terror into the hearts of their enemies.

"All were permeated with a religious inspiration." They believed themselves to be filled by the Holy Spirit,

and that this was the source of their courage, their triumphs and their constancy in the greatest extremes, their success agains great odds, until eventually, Marshal Montreval was replaced by Marshal Villors, who attempted to do by diplomacy, what force of arms had been unable to accomplish.

It was finally decided to permit liberty of conscience and worship.

II.

VARIOUS SECTS

The history of the Christian Church contains accounts of many other, although less important, manifestations of speaking in tongues. It was found among the Jansenites in France in 1731. Miracles were said to have been performed at the tomb of the Archdeacon of Paris, who had defended the doctrines of Jansenius. Some people, while visiting that tomb, experienced ecstasy and convulsive movements that became contagious, and many who were thus seized, prophesied and uttered unintelligible expressions in an unconscious state. They believed, as did the Camisards, that their organs of speech were controlled by a superior power. References are sometimes made to speaking with tongues among the Quakers in the time of Cromwell, but the Quakers themselves apparently made no claims to the possession of this spiritual gift, although they did claim the gift of prophecy. There was undoubtedly extravagance of speech at times, as there was extravagance of action; among devotees who would march through cities naked, and exhume bodies with the expectations of restoring them to life, speaking with tongues would be a minor exhibition and might well be expected. The doctrines of the inner light, according to which each one was led and directed personally, without regard to others, served to remove restrictions which naturally curbed the more extravagant. The scorn of human learning, the direct reliance upon inspiration, the tendency to prophesy, and

the propagation of their beliefs by speaking rather than by writing, also tended to glossolalic expression. As we look through the histories of Methodism, we do not find much of that concerning the Methodist possession of the gift of tongues. There seem, however, to have been many cases in the north of England and in Wales, of repeating the same words over and over a great many times during the process or experience of conversion. In Steven's History (Ref. A. Stevens, "The History of Methodism", Part Two, page 424) we read of an occurrence "the assembly was often swayed with irrepressible emotion, sometimes crying out with groans and sobs, and sounds of loud breathing, like that of people gasping for breath." Wesley believed that the marvels were at first wholly from God. Phenomena of this kind have been more common among the Primitive Methodists than among those of the regular order.

In Mormonism, or the belief of the Latter Day Saints, we find much of the so-called gift of tongues to which was very closely linked the 'Gift of Interpretation". In a summary of Mormon doctrine given by Joseph Smith in 1842, is the following: "Art. 7. We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." When a convert to the Mormon belief received to himself the Holy Ghost, he was supposed to receive all the gifts of the church, including prophecy, healing, miracle speaking in tongues and the interpretation of tongues. (Ref. J. H. Beadle, "Mysteries and Crimes of Mormonism", p. 321, 323).

However, the gift of tongues and the gift of interpreta-

tion are spoken of as being among the minor spiritual phenomena. Joseph Smith published in January 1833, a pamphlet, "The Gift of Tongues". He would advertise that at a certain meeting someone would speak with tongues; when that meeting was well under way, Father Smith would call upon some illiterate brother to rise and speak in tongues in the Name of Jesus Christ. The order given, was, 'Arise, upon your feet, speak or make some sound, continue to make sounds of some kind, and the Lord will make a tongue or language of it.'

Gunnison (Ref. J. W. Gunnison, "The Mormons or Latter Day Saints", p. 53), mentioning the speaking with tongues among these people, that this was not the ancient gift of speaking in foreign tongues. It is, that people, in their enthusiastic meetings, shall be moved by the Spirit to utter any set of sounds in imitation of words, and it may be words belonging to some Indian or other language. The speaker is not aware of the ideas expressed, but another, with the gift of interpretation of tongues, can explain to the astonished audience all that has been said. While this gift still remains firmly established in Mormon faith, as a spiritual phenomenon, the Church had discouraged it because it had brought ridicule and disrespect from the ungodly. Consequently it is heard far less frequently than formerly.

Among the Shakers, speaking with tongues appears to have been prominent, although at times it is difficult to differentiate it from some other gifts. Mother Ann Lee, the founder of this Sect, was said to have been proficient in the exercise of this gift. While still in England,

she was accused of blasphemy when claiming to speak with tongues, and after her arrest, was brought before clergymen of the Church of England, all noted linguists, for examination. She was there given an opportunity of proving the genuineness of her inspiration. Although she was unable to read or write, according to the records of her followers, the power of God fell upon her, and the gift of tongues was imparted to her. She then discoursed to these clergymen, as they testified, in seventy-two different languages, speaking many of them better than they had heard them spoken before. After the examination, they advised her persecutors to leave her alone.

"It may seem strange, from a religious standpoint, to ascribe to any but the Holy Spirit, the Power to inspire the gift of tongues, for whatever else the New Testament may teach concerning the matter, it is never hinted that this gift may come from any other source, least of all from a demoniacal one. It is to be noted, however, that the Roman Ritual puts among the number of signs of demoniacal possession, the power of speaking or understanding a tongue which one does not know, and the Church has always admitted the existence of diabolical counterfeits of Divine gifts. Today, demoniacal possession is hardly an accredited religious phenomenon, but different forms of insanity or degeneracy take its place in our thinking and vocabulary.

In the History of the Church a few instances are to be found in which speaking with tongues was one of the symptoms of demon possession. A few reported cases

will be given in the following paragraphs.

"In an orphanage in Amsterdam in 1566, seventy children were seized with what was supposed to have been demoniacal possession; they climbed on walls and roofs like cats and made horrible faces when anyone approached them. They could talk in foreign languages which they had never learned, and related events which happened at the same moment in other places. Soon after the middle of the 19th century, demon-possession manifested itself in the little village Morzin in Haute-Savoie. A little girl with some sort of convulsion, was cured by means of a relic, and the demon was thus supposed to have been exorcised. Later other girls were similarly afflicted. During the attacks it is said that they uttered terrible blasphemies, experienced hallucinations, revealed secrets, prophesied and spoke Latin, German and Arabic languages which they had never learned.

"Peebles (Ref. J. M. Peebles, "The Demonism of the Ages, and Spirit Obsession", p. 105) relates an incident told him by a cultured Brahmin in India. His son, a boy of 15, suffered from strange spells which increased in frequency. During these seizures he seemed normal, except somewhat more sensitive, nervous, and suspicious, and he would speak in a strange voice or in different voices, and when using one voice, his speech was a wild gibberish. The temple priest assured the father that his son was obsessed.

"Nevius (Ref. J. L. Nevius, "Demon Possession and Allied Themes", p. 58) noticed that some people were better

able to sing and write in rhyme when in the possessed state, than in the normal state. Northern men will speak languages of the South, and those of the East, the language of the West, and when they awake to consciousness, they are utterly oblivious of what they have done.

Hammond (Ref. W. A. Hammond, "Spiritualism and Nervous Derangement", p. 292) gives us an account of a girl who, previous to a cataleptic seizure while in a state of ecstasy, would talk in a foreign tongue. He says, "A young girl recently under my professional care, was cataleptic on an average once a week, and epileptic twice or three times in the intervals. Five years previously she had spent six months in France, but had not acquired more than a very slight knowledge of the language, scarcely sufficient to enable her to ask for what she wanted at her meals. Immediately before her cataleptic seizure, she went into a state of ecstasy, during which she recited poetry in French, and delivered harangues about virtue and godliness in the same language, she pronounced at these times exceedingly well and seemed never at a loss for a word; to all surrounding influences she was apparently dead, but she sat bolt upright in her chair, her eyes staring at vacancy and her organs of speech in constant action. Gradually she passed into the cataleptic paroxysm. She was an excellent example of what Mrs. Harding calls 'a trance medium'. The materialistic influence of bromide of potassium, however, cured her catalepsy, and epilepsy destroyed her knowledge of the French tongue and made her become so fat that the Spirits refused to make further use of it for their manifestations."

EDWARD IRVING AND THE CATHOLIC APOSTOLIC CHURCH.

"Edward Irving was on everyone's tongue between the years 1831 to 1834. In the third decade of the last century, the name Irving seemed likely to rank among the Immortals. The mention of his name carries today only a little intelligence. He was born mystic and was a lovable soul. His writings were mostly upon apocalyptical and mystical subjects, and the great desire of his heart was to see the church become more spiritual. In 1830 he was deeply engaged with these thoughts and was deploring the coldness of the church, when news came to him of a marvellous outpouring of the Spirit in the West of Scotland.

"This must be the manifestation for which he had longed and prayed, and he was prepared to receive it. We have an account of this strange event from the pen of Irving himself. It is as follows: "The handmaiden of the Lord of whom he made a choice on that night, to manifest forth in her His glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave, whither her sister had been carried by the same malady some months before. Yet while all around her were anticipating her dissolution, she was in the strength of the faith meditating missionary labours - among the heathen; and this night she was to receive preparation of the Spirit; the preparation of the body she received not till some days after. It was on the Lord's day; and one of her sisters, along with her female friend, who had come

to the house for the end, had been spending the whole day in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the Gifts. They had come up in the evening to the sick chamber of her sister, who was laid on a sofa, and along with one or two others of the household, they were engaged in prayer together. When, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length, and with super-human strength, in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God, - 'For he that speaketh in a tongue, edifieth himself.' She has told me that this first seizure of the Spirit was the strongest she has ever had; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it." (Ref. Mrs. Oliphant, "The Life of Edward Irving", p. 379). In passing it might be said that Mary Campbell eventually rose from her sick bed, cured by the power of prayer and the exhortation of one who had similarly been endowed with the gift of speaking in tongues. About five months later, after incessant prayer, this wonder was repeated in Irving's church. Irving himself said, 'Just as it was with Paul, so with these persons, for the first time in their private devotions; when they were wrapped up in their devotions to God. The Spirit took them, and made them to speak sometimes in song, sometimes words, in a tongue; and by degree, according as they sought more and more unto God, the Gift became perfected, until they were

moved to speak in tongues even in the presence of others." Irving goes on to say, 'In this stage I suffered them not to speak in public, according to the canon of the Apostle; and even in private, in my own presence, I permitted it not; but I heard that it had been done. I would not have rebuked it, I would have sympathised tenderly with the person who was carried in the Spirit and lifted up, but in the church I would not have permitted it. In the process of time, about fourteen days after, the Gift perfected itself, so that they were made to speak in tongues, and prophesied the Word in English for exhortation, for edification and comfort, which is the proper definition of prophecy, as testified by one of the witnesses.' (Ref. Mrs. Oliphant, "The Life of Edward Irving", p. 575).

"At first those who spoke with tongues, did so privately, because restrained by Irving, but early in November in the same year, matters came to a head. Notwithstanding his orders of prohibition of the use of tongues in the public service, he was unexpectedly interrupted in his sermon, and explanation had to be made to the congregation. The matter was thus taken out of the hands of Irving by an occurrence which was to him a visible sign of the will and pleasure of God, to be restrained by him at his peril. As soon as he was fully convinced that this was the work of the Spirit, tongues and prophecy were to be heard at every service. "No one in our church could say the person speaking is mad, because he doth not utter, perhaps, more than two minutes or one minute in tongues,

and then he begins to prophesy in English for the edification, exhortation, and comfort of all. The one is the sign of inspiration that it is the power of the Spirit, the other is the thing which the Spirit would give forth for the edification of the church.

"Sometimes it comes forth without the sign, but generally it is otherwise; for I think I have observed in the church, when many who are present disbelieve or doubt, or mock, the sign is given in great power, but it is otherwise ordered in a company of persons believing in the calling of the prophet, when the sign is not given but the word of prophecy comes out simply." (Ref. Mrs. Oliphant, "The Life of Edward Irving", p. 578).

"In his dissertation on "The Interpretation of Tongues" (Ref. "Collected Writings of Edward Irving", V, p. 495), he has the following in the same connection: 'It (the interpretation of tongues) did not consist in their knowledge of these strange words, or the structure of the foreign languages. It was nothing akin to translation; the Spirit did not become a schoolmaster at all; but brought to the man's soul with the certainty of truth, but this which he was given him to utter, was the interpretation of the thing which the other had just spoken. This conviction might be brought to the Spirit of the speaker himself, and then he was his own interpreter; but it was more frequent to bestow the gift upon another. This provision of an order who should interpret, as well as an order who should speak in tongues, shows that the gift of tongues had a higher origin than from the variety of languages amongst men. If it had been merely for

preaching the truth to people of other languages, an order of an interpreter would never have been required at all. If it had only been given for conveying the truth to foreign nations, then why had so many in each church, like the church of Corinth ..... the unknown tongue, as it began its strange sounds would be equal to a voice from the glory, 'Thus sayeth the Lord of Hosts', or 'This is my Son, hear ye Him'. And every ear would say, 'Oh, that I knew the voice'; and when the man with the gift of interpretation gave it out in the vernacular tongue, we would be filled with an awe, that it was no other than God who had spoken it. The strange tongue takes away all source of ambiguity, proving that the man himself had nothing to do with it, and leaves the work and the authority of the work wholly in the hand of God. And therefore tongues are called a sign to the unbeliever.'

" Those who have written on behalf of the church, claimed that in its doctrine it recognised a distinction between the gift of foreign tongues as recorded in the early chapters of Acts, and that of speaking with tongues as referred to by Paul in I Cor. 14. The former, they think of as unique, the latter, as a more common phenomenon; the first was due to the special circumstances and missionary requirements, the second was valuable for individual worship. The church has claimed to have power similar to the Corinthian church, and not like that of the Pentecost.

" This distinction was a development, for in the early

days of Irvingism, the gift was considered some spoken language. One of the members, when asked why he concluded that the tongue spoken was a language, replied, "Because I believe it is the Spirit that speaketh them; and do you think, sir, that the Spirit speaketh a gibberish?" Irving himself said, 'Most frequently the silence is broken by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as if it were filling the first gust of sound, sometimes extending to five minutes, or even more, of earnest and deeply felt discourse, with which the heart and soul of the speaker is manifestly much moved to tears, and sighs and unutterable groanings, to joy, and mirth, and exaltation, and even laughter of the heart.'

So far from being meaningless gibberish, as the faultless and heedless sons of Belial have said, 'It is regularly formed, well proportioned, deeply felt discourse, which evidently wanted only the ear of whose native tongue it is, to make it a very masterpiece of powerful speech.' Mrs. Oliphant also says, 'Mary Campbell herself expressed her conviction that the tongue given to her was that of the Pelew Islands, which, indeed, was a statement, and little likely to be authorotatively disputed; while some other conjectures pointed to the Turkish and Chinese languages as those thus miraculously bestowed. Since then opinion seems to have changed, even among devout believers in these wonderful phenomena; the hypothesis of actual languages conferred, seems to have changed and given to the thought of a supernatural sign and confirmation of the intelligible prophecy, which, indeed, the

Pentecostal experience apart, might very well be argued from St. Paul's remarks upon this primitive gift.

" 'The character of the sound itself has perhaps received as many different descriptions as there are persons who have heard it. To some, the ecstatic exclamations, with their rolling syllables and mighty voice, were imposing and awful; to others it was merely gibberish shouted from stentorian lungs; to others an uneasy wonder, which it was a relief to find passing into English, even though the height and strain of sound was undiminished. One witness speaks of it as bursting forth and that from the lips of a woman with an astonishing and terrible crash, another describes that when the power fell suddenly upon him when all alone at his devotions, the utterance was so loud that 'I put my handkerchief to my mouth to stop the sound, that I might not alarm the house'; while Irving himself describes it with all his usual splendour of diction as follows:

" 'The whole utterance, from the beginning to the ending of it, is with a power, and a strength, and fulness, and sometimes rapidity of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, from its form and its effect upon a simple mind, , quite supernatural. There is a power in the voice to thrill the heart and over all the spirits after a manner which I have never felt. There is a march, and a majesty, and a sustained grandeur in the voice especially of those who prophesy, which I have never heard even a resemblance to, except now and then in the

sublimest and most impassioned moods. It is mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I have ever heard. Some parts of which I have never heard equalled and no part of it surpassed, by the finest execution of genius and art exhibited at the oratorios in the concerts of ancient music. And when the speech utters itself in the way of a Psalm or Spiritual song, it is the likest to some of the most simple and ancient chants in the Cathedral service, in so much that I have often been led to think that thos chants, of which some can be traced up as high as the days of Ambrose, or recollections and transmissions of the inspired utterances in the primitive Church!' (Ref. Mrs. Oliphant, "The Life of Edward Irving", pages 430 following).

"The sound of the tongue differed according to the character of the speaker, as they were stern, or gentle, or refined. Thus one ear-witness speaks of the beauty and the regularity and majesty of some of the sounds, another speaks of a female who jabbered and gabbled at the height of her voice, in a tongue truly unknown, the vocables sounding, as if irreducible to grammatical construction, and mere contorted varieties of odd and fantastic syllables. The first sound of another was generally a cry of great distress, loud, piercing, and a convulsive sob, and then a few words of Scripture said rapidly in a very powerful, strong voice, and often repeated over and over again; or words of reproach, entreaty or command.'

A witness to the phenomena of the early days of the church, gives the following description of them, "Before the outbreak of the discourse, the person concerned appeared to be entirely sunk in reflection, his eyes closed and covered with the hand. Then suddenly, as if by an electric shock, he fell into a violent convulsion which shook his whole frame. Upon this impetuous gush of strange energetic tones, which sounded to my ears most like those of the Hebrew language, poured from his quivering lips. This first effusion of strange sounds, which were regarded chiefly as proof of the genuineness of the inspiration, was always followed, in the same tone, by a longer or shorter address in English, which was likewise repeated, some of it word by word, and some sentence by sentence. It consisted now of a very pressing and earnest exhortation, now of fearful warnings, containing, also, truly valuable and moving words of consolation. After this utterance, the inspired person remained a long time sunk in deep silence, and only gradually recovered from the exhaustion of the effort. The inward state of such persons was thus described to the narrator by a young female, 'The Spirit fell upon her unawares and with irresistible power. For the time she felt herself guided and borne entirely by a higher power, without which she would have been utterly incapable of such exertion. Of what she felt compelled to utter, she had no clear consciousness; much less did she understand anything she spoke in the strange language, entirely unknown to her; so that she could afterwards not tell definitely anything she had said. The utterance was

invariably followed by a great weariness and exhaustion, from which she in a short time recovered.' " (Ref. P. Schaff, "History of the Apostolic Church", p. 198).

"Mr. Baxter, one of Mr. Irving's principal followers and prophets tells us of his own experience concerning the gift. Among other things he said, 'There was in me at the time of the utterance very great excitement, and yet I was distinctly conscious of a power acting upon me, beyond the mere power of excitement. So distinct was this power from the excitement, that in all my trouble and doubt about it, I could never attribute the whole to excitement. The power fell upon me, and I was made to speak, and for two hours or upward, the power continued upon me; and I gave forth what we all regarded as prophecies concerning the church and nation. On this occasion, the power which then rested upon me, was far more mighty than before, laying down on my mind and body in perfect obedience, and carrying me on without confusion or excitement; excitement that might appear to a bystander, but to myself it was calmness and peace. Every former visitation of the power had been very brief; but now it continued, and seemed to rest upon me all the evening. The things I was made to utter, flashed in upom my mind, without forethought, without expectation, and without any plan or arrangement, all was the work of the moment, and I was as a passive instrument of the power which used me.'

"Schaff tells of his personal experience, and that of a friend in the following words, 'Several years ago,

I witnessed this phenomenon in an Irvingite congregation in New York; the words were broken, ejaculatory and unintelligible, but uttered in abnormal, startling, impressive sounds, in a state of apparent inconsciousness and rapture, and without any control over the tongue, which was seized as it were by a foreign power.[4]

"Edward Irving had much opposition, and was forced to resign from the Presbyterian Church. His contemporaries and the public of the time could not accept the "rantings and the jabbling and the dabbling of what they called hysterical women and ravings of lunatic men as being that of the work of the Holy Spirit." He soon lost ground amongst the intelligentsia and was seen to mix less in their society."[5] The once great preacher was now on his own. In a perusal of the letters of Carlyle, a great friend of Irving, a trend can be noticed through his letters towards disbelief, astonishment, and finally refutation of the belief of Irving. We read of incidents that happened in the church, which most certainly were not Biblical. We read for instance in one of his letters, the following, 'For one of the prophetesses, a woman on the verge of derangement, started up in the time of worship, and began to speak with tongues, and, as the thing was encouraged by Irving, there were some three of four fresh hands who started up in the evening service and began their ragings; whereupon the whole congregation got into a thorough uproar, some groaning, some laughing, some shrieking, not a few falling into swoons; more like a bedlam than a Christian church. When going next evening to call on Irving, we found the house all decked up for

a meeting, and as we talked a moment with Irving, who had come down to us, there arose a shriek in the upper storey of the house, and presently he exclaimed, 'There is one prophesying; come up and hear her.' We hesitated to go, but he forced us up into a back room, and there we could hear the wretched creature raving like one possessed; and talking as sensibly as one would do with a pint of brandy in her stomach, till after some ten minutes she seemed to grow tired and became silent. Nothing so shocking and altogether unspeakably deplorable was it ever my lot to hear.'

" Another extract from one of Carlyle's letters, 'Irving comes but little in our way; and one does not like to go and seek him in his own house with a whole posse of enthusiastics and ranters and silly women. He was here once, taking tea, since that great work of the tongues began. I told him with great earnestness my deep seated, unhesitating conviction that it was no special work of the Holy Spirit, or of any spirit, save of that black, frightful, unclean one that dwells in Bedlam.'

In modern times many cases of the appearance of speaking in tongues have been connected with revival experiences. At the beginning of the century, there was a religious revival which nearly encircled the globe. It began in 1901, in Australia, was reported in England, and in the Mission circles of India, a determined effort was made to duplicate the Australian Revival. In 1904 came the Welsh Revival in which the excess of emotion was discharged mostly by singing, but which had an important influence on the Welsh Missions of India, and

some impressive examples of speaking of tongues were reported in the last named country.

The Revival in Wales produced some examples of speaking with tongues. The following paragraph of the Yorkshire Post of December 27th, 1904, is of interest in this connection: 'Now comes the remarkable - the most remarkable - feature of the present revival. These young Welshmen and Welsh women, who know little or no Welsh and who certainly cannot carry on a sustained conversation in their parents' tongue, and who are supposed to have derived little or no benefit from the Welsh services, now, under the influence of the revival, voluntarily take part in public prayer - but the language employed is almost always not the familiar English, but the unknown, or supposed to be unknown, Welsh Biblical phrases, and the peculiar idiomatic expression connected with a Welsh prayer which they never used before, and which they were supposed hitherto not to be able to understand, trip off their tongues with an ease and an aptness which might be supposed to indicate long and familiar usage. It is true these, as spoken, bear the unmistakable stamp of the English accent, but they also bear the equally unmistakable stamp of intelligent familiarity in their use.

"'How is this to be accounted for? How can we explain the fact that a youth or maiden who cannot speak a dozen words in Welsh in ordinary conversation, can nevertheless engage for five or ten minutes in public prayer, in idiomatic Welsh? Do these young people really know Welsh

without being conscious that they do know it? Have the religious services of the past after all appealed to an intelligence, the existence of which they themselves never suspected?

"'There is thus opened up a very interesting study in psychology which, when explained, may help to explain also other features of the revival.'

From India it was reported that Indians who do not understand English, uttered prayers in English, others have said to have been praying in Greek, Hebrew and Sanskrit, and still others in languages which nobody among us understood.' (Ref. W. T. Ellis, "Have Gift of Tongues", Chicago Daily News, Jan, 14, 1908).[37]

"In America, as well as in most other countries, it appeared in the well known Kentucky Revival, numerous Pentecostal Bands and Apostolic Gifts Societies have appeared from time to time. Influenced by this world-wide revival, the Apostolic Faith Movement began in 1910. It is from this particular movement that this present study has taken place.

There are various reports of revival meetings and what occurred during these meetings. We read for instance that meetings began with singing, praying and testimonies, increasing gradually in loudness and excitement until the body began to jerk, jumping took place, loud shouting, and speaking with tongues. People were said to have seen visions and hallucinations of hearing, waves of ecstasy seemed to appear in the assemblies. Not infrequently some

member of the congregation fell to the floor unconscious, and if one form of physical manifestation appeared in a meeting, other people were seen to be affected at the same time, and these manifestations were considered to be a special favour of God and proofs of the workings of the Spirit.

The visions which these people reported, were naturally of various kinds, sometimes of Jesus, or the Apostles, or perhaps flowers or birds. A dove as a symbol of the Spirit was not uncommon. Bright lights were also reported, which readily changed to tongues of fire, to accord with the experience at Pentecost. Coupled with other experiences, there were sometimes reported cases of healing, people generally were consistent in this much that they claimed all the power of the Spirit as recorded in the New Testament, and every form of manifestation of this power was prayed for, expected, and attempted.

III.

GLOSSOLALIA AND ASSOCIATED PHENOMENA OF DISSOCIATION AS SEEN IN PRIMITIVE CULTURES

Among primitive tribes various means were found to bring about a state of ecstasy and other morbid exaltations for religious ends.

The following is an extract from E.B. Tylor, Primitive Culture - Vol. II:

"In researches on animism it is frequently observed or implied that the religious beliefs of the lower races are in no small measure based on the evidence of visions and dreams, regarded as actual intercourse with spiritual beings.

"From the earliest phases of culture upward, we find religion in close alliance with ecstatic physical conditions. These are brought on by various means of interference with the healthy action of body and mind, and such morbid disturbances are explained as symptoms of divine visitation, or at least of superhuman spirituality. Amongst the strongest means of disturbing the functions of the mind is fasting - this frequently producing ecstatic visions. Fasting is usually accompanied by other privations, such as the prolonged solitary contemplation in the desert or forest. Under these circumstances he soon comes to see and talk with phantoms, which are to him visible personal spirits. The secret of spiritual intercourse thus learnt, he has thenceforth but to reproduce the cause in order to renew the effects.

"Among the Indians of North America, especially the Algonquin tribes, long and rigorous fasting is demanded of boys and girls from a very early age. To be able to

fast long, is an enviable distinction, and these children abstain from food from 3 - 7 days, or even more, taking only a little water. During these fasts, special attention is paid to dreams.

" Thus Tanner tells the story of a certain Netno-kwa, who at 12 years of age fasted for a period of 10 days, till in a dream a man came and stood before her, and after speaking many things, gave her two sticks, saying, "I give you these to walk upon, and your hair I give to be like snow." This assurance of extreme old age was through life a support to her in time of danger and distress.

When he reaches manhood the Indian lad, retiring to a solitary place to fast and meditate and pray, receives visionary impressions which stamp his character for life, and he waits till there appears to him in a dream some animal or thing which will be henceforth his "medicine". For example an aged warrior who had thus in his youth dreamed of a bat coming to him, wore the skin of a bat on the crown of his head henceforth, and was for the rest of his life invulnerable to his enemies as a bat on the wing. In after life, an Indian who wants anything, will fast till he has a dream that his monitor will grant him his desires. While the men are away hunting, the children are sometimes made to fast, so that in their dreams they may obtain omens of the chase. Hunters fasting before an expedition, are informed in dreams of the haunts of the game, and the means of appeasing the wrath of the bad spirit.

" The account given by Schoolcraft ("Schoolcraft Ind. Tribes") of Chingwant, an Algonquin Chief, deeply versed

in the mystic lore and picture writing of his people, is as follows: Chingwant began by saying that the ancient Indians made a great merit of fasting. They fasted sometimes from 6 - 7 days, till both their bodies and their minds became free and light, which prepared them to dream. The object of the ancient seers was to dream of the sun, as it was believed that such a dream would enable them to see everything on earth, and by fasting long and thinking much on the subject, they generally succeeded.

What a young man sees and experiences during these dreams and fasts, is adopted by him as truth, and it becomes a principle to regulate his future life. He relies for success on these revelations. If he has been much favoured in his fasts and the people believe that he has the art of looking into the future, the path is open to the highest honours. The prophet begins to try his power in secret, with only one assistant, whose testimony is necessary, should he succeed. As he goes on, he puts down the figures of his dreams and revelations by symbols, on bark or on other material, till a whole winter is sometimes passed in pursuing the subject, and thus he has a record of his principal revelations. If what he has predicted, is verified, the assistant mentions it, and the record is then appealed to as a proof of his prophetic power and skill.

Time increases his fame. His Kee-Kee "wins" or records are finally shown to the old people, who meet together and consult upon them, for the whole nation believe in these revelations. Finally their approval

is given and they declare that he is gifted as a prophet, is inspired with wisdom, and is fit to advise the nation. Such, he concluded, was the ancient custom, and the celebrated old war-captains rose to their power in this manner. It remains to be said that among these American tribes, the "jossakeed" or sooth-sayer prepares himself by fasting and the use of the sweating bath for the state of convulsive ecstasy in which he utters the dictates of his familiar spirits.

"The practice of fasting is described in other districts of the uncivilised world as carried on to reproduce similar ecstasy and supernatural converse. ("Tanner's Narrative", p. 288).

"The Keebet or conjurers of the Abipones were believed by the natives to be able to inflict disease and death, to cure all disorders, to make known future events, to cause rain, hail and tempests, to call up the shades of the dead, to put on the form of tigers, to handle serpents without being harmed, etc. These powers were imported by diabolical assistance, and Father Dobrizhoffer thus describes the manner of obtaining them: 'Those who aspire to the office of juggler, are said to sit upon an aged willow, overhanging some lake, and to abstain from food for several days till they begin to see into the future. It always appeared probable to me that these rogues, from long fasting, contract a weakness of brain, a giddiness and kind of delirium which makes them imagine that they are gifted with superior wisdom, and give themselves out for magicians. They impose upon themselves first, and afterwards upon others.' ("Dobrizhoffer Abipones", Vol. II, p. 68).

"The Malay, to make himself invulnerable, retires for three days to solitude and scanty food in the jungle, and if on the third day he dreams of a beautiful spirit descending to speak to him, he considers that the charm has worked. ("St. John Far East", Vol. I, p. 144).

"The Zulu doctor qualifies himself for intercourse with the 'amadhlozi' or ghosts, from whom he is to obtain direction in his craft, by a spare diet.

"Deprivation, suffering, castigation, and solitary wondering, till fainting, fits or coma occurs, bring him into direct intercourse with the spirits. These native diviners fast often, and are worn out by fastings, sometimes of several days' duration, when they become partially or wholly ecstatic and see visions. So thoroughly is the connection between fasting and spiritual intercourse acknowledged by the Zulus that it has become a saying among them, 'The continually stuffed body cannot see secret things.' They have no faith in a fat prophet. ("Callaway Religion of the Amazulu", p. 387).

"The effects thus looked for and attained by fasting among uncultured tribes, continue into the midst of advanced civilization.

"The Greek oracle priests recognised fasting as a means of bringing on prophetic dreams and visions; the Pythia of Delphi herself fasted for inspirations."

"In an account of the wondrous sights seen by St. Theresa and her companions, how the saint went in spirit into hell and saw the darkness and fire and unutterable

despair, how she saw often by her side her good patrons Peter and Paul, how, when she was raised in rapture above the grate at the nunnery where she was to take the sacrament. Sister Mary Baptist and others being present, they saw an angel by her with a golden fiery dart at the end whereof was a little fire, and he thrust it through her heart and bowels and pulled them out with it, leaving her wholly inflamed with a great love of God, the modern reader naturally looks for details of physical conditions and habit of life among the sisterhood, and naturally finds that St. Theresa was of morbid constitution and subject to trances from her childhood, in after life subduing her flesh by long watchings and religious discipline and keeping severe fast during eight months of the year."

It is necessary to mention other ways and means by which ecstatic phenomena are habitually produced.

"One of these means is the use of drugs. In the West Indian Islands at the time of the discovery, Columbus describes the religious ceremony of placing a platter containing "cohoba" powder on the head of an idol, the worshippers then snuffing up this powder through a cane with two branches put to the nose. The priest, when brought to a sick man, would put himself in communication with the spirits by thus snuffing cohoba "which makes him drunk that he knows not what he does, and so says many things, wherein they affirm that they are talking with the cemis, and it is from them that the infirmity has come." Amongst the Amazons, the Omaquas have continued right up to modern times the use of narcotic plants,

producing an intoxication lasting twenty-four hours, during which these people are subject to extraordinary visions; from one of these plants they obtain the curupa powder which they snuff into their nostrils with a Y-shaped reed.

The Californian Indians would give children narcotic potions, in order to gain from the ensuing visions, information about their enemies, and thus the Mundrucus of North Brazil, desiring to discover murderers, would administer such drinks to seers, in whose dreams the criminals appeared.

"The Darien Indians used the seeds of Datura sanquinea to bring on in children prophetic delirium in which hidden treasure was revealed. In Peru the priests who talked with the "huaca" or fetishes, used to throw themselves into an ecstatic condition by a narcotic drink called "tonca", made from the same plant whence its name of "huacacacha" or fetish herb. The Mexican priests also appear to have used an ointment or drink made with seeds of "ololiuhqui", which produced delirium and visions. In both Americas tobacco served for such purposes. It must be noticed that smoking is more or less practised among native races to produce full intoxication, the smoke being swallowed for the purpose. By smoking tobacco, the sorcerers of Brazilian tribes raised themselves to ecstasy in their convulsive orgies, and saw spirits; no wonder tobacco came to be called the Holy Herb." So North American Indians held intoxication by tobacco to be supernatural ecstasy, and the dreams of men in this state to be inspired. This idea may explain a remarkable proceeding

of the Delaware Indians. At their festivals in honour of the Firegod with his twelve attendant manitus, , inside the house of sacrifice a small ovenhut was set up, consisting of twelve poles tied together at the top and covered with blankets, high enough for a man to stand nearly upright within it. After the feast this oven was heated with twelve red hot stones, and the twelve men crept inside. An old man threw twelve pipefulls of tobacco on these stones, and when the patients had borne to the utmost the heat and suffocating smoke, they were taken out, generally falling in a swoon.

"This practice, which was carried out in the last century, is remarkable for its coincidence with the Scythian mode of purification after a funeral, as described by Herodotus. He relates that the Scyths make their hut with three stakes sloping together at the top and covered with wooden felts. Then they cast red-hot stones into a trough placed within and throw hemp-seed on them, which sends forth fumes such as no Greek vapour-bath could exceed, and the Scyths in their sweating-hut roar with delight."

We find old world equivalents of the ecstatic medicaments used in lower culture. Such are the decoctions of thalassaegle, which Pliny speaks of as drunk to produce delirium and visions; the medieval witch-ointments which brought visionary beings into the presence of the patient, transported him to the witches sabbath, enabled him to turn into a beast. The survival of such practices is most noticeable among the Persian dervishes of our own day.

"These mystics are not only opium eaters, like so large a number of their countrymen; they are hashish smokers, and the effect of this drug is to bring them into a state of exaltation passing into utter hallucination. To a patient in this condition, says Dr. Polak, 'a little stone in the road will seem a great block that he must stride over; a gutter becomes a wide stream to his eyes, and he calls for a boat to ferry him across; men's voices sound like thunder in his ears; he fancies he has wings and can rise from the ground. These ecstatic effects, in which miracle is a matter of hourly experience, are considered in Persia as high religious developments; the visionaries and their rites are looked on as holy and they make converts.' (Ref."Polak Persien", Vol. II, p. 245, Miners Vol. II, p. 216).

"Many details of the production of ecstasy and swooning by bodily exercises, shouting and screaming, etc., seen in various religious exercises, show that the origin stems from savagery, whence it has been continued into high grades of civilization. We may judge of the mental and bodily condition of the priest or sorcerer in Guyana, by his preparation for his sacred office. This consisted in the first place in fasting and flagellation of extreme severity. At the end of his fast he had to dance till he fell senseless, and was revived by a potion of tobacco juice, causing violent nausea and vomiting of blood; day after day this treatment was continued till the candidate, brought into or confirmed in the condition of a "convulsionary", was ready to pass from patient into doctor. Again, at the Winnebago medicine feast, members

of the fraternity assemble in a long arched booth, and with them the candidates for initiation, whose preparation is a three days' fast, with severe sweating and steaming with herbs, under the direction of the old medicine-men. These advance in line, as many abreast as there are candidates; holding their medicine bags before them with both hands, they dance forward slowly at first, uttering low guttural sounds as they approach the candidates, their step and voice increasing in energy until with a violent "ough!" they thrust their medicine bags at their breasts. Instantly, as if struck by an electric shock, the candidates fall prostrate on their faces, their limbs extended, their muscles rigid and quivering. Blankets are now thrown over them and they are suffered to lie thus a few moments. As soon as they show signs of recovering from the shock, they are assisted to their feet and led forward. Medicine bags are then put into their hands and medicine stones in their mouths. They are now medicine men in full communion with the old members, knocking others down, indiscriminately, by thrusting their medicine bags at them. The festival is continued with a feast and dance to the music of drum and rattle.

"Another instance may be taken from among the Alfurus of Celebes, who invite Empong Lembej to descend into their midst. The priests chant, the chief priest with twitching and trembling limbs turns his eyes towards heaven; Lembej descends into him and with horrible gestures he springs upon a board, beats about with a bundle of leaves, leaps

and dances, shouting legends of an ancient deity. After some hours another priest relieves him, and sings of another deity. So it goes on day and night till the fifth day, and then the chief priest's tongue is cut, he falls into a swoon-like death and they cover him up. They fumigate the piece taken from his tongue with benzoin, and swing a censer over his body, calling back his soul; he revives and dances about, lively but speechless, till they give him back the rest of his tongue, and with it his power of speech.

Thus in the religion of uncivilised races, the phenomenon of being struck, holds so recognised a position that impostors will even counterfeit it. Basically, the genuine cases correspond to a certain degree with the fits which history records among the convulsionnaires of St. Medard and the enthusiasts of the Cevennes. Even during the present generation, symptoms of the same type are accepted as signs of grace.

"Medical descriptions of the scenes brought on by fanatical preachers of "revivals" in England, Ireland and America, are full of interest to students of the history of religious rites. A single case will suffice.

"A young woman is described as lying extended at full length; her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest arch-like upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair

from her uncovered head.

"Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed, "Oh, that fearful pit!" During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrinking from some inward fearful vision. She ultimately fell back exhausted, nerveless and apparently insensible.

"Such descriptions carry as far back in the history of the human mind, showing modern men still in ignorant sincerity producing the very fits and swoons to which for untold ages, savage tribes have given religious import."

Tylor, pointing to these manifestations in modern Europe, asks the question whether this is a manifestation of religious revival or whether it is caused by an increase of mental pathology. (Ref. Tylor - "Primitive Culture,"Vol. II).[2.]

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I.

PSYCHOLOGICAL INTRODUCTION

A. Definition.

GLOSSOLALIA is defined in the Encyclopaedia Brittanica Vol. 22 as a "faculty of abnormal and inarticulate vocal utterance under the stress of religious ecstasy."

In the Dictionary of Psychology - James Drever - GLOSSOLALIA is described as a "fabricated language or speech in an unknown tongue, occurring in hypnosis, in mediumistic trances, in certain pathological mental states and in religious ecstasy. Ecstasy being defined as a state of rapture following upon an extreme concentration of phenomenon or phase of prolonged contemplation of a limited field, in the case particularly of religious mysticism."[3]

In terms of psychological thought, GLOSSOLALIA can be described as a dissociative phenomenon or the severance of associational bonds which have existed between words and ideas.

GLOSSOLALIA is also described as an automatism which Jung describes as occurring in a "semi-somnambulistic state, the automatism giving evidence of the activity of the subconscious self, independent of the consciousness."

Basically it is said to be related to automatic writing and other automatisms.

B. A Discussion of Possible Underlying Mechanisms.

As GLOSSOLALIA is described as a dissociative phenomenon, it is useful to start this study by discussing the phenomenon of dissociation. The entity

dissociation has been formulated in a form of a theory, as the term 'dissociation' is simply descriptive and not explanatory.

The Dissociation Theory. Dissociation may be defined as the breaking off of connections of any kind, in any sort of combination; it is used in a special sense, originally by French Schools of Psychopathology, for the functional interruption of associations or connections in the mind or in the cortex, upon which the revival of memories and systems of ideas depends, as well as the personal control normally exercised over various motor processes.

The dissociation theory has been identified with Janet & Prince. Janet in his two volumes "The Mental state of Hystericals", and "The Major Symptoms of Hysteria" gives a lucid picture of hysteria and its symptoms. He also supplies the nucleus of the dissociation theory which has been elaborated by Prince, Sidis and others.

The system of psychology as set forth by Janet is not essentially different from the modern viewpoints of Dunlop, Hollingworth, Carr and others. The functional disorders, according to Janet, arise because of a constitutional weakness, predominantly of the encephalon Cerebral. Exhaustion results from this weakness, and there is an inadequacy of synthesis or dissociation. Since, however, all the functions are not equally exhausted, the functional disturbance involves those functions that are weakest, and it is only when some stimulus from the environment calls into play these weakened functions,

that the disorder is exhibited. It appears that emotional states coupled with these environmental stimuli are highly important. There seems to be embodied in Janet's scheme an organic basis for functional disorders, i.e. neural exhaustion. He leads one to believe, on the contrary, that the disturbance is only psychological in origin. He concludes in his concept of exhaustion a diminution of psychic energy, possibly similar to James's idea of waning of the stream of consciousness.

Prince (M. Prince, "The Unconscious") has gone still further in the developing of the dual concept of mental activity. He assumes that conscious activity is accompanied by definite neural conditions. All mental activity leaves its traces (brain records) in the neural system; these remnants are called neurograms. The memory for past events is embodied in the vestiges of these neural correlates. When these neurograms are again activated by a physiological process or by a psychological state, conscious experience may or may not result.

Dunlop (K. Dunlop, "Elements of Scientific Psychology") states that consciousness or awareness varies in degree from the "focal" or highly attentive on the one hand, to "marginal", or fringe consciousness on the other. Difference in the respect of vividness may exist between consciousness at one moment, and consciousness at the next. He further maintains that the occurrence of the marginal degree of consciousness, sometimes termed subconsciousness, is tacitly or explicitly admitted.

That these forms of subconscious processes are

important, not only modifying the total conscious pattern of the moment, but also as profoundly influencing succeeding processes both conscious and non-conscious, is also generally admitted.

There is still another important aspect of consciousness inherent in Prince's system. To the usual concept of consciousness, he adds co-consciousness. Some conscious experiences are separated, because of inhibition or conflict, from the total system. Experiences integrated with this unit, which may be called "consciousness no. 2" and are not conscious in the sense in which consciousness is usually employed. This type of dissociation of consciousness is best exhibited in cases of multiple personality hypnosis and functional anaesthesia. In automatic writing the individual may reveal the answers to questions and solve arithmetical problems which have been asked, while deeply engrossed in some other task. The individual may not be conscious of either the questions asked or the answers given. These examples of simultaneous conscious activity seemed to Prince to add further evidence to his concept of co-consciousness.

Although the concept of dissociation is easily understood, the actual nature of the functional disorder or the loci of the dissociation is not clear. The term functional dissociation being simply descriptive and not explanatory.

In his studies of hysteria Janet assumed that certain mental processes go on in the subconscious, independently

of (dissociated) the main stream of consciousness. For him the splitting was chiefly mechanical and due to lack of energy, he did not accept the theory of repression.

According to William Brown, 1938 ("Psychological Method of Healing") who based his conceptions on his successful hypnotic treatment of neuroses, dissociation occurred with repression as the dissociation was relieved by cartharsis or a reaction, and re-association was re-established. Brown's theory then refers to the early conceptions of Breuer and Freud (1893).

The tendency to dissociate or the breakdown in central nervous integration (Janet 1893-4, 1907, 1910) is particularly seen in hysteria. One sees this in an unmistakable form in the hysterical paralyses anaesthesias, twilight states, amnesias and in the 'belle indifference', which permits the hysteric to suffer distressing complaints without their normal emotional consequences.

Dissociation as seen in the hysterical syndromes and in the normal, are commonest in those where the organization of the Central Nervous System either has not yet attained maturity and integration as in the child in his temper tantrum, or in those where integration and maturity of the Central Nervous System has taken place but where structural deterioration has interfered with this integration. This occurs in those advanced in years and chiefly in the parts of the brain concerned with emotional and vegetative control, especially the frontal areas. This is seen particularly (though not very commonly,

according to Pratt, 1951) in advanced cases of disseminated sclerosis, when plaques have formed in the brain as well as in the spinal cord, and in cerebral arteriosclerosis, and also sometimes in cerebral tumours, general paresis, meningo vascular syphilis, and as transient features in the acute encephalopathies, and not infrequently in early idiopathic epilepsy.

It is rarely seen in lesions confined to the parieto-temporal or occipital lobes, or in the hypothalamus or other parts of the brain.

Physiologists of the Pavlov school (Ref. I. P. Pavlov, "Selected Works", 1955) have produced dissociation experimentally in animals. It occurs, for instance, if an animal is trained to react in one way to a stimulus of one kind, in another way to a stimulus which differs from the first only in degree, e.g. bells of different tones. When these two stimuli in successive experiments are approximated, the point is reached when the animal is stimulated in two different directions at once. The dissociation is seen in the form of hysterical phenomena, and a state can be brought about in which not only old fashioned conditioned reflexes are abolished, but new ones cannot be learned.

Pavlov's experiments were done on dogs and after many years of research, Pavlov became convinced that there were four basic temperamental types which he designated as:

1. Strong excitatory.
2. Lively - or more balanced.

Under conditions of stress and excitement these two groups would respond with increased excitement and aggressiveness - the strong excitatory type often turned so wild as to be completely out of hand, The lively type, on the other hand, when exposed to stress, was more purposeful and controlled in his reactions.

The other two types of temperaments were more the inhibitory type, and met stress, and conflict situations with more passivity and inhibition.

The more stable of these two inhibitory temperaments Pavlov described as:

3. The calm imperturbable type, and
4. The weak inhibitory type.

He found that a dog of this type shows a constitutional tendency to meet anxieties and conflicts by passivity and avoidance of tension. Any strong experimental stress imposed on its nervous system, reduces it to a state of brain inhibition and fear paralysis.

Pavlov regarded this inhibition as a protective mechanism normally employed by the brain, when placed under stress beyond endurance.

The weak inhibitory type of dogs requiring less stress and inhibition, occurred more rapidly than in the other three - although these also developed states of brain inhibition, especially after more prolonged and more severe stresses.

Pavlov describes this inhibition as trans-marginal or ultramaximal, and showed that their behaviour changed

dramatically. When it occurred, the brain might have no other means left of avoiding damage due to fatigue and nervous stress.

The dogs had been stimulated beyond their capacity for habitual response, the signs of approaching breakdown were described by Pavlov to be of three distinct progressive stages.

The first he called equivalent phase of cortical brain activity - the brain giving the same response to both strong and weak stimuli; the dog was indifferent.

Stronger stress brought about a change from equivalent reaction to that of the second stage of inhibition, which he called the paradoxical phase, in which weak stimuli produced livelier responses than stronger stimuli; this because the stronger stimuli serve only to increase the inhibition while weaker stimuli still produce positive responses.

The third stage of protective inhibition, Pavlov called the ultra paradoxical, where positive conditioned responses suddenly change to negative ones and vice versa.

Behaviour in the dogs became exactly opposed to all its previous conditioning.

Pavlov also showed that when transmarginal inhibition began to supervene in a dog, a state of brain activity similar to that seen in human hysteria might result. Amongst other reactions an increased amount of suggestibility.

Pavlov brought about this disorganization of the Central Nervous System by:

1. Increasing the intensity of the stimulus to which the animal was conditioned, i.e. to increase the voltage of electric current applied to the leg as a food signal. When the electric shock became a little too strong for its system, the dog began to become disorganised.

2. By an abnormal prolongation of waiting under stress, disorganization occurred when the dog had to exert very strong or very protracted inhibition, Pavlov accomplished this by prolonging of the period between giving the signal for which the dog had been conditioned, and the giving of the food.

3. By inducing confusion - this being done by means of continually alternating positive and negative conditioning signals.

4. By debilitation and illness - this particularly in temperamentally stable dogs.

New behaviour patterns induced after this stage either were permanent if the temperamental characteristic of the dogs was of the lively or calm imperturbable type, or impermanent or fleeting if the temperamental type was of the weak inhibitory type - doses of bromide were frequently all that was required to eliminate the new behaviour pattern.

Pavlov also showed that when transmarginal inhibition began to supervene in a dog, a state of brain activity similar to that seen in hysteria in humans, might result. One found there was an increased suggestibility to the influence of the environment.

Besides Pavlov's Equivalent, Paradoxical and Ultra-paradoxical inhibitory states, he was able to recognise and name a fourth one - that of a complete inhibitory collapse. In this stage he found that recently implanted conditioned reflexes would disappear totally.

Pavlov felt that as regards the normal brain functions, there was a continual alteration of inhibition and excitation. Parts of the brain could be so stimulated that inhibition leads to complementary excitation of other areas.

Repressed emotional memories were to him a factor of localised brain inhibition, while the free floating anxiety of the hysteric or neurotic were equivalent to areas of complementary excitation.

Should the local inhibition disappear (through treatment, the repressed memory is restored to consciousness) then the complementary excitation would also diminish.

At a later stage Pavlov came to believe that it was not only the larger masses of brain tissue that underwent complementary inhibitory and excitatory changes, but also smaller isolated areas as well; and that even these smaller isolated areas underwent the stages of protective inhibition mentioned above. He called these small areas "areas of pathologic inertia and excitation".

Pavlov found that some dogs of stable temperaments were more than usually prone to develop these limited pathological points in the cortex, when at the point of breaking down under stress. New behaviour patterns resulted from them and were very difficult to eliminate.

To sum up, therefore, it seemed that the human nervous system, like that of a dog, is in a state of dynamic

equilibrium between excitation and inhibition. But if subjected to excessive stimulation, it could pass into the same states of excessive excitation or excessive inhibition. Humans appeared capable of having areas of both focal inhibition and focal excitation, or sudden changes from acute inhibition to acute excitation. Pavlov noted a progressiveness in the inhibitory characteristics of dogs submitted to bombardment of stimuli - it started in the mouth and fore parts of the body, and took some time to reach the hind legs.

These changed mental states may be succeeded by what Pavlov termed a 'dynamic stereotypy', i.e. a new functional system in the brain which requires increasingly less work by the nervous system to maintain it. This was seen in repetitive pattern of movements or thoughts, hallucinatory experiences, states of confused excitement.

In the Psychoses, schizophrenia must be regarded in our basic description of the phenomena of dissociation. At present this dissociation is regarded in terms of psychology as there is still doubt concerning a physical cause of the disease.

Concerning further dissociative factors Mayer-Gross, W. - Slater, E. - Roth, M. - in Clinical Psychiatry [11] point out the following:-

"In the Schizophrenic picture, the phenomenon of 'splitting' remains an important diagnostic sign. Dissociation is found between emotion and ideas, of expression from emotions, of conduct from intentions, of certain parts of mental life from the rest, taking the form of 'double orientation', (Bleuler) or of encapsulation of a delusional system. All these differ from dissociations in hysteria in which the dissociation is, as a rule, transparent in its motive and thematic in its content,

and makes use of dysmnesic mechanisms. Hysterical dissociation is also more massive while the Schizophrenic form is shown in minutae.

" Before Eugene Bleuler's work appeared,[2] and in some respect anticipating his concept of splitting, Stransky (1914) using a metaphor from neurology, proposed 'intra-psychic ataxia' as the basic symptom of dementia praecox. He described a lack of co-ordination between emotions ('thymo-psyche') and thinking ('noo-psyche'), which is now generally accepted and referred to as incongruity of effect.

Bleuler noted the splitting within the thinking itself, and being an adherent of Wundt's association psychology, thought the loosening in the association of ideas was the primary and fundamental disturbance. Through the loosened links in the chain of associations, instinctual desires and unconscious wishes can intrude into the consciousness of the patient; his repressed complexes gain the upper hand and can entirely rule his life and behaviour. The patient would then be at the mercy of his emotions and would withdraw from reality whenever it is opposed to the whim of his complexes.

" The introduction of Freudian Theory into Bleuler's psychology of schizophrenia (1911) had been prepared by Jung (1907), who was working with Bleuler at that time. However, while Jung, using his diagnostic association studies, thought that the psychology of schizophrenia was identical with that of dreams, hysteria and other neurotic conditions, Bleuler maintained the view that

the dissociation of thinking was of a primary kind, and independent of influences arising from the unconscious.

Dissociative states are also produced by drugs. The best known is that of Mescaline, which has been used by Red Indian tribes in Mexico. and North America, principally to produce ecstatic states on special religious occasions.

Its use has been traced as far back as the early 16th century, and the prophetic quality of Peyofl, the native name of the prepared cactus, was probably known to Aztec medicine before the conquest of the country by Cortez.

The drug was used originally as a pagan rite and was regarded as God-like. It came to be incorporated into the Christian liturgy by Indian groups who had been converted to Christianity long before, but were still ready to revive old tribal customs, and to chew the mescal buttons of the time of festival gatherings. In these new circumstances, the ecstatic and hallucinatory experiences embodied Christian symbols and were interpreted by the tribesman according to Christian ideas.

The symptoms produced by mescal, resemble those of 'annabis in many respects, but the initial stage of mild excitement with cheerfulness and over-activity is absent with mescal, or not easily achieved. It has therefore never become a popular intoxicant for everyday consumption and mescaline addiction is unknown. In the clinical picture, the predominance of visual experiences is striking. Not only are there persistent visual illusions and hallucinations, but the real objects seen, their shape and

colour, are experienced differently and with greater impressiveness. Visual images replace thinking, and express feelings and moods. The only competition in the dominance of consciousness comes from the tactile senses and alterations of the body images. When Zador gave mescaline to a patient who had been blind since the age of two, he became hallucinated in terms of the body image only. Generally speaking, mescal is the drug of the visionary, and it was probably for this reason that it lent itself so readily for religious use.

"Closely linked with the disturbed visual appreciation of movement, but not identical with it, are the frequent disorders of time experienced in mescaline intoxication. They vary a great deal from case to case; but a slowing down of the passage of time, sometimes culminating in a standstill or complete timelessness, is often described. Continuous movement may be experienced as timeless - a vortex of Kaleidoscopic colours turns without time. Some experiences of heightened insight seem of eternal duration. Time may be discontinuous and fragmented, stages of movement appear disconnected, like a series of snapshots.

"It is difficult to classify the state of consciousness during the intoxication which allows of such full self-observation and, at times seems to foster detachment and self-scrutiny. At other times the same subject seems to have lost all clarity of consciousness, is drowsy and even close to sleep.

"The continuity of consciousness may be disrupted and fragmented. Single impressions are dissociated and without connexion at one time, and at another everything seems

to flow in a unified stream of deep significance and importance, related in some way with the whole past life of the subject, who identifies himself with it, the breadth and capacity of consciousness may also be changed, constricted to a single small impression, as when one subject said that for him the whole world was contained in a fluff of dark wool on the doctor's white coat.

This summary is based on sixty experiments by Beringer 1927, in which mentally healthy subjects received 0.4 - 0.6 grams at the hydrochloric salt of mescaline. The hallucinations and kindred sensory disturbances were also studied in detail. It was possible to relate the psychopathological phenomena of mescaline intoxication to those experienced in the psychoses.

Many descriptions by patients of bizarre and improbable experiences are better understood in the light of mescaline observations - especially those reported in early acute schizophrenia, it must be emphasized, however, that the similarity cannot be overstressed. Many typical symptoms of this disease are never seen in mescaline intoxication, especially those of subacute and chronic schizophrenic states.

In view of this comparison, and of the predominantly religious use of the drug, it is of interest that the great majority of experimental subjects have been deeply impressed by the strange experiences they have had under mescaline. Some have felt that a new and unknown mental world had been opened up to them, and others that reality had been shown to them in new aspects, or that unknown

sensory pleasures had been explored. Apart from the few who were disappointed and sceptical, by most the experiment was remembered as significant and important.

Although the symptoms of mescaline intoxication have been studied in great detail, little progress has been made in discovering the mechanism by which they are produced. Studies in Vitro by Quastel and Wheatly (1933) showed that oxidation in the brain was inhibited by mescaline as it is by narcotics.

The sensory phenomena produced by Lysergic acid diethylomide are most identical as with mescaline, although LSO has a more marked influence on mood and sense of well being.

Dissociated phenomena are of course seen in epilepsy, the essential quality of which is the spontaneous neuronic excitation of some focus in any part of the brain and producing localised symptoms with little impairment in consciousness to generalised symptoms with gross impairment of consciousness.

It is a characteristic of epilepsy that the spread of electrical activation doesn't necessarily follow neuronic pathways involved in physiological responses, it may spread from one area of the cortex to another, by contiguity of cells without synaptic connection, or via deeper pathway relays or laterally by subcortical network.

There is a highly exaggerated tendency towards synchronization of the activity of distinct groups of cells. This greatly increased voltage or hypersynchrony is the most constant feature of the electro-encephalogram during a seizure.

For the purposes of our study, it is not necessary to mention all the clinical manifestations of epilepsy, but rather to deal shortly with those states which bring about an automatism.

There are some features of epilepsy which are in common with the hysteric disturbance of consciousness, and indeed Mauz (1937)[17] has found an excess of hysterics among the relatives of epileptics, and an excess of epileptics among the relatives of hysterics.

"Although complete abrogation of consciousness is the most typical occurrence and is generally expected, it is however, a fact that total loss of consciousness need not occur. Quoting Gowers, Symonds (1948)[18] has said that the effect of an epileptic attack on the stream of consciousness may vary from a complete interruption of its flow, to a mere ruffling of the surface. French clinicians, especially Marchand (1948) have made a special study of epileptic attacks with preserved memory, and with almost undisturbed clearness of consciousness. In some cases consciousness may show some sign of impairment or alteration in its state.

"Epileptic equivalents are short or more prolonged states in which psychological symptoms, automatic psychomotor attacks, twilight states, and fugues are mentioned.

The School of Penfield (1953) has produced an impressive body of evidence to suggest that when automatic behaviour is prominent or prolonged at whatever stage of the epileptic attack, the origin of the initial discharge is narrowed down to certain sites in the cerebral

cortex. When attacks begin with discharge in the motor areas or one of the sensory areas outside the temporal cortex, they will lead to a generalised motor seizure with loss of consciousness, but rarely to simple automatism. The occurrence of the latter at any stage suggests either a temporal or a prefrontal source. The occurrence of olfactory, visual or auditory hallucinations, forced thinking, depersonalization or gustatory movements, further restricts the possible sites from which the attack could have originated; such seizures have usually started in the temporal lobe. When automatism is seen during or after an attack of petit or grand mal, it is usually less sustained and organised than in temporal lobe seizures.

"In the temporal lobe seizure or twilight attack, clouding of consciousness is variable in severity. The feelings of familiarity, strangeness, or depersonalisation and the complex visual and auditory hallucinations, sometimes described afterwards in exquisite detail, are particularly characteristic of this type of attack. Some patients experience an inexpressible terror or revulsion which may lead to violent attempts to escape from their environment. An olfactory or gustatory aura is reported only by a minority of patients, but masticatory movements of the jaws and tongue are commonly seen. In shorter psychomotor seizures there is usually only a partial abrogation of consciousness, with continuation of some form of activity.

"In the twilight state, an almost pathognomonic feature is psycho-motor retardation.

Hallucinations are a characteristic feature of the twilight state - visual hallucinations predominate, they are often coloured (there is said to be some preference for the colour red) highly complex and endowed with movement.

The hallucination may be of a religious contact, e.g. seeing Christ face to face, but the patient would be dull and unresponsive generally on observation.

The essential feature of the twilight state is the dream-like, absent-minded behaviour and experience, which the patient undergoes. The epileptic fugue is a condition in which the patient wanders away from his surroundings in an automatic state.

In temporal lobe lesions, psychological disturbances are of two kinds: those occurring episodically in association with the so-called uncinate fits, and the changes in behaviour and emotional reaction occurring between the epileptiform attacks.

The seizures commence with a hallucination of taste and smell, combined often with slight vertigo which is rapidly followed by a characteristic alteration in the patient's perception of the environment. Objectively he seems to be far away, dreamy, subjectively he finds the environment endowed with a strange, bizarre quality, objects appearing remote and unreal. There is a feeling of dreamlike detachment from the surroundings and an illusion of having already lived through an identical experience - the so-called déjá vu phenomenon. Objects may appear enormously enlarged, or minute sounds un-

bearably loud or close, or in the remote distance. The patient may experience a panoramic memory. Visual hallucinations either of brilliant lights or coloured movements or more commonly may take the form of complicated visual scenes which may have the vividness of a dream. Auditory hallucinations are less common.

The visual, olfactory, gustatory and auditory hallucinations are diffusely entangled in a complex oneivoid experience which the patient has great difficulty in describing, especially when there is added forced thinking about a meaningless word or phrase, e.g. Why am I? What is the world?

Involuntary movements of the lips and tongue, which may seem to chomp, lick and taste, are frequently seen.

" During the whole of this period, the patient seems to be transfixed, in a vacant, absent state. Some patients speak an incomprehensible jargon.

HYSTERIA AS A DISSOCIATED STATE.

Almost every symptom of hysteria is accompanied by unconscious dissociation. There are degrees of this 'splitting'. At times it is so marked and massive as to modify and alter the whole personality, and again the more simple forms consist in partial or complete amnesias or transient automatisms.

It is in the partial hysterical dissociation that, amongst others, the phenomenon of automatic writing and speaking have been classified; these are regarded as non-pathological examples of hysterical dissociation.

Theories of Hysteria.

Charcot (J. M. -'Diseases of the Nervous System", 1920) was mainly concerned with symptomatology. He showed that motor and sensory disorders were present without actual destruction of tissue and that the symptomatology was inconsistent with organic findings. He pointed out that the disorder was a functional one.

Babinski (J. "My Conceptions of Hysteria and Hypnotism Alienist and Neurologist", 1908, 19.1.30) brought forward the concept of suggestibility in the formation of the symptom complex. He maintained that suggestibility was the most salient feature of hysteria (today it is recognised in the study of hysteria that all disorders could not be the product of suggestion).

Janet (P. Janet, "The Major Symptoms of Hysteria" 1920) regarded hysteria as a form of mental depression, beginning with exhaustion and characterized by a re-

traction of the fields of consciousness and a tendency to dissociation of ideas and functions which constitute the hysterical personality. For him the hysteric is a person who, partly owing to heredity and partly owing to emotional stress or shock, never develops a normal synthesis. An intense emotional shock or extreme exhaustion may then further weaken this synthesis resulting in a partial or complete dissociation of personality. The events of the disturbing emotional experience may in this way be dissociated from the main personality.

S. Freud explains the hysteria as the result of a conflict between the ego and some wish, which is distasteful to it and is therefore repressed.

The repression, however, is only partial, and consequently indirect expression is attained through conversion. Mayer-Gross, Slater & Roth - Clinical Psychiatry summarise the Freudian theory as follows:-

"In psycho-analytic theory, hysteria (conversion hysteria) is distinguished from anxiety states (anxiety hysteria) by the fact that in the former, repressed emotional energies find their outlet along somatic lines, whereas in the latter, a free floating anxiety is to be found. Through a process of introjection, the emotion appears as a physical symptom, which is itself a dramatization, in symbolic form, of an unconscious thought process. The site of manifestation is very likely to be an erogenous zone, and for instance, where the symptom takes an oral form, a corresponding degree of 'oral' fixation of the libido will be found to have existed from early years.

The root cause, both of the hysterical predisposition and of the eventual symptoms, will have taken hold in the infantile genital phase of development, its germ being provided by a disturbance of the Oedipus situation. The symptom serves as a function for the patient in allowing the release of bottled-up affects while the ego is still protected from experiencing them. It is a compromise solution, neither denying the repressed affects an outlet, nor allowing them to manifest in overt action. In the superficially healthy, but unconsciously predisposed adult, the actual appearance of a hysterical symptom will be precipitated by some frustration in emotional life, by which unconscious fantasies become less completely satisfied. Driven inwards, the affective energy takes another path, in which its aims are realised in a distorted form. In the treatment of the individual case, the discovery of the true meaning of these symbolic representations has a prominent part to play."

Breuer and Freud, Studies in Hysteria . "The essential change of hysteria consists in the fact that whether transient or persistent, the psychic state of the hysteric resembles the state of those hypnotized.

The continuation of the hysterical symptoms which originated in the hypnoid state, during the normal state, agrees perfectly with our experiences concerning post-hypnotic suggestions. But this also implies that complexes of ideas incapable of consciousness co-exist with groups of ideas which function consciously; that is to

say, there is a splitting of the psyche. It seems certain that this, too, can originate without hypnoidism from an abundance of rejected ideas which were repressed, but not suppressed from consciousness. In this or that way there develops a sphere of psychic existence, which is now ideationally impoverished and rudimentary, and now more or less equal to the waking thoughts, for the cognition of which we are indebted above all to Binet and Janet. The splitting of the psyche is the consummation of hysteria, and it was demonstrated above how it explained the fundamental character traits of the disease. Permanent, but with vivid fluctuations of its ideas, a part of the patient's psyche is in a hypnoid state and is always prepared to gain control of the whole person whenever conscious thought becomes reduced (attack, delirium). This occurs as soon as a strong affect disturbs the normal flow of ideas as in twilight, or exhaustive states. From this persistent hypnoidism there obtrude themselves into consciousness unmotivated ideas, which are foreign to the normal associations, hallucinations which are thrust into the perceptions, and motor acts independent of the conscious will become innervated. This hypnoid psyche is capable to the highest degree of producing conversions of affects and suggestions, thus giving rise with ease to new hysterical phenomena, which without the psychic splitting could have come into existence only with difficulty and under the pressure of repetitive affects. The split-off psyche is that demon of whom the patients were believed possessed by the naïvely observing age of superstitious times. That a ghost who

is a stranger to the wakeful consciousness of the patient holds sway in him, is true, only he is no real stranger, but a part of himself."

It may be said then in conclusion that hysterical patients are characterised by having a weakened synthesis which is easily dissociated, and a personality which is shy, emotional and suggestible.

It appears that dissociative features as seen in hysteria, have a definitive genetic background as shown by F. Brown (1942), W. Kraulis (1931), W. von Baeyer (1935). Kraulis, for example, in a very careful study found that over 6% (six per cent) of the sibs of hysterical patients had themselves been in hospital for hysterical illnesses, and 15% of their children had hysterical fits. Symptoms were closely bound up with personality, and the more abnormal the personality, the more likely was it that other members of the family were affected. Over a quarter of all the children were excitable or nervous types, and the hysterical mode of reaction was generally closely associated with personalities of the asthenic, irresponsible or attention-seeking kind. Epilepsy was about five times as frequent among these relatives as in the general population, there was no suggestion of any relation to the manic depressive or schizophrenic constitutions.

Brown's work, on the other hand, does suggest that there is an association between hysteria and anxiety neurosis, which however, need not lie in a common genetic basis. It would for instance be sufficiently explained by the supposition that the co-existence of anxiety tendencies rendered the personality more vulnerable and

facilitated hysterical manifestations.

A related personality structure is generally agreed upon, but again dependent on the strength of the stress stimulus and the degree of maturity of integration of the central nervous system. The clinical studies of multiple personalities and fugue states, from those of Morton Prince onward, deal mainly with hysteroid personalities, in which poor integration has combined with temperamental dissociative capacities - (Cattell's high F. Factor) to produce temporary massive repressions of dynamic traits not compatible with easy response to the existing stimulus situation. Harriman (1943) has shown that changes of almost the same magnitude can be produced in normal (but hypnotizable) subjects by suggestion, and believes that the massive shifts of attitude take place in the typical multiple personality by unconscious self-suggestion.

An experimental study of personality and attitude fluctuation by Cattell (1943) shows high fluctuation to be considerably correlated with

(a) the C factor of general emotionality and poor personality integration, as estimated by ratings;

(b) cyclothyme temperament (A factor).

As far as evidence yet goes, therefore, fluctuation of personality arises from many causes, e.g.

1. Fluctuation of Id demands, through physiological, climatic and other changes.
2. Poor integration of the self sentiment (low C or G factor).

3. The existence of relatively strong dynamic systems dissociated from the ego, as in the case of the weak ego of the neurotic (another form of the low C factor).
4. Constitutional tendencies, probably due to the hysteroid, F factor, to easy temporary neural dissociation and amnesia (multiple personality hypnosis) as well as to the A factor).
5. Prolonged and powerful stimulation by the general environment of certain dynamic systems at the expense of others (effect of crowds, etc.) (Ref. Cattell personality, p. 660).

The precipitation of hysterical dissociated states depends on various factors.

1. Firstly the strength and suddenness of a sudden emotional strain - this is usually, though not always, preceded by a previous period of increasing emotional tension.
2. Some preceding disturbance of consciousness, either by means of trauma, toxic confusional states, rhythmical repeated noises, rhythmical flashing of lights; the last two mentioned, serve to increase the degree of suggestibility in the subject.
3. Suggestion frequently initiates the hysterical dissociate state, and is used sometimes as a diagnostic feature when neurological states of stocking and glove anaesthesia, narrowing of the fields of visions, anaesthesia of the cornea and palate, are purposefully introduced by means of suggestion by the investigator.
4. Hypnosis by direct suggestion.

II.

GLOSSOLALIA AS AN AUTOMATISM

It has been stated that GLOSSOLALIA has been classified as a form of automatism.

Sadler ("The Practice of Psychiatry") regards automatic writing, speaking, trance states and "so-called visions", to be closely related.

He regards these states as occurring in the borderland between the normal and the abnormal. Sadler's brief resume may be given in its simple form by way of introduction.

"When practising automatic writing, the patient may appear to be in his usual state; in fact, he may be conversing with someone in a perfectly natural manner, when, if a pencil is placed in his hand, he will write for some time, producing long essays which are carefully composed, logically arranged, and sometimes extra-ordinarily fine in rhetorical expression; all this, while the central consciousness is ignorant of everything that is going on."

The conditions governing automatic writing are in no way essentially different from those of crystal gazing, shell hearing and hypnosis. The activities of the marginal consciousness are projected outward along the motor line of writing. In this case they are not sensory; the primary cause rests neither in auditory nor visual sensation, as in shell vision or crystal gazing, but in sensations of touch and movement - motor activities. The central consciousness does not become aware of what is going on in the marginal consciousness until it sees the words that have been written.

"The phenomena of automatic speaking occur in the same way. It is another case of the motor expression of psychic projection. This time the subject is concerned with spoken instead of written words. The speaking may take the form of meaningless syllables which may sound like a new tongue, or the language may be entirely intelligible and logical. This explains, (Sadler goes on to say) those peculiar automatic talking performances sometimes regarded as the miraculous 'Gift of Tongues', every syllable of the jargon of which is reverently listened to by its devotees who regard these mysterious utterances as messages from another world."

Jung (C. G. Jung, "Collected Papers on Analytical Psychology - Psychology of Occult Phenomena") has made an extensive study of the various automatisms. In the following pages his observations and theories will be presented.

Jung lists the phenomenon of Automatisms as being a state of semi-somnambulism, which he states "is characterised by the continuity of consciousness with that of the waking state, and by the appearance of various automatisms which give evidence of the activity of the subconscious self, independent of that of consciousness". (p. 49).

Jung's discussion on the mechanism of the development of motor automatisms as seen first of all in Automatic Movements of the table and again in automatic writing, is worthy of note. (p. 50)

Unconscious motor phenomena are not only a frequent occurrence among hysterical persons, but they are also relatively easily produced in normal people, who show no other spontaneous automatisms. In the great majority of instances, all that is required is enough patience to put up with an hour of quiet waiting. In most subjects, motor automatisms will be obtained in a more or less high degree if contra-suggestions do not intervene as obstacles. In a relatively small percentage the phenomena arise spontaneously, i.e. directly under the influence of verbal suggestion or of some earlier auto-suggestion.

" In general the particular predisposition is subject to all those laws which hold good for normal hypnosis.

Nevertheless certain special circumstances are to be taken into account, conditioned by the peculiarity of the case. It is not a question of a total hypnosis, but a partial one, limited entirely to the motor area of the arm". (Ref. C. G. Jung, "Collected Papers on Analytical Psychology - Psychology of Occult Phenomena").

Table Tapping.

" The experimenter intentionally gives the table a slight push, or, better, a series of rhythmic but very slight taps. After a short time he notices that the oscillations become stronger, that they continue in spite of the fact that he has interrupted his own intentional movements. The experiment has succeeded, the subject has unsuspectingly taken up the suggestion. By this procedure much more is obtained than by verbal suggestion.

In very receptive persons and in all those cases where movement seems to arise apontaneously, the purposeful tremulous movements, (the same mechanism is seen in simple experiments with the pendulum) not perceptible by the subject, assume the role of agent provocateur.

In this way persons who, by themselves, have never obtained automatic movements of a coarse calibre, sometimes assume the unconscious guidance of the table movements, provided that the tremors are strong and that the medium takes control of the slight oscillations and returns them considerably strengthened, but rarely at exactly the same instant, generally a few seconds later, in this way revealing the agent's conscious or unconscious thought. By means of this simple mechanism there may arise those cases of thought reading so bewildering at first sight.

In the responsive medium these purposeful tremors of the experimenter are received, strengthened and reproduced, although slightly wavering. Still they are perceptible and hence act suggestively as slight tactile stimuli and by the increase of partial hypnosis give rise to great automatic movements. This experiment illustrates in the clearest way the increase, step by step, of auto-suggestion. Along the path of this auto-suggestion, are developed all the automatic phenomena of a motor nature. How the intellectual content gradually mingles in with the purely motor need, scarcely be elucidated. There is no need for a special suggestion for the evoking of word-presentation, at least from the experimenter. After

the first aimless motor irrevelancies of the unpractised subject, some word-products or the intentions of the experimenter are soon reproduced. Objectively the occurrence of an intellectual content must be understood as follows:

> "By the gradual increase of auto-suggestion, the motor range of the arm becomes isolated from the consciousness, that is to say, the perception of the slight movement-impulse is concealed from the consciousness.
>
> By the knowledge gained from consciousness that some intellectual content is possible, there results a collateral excitation in the speech area as the means immediately at hand for intellectual notification."

Jung noticed in his observations with beginners, that the intellectual phenomena were represented by a relatively large number of completely meaningless words, also often a series of meaningless single letters. Later on, all kinds of absurdities are produced, e.g. words or entire sentences with the letter irregularly misplaced or with the order of the letters all reversed, a kind of mirror writing. The appearance of the letter or word indicates a new suggestion; some sort of association is involuntarily joined to it, which is then realised. These were not generally the conscious associations, but quite unexpected ones, a circumstance showing that a considerable part of the speech area was already hypnotically isolated. The recognition of this automatism again formed

a fruitful suggestion, since invariably at this moment the feeling of strangeness arises, if it is not already present in the pure motor-automatism. The question, "Who is doing this?", "Who is speaking?", is the suggestion for the synthesis of the unconscious personality which as a rule does not like being kept waiting too long. Any name is introduced, generally one charged with emotion, and the automatic splitting of the personality is accomplished, and with it the formation of a subconscious personality.

"The physical complex has become dissociated, there is a feeling of strangeness at this phenomenon of automatism. This serves to bring about an even greater suggestive influence with the formation of further and more complex automatisms.

It could be for instance, that this perception of an unexpected intervention of a new power, would lead the subject to the suggestion that an independent spirit was making itself known. The expectation that one could even see this new spirit, would be readily accepted by the subject. The partial hypnosis and with it the series of dissociated presentations, would break through into the visual area, and the expression of the unconscious, hitherto purely motor, is made objective in the shape of visual images with the character of hallucinations, not as a mere accompanying phenomenon of the word automatism, but as a substituted function."

Automatic Writing.

Automatic writing, Jung felt, (p. 57) corresponded to

a higher degree of partial hypnosis. To write, means to write something - this then would be a special element of the suggestion, extending beyond the purely motor act. The arm is first partially hypnotised, the conscious attention of the subject is drawn into conversation. The purely motor element in the partial hypnosis is represented objectively in the beginning by many upward strokes and zig-zag lines - a condition of deeper hypnosis then follows upon the state of auto-suggestion following upon the motor phenomenon, and in the beginning generally single letters are first written and what was said above of table turning, holds true of their combination into words and sentences. True mirror writing is also occasionally observed. Occasionally the subject would pass into a semi-somnambulistic state of ecstasy.

Automatisms other than motor automatisms are found in the visual sphere - it is more a substituted function than an accompanying manifestation.

"The strangeness and suddenness and the bewildering completeness of the break-through to the consciousness of the automatism, is but the initial step in believing that there must be some spirit which is at the basis of the phenomenon; and step by step another unconscious personality is evolved; the partial hypnosis extending to even larger areas of the brain.

Jung mentions that it is not a rare occurrence in the domain of hypnotism for normal hypnosis to be disturbed, or rather to be replaced by the unexpected appearance of hysterical somnambulism - the hypnotist in many

cases then loses rapport with the patient, the suggestions arising from the automatism, serve to replace the hypnotist and a state of auto-suggestion occurs.

From his study of the unconscious personality, Jung came to the conclusion that a characteristic of all hysterical dissociations of consciousness, was that they were disturbances which only belong to the superficial, and none reached so deep as to attack the strong-knit foundation of the ego complex. (p. 80).

He further made the hypothesis that those layers of the unconscious beyond reach of the dissociation, endeavour to present the unity of automatic personality. This endeavour could be shattered in the deeper seated and more elemental disturbance of the hysterical attack, which prevents a more complete synthesis by the taking on of associations which are to a certain extent the most original individual property of supra-liminal personality.

To the phenomena of thought reading, through table movements, to the results of telepathy, precognition, clairvoyance, etc., Jung gave the name of Unconscious Additional Creative Work, and defined it as that automatic process whose result does not penetrate to the conscious psychic activity of the individual. He regards this as a primary susceptibility of the unconscious, far exceeding that of the conscious Cryptomnesia.

III.

CASE STUDIES OF GLOSSOLALICS

Before presenting the practical results of the present investigation, it will be as well to present three studies that have been done on glossolalics by Prof. Flournoy, Prof. William James in association with Mr. F.W.H. Myers,
as extracted from G.B. Cutten, Speaking in Tongues

"The first case will be that now somewhat celebrated one of Mlle. Helene Smith. Prof. Th. Flournoy, professor of psychology at the University of Geneva, observed and studied this case very thoroughly, and reported it in a volume entitled, 'Des Indes a la Planete Mars'. This was subsequently translated into English, and published under the title 'From India to the Planet Mars'. It is from the English edition that I shall quote.

"Helene Smith was born in Geneva in 1864. Her father was a Hungarian and her mother a Swiss. Though a merchant, her father was a linguist of ability; he spoke Hungarian, German, French, Italian, Spanish and English, and he knew Latin and Greek. Her mother was somewhat mediumistic and had visions. The hereditary qualities from both sides of her family combined to produce the characteristics which Mlle. Smith exhibited. She was educated in the common schools, and between her ninth and twentieth years showed various automatisms. After leaving school, she entered a business house where she was promoted to a responsible and important position. She was a beautiful woman, in splendid health, of irreproachable character, and carried her responsibilities in a most capable

manner. She was perfectly normal in her ordinary state, except for occasional visions of short duration.

In 1892 she became acquainted with spiritualists, developed mediumistic ability, and before long was the principal medium of the group, but always served without any remuneration. Her mediumship was visual, auditive, and by table tapping, and she was under the guidance of a spirit who called himself Leopold, but who was really Joseph Balsamo - the notorious Count Cagliostro. Up to the age of thirty her automatisms were conscious, but subsequently and more frequently she lost consciousness and failed to have recollections of what had transpired when she awoke. In other words, she experienced total somnambulism. Her trance states, which took place under the usual spiritualistic conditions, were rich in experiences, the reality of which was accepted by Mlle. Smith as well as by others present, but which were explained according to current psychological theory by Professor Flournoy.

We are dealing with this case study with a certain amount of thoroughness, as it gives us a better understanding into the articulation of sounds in the dissociated state. Now the organization of the trance states was very thorough. Their story may be epitomized as follows: Five hundred years before, she was the daughter of an Arab sheik, and became, under the name of Simandini, the favourite wife of a Hindu prince. Being reincarnated, she reappeared in the person of the illustrious and unfortunate Marie Antoinette; again she reappeared as Helène Smith. As a medium, she entered into relations

with the people and affairs of Mars, as a reward and consolation for this life. In trance, she lived three distinct lives: the Hindu, the Royal and the Martian. It was in the last that fully developed speaking with tongues appeared, although there were some experiences of this character in the Hindu, and some changes of spelling in her writing to conform to the purported time of the royal existence.

In 1895 a young man, seventeen years of age, named Alexis Mirbel, died. His mother attended a spiritualistic seance, at which Mlle. Smith was the principal medium, to endeavour to establish communication with him. In a trance, Mlle. Smith went to Mars and saw him there. Fifteen months later, he again appeared, speaking Martian, but did not understand French. However, he left Mars, and upon entering inter-planetary space again, used French. In February 1896, while in a trance state, a woman appeared to Mlle. Smith and wanted her to enter a curious little car without wheels or horses. The woman spoke a strange language, and Mlle. Smith, purporting to repeat it, recited an incomprehensible jargon. The trance then became complete; she took a journey to Mars and performed a complicated pantomime, expressing the manners of Martian politeness. After awakening, the company spoke French to her, but she answered in a strange language, four words of which were then identified and translated. "Judged by these four words", said Professor Flournoy, "the Martian language is only puerile counterfeit of French, of which she preserves in each word a number of syllables and certain conspicuous letters."

The first recitation of words, referred to as an incomprehensible jargon, was never translated or identified, and seems to have been "a continuation of sounds uttered at random and without any real meaning". " It was not until seven months later that Martian was spoken and translated by her. It seemed that the intervening time was being employed in a subconscious fabrication of a language. One and a half years after the first appearance of the Martian language, the Martian written characters were presented.

" Sometimes Martian phrases were given to her of which she did not know the meaning, and later at another seance they would be translated. She did not know Martian in her normal state, but occasionally unconsciously wrote French words in Martian characters or while talking, used Martian words. Martian characters were also interspersed in her normal French writing.

" In her subconscious presentation of Mars and Martian objects and expressions, she attempted to make everything different from corresponding mundane objects and experiences. This endeavour, however, was not successful; for the creative imagination is limited in its details to former experiences of the person imagining, and usually differs only in the way in which these details are composed. For example, in imagining a dragon, the head, body, and tail are well known, the imagination simply bringing them together in an unusual manner. This was clearly the case in the descriptions which Mlle. Smith gave of her visual and auditory experiences on Mars.

Any modifications of earthly things were childish and concerned with minute details.

The language is, of course, the most interesting to us, and was, in fact, the most wonderful of all the purported revelations. These revelations were made in four different ways, namely:

1. Verbal-auditive automatisms.

These were hallucinations of hearing, accompanying visions in her waking state. At such times she wrote down, either during the vision or immediately afterwards, the unintelligible sounds which she heard. During the visions which she had at seances, she slowly repeated the words she heard without understanding them, and the sitters made the best possible notes of them.

2. Vocal automatisms.

The sitters gathered as many as possible of the strange words pronounced rapidly in her trance. A distinction must be made between the relatively clear and brief phrases which were later translated by Alexis Mirbel, and the rapid and confused gibberish which was never translated and probably had no meaning, as it was only a pseudo-language.

3. Verbo-visual automatisms.

These had to do with the written language and consisted of apparitions of strange and unknown characters before her eyes when awake, which she copied faithfully.

4. Graphic automatisms.

> These consisted of writings, traced by the hand of Mlle. Smith while completely entranced and incarnating a Martian personage.

The process of the fabrication of the Martian language, performed unconsciously by Mlle. Smith, seems to have consisted of taking certain French sentences or phrases and replacing each word in them with some other word chosen at random. The personal pronouns, articles, and possessive adjectives are analogous to French, and there are many other analogies. "The simple vowels of the Martian alphabet correspond exactly with the five French vowels, a, e, i, o, u, and have the same shades of pronunciation. The Martian 'c' plays the triple part which it fulfils in French. The 's' has the same capricious character .... It is generally hard, but between two vowels it becomes soft like 'z' " Perhaps the most tell-tale likeness is the introduction of a useless letter in Martian to correspond with the French euphonic 't'."

Professor Flournoy's opinion was that Martian is only an infantile travesty of French." (Ref. Th. Flournoy, "From India to the Planet Mars", p. 241).

"Martian is only disguised French". (Ref. Th. Flournoy, op. cit., p. 249). "The Martian cycle, with its unknown language, evidently betrays an eminently puerile origin and the display of a hereditary linguistic aptitude, buried under Helene's ordinary self." (Ref. Th. Flournoy, op. cit., p. 444).

While the Martian is by far the most extensive and most important of Mlle. Smith's speaking with tongues, it does not cover all of it. After Professor Flournoy had criticized the Martian as being simply a counterfeited French, there was a subconscious attempt to fabricate another language, which was translated into Martian and from Martian into French, but it was altogether insignificant as compared with the Martian." Perhaps more important, if much less extensive, was the Hindu language, for this could be examined and compared with actual, spoken language.

"Mlle. Smith seems to have possessed some subconscious knowledge of the customs and language of Eastern people, but notwithstanding the most careful examination and investigation, Professor Flournoy was unable to trace the source of this knowledge.

"The most important production of her trance state, was the writing of four words of Arabian text. She seems to have used Sanskrit words a number of times. Her Hindu seems to have been a mixture of improvised articulations and of veritable Sanskrit words adapted to the situation. Isolated Hindu words were not uncommonly produced in auditive hallucinations, in automatic writing, and in words uttered in semi-somnambulism. On one occasion some were inserted in a Martian text.

"M. de Glardon, to whom the supposed Hindu was submitted for examination and opinion, declared that it was neither ancient nor modern Hindustani, but probably Sanskrit and invented words. M. Michel was of the opinion that it contained four fragments of Sanskrit well adapted to the

situation. M. de Saussure said that it did not represent Sanskrit, but it was a medley of syllables, in the midst of which there were incontestably some series of eight or ten syllables, constituting a fragment of a sentence which had a meaning. The other syllables never had an anti-Sanskrit character.

"It is evident, also, that subconsciously she possessed a part, at least, of the Devanagari alphabet, but did not know the concrete use of it. Different from the Martian, there was never a word for word translation of the Hindu, but there were only pantomimic or general and free translations, which lead one to think that her knowledge was not sufficient for a literal translation.

There were certain phenomena which Professor Flournoy noted, incident to her speaking in an unknown tongue, which link this experience with that of the others. At one time Mlle. Smith spoke in verse, and said subsequently, "I do not know why I spoke those words .... I was obliged to speak them, I assure you, in spite of myself." Mlle. Smith felt that she was possessed by the spirit of Cagliostro or others. "After a series of hiccoughs, sighs, and various noises indicate the difficulty Leopold is experiencing in taking hold of the vocal apparatus, the words come forth slowly but strong." These same preliminary noises are not uncommon with other glossolalics, as we have seen in the former accounts. The voluble Martian utterances with which Mlle. Smith began her Martian speech, were of the same character as the speaking with tongues most commonly used. They were

simply a mass of meaningless syllables bursting forth. Of these, Professor Flournoy continues saying, "Simple, incoherent utterances, in a state of ecstasy, interspersed with emotional exclamations ..... are met with in the dream, in somnambulism, mental alienation or in children."

The second case we shall consider is one reported by the person who experienced it, an educated man capable of examining critically and reporting discriminatingly. The case, with an introduction by Prof. William James, and remarks by Mr. F. W. H. Meyers, is to be found in the Proceedings of the Society for Psychical Research, Vol. 12, pp. 277.

Mr. Albert LeBaron (a pseudonym), a literary man, aged thirty-nine, came to Prof. James with his literary work. He had visited a coastal resort where several mystics were spending the summer. These people were believers in and active participants in spiritualism.

On a second visit he had experienced a vision and, following this, automatic movements and speech. Later there was speech in a strange voice and tone, but in the English language. According to the account of this experience, the voice was so like that of Miss J.'s mother, who was supposed to have inspired the message, that the St. Bernard dog, which had been a special pet of the mother's, got up, went to him, and began to lap his hands as in recognition. Mr. LeBaron was so affected by the experience that he received it at its face value, accepting the prophetic words concerning his leadership

which were automatically spoken. He was said to be the reincarnation of the Pharaoh of the Exodus whom Miss J.'s mother loved in a previous incarnation.

"He then became a devotee of spiritualism, and tried on every occasion to communicate with spirits, avoiding the living, in order that he might have intercourse with the dead. He became ascetic, morbid on some subjects, and a believer in mystical religion of a spiritualistic type. Concerning his first experience in speaking in an unknown tongue, he states, "Suddenly, whilst conversing with it (the psycho-automatism) in my bedroom on Sunday morning, it changed abruptly off from English into unintelligible sounds resembling a foreign tongue, and which, had I not been, I think, pretty level-headed at the time, I should have construed as a mental state pathognomonic of mania. And yet I was not sufficiently 'at myself' to immediately seize a pencil and pad and write down the sounds. When I subsequently asked of the psycho-automatism for a translation, among others I received ..... two." (Ref. A. LeBaron, "A Case of Psychic Automatism, including Speaking with Tongues". Proc. of Society for Psychic Research, 12, p. [illegible]

"The implication was that he was speaking a language he had known in a previous existence. This for a time he believed. The following is an example of a message in an unknown tongue and its purported translation:

"The Unknown Tongue.

Te rumete tau.

Ilee lete leele luto scele.

Impe re scele lee luto.

Onko keere scete tere lute.

Ombo te scele te bere te kure.

Sinte te lute sinte Kuru.

Orumo imbo impe rute scelete.

Singe, singe, singe, eru.

Imba, Imba, Imba."

The translation:

The Old word!

I love the old word of the heavens!

The love of the heavens is emperor.

The love of the darkness is slavery!

The heavens are wise, the heavens are true,

The heavens are sure.

The love of the earth is past!

The king now rules in the heavens!"

(Ref. A. LeBaron, op. cit., p. 290).

"The following is a portion of a poem given by the automatic voice, with its translation similarly given.

"Ede pelute kondo nedode,
Igla tepete kompto pele
Impe odode inguru lalele
Omdo resene okoro pododo
Ieme odkondo nefulu kelala
Nene pokonto sefo lodelu
Impe telala feme olelo
Igdo pokondo raog japate
Role pooddo ogsene ly mano."

"I have been looking, looking for daylight,
Ages have flown and the years have grown dark,
Over the hilltops the sun is now shining,
Far from the sky comes the song of the lark.

Beauty is dawning, the darkness is passing,
Far up the vales fly the songs of the light,
Into the cities the joy will be spreading,
Into the by-ways the light will be spread;
Glory has come to the lost son of man."

(Ref. 1. A. LeBaron, op. cit., pp. 293 f.)
(Ref. 2. A. LeBaron, op. cit., p. 295).

Mr. LeBaron spent a great deal of time and energy trying to identify the language, but without much success. Of this he says, "I could not, and did not substantiate the verbiage as an actual language, although I could trace out a very large number of words in actual use among the non-Aryan tribes."

Concerning the explanation of speaking with tongues, he says, "In the attempt subsequently to explain the foregoing 'foreign tongues' I arranged nine different theories from which the reader may take his choice.

"First Theory. The sentences are all the work of a powerful unconscious imagination, and the sentences do not possess the natural consonantal and vowel elements of a language at all.

"Second Theory. They are brand new ideas in old and foreign verbal husks, the forms of which were latent in the man's subconsciousness at birth.

"Third Theory. The consonantal and vowel combinations are but the articulate shells of very ancient ideas latent in this man's subconsciousness at birth, but out of the shells of which the meanings have been eaten up or metamorphosed by some at present unknown law of mental evolution, but are not now to be considered as ideas at all.

"Fourth Theory. They are none of the foregoing, but are new and actual presentations of real and new ideas in a foreign tongue.

"Fifth Theory. They are none of the foregoing, but a ludicrous and silly mistake of the man's imagination allied to some species of humorous hallucination and are not to be considered seriously, or they are a perjury, or a ghastly jest, or a very profound mental trick, or the loose jargon of a maniac.

"Sixth Theory. They are none of the foregoing, but are a species of scientific telepathy, and the consonantal and vowel combinations come from some morally indifferent, sublimely good, or awfully naughty source, and which is subject to the will of the man.

"Seventh Theory. Notwithstanding he says he never knew or heard these consonantal and vowel combinations before he uttered them, he may be in some very mysterious way deceiving himself.

"Eighth Theory. That it may not be beyond human belief that he is unconsciously in possession of a similar principle or intuitive linguistic power said to be possessed at this day by the higher adepts of India, or the Grand Lama of Tibet, or the Rosicrucians, by the means of which an unknown language is spoken by purely intuitive processes unknown to the analysis of western mental philosophy.

"Ninth Theory. That these consonantal and vowel combinations and their intuitive vocal adjustments may be startling scientific hints of mental forces latent in

everybody, and which if studied, generalised, verified, systematized, and seriously investigated by philosophers might prove of incalculable benefit to the human race, but which could find no encouragement for expression in the nineteenth century, because of the fierce and mocking intolerance of the conservative dogmas of the age." (Ref. A. LeBaron, op. cit., pp. 292 f.).

Jung ("Psychology of Occult Phenomena") also describes an interesting study - one of S.W., a spiritualistic medium who showed besides visions, prophecies and multiple personality trends, the ability to do automatic writing and also the phenomena of GLOSSOLALIA. (p. 18). "She spoke fluently, rapidly and with charm. It was possible to understand a few words but not to remember the whole, because the language was so strange. From time to time certain words tended to recur, such as 'wena', 'wenes', 'wenai', 'wene', etc." Jung remarks that the absolute naturalness of the proceedings was bewildering. Towards the end of this speech Jung mentions, "There passes over her face an indescribable expression of ecstatic blessedness. At other times S.W. was able to speak very fluent German - of which normally she had a very scant knowledge. In her trance states she spoke faultlessly, using charming phrases."

"S.W. was almost totally amnesic for the automatic phenomena during ecstasy as far as they came within the territory of the personalities of her ego. Of all the other phenomena, such as loud talking, babbling, etc., which are directly connected with her own ego, she usually had a clear remembrance."

Jung describes GLOSSOLALIA as talking in a foreign tongue and mentions that the phenomenon is found to occur when it is a question of similar ecstatic conditions. Jung agrees with Flournoy, stating that as far as it really is independent speech, it is a cryptomnesic phenomenon. In Jung's case of S.W., the GLOSSOLALIA found, was thought to be only a rudimentary form.

The only understandable words were the scattered variations of the word "vena". The source of the word was clear. A few days previously the patient had dipped into an anatomical atlas for the study of the veins of the face, which were given in Latin. She had used the word "vena" in her dreams. The remaining words and sentences in a foreign language betray at the first glance, their derivation from French, in which the patient was somewhat fluent. Jung felt that it was a phenomenon similar to Helène Smith's Martian language, which Flournoy found to be nothing but a childish translation from French the words being changed, but the syntax remaining the same. Even more probable is the view that the patient simply ranged next to each other, meaningless words that rang strangely, without any true word formation, the patient borrowing certain characteristic words from French and Italian, combining them into a kind of language, just as Helene Smith completed the lacunae in the real Sanskrit words by products of her own resembling that language.

Jung felt that this example of GLOSSOLALIA was not a classical instance of cryptomnesia, for it only consisted in the unconscious use of various impressions, partly

with the ego could be that

(a) the object is worthy of interest but the interest is slight in consequence of dispersion or want of understanding; or

(b) the object is not worthy of interest, consequently the interest is slight.

In both cases an extremely labile connection with consciousness arises which leads to a rapid forgetting. The slight bridge is soon destroyed and the acquired presentation sinks into the unconscious, where it is no longer accessible to consciousness.

Nietzsche (Nietzsche's Works, Vol. III, p. 482) describes it well with these words, "Has any one at the end of the 19th century any clear conception of what the poets in vigorous ages called 'inspiration'? If not, I will describe it. The slight remnant of superstition by itself would scarcely have sufficed to reject the idea of being merely incarnation, merely mouthpiece, merely the medium of superior forces.

The concept revelation in the sense that quite suddenly, with ineffable certainty and delicacy, something is seen, something is heard, something convulsing and breaking into one's most inmost self, does but describe the fact. You hear - you do not seek; you accept - asking not who is the giver".

Nietzsche himself tended to states of ecstasy.

"There is an ecstasy so great that the immense strain of it is sometimes relaxed by a flood of tears, during which one's steps now involuntarily rush, and

anon involuntarily lag. There is a feeling that one is utterly out of hand, with the very distinct consciousness of an endless number of fine thrills and titillations descending to one's very toes; here is a depth of happiness in which the most painful and gloomy parts do not act as antitheses to the rest, but are produced and required as necessary shades of colour in such overflow of light". (Nietzsche, "Ecce Homo", Vol. XVII of English translation by A. M. Ludovia, p. 103).

It was in this period of ecstasy that Nietzsche gave a cryptomnesic reproduction of Zarathustra's flight over and into the volcano - "Zarathustra goeth into hell!" (Jung, ibid p. 87).

Jung feels that it was because of this ecstasy (which at more than one point bordered on the pathological) that this cryptomnesic phenomenon occurred.

He states that cryptomnesic reproduction is found chiefly in somnambulists.

For the sake of completeness, the second and third means whereby cryptomnesic images arrive at consciousness will be mentioned:

2. Through the senses (in the form of hallucinations

3. By means of motor automatisms.

Strictly speaking, in cryptomnesia there is no additional creation in the true sense of the word, since the conscious memory experiences no increase of its functions, but only an enrichment of its content. By the automatism certain regions are merely made

accessible to consciousness in an indirect way, which were formerly sealed against it. But the unconscious does not thereby accomplish any creation which exceeds the capacity of consciousness qualitatively or quantitatively. Cryptomnesia being only an apparent additional creation, in contrast to hypermnesia, which actually represents an increase of function.

Dr. W. H. C. Tenhaeff ("Het Spiritisme") points out that this phenomenon is closely related to the phenomenon of automatic writing. Dr. Tenhaeff, agreeing with T. K. Oesterreich ("Die Unfreiwilligheid des sprechens") points that a most important aspect of the automatic speech is the fact that the speech appeared to follow upon an irresistible urge that welled up from within.

Dr. Tenhaeff remarks that he had attended many spiritualist sessions. Having heard many inspired speakers, he came to the conclusion that the contents of the messages, when analysed, really meant very little.

Concerning those that spoke in unintelligible sounds (to the bystander), Dr. Tenhaeff felt that perhaps this referred to the original form of language.

PSYCHOLOGICAL INTRODUCTION

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THE CHOOSING OF THE TEST MATERIAL

Because of the numbers involved and the time taken for the tests, it was decided to choose those tests which could be done in the group situation.

I. BIOGRAPHICAL QUESTIONNAIRE.

For the purpose of a general insight into the background of the individual, and in order to show certain trends in the individual in a general way, it was decided to draw up a Biographical Questionnaire.

The Questionnaire was based on two existing Questionnaires, that of the National Institute of Personnel Research, Johannesburg, and that used in the Tara Hospital for Nervous Diseases. This in turn is based on the Maudsley Questionnaire.

II. GENERAL RELIGIOUS QUESTIONNAIRE (Section A).

This was drawn up in order to gain general information as to the religious background of the individual.

III. SPECIFIC RELIGIOUS QUESTIONNAIRE (Section B).

This was drawn up in order to gain more specific information concerning Religious Beliefs held by the individual (e.g. the concepts concerning Baptism of the Holy Spirit, Speaking in Tongues, etc.).

General Remarks concerning Religious Questionnaires A and B.

(a) Not all the questions formulated have a specific bearing on the question of GLOSSOLALIA, but tend to be of a general nature. The purpose of this was

to give to the subject a "rounded off" approach to his religious views and feelings as a whole. It was therefore deemed unnecessary to make use of all the available information of a more specific nature.

(b) Section B pertains mainly to the phenomenon of GLOSSOLALIA and therefore not all the questions asked have a bearing on Control Group A and Control Group B. An extra page 'X' was therefore introduced after page 2 of the Religious Questionnaire B for the control groups. Test Group only were requested to complete from page 3 onwards.

(c) From the type of question asked it will be seen that many of the questions are of use only in a qualitative and descriptive sense and are of no use from a statistical point of view.

(d) The information gained from the questionnaires has been presented under certain headings which will be found in the section dealing with results.

BIOGRAPHICAL QUESTIONNAIRE

THE INFORMATION THAT YOU GIVE HERE IS CONSIDERED STRICTLY CONFIDENTIAL.

SURNAME ..... DATE .....

NAME ..... ADDRESS .....

HOW OLD ARE YOU ....

DATE OF BIRTH ....

SEX ..... TELEPHONE .....

HOME LANGUAGE ..... OCCUPATION .....
(Afrikaans, English, Bilingual)

DRAW A CIRCLE AROUND THE WORD THAT APPLIES. ARE YOU:

(a) Single (b) Married (c) Widower (d) Widow

(e) Separated from bed and table (f) Divorced.

INSTRUCTIONS.

1. Answer all these questions honestly and to the best of your ability. If you are not certain, then guess.
2. If you can answer "Yes" to these questions asked, then draw a circle around the "Yes".
3. If you answer "No" to these questions, then draw a circle around the "No".
4. If you have to choose from any other word, then draw a circle around the one that corresponds most closely.

QUESTIONS.

1. What standard have you passed at school? .....
2. What post graduate training have you had? .....
   (a) College. (b) University. (c) Trade. (d) None.
3. To what church organisation do you belong? .....
4. Do you hold any office in church? Yes ..... No ..

5. What office do you hold? .....

6. Do you attend church regularly or irregularly? ...

.....

7. Describe briefly where necessary:

During your mother's pregnancy with you, was she:

(a) Well? Yes ..... No .....

(b) Ill? (i) Physically ill? Yes .... No .....

(ii) Nervous? Yes .... No .....

8. (a) Was the confinement a normal one? Yes .. No ..

(b) Was the birth by means of an operation? Yes..No..

(c) Or was the birth through instruments? Yes .. No ..

9. How old were you when you:

(a) Sat up .....

(b) Walked .....

(c) Spoke .....

(d) Weaned from the bottle .....

(e) Learnt self control of daily physical habits ...

10. As a pre-school child, did you:

(a) Wet the bed ..... Yes ... No ...

(b) Bite fingernails ..... Yes ... No ...

(c) Have night-mares ..... Yes ... No ...

(d) Walk in your sleep ..... Yes ... No ...

(e) Suffer from tantrums ..... Yes ... No ...

(f) Cry a lot ..... Yes ... No ...

(g) Run away from home ..... Yes ... No ...

(h) Suck your thumb ..... Yes ... No ...

11. How old were you when you first attended school .....

12. How many years ago did you leave school .....

13. What is the highest standard you passed .....

14. Did you ever fail a year at school ..... Yes .. No ..

(a) Which standard .....

(b) How old were you .....

(c) What was the reason .....

15. Did you leave school before you passed Matric?

Yes ..... No ...

(a) Which standard .....

(b) At what age .....

(c) Why .....

16. Were you happy at school .....

17. Did you get along well or badly with:

(a) The teachers? Well .... Badly ...

(b) The school children? Well .... Badly ....

18. Did you have many or few friends at school? Many .....

Few .....

19. (a) Were your friends few and intimate? Yes .. No ..

(b) Or many and superficial? Yes .. No ..

20. Were you popular at school? Yes .. No ..

21. Were you outstanding at school? Yes .. No ..

In sport? Yes .. No ..

In studies? Yes .. No ..

Other school activities? Yes .. No ..

Which? .....

22. How many different schools did you attend? .....

23. When you were at school, what hobbies were you interested in?

(a) .....

(b) .....

(c) .....

24. If you attended a University, Technical College or any such Institute, complete the table below:

Name of Institute	Time From	Time To	Course	1. Full time 2. Part time 3. Through Correspondence	Degree or Diploma or Certificate.

25. Did you fail in your post graduate training?

Yes ... No ...

26. What extra mural interest did you have?

(a) .....

(b) .....

27. Give briefly a pen sketch of your mother. Describe her personality, not her physique:

.....

.....

28. Name four of her specially good qualities:

1. .....

2. .....

3. .....

4. .....

29. Name four of her characteristics that caused you anxiety or doubt:

1. .....

2. .....

3. .....

4. .....

30. Give in short a pen sketch of your father. Describe his personality and not his physique:

.....

.....

31. Name four of his good characteristics:

1. .....
2. .....
3. .....
4. .....

32. Name four of his characteristics that caused you anxiety or doubt:

1. .....
2. .....
3. .....
4. .....

33. To which one did you feel free to discuss your problems?

(a) Mother ..... (b) Father ..... (c) Both .....

34. Which one did you love most?

(a) Mother ..... (b) Father ..... (c) Both .....

35. Were your parents happy in their marriage?

Fairly ..... Yes ..... No .....

36. How was the domestic life in the home?

(a) Calm ..... (b) Tendency to outbursts .....

(c) Happy .... (d) Tense ..... (e) Restless .....

37. What is your attitude towards your parents at present ....

38. (a) Did your grandmother or grandfather or any other member of the family live in the house as well? Yes .... No ....

(b) What was your attitude towards them? .....

.....

(c) What was your age then? .....

39. Did any member of your family ever suffer from Epileptic Fits? Yes ... No ...

40. Does any member of your family drink too much? Fairly ..... Yes ..... No .....

41. Did any member of your family have a nervous breakdown? Yes ..... No .....

42. How old were you when you got married? .....

43. How old was your husband (wife)? .....

44. How long did you know each other before you got married? .....

45. Did you find the adjustment -

(a) Difficult ... Yes ..... No .....

(b) Easy ..... Yes ..... No .....

(c) Fair ..... Yes ..... No .....

46. Describe briefly the personality of your husband (wife) - not physically .....

.....

47. Are you happily married? Fairly ..... Yes .... No ....

48. (a) Is your husband (wife) physically well?

Fairly ..... Yes ..... No .....

(b) Is your husband (wife) mentally well?

Fairly ..... Yes ..... No .....

(c) If not, describe briefly .....

.....

49. Was there a time when your marriage was unhappy?

Yes ..... No .....

(b) How long did it last? .....

(c) What were the reasons that restored the happiness in your marriage? .....

50. How long have you been married? .....

51. How many children were born in the marriage? ....

52. It is common that a person has certain fears in his childhood, but some disappear when one grows older, while others remain for life. In the following table show which fear you experienced and for how long, by showing the following - with a cross: thus X.

	5-10 Years	11-15 Years	After 15 Years
Fear of the dark			
Fear of being left alone ...			
Fear of ghosts			
Fear that parents will or may die			
Fear of seeing blood			
Fear that people don't like you			
Fear of illness			
Fear of drowning			
Fear of animals			
Fear of accidents			
Fear of being bullied			
Fear of heights			
Fear of meeting strangers ..			
Fear that your husband (wife) will die			
Fear of death			
Fear of suffocating			

Or, what other fear have you? .....

.....

A.

53. Have you often had attacks of total exhaustion or tiredness (fatigue) .. Sometimes ... Yes ... No ...

54. Does work exhaust you completely? Sometimes ... Yes ... No ...

55. Do you as a rule feel tired and exhausted when you rise? Yes ..... No .....

56. Do small efforts make you tired? Yes ..... No .....

57. Are you always too tired and exhausted even to eat? Yes ..... No .....

58. Do you suffer from serious nervous exhaustion? Yes ..... No .....

59. Does nervous stress run in your family? Yes ... No ...

E.

.. Are you often ill? Yes ..... No .....

.. Must you often remain in bed because of illness? Yes ..... No .....

.. Do you always have bad health? ... Yes ..... No .....

.. Do you come from a sickly family? Yes ..... No .....

64. Do serious pains make it impossible for you to work? Yes ..... No .....

65. Do you tire yourself by worrying over your health? Yes ..... No .....

.. Are you always ill and unhappy? Yes ..... No .....

.. Do you feel unhappy because of bad health? Yes ..... No .....

C.

68. Do you sweat and tremble a lot during exams or questioning? Yes ..... No .....

69. Do you become nervous when a person in a high position approaches you? Yes ..... No .....

70. Do you make mistakes when your chief or a higher official looks on while you work? Yes .... No ....

71. Do your thoughts get confused when you have to do things in a hurry? Yes ..... No .....

72. Do you have to do things very slowly if you want them without mistakes? Yes ..... No .....

73. Do you always understand directions and orders wrongly? Yes ..... No .....

74. Do strange people and places frighten you? Yes ... No .....

75. Are you afraid when you are left all by yourself? Yes ..... No .....

76. Do you always struggle to know what you should do? Yes ..... No .....

77. Do you wish that there could always be someone with you, to give you advice? Yes ..... No .....

78. Are you considered an unhandy person? Yes ... No ...

79. Does it worry you to dine out instead of in your own home? Yes ..... No .....

D.

80. Do you feel lonely and sad at a party? Yes ... No ...

81. Do you usually feel unhappy and depressed? Yes .. No ...

82. Do you weep a lot? Yes ..... No .....

83. Do you always feel miserable and sad? Yes ... No ...

84. Does life seem quite hopeless to you? Yes ... No ...

85. Do you often wish you were dead and be free and away from everything? Yes ..... No .....

E.

86. Do worries always depress you? Yes ..... No .....

87. Do you come from a family that worry a lot?
Yes ..... No .....

88. Does every small thing get on your nerves and make you feel exhausted? Yes ..... No .....

89. Are you considered a nervous person? Yes ... No ...

90. Do you come from a nervous family? Yes ... No ...

91. Have you ever had a nervous breakdown? Yes ... No ...

92. Has any member of your family ever had a nervous breakdown? Yes ..... No .....

93. [illegible] patient in a mental hospital, for your nerves? Yes ..... No .....

94. [illegible] any member of your family ever been a patient in a mental hospital, for his or her nerves?
Yes ..... No .....

F.

95. Are you extremely shy and sensitive? Yes ... No ...

96. Do you come from a shy or sensitive family?
Yes ..... No .....

97. Are your feelings easily hurt? Yes ..... No .....

98. Does criticism always upset you? Yes ..... No .....

99. Are you considered a sensitive person? Yes .. No ..

100. Do people usually misunderstand you? Yes ... No ...

G.

101. Must you always be on your guard, even with friends?
Yes ..... No .....

102. Do you always do things on sudden impulse? Yes .. No ..

103. Are you quickly upset and fidgety? Yes ... No ...

104. Do you collapse if you do not always keep yourself under control? Yes ..... No .....

105. Do small unpleasantnesses get on your nerves and annoy you? Yes ..... No .....

106. Do you get annoyed if anybody tells you what to do? Yes ..... No .....

107. Do people often upset or make you feel uneasy? Yes ..... No .....

108. Do you get angry or fly in a temper if you cannot get what you want immediately? Yes .... No ....

109. Do you often burst into a terrible temper? Yes ..... No .....

H.

110. Do you often tremble? Yes ..... No .....

111. Are you always in a state of tension and nervousness? Yes ..... No .....

112. Do sudden noises make you jump up or do they make you tremble very much? Yes ..... No .....

113. Do you tremble or feel faint if anybody shouts at you? Yes ..... No .....

114. Do sudden noises or movements frighten you at night? Yes ..... No .....

115. Do you often wake up because of terrifying dreams? Yes ..... No .....

116. Do terrifying dreams and thoughts often come back to you? Yes ..... No .....

117. Do you often get frightened without good reason? Yes ..... No .....

118. Do you often break out in a cold sweat? Yes .. No ..

119. If you dream of any of the following, does it have a special meaning? If so, mention what:

(a) [illegible] .....

(b) [illegible] .....

(c) Death ....

(d) Baby .....

(e) Clear water .....

(f) Muddy or unclear water .....

120. In which of the following do you believe there is a possibility of prophecy:

(a) [illegible] .....

(b) Numbers .....

(c) [illegible] cups .....

(d) Cards .....

(e) [illegible] .....

Mention anything else that does not appear [illegible] .....

121. What meaning has the following for you:

(a) [illegible] .....

(b) Broken mirror .....

(c) Friday the 13th .....

(d) Accidents happen in three's .....

122. Do you believe that departed spirits can talk to one? Yes ..... No .....

123. Have you already experienced in your life that if you get a premonition, you must pay attention to it Yes ..... No .....

124. If you are subject to premonitions, is it:

Often ... Now and then ..... Seldom .....

125. Do you get visions of future happenings? Yes .. No ..

126. If you get these visions, are they:

Often ..... Now and then ..... Seldom .....

127. Does it happen while <u>awake</u> or while you <u>sleep</u>?

(Delete where not applicable).

128. Have you already experienced telepathic manifestations in your life? Yes ..... No .....

129. If you are subject to telepathy, does it occur

Very seldom .... Often .... Now and then ....

130. Have you experienced any magical power? Yes .. No ..

131. Have you had the experience where you hear a voice from someone you could not see, that tells you about the future? Yes ..... No .....

SECTION A.

WE NOW COME TO THE QUESTIONS IN CONNECTION WITH YOUR RELIGIOUS LIFE

How old are you? .....

What is your sex? .....

QUESTIONS:

1. Were your parents religious? Father ... Mother ... Both ...
2. Did they attend church? Regularly ... Irregularly ... Often ... Seldom ...
3. Did you have family prayers? Regularly ..... Irregularly ..... Seldom .....
4. Did you attend Sunday-school? Regularly ..... Irregularly ..... Often ..... Seldom .....
5. To which church denomination did you attend Sunday-School? ....
6. To which church denomination did your parents belong? ....
7. Have you ever changed your church denomination? Yes ..... No .....
8. If so, mention the names of the different denominations .....
9. How old were you then? .....
10. What were your reasons? Describe briefly in the following lines .....
11. Do you take your religion seriously? Yes ... No ...
12. Was there a time when you were not serious with your religion? Yes ..... No .....

13. If you mentioned 'Yes', -

(a) What was your age then? .....

(b) What was the reason why you began to act more seriously towards your religion? Answer briefly in the following lines.

.....

.....

14. What do you expect from your church denomination? Answer in the following lines.

.....

15. Does your church denomination fulfil the requirements you expect it to have? Yes ..... No .....

16. If you want to mention any criticism or want to draw attention to certain points through which there could [illegible] nt, state briefly: .....

.....

.....

SECTION B.

The following group of questions are aimed at giving you a chance to retrace your religious life step by step in the process of your spiritual LIFE, and the reflection of it in your personal experiences. It begins with your conversion.

you remember the day and date of your conversion?

Yes ..... No .....

it a gradual process? Yes ..... No .....

it happen during a revival sermon? Yes ... No ....

it occur in Special Services? Yes ..... No .....

personal problems, e.g. financial, domestic, etc.. ..... No .....

your emotional state then? .....

7. Did you receive the inner conviction that your sins were forgiven at the same time when you confessed your sins before God? Yes ..... No .....
8. Did you then bring about restitution? Yes ... No ...
9. What form did the restitution take? .....
10. Are you now convinced that you are a "born again" Yes ..... No .....
11. According to your experience, would you say that there is a difference between rebirth and conversion? Yes ..... No .....

difference? Describe briefly what your experience has shown .....

13. Is your Salvation an absolute certainty? Yes .. No ..

14. Are you always absolutely sure of your salvation?
Yes ... No ...

15. Do you often become overwhelmed with doubt?
Yes ... No ...

16. Are you overwhelmed with anxiety? Yes ... No ...

17. Do you become overwhelmed with fear? Yes ... No ...

18. Do you become overwhelmed with joy? Yes ... No ...

19. Do you believe in the Baptism of the Holy Spirit?
Yes ... No ...

20. (a) With speaking in strange tongues? Yes .. No ..
(b) That speaking in strange tongues is not
ecessary? Yes ... No ...
(c) hat do you understand by the Baptism of the
Holy pirit? Describe briefly in your own words
.....
.....

21. Have you been baptized with the Holy Spirit?
Yes ... No ...

22. Has the Baptism of the Holy Spirit brought a change
in your life? Yes ... No ...

23. If your answer in the foregoing question is affirmed,
what is the nature of this new change? .....
.....

24. Did you speak with tongues on the occasion of the
Baptism of the Holy Spirit? Yes ... No ...

25. Have you spoken in tongues since then? Yes ... No ..

26. How many years have you had the gift of speaking
in tongues. .....

27. If you should judge, how many times do you speak in
tongues per month? .....

28. What results have the gift of speaking in strange tongues, had on your life? .....

.....

29. Did you expect that you would speak in tongues on the occasion of the Baptism of the Holy Spirit? Yes ... No ...

30. Were you in a trance state when you were baptized with the Holy Spirit? Yes ... No ...

31. Did you fall down on the floor? Yes ... No ...

32. Were your emotions stirred by rhythmic singing or music before you were baptized with the Holy Spirit? Yes ... No ...

33. What was your innermost experience when you were baptized with the Holy Spirit? Describe briefly:

.....

.....

34. Do you consider the speaking in tongues as an important or necessary spiritual experience? Yes ... No ...

35. Would you encourage other people to expect this experience? Yes ... No ...

36. Did the experience of the Baptism of the Holy Spirit make any difference in your life? Yes ... No ...

37. In what way? .....

38. Are you now able to speak in tongues at any time? Yes ... No ...

39. Do you feel better towards your fellowmen when you speak in tongues? Yes ... No ...

40. Do you feel nearer to God when you speak in tongues? Yes ... No ...

41. After you have spoken in tongues, do you feel happy in your emotional life? Yes ... No ...

44. Has this experience brought about better domestic relationship in your life? Yes ... No ...

45. After being filled with the Holy Spirit, could you weep or laugh and relax more easily? Yes ... No ...

. Did you speak in tongues again after the original experience? Yes ... No ...

47. What are the requirements in your emotional state before you speak in tongues? ....

....

46. Have you spoken in tongues when you were alone, privately? ....

47. Do you find it more beneficial in your own life: the speaking of strange tongues in a gathering or in private? ....

48. Why do you think so? .....

49. Are you tense while you speak in tongues? .....

Yes ... No ...

50. Are you tense before you have spoken in tongues?

Yes ... No ...

51. Are you tense after you have spoken in tongues?

Yes ... No ...

52. Or do you feel relieved after you have spoken in tongues? Yes ... No ...

53. For how long does the feeling last? .....

54. Have you experienced relief from depression after speaking in strange tongues? Yes ... No ...

55. Have you already spoken in tongues where there has been an interpretation? Yes ... No ...

56. Have you perhaps spoken in a tongue that someone else understood without having the gift of interpretation? Yes ... No ...

57. If so, what tongue was it? .....

58. Have you yourself heard someone speak in a known tongue for example German, Italian, Greek or Hindustani? Yes ... No ...

59. If so, which tongue or tongues? .....

60. Do you know that tongue or tongues? Yes ... No ...

61. Have you received the gift of interpretation? Yes ... No ...

62. If so, describe your innermost feelings while interpreting .....

63. Was it the same as when you spoke in tongues? Yes ... no ...

64. Has it already happened that you received interpretation and delayed to give it and that someone else gave the same interpretation? Yes ... No ...

65. If so, how did you feel after you delayed to give an interpretation. .....

66. Do you always experience the same innermost feeling by the interpretation of tongues as you experienced by speaking in strange tongues? Yes ... No ...

67. How would you describe the feeling? .....

.....

68. What experience do you prefer, the speaking in tongues or the interpretation of tongues? .....

.....

69. Have you already prophesied? Yes ... No ...

70. How do your emotions compare while you prophesy and while you:

(a) Speak in tongues? .....

(b) Give interpretation? .....

71. Is your expressive power better while you give an interpretation, than under normal circumstances? Yes ... No ...

72. Is your expressive power while you prophesy, the same as when you give an interpretation? Yes .. No ..

73. Have you been an instrument for any of the other gifts? Yes ... No ...

74. If so, which gifts? .....

75. Do you prefer a quiet, devoted atmosphere for worship? Yes ... No ...

76. Does it sometimes happen that you too become excitable during religious services? Yes ... No ...

77. Do you then speak more easily in tongues? Yes .. No ..

78. Which of the following two forms of preaching do you prefer:

(a) The preaching that is driven by fear of being doomed? .....

(b) The preaching of the Love of God? .....

(c) Or both? .....

79. Do you prefer rhythmical music in your church? Yes ... No ...

80. Did you find that the message given in tongues with interpretation, or a prophecy, always connected with the sermon of the said service? Sometimes .... Always ..... Never .....

81. Has it any connection with the songs that are sung? Sometimes ..... Always ..... Never .....

82. Which of the following two groups of conversions will, according to your opinion, be the more steadfast:

(a) The people who become converted under circumstances of emotional excitement and stress of fear? ....

(b) The people who become converted by the sober hearing and belief of the message of Salvation? ....

(c) Or do you feel both? ....

83. In which group would you fit in? A ... B ... C ...

84. (a) Have you already spoken in tongues in a gathering or Christian meeting where there was an interpretation? Seldom ... Often ... Mostly ... Now and then ... Never ...

(b) What was your innermost experience? .....

85. (a) Have you already spoken in tongues in gatherings or Christian meetings where there has been no interpretation? Seldom ... Often ... Now and then ... Never ...

(b) What was your innermost feeling then? ....

(c) What was the difference in your experiences when speaking in tongues with interpretation and the speaking in tongues where there was no interpretation? Describe briefly ....

24. Which of the two following forms of preaching do you prefer:

(a) The preaching that intimidates for damnation.

(b) The proclaiming of the love of God.

(c) Or both.

25. Which of the following two groups of converts will, according to your opinion, be the deepest and most steadfast:

(a) The people that become converted under the circumstances of emotional incitement and intimidation?

(b) The people who become converted through a sober presentation of the message of Salvation?

(c) Or do you feel both?

26. In which group would you fit in?

IV. THE WILLOUGHBY SCALE QUESTIONNAIRE.

(a) Reasons for choice of test.

It was felt that this test would give an overall picture of the general level of neuroticism of the different groups, as well as for intra-group comparison between the frequent and the non-frequent Speakers in Tongues. As the answers given are scored in terms of numbers, it was possible to follow statistical procedures to evaluate the results.

(b) Description of test.

This is a test for persistent unadaptive anxiety reactions, i.e. for neuroticism, and the neuroticisms revealed by the questionnaire relate mainly to common types of social situations. Each question is answered on a five point scale in which 0 is negative and 1-4 are positive in increasing degrees. Examination of the individual questions shows that positive answers to number 1,3,5,7.13,15,16,18,19,20,22 and 23 give direct indications of unadaptive anxiety reactions. For example, when one is fearful of the prospect of appearing before an audience, the fear arises in relation to no objective threat. Positive answers to the remaining questions of emotional sensitivity vary, but not explicitly in terms of anxiety. It is important for each question to be put to the patient in such a way, that the anxiety

or other emotional sensitivity is clearly brought out by the answer. This entails going through the questionnaire, question by question, and carefully explaining the meaning and intention of each question; for example, for question 3 "Are you afraid of falling when you are on a high place?" it is explained that a positive answer will indicate being afraid in situations where there is no actual danger of falling.

As the highest score for any question is 4, the highest total possible score is 100.

The information that the Willoughby Test gives about neurotic reactivity is confined to a limited number of areas in which such reactivity is very common. It is to be expected that, whereas in some patients it will very adequately convey the extent of neuroticism, in others it will reveal only a part, or none at all if the neurotic responses are all to stimuli in areas that the questionnaire does not encompass. For example, a man whose neurotic reactions were for all practical purposes confined to the sexual sphere, could have a Willoughby score of 17.

It seems then to be reasonable to state that while high scores on the Willoughby Schedule denote neurotic reactivity to be high, that low scores do not prove it to be low.

WILLOUGHBY SCHEDULE

INSTRUCTIONS

The questions in this schedule are intended to indicate various emotional and personality traits. It is not a test in any sense because there are no right or wrong answers to any of the questions in this schedule.

After each question you will find a row of numbers whose meaning is given below. All you have to do is to draw a ring around the number that describes you best.

0 means "no", "never", "not at all", etc.

1 means "somewhat", "sometimes", "a little", etc.

2 means "about as often as not", "an average amount".

3 means "usually", "a good deal", "rather often", etc.

4 means "practically always", "entirely", etc.

QUESTIONS.

1. Do you get stage fright? 0 1 2 3 4
2. Do you worry about humiliating experiences? 0 1 2 3 4
3. Are you afraid of falling when you are on a high place? 0 1 2 3 4
4. Are your feelings easily hurt? 0 1 2 3 4
5. Do you keep in the background on social occasions? 0 1 2 3 4
6. Are you happy and sad by turns without knowing why? 0 1 2 3 4
7. Are you shy? 0 1 2 3 4
8. Do you day-dream frequently? 0 1 2 3 4
9. Do you get discouraged easily? 0 1 2 3 4
10. Do you say things on the spur of the moment and then regret them? 0 1 2 3 4

11. Do you like to be alone? 0 1 2 3 4

12. Do you cry easily? 0 1 2 3 4

13. Does it bother you to have people watch you work, even when you do it well? 0 1 2 3 4

14. Does criticism hurt you badly? 0 1 2 3 4

15. Do you cross the street to avoid meeting someone? 0 1 2 3 4

16. At a reception or tea, do you avoid meeting the important person present? 0 1 2 3 4

17. Do you often feel miserable? 0 1 2 3 4

18. Do you hesitate to volunteer in a class discussion or debate? 0 1 2 3 4

19. Are you often lonely? 0 1 2 3 4

20. Are you self-conscious before superiors? 0 1 2 3 4

21. Do you lack self-confidence? 0 1 2 3 4

22. Are you self-conscious about your appearance? 0 1 2 3 4

23. If you see an accident, does something keep you from giving help? 0 1 2 3 4

24. Do you feel inferior? 0 1 2 3 4

25. Is it hard for you to make up your mind until the time for action is past? 0 1 2 3 4

V. THE SIXTEEN PERSONALITY FACTOR TEST of Cattell.

The instructions and questionnaire, Factor Interpretation key.

(a) Reasons for choice.

In order to determine whether there are any personality factors which might pertain to GLOSSOLALIA, it was deemed necessary to choose a test which would give the broadest possible information in most spheres of human activity.

From the many questionnaires and inventories available, Cattell's analytic research showed separate traits or dimensions of personality which it is claimed, measure real functionally unitory and psychologically significant dimensions.

(b) Description and Discussion.

The test consists of a Questionnaire, together with an instruction sheet, and answer sheet.

The questions are simple to answer in that a cross is marked either on 'Y', meaning yes, 'I' meaning inbetween or 'N' meaning no. Some of the answers are marked 'a', 'b' and 'c'.

A Key readily converts the answers into the form of numbers called the raw score. The raw scores are converted by means of a table into Stanine scores. For purposes of working with groups, the raw scores are used.

There are 16 scores, viz.:

Factor A: Cyclothymia vs Schizothymia.

Factor B: General intelligence vs Mental Defect.

Factor C: Emotional stability vs. General Neurotism.

Factor E. Dominance vs Submission.

Factor F. Surgency vs. Desurgency.

Factor G: Positive character vs Immature dependent character.

Factor H: Adventurous Cyclothymia vs Inherent withdrawn schizothymia.

Factor I: Emotional Sensitivity vs Tough Maturity.

Factor L: Paranoid Schizothymia vs Trustful accessibility.

Factor M: Bohemianism vs Practical concernedness.

Factor N Sophistication vs Rough simplicity.

Factor O: Worrying suspiciousness vs Calm trustfulness.

Factor Q1: Radicalism vs Conservatism.

Factor Q2: Independent self-sufficiency vs Lack of resolution.

Factor Q3: Will control and character stability.

Factor 4: Nervous Tension.

Charles M. Harsh, Research Psychologist, U.S.A. electronics laboratory San Diego California. O. K. Buros, Mental Measurement Yearbook, Vol. V. -[2]

The authors claim that, among personality tests, this is as pure a product of factor analysis as can be found, in that each item has appreciable saturation by one of the 16 "Source Traits" of ability, temperament and character integration.

Twelve of the factors were isolated by factor analysis of observers' rating of traits, the other four were found

in questionnaire responses.

The printed test directions are brief, with freedom for amplification by the administrator. Items are of two types, each with three alternate answers -- see enclosed copy.

Harsh states that many of the items have the objectionable ambiguity which was criticised in older questionnaires, thus arousing a rather unco-operative attitude among college students to whom this reviewer had administered the test.

Harsh felt that in general the items seemed less subtle and penetrating than items of the Guilford Martin Inventory of Factors GAMIN or of the revised Kuder Preference Record. This, he felt, was only a superficial judgment, of course, but it points to the need for objective evidence of the superiority of the 16 P.F. test.

To Harsh it seemed desirable to know how Factor B (general intelligence) is related to recognised measures of intelligence, how Factor E. (ascendence - submission) is related to the Allport's A-S reaction study, how Q1 (radicalism - conservatism) is related to other radicalism tests, and how the other factors are related to somewhat similarly named factors in the tests of Kuder, Guilford, Thurstone and others who have assembled fairly "pure factor" subtests.

The 16 P.F. test is presented as a research instrument with possible applied psychological uses.

In its present form it seems unlikely that it can give

an assessment of personality much superior to that of other multi-factor paper tests.

Cattell has suggested the factorial determinants of various life situations, and the test may be useful in investigating hunches concerning the composition of psychometric classifications or clinical syndromes.

Harsh feels that the utility of the 16 factor scores remains to be demonstrated and the neutral observer will probably want better evidence of the purity of the factor scores before he starts using the 16 P.F. test as an analytical research instrument."

Cattell states that Factor F - (Surgency vs Desurgency) is related to the component called extraversion-introversion. Eysenck's[3] study in the abnormal range shows that it is associated with a basic temperamental difference which causes some individuals (the surgent individual) to show convergent and hysteria responses in emotional difficulties, while the desurgent individual tends to show free floating anxiety and depression as in typical anxiety-hysteria.

Ardie Luben (statistical psychologist, Institute of Psychiatry, Maudsley Hospital, London) found that he and other psychologists reading the description above, tended to interpret it as meaning that Eysenck had found that scores of Factor 'F' differentiated conversion hysteria from anxiety hysteria. At present, neither Eysenck nor any other psychologist has published evidence showing that Factor 'F' discriminates between any two groups of mental patients. This free, though unwarranted, linking

of factors, to mental illnesses, is found throughout the handbook.

"As far as resemblance to clinical diagnostic categories are concerned, it will be readily seen that 'A' and 'H' are two factors in Schizophrenia, 'O' corresponds to free anxiety or neurasthemia, 'F' differentiates conversion hysteria and manic conditions from anxiety neurosis and depression. 'Q3' is the pattern of the obsessional character, 'L' is the paranoid component and 'C' is the measure of general neurotism".

Again, no published evidence can be found that shows that these factor scores actually do vary in this manner amongst the specified groups of mental patients. Presumably these clinical terms are used as hypotheses, possible explanations of the factors. But to make this clear to the test user, the handbook would have to be entirely rewritten.

Lubin concludes that the 16 P.F. test could be used in a harmful manner. Either the statements about the diagnostic value of the factor scores should be confirmed, or the present handbook withdrawn and rewritten. At present the test has no known validated use.

J. Richard Wittenborn (Research Associate in Psychology, Yale University, New Haven, Conn., U.S.A.) states from the information provided by the manual, "It may be remarked that the reliabilities of the scores are rather low for the study of the individual, that the samples (subjects and variables) on which the factors are based, are not specified, that the interdependence

or this cause is not given, and that the possible practical validity of the scores is for the most part a matter for speculation. Despite these limitations (which may be limitations in the preparation of the manual) it is quite probable that the questionnaire may be valuably employed in a variety of personal research undertakings. The questionnaire as it stands, is not a finished tool. It represents a very worthwhile and ambitious beginning, however, and Wittenborn takes pleasure in suggesting its use wherever trial approaches to the evaluations of new aspects of personality are desired."

J. Adcock, senior lecturer in psychology, Victoria University of Wellington, Wellington, New Zealand, feels that this test is undoubtedly a major development in true personality area.

Adcock suggests arranging the factors in three groups:

1. Traits largely determined by heredity.
2. Traits largely dependent on environmental influences.
3. Traits related to ego formation.

To the first group, three factors could be assigned according to the evidence of Cattell's own studies.

A - Cyclothymia vs Schizothymia - The essential core appears to be good natured sociability, which this reviewer is tempted to regard as related to parental drive - possibly influenced by normal control.

H - Pormia vs Threctia - In the negative form this is characterised by shyness and timidity. It is probably related to constitutional differences in autonomic

thresholds for fear response.

E - Dominance vs Submission - This again would appear to be related to autonomic thresholds, this time for anger. On the evidence of Eysenck, one would like to add to this group Factor 'C', emotional stability, which Cattell considers to be similar to the former's general neuroticism, but Cattell's own evidence is to the contrary. This raises some doubts about the nature of 'C', which are reinforced by a consideration of the two second-order factors. These are designated "anxiety" and "introversion-extroversion" respectively, and appear to correspond rather closely to Eysenck's General Neuroticism and "introversion-extroversion".

Cattell's emotional stability factor may, therefore, be rather more a matter of learned control.

The second group would consist of eight factors (environmental influences):

M - Autia vs Praernia. This might correspond to Guilford's introverted thinking or the inner life of the Rorschach (the form C description of "eccentric vs practical" is open to criticism).

O - Guilt proneness vs Confident adequacy - The description of "Anxious insecurity" seems right.

Q4 - High ergic tension, or "raw nerves", vs low ergic tension.

L - Protension, or paranoid tendency, vs relaxed security.

Q1 - Radicalism vs Conservatism of temperament.

Q2 - Self-sufficiency vs Group dependency - (Is this related to Riesman's "inner directed" as opposed to "outer directed"?)

I - Premsia vs Harria or sensitivity vs toughness. This is not a constitutional toughness. Cattell associates it with "protected emotional sensitivity", whence the name.

N - Shrewdness vs Naiveté or sophistication.

All these factors are well established. O and Q4 are both appreciably correlated with the timidity factor (.41 and .35 for factor scores) and both are anxiety measures.

The third group of factors relating to Ego Structure, might include:

G - Super ego strength.

F - Surgency.

Q3 - High self sentiment formation.

Factors G and Q3 are both concerned with ego organization. Since the term "super-ego" is usually associated with the moral aspects of ego organization, it might be applied to both of these factors.

G appears to be concerned with the setting of high standards, whereas Q3 is concerned with the control of behaviour by the super ego - regardless of what its standards are.

The former suggests the person who has taken refuge in the safety of "correct" behaviour, possibly as a means of obtaining parental approval or to resolve guilt.

The latter suggests a well integrated personality, but the items involved, appear to place little stress on the moral aspects of the super ego. Perhaps 'ego control' might be a more suitable reference in that it does not emphasize moral aspects. Popular language would probably refer to the factor as "will".

The stress in the manual on energy and persistence as characterising G, seems to be somewhat misplaced, if one judges by the items involved.

It is possible, however, that we have here an obsessional need for correctness which includes a need to persist until a task is satisfactorily completed. If so, it may be related to the anal character described in Freudian literature. The fact that professional researchers are shown to have a mean stem score of only 3.4 on this factor, does not accord well with this factor's being the major source of energy and persistence.

Surgency is tentatively included here because it appears to be in some way related to ego striving. The surgent person is perhaps less inclined to be ego involved and so able to adopt a less serious attitude towards life. Further work requires to be done on this factor.

Validity and Reliability.

Split half reliabilities (n-450) range from .71 to .93, ten co-efficients being above .80 - this is quite good, but even more pleasing is the fact that validities based on factor loadings, range from .73 - .96, with eleven co-efficients exceeding .80. For a multi-

dimensional test of this kind, one could not hope for much more. Evidently, despite the reputation of questionnaire methods as unreliable, this test does succeed. It should be noted, however, that the structure of the test does not require that the questions be taken at their face value. They are considered as stimulus variables, and a variable is assigned to a factor measure, not because of its meaning but because of the usual mode of response to it.

To obviate questionnaire distortion, form C has a Motivational Distortion score (MD).

Summary.

The 16 P.F. test bids fair to become the standard questionnaire type personality test of the future; it provides a comprehensive range of trait scores which should be useful for occupational guidance and as a background to clinical examination. Used with due caution, it may be of help for selection purposes, but only with the motivational distortion score included. Although 16 Factors may seem a lot (15 without intelligence), they are all independent, although not completely uncorrelated and are all necessary, to span the personality area involved. It does not take the place of the T.A.T. projection test, but forms a valuable addition to their data.

What the test measures.

Although innumerable questionnaires and inventories have been published in the last thirty years, only one

or two have been well founded on factor analytic research, showing that the separate traits or dimensions of personality which they claim to measure, are real, functionally unitary, and psychologically significant dimensions. The present questionnaire meets a long-standing demand for a personality-measuring instrument properly validated with respect to the primary personality factors based on general psychological research. It is at present unique in

(a) having every item of demonstrated saturation with respect to each of the factors which it sets out to measure, and

(b) the demonstration that each of the questionnaire factors corresponds to primary personality factors found elsewhere, notable in ratings in real-life behaviour situations, objective tests, and clinical and social performances.

The "source traits" or "factors" which this questionnaire sets out to measure, are those known in general psychological research by the contingent symbols: A, B, C, E, F, G, H, I, L, M, N, O, as used in the standard personality source trait lists and four further factors so far identified in questionnaire and interest-attitude responses only, viz.: Q1, Q2, Q3, Q4. A is the cyclothyme - schizothyme dimension, etc. The questionnaire thus aims to leave out no important aspect of the total personality, for the above factors are based on even sampling from the personality sphere and include abilities (intelligence), temperamental factors, and dynamic (character integration) source traits.

Design of the Test in relation to its purpose.

Although the questionnaire type of personality test is convenient, it is a mistake to assume that it is a universal valid instrument. Its results differ as between co-operative, well educated and poorly educated, honest and ulteriorly-motivated subjects. Questionnaires have so far been shown to have their most valid application with students or with co-operative, anonymous subjects, under conditions of research, and it is recommended that where honesty, insight and co-operation are poor, or wherever opportunities exist to test the subject at length, objective tests should be used as described elsewhere.

However, the majority of questionnaire items in the 16 P.F. are indirect, asking about interests which the subject would not necessarily perceive to be related to the trait in question, so that it escapes some of the distortions described. Moreover, in the 16 P.F. we do not interpret the factors from the nature of the subject's statements about himself, but from the known correlations between these "mental interiors" as found in questionnaire factors and the factors established in behaviour. In other words, the question responses are treated as behaviour, not as valid self ratings.

The test is intended for administration in both group and individual situations, and for clinical situations, the latter is preferable. Three alternative answers are provided for the subject, since it has been found that the pseudo "forced choice" forbidding the middle category, frustrates the subject's attempts at accuracy, and produces poor "test morale". Of course the test can

be administrated with pseudo-forced-choice instructions, but special norms must be developed for such use.

The detailed instructions to the subject are given on the cover sheet of the test booklet, and on the answer sheet itself in regard to what is specially done on machine answer sheets.

Scoring can be done by means of a hand scoring key.

The raw scores obtained, need to be converted into meaningful standard scores, but before this is done, it is good to record them, in the line of boxes provided on the answer sheet. The conversion into standard scores constitutes a translation either into:

1. a simpler, ten-point, equal-interval scale, or
2. into decile ranks,

Two of the scores (H and Q2) will need to be corrected if the Motivational Distortion (MD) scale is given full use. The MD scale is only at an experimental stage and in most situations where the technician has reason to believe he is getting good co-operation, it may be omitted from the scoring. However, as a first step in its use, the psychologist may simply wish to know whether it is high or low, and, if it is the former, he may conclude

(a) that all the scores of the person concerned, are rather less reliable than they should be, and

(b) suspect a tendency to dissimulate (additional to that shown by other factors) on the part of such a person.

Thirdly, he may actually use the MD score to compute the best allowance for these effects, taking one point from factor H and adding one to factor Q2, if the MD score exceeds twelve points. (For it is on these factors that distortion effects are most likely to affect the score).

It is best to change the raw scores into stanine standard scores (which distribute the scores over nine point equal intervals), because the mean is at 5, and extremes (at 2, 3 and 4 standard deviations) at 1 and 9.

Psychological meaning of the Factor Source Traits.

The following resume is based on R.B. Cattell's Personality and Motivation Structure and Measurement:

In labelling, the high score is always represented by the label set at the left-hand side, while a low score corresponds to the opposite pole as represented by the right-hand title ("versus ...").

Although the so-called factors obtained by defective factor analysis are likely to represent only arbitrary abstractions, the researches on which the present dimensions are based, are such as to reveal functionally unitary psychologically meaningful, and practically important structures; for these have included special attention to rotation and the co-ordination of different studies. However, the title given to each is an attempt at maximum, brief description rather than at basic interpretation. We have also given (in parentheses) a shorter "popular" (but necessarily less descriptive, less accurate) title as suggested by Laird. Further, we have used as secondary titles the terms corresponding to psycho-analytic usage.

FACTOR A: *Cyclothymia vs Schizothymia. ("Participating vs Stiff").*

This factor has been found to load most highly the following traits:

Good natured, easy going	- Spiteful, grasping, critical.
Ready to co-operate	- Obstructive.
Attentive to people	- Cool, aloof.
Soft hearted, kindly	- Hard.
Trustful	- Suspicious.
Adaptable	- Rigid.
Warm hearted	- Cold.

The factor corresponds most closely to the basic dichotomy in psychiatry between the schizoid and cyclical (manic-depressive) psychoses. The rating for "oscillation of mood" also sometimes appears on the left, but the most consistent picture is of interest in people, as shown. In questionnaire responses A+ individuals express marked preference for occupations dealing with people and socially impressive situations, while the A- persons like things or words (particularly material things), working alone, intellectual companionship, and avoidance of clash of viewpoints. There is evidence that collections of A+ persons more readily form active groups, and experimental proof that they are more generous in personal relationships, less afraid of criticism, better able to remember names of people, but perhaps slightly less dependable in precise work and in obligations. The highest ranking occupation in A, is teachers, and the lowest, electricians.

FACTOR B: General intelligence vs Mental defect.

The measurement of intelligence carries with it a factor in the personality realm some of the following ratings:

Conscientious		Somewhat unscrupulous.
Persevering	-	Quitting.
Intellectual, Cultured		Boorish.

No further description is necessary of the intelligence factor, although it may be necessary to point out that the personality characteristics are not very highly loaded, being of the order of .3 and .4. (This factor cannot, however, replace an intelligence test - 6 items can hardly be considered as a reliable measurement of G. It is therefore best not to make use of this factor in clinical and research work).

FACTOR C Emotional stability or Ego Strength vs Dissatisfied Emotionality (General instability). ("Mature vs Childish"). This factor loads:

Emotionally mature	-	Lacking in Frustration tolerance.
Emotionally stable	-	Changeable.
Calm, phlegmatic	-	Showing general emotionality.
Realistic about life	-	Evasive.
Absence of neurotic fatigue	-	Neurotically fatigued.
Placid	-	Worrying.

This factor is one of dynamic integration and maturity opposed to general emotionality. The pattern has been shown to exist among normals as well as in groups of neurotics, and in the latter has been called by Eysenck, "general neuroticism". In its positive sense it seems to be what the psycho-analists are attempting to describe in their notion of ego strength. In the questionnaire

manifestation, the C-person is easily annoyed by things and people, is dissatisfied with the world situation, his family, the restrictions of life, and his own health. He shows phobias, psychosomatic disturbances, hysterical and obsessional behaviour.

It will be observed in the "social validation" section that high C individuals are more frequently leaders. On the other hand, business executives have a wide range, some running quite low - perhaps a fatigue-worry response to the situational stresses, such as would not appear in pre-selection testing. It should be noted that criminals also average high on C ("ego-strength"). Clinically the outstanding thing is that most disorders show low scores. In experimental group dynamics it has been shown that groups of high average C, maintain better group morale. In neurotics the low C pattern is associated also with poor muscle tone and posture, with a history of symptoms of neurotic behaviour in childhood and with increase of neurotic symptoms when away from home, under military regimentation or other stress. There is evidence that perceptible rise in C factor follows frontal leucotomy and successful psychotherapy.

FACTOR E Dominance of Ascendance vs Submission.

Assertive, self-assured	- Submissive.
Independent minded	- Dependent.
Hard, stern	- Kindly, soft-hearted.
Solemn	- Expressive.
Unconventional	- Conventional.
Tough	- Easily upset.
Attention getting	- Self-sufficient.

Here we have the well-known factor of dominance, which has been investigated by Maslow, Allport, and others in human beings and by various investigators on animals. It appears to have a somewhat different loading pattern for men than for women. In women, the traits, hypochondriacal, socially-poised and attention-getting, are more highly loaded than they are in men.

From the ascendance - submission studies with Allport's test it is known that the dominance tends to be correlated to some extent with social status, and is somewhat higher in established leaders than in followers. There is the possibility that the pattern alters somewhat with age, showing more signs of frustration later. It is not substantially correlated with obtaining leadership. Groups aver[illegible] high on this, [illegible]ow more effective role interaction and democratic procedure ("Feel free to participate", raise group problems, criticize group defects). [illegible] occupations it is most associated with those requiring boldness and courage. The highest values are for firemen and airmen, and the lowest for secretaries.

FACTOR F: Surgency vs Desurgency, or Depressive anxiety. ("Enthusiastic versus Melancholic"). This factor loads

Talkative	-	Silent, introspective.
Cheerful	-	Depressed.
Placid	-	Anxious.
Frank, expressive	-	Incommunicative, smug.
Quick and alert	-	Languid, slow.

This is one of the most important source traits (the other being A and H) in the surface trait vaguely described

as extroversion. It is apparently the dimension along which the manic-depressive oscillates and is one of which normal individuals can alter from time to time. At the low pole it constitutes one of the major forms of anxiety, namely depressive, agitated anxiety. The best hypothesis as to the nature of F, is that it represents the general level of fearful inhibition and as such has relation to the level of punishment (and cultural complexity) in the family and culture pattern, as well as to temperamental, physiological factors. (This is the principal axis along which alcohol affects personality). There is some evidence among neurotics of conversion hysteric symptoms, sexual anomalies, and lower marriage rate being correlated with surgency, while anxiety states, irritability, headaches, retardation and nightmares are symptoms reported by neurotics at the desurgent pole.

Elected leaders are far higher than followers on surgency, but difference is scarcely significant for "effective" leaders. Among occupational groups, business executives and directors are highest, and psychiatric technicians are lowest. In group interaction measures surgents make many group-favourable remarks, receive many sociotelic votes, are widely accepted, and receive significantly more ratings as effective speakers.

FACTOR G: Character or super-ego strength vs Lack of Internal standards.

erin , determined – Quitting, fickle.

ble – Frivolous.

lly mature – Demanding, impatient.

istently c ered – Rel xed, indol nt.

Consci tious – Undependable.

Attentive ople – Obstructive.

This factor has some superficial resemblance to C in that it also is indicative of self-controlled rather than emotional behaviour, is characterised most by energy and persistence. The hypothesis may be set up that this factor corresponds to the super-ego in psycho-analysis. On the whole, it would seem that this factor best depicts the regard for moral standards, the tendency to drive the ego and to restrain the id, which are most frequently regarded as marks of the super-ego, and which can be distinguished from the integrational, stolid, emotional stability of C factor.

Subjectively the G+ person views himself as correct, and a guardian of manners and morals, persevering, planful, able to concentrate, interested in analysing people, cautious and preferring efficient people to other companions.

A number of objective tests have already been found for this factor, and seem to indicate that it involves success in a variety of performances requiring persistence, as well as freedom from oscillation and good organization of thinking.

The applied "social validation" data shows that high G significantly distinguishes leaders of all classes and

is associated in all members with a higher percentage of group-task-oriented participation of all kinds. Business executives and policemen are highest on this super-ego strength factor. It tends to be particularly low in psychopaths.

FACTOR H: Adventurous autonomic resilience vs Inherent, withdrawn schizothymia. ("Adventurous vs Timid")

Gregarious sociability	-	Shyness, withdrawing tendency.
Adventurous, bold	-	Cautious, retiring.
Having marked interest in the opposite sex	-	Slight interest in the opposite sex
Frivolous	-	Conscientious.
Strong artistic or sentimental interests	-	Lack of same.
Abundant emotional response	-	Coolness, aloofness.

This is a well-defined factor which has been repeatedly discovered both in rating and in questionnaires. It is probable that H- represents the basic, innate, leptosomatic, schizothyme personality, showing the withdrawn, careful, well-behaved syndrome which sometimes is found in schizoid pre-psychotic (but which is quite normal apart from traumatic circumstances). The H-individual reports himself to be intensely shy, convinced of his inferiority, slow and impeded in expressing himself, disliking occupations with personal contacts, preferring one or two close friends to large groups, and not able to keep in contact with all that is going on around him.

Quite a number of objective tests have also been shown to correlate together in this factor, namely, large deflections on the psychogalvanometer, tendency to recall

emotional rather than non-emotional material, freedom from autonomic fatigue on repeated stimulation, and other measures of a general dynamic vigour and spontaneity. Our current hypothesis is that H represents some largely constitutional factor of "autonomic activity level or resilience" which in turn generates the social, sexual, emotional and general readiness to venture (insusceptibility to fatigue and punishment).

Counts in group situations show H+ persons feel free to participate, receive more than the average votes as effective speakers. and make more socio-emotional (friendly) than task-orientated remarks. It is, however, a factor which significantly selects leaders and, in occupations, is high in airmen and firemen and low in clerks, as one might expect. Presumably this factor is a very important one in distinguishing suitability for those occupations demanding ability to face wear and tear in dealing with people and gruelling emotional situations. The questionnaire factor, in the obverse direction, has been previously recognized under the title of "shyness" or "social withdrawal".

FACTOR I: Emotional sensitivity vs Tough maturity.

("Excitable vs Phlegmatic"). This factor loads:

Demanding, impatient - Emotionally mature.
Dependent, immature - Independent minded.
Imaginative, introspective - Set and smug.
Kindly, gentle - Hard, cynical.
Aesthetically fastidious - Lacking artistic feeling.
Frivolous - Responsible.
Attention-getting - Self-sufficient.

This factor does not clearly correspond to anything previously described clinically, but is well defined in repeated factorizations of behaviour as well as in the questionnaire. It seems to correspond to the tender vs tough-minded distinction of William James. It has also appeared in previous questionnaires as one of two factors called "self-sufficiency".

The I+ person typically shows a fastidious dislike of "crude" people and rough occupations, a liking for travel and new experiences, a labile (indeed, unstable), imaginative, aesthetic mind, and a certain impracticality in general affairs. There are indications that artists score high on this factor and also that it is susceptible to culture pattern differences, for the initial European norms run higher than in the U.S.A. Women also run decidedly higher than men, older people than younger, and psychotics than normals. Group performances tend to be poorer with higher average I+, while I+ individuals receive significantly more descriptions as fussing, slowing-up group performances in arriving at decisions, and making social-emotional negative (morale upsetting) remarks. I- thus represents some sort of unshaken, young, masculine, practical, mature, "group-solidarity-generating", and realistic temperamental dimension. (At the moment more intensive research is required to justify any further explanatory hypotheses). It should be a powerful factor in distinguishing musicians and artists from engineers and surgeons. In occupations so far tested, waitresses, housewives, psychiatric technicians, and non-statistical psychologists are high, while mechanics and electricians are the lowest.

FACTOR L: Paranoid Schizothymia vs Trustful altruism.

("Suspecting vs Accepting"). This factor loads:

Prone to jealousy	-	Free from jealous tendencies.
Placid, shy, bashful	-	Composed.
Suspicious	-	Trustful.
Dour	-	Cheerful.
Rigid	-	Adaptable.
Hard and unconcerned	-	Concerned about other people.

This factor has shown itself more emphatically within male than female populations. It seems to represent that "suspicious self-opiniated" factor, that extreme of which we recognize as paranoia, and is one of the three schizothyme factors appearing in this questionnaire (the other two are Factors A and H). Objectively, the individual reports that he is annoyed by people claiming to be superior to others, and that he considers himself as a person who is scrupulously correct in his behaviour. He also shows some intensive interests in internal, mental life. At present, as far is known, one would predict from this factor what is usually predicted from lesser degrees of paranoid tendency, and there is considerable evidence that it adversely affects the growth of group cohesion.

When correlated with objective tests, it shows significant negative relation to the factor involving reaction time ("paranoids" are slower and more deliberate), a positive relation to frequency of reported annoyance, lack of modesty as to one's own correctness, an ignoring of prominent people, and an unwillingness to be generous in giving information. Several of the behavioural features popularly attributed to dominance actually belong to this factor.

FACTOR I: Hysteric unconcern (or "Bohemianism") vs Practical concernedness.

This factor loads:

Unconventional, eccentric	-	Conventional.
Sensitively imaginative	-	Practical, logical.
Undependable	-	Conscientious.
Placid exterior	-	Easily concerned and expressive.
Occasional hysterical emotion	-	Given to keeping head in emergencies.

The picture here is as the temporary title indicates, that of a person who unconcernedly goes his way in the community, is emotionally egocentric, and does not feel much responsibility in practical matters. Conversely, the M- individual is concerned about practical matters, is anxious to do the right thing, and is perhaps rather narrowly correct. There is evidence in the questionnaire and elsewhere that the conversion hysteric patient shows the kind of instability found at the Bohemian pole of this factor. For example, the M+ person walks and talks in his sleep, makes demands on others with placidity, makes emotional "scenes", but does not worry, is oblivious to convention, but tends to feel childish dependent and insecure episodically. There are indications that the pattern is associated with over-protection. Both conversion hysterics and psychopaths, in the small sample so far available, have decidedly run high on this factor. Our hypothesis is that M+ is essentially a dissociative tendency, especially as a defense against anxiety, determined either by constitution or the over-protection-rejection syndrome in early family life. M- is thus a

second factor to be considered in measuring general anxiety - a factor to be specified perhaps as a conscious versus unconscious anxiety. In group situations, high M individuals tend to feel unaccepted. They are, in fact, significantly more frequently rejected, although they participate and are not ignored. They express significantly more dissatisfaction with the group unity and its regard for rules.

FACTOR N. Sophistication vs Rough simplicity.

This factor loads:

Polished - Clumsy, awkward.

Cool, aloof - Attentive to people.

Fastidious - Easily pleased.

In terms of rating this is somewhat narrow factor, not affecting a great deal in the personality. In terms of the questionnaire, it has been discovered two or three times under varying titles such as "intellectual leadership", "hard-headed rationalism", and titles indicating a sophisticated, intellectual, unsentimental approach to things. Group dynamics experiments show high N persons to have greater frequencies of leading in analytic discussions of personalities and group problems, and of giving solutions in constructive action problems. The occupational groups lowest in N are cooks and convicts.

FACTOR O: Anxious insecurity vs Placid self-confidence.

Although this factor is far more substantially defined in questionnaire responses than in behaviour ratings, it loads the following in the latter:

Anxious	-	Placid
Worrying	-	Tough, calm.
Suspicious, brooding	-	Given to simple action.

[illegible] pattern was known before the 16 P.F. researches as a correlation cluster in various questionnaires under such titles as "Depressive tendency", "Moodiness", "Emotionality", "Self depreciation", and even " General [illegible] The last identification cannot be accepted as there are three factors differentiating neurotics, C, [illegible], and the first is most widely operative. This is a factor rather of anxiety" level - perhaps of "free floating anxiety" as distinct from the depressive anxiety of F- and the inability to dissociate anxiety in [illegible]

[illegible] in anxiety neurotics and is significant [illegible] leaders than non-leaders (all classes). Among occupations, clerks are rather high while champion athletes, firemen, and convicts - people of unshakable nerve - are decidedly low. In groups the chief significant difference of high O people is found in their not feeling accepted, or free to participate and in being rated as ineffective speakers and hinderers, though task-oriented in their remarks. Subjectively, the high O person describes himself as feeling downhearted, easily remorseful, subject to various phobic and neurasthenic symptoms, worrying, avoiding people, and perturbed by the inconstancy of his own mood.

FACTOR Q1. Radicalism vs Conservatism.

This factor has not appeared in personality ratings and appears most clearly in attitudes. Nevertheless,

it does have some role in the total personality, and the more radical persons show evidence of being more introspective, more interested in fundamental issues, and more interested in intellectual matters generally. At present, therefore, it must be assumed that this may be a true temperamental factor rather than a social pattern of "radicalism" per se. There is also some evidence from more objective test situations that Q1+ persons are more well informed, less inclined to moralize, and more inclined to experiment in life generally. The views of the more radical or more conservative on a set of actual attitudes are already clearly indicated in the questionnaire itself. This factor and the remaining three factors are not given alphabetical labels consecutive to the others, because they have not yet been demonstrated to appear in that earlier series of factors, obtainable in behaviour ratings.

FACTOR Q2: Independent self-sufficiency vs Lack of Resolution.

As will be evident from the questionnaire responses themselves, this factor in its positive loadings indicates an individual who is resolute and accustomed to going his own way, but who is not necessarily dominant in his relations to other people. The Q2- persons prefer to work and make decisions in company with other people, like social approval and admiration, are conventional and fashionable. The predictive value will be evident from the associations, notably the high mean of Q2- for executives (and criminals).

FACTOR Q3: Will control and character stability.

This factor has some relations to the C and G factors described above, yet it is not very evident in ratings

and is still listed and defined primarily as a factor in the questionnaire responses for mental interiors. Individuals high in this factor show, according to the questionnaire responses, strong control of emotions and of general behaviour. They are inclined to be considerate, careful, and conscientious, but also obstinate.

High Q3 significantly picks out leaders, but especially by effective leadership and less by popularity. Group members high in Q3 make more remarks than others, especially problem-raising and solution-offering remarks, receive fewer votes as hinderers and fewer rejections at the end of the sessions. There are indications that Q3 is associated with success in mechanical, mathematical and production organization activities.

FACTOR Q4: Nervous tension.

This factor has been found in earlier questionnaire studies where it has been called nervousness, nervous anxiety and instability, and sleep difficulties with somaesthesia. The general picture is that of a person who is tense, excited, restless, fretful, and impatient. The person gets overfatigued, but is unable to remain inactive. The dimension resembles a common description of what distinguishes the hypertensive person. The ratings show some correlation between this factor and manifest interest in the opposite sex, and it is possible that it is partly explained as a factor of sex deprivation (with incomplete suppression). There are indications that it is higher in most neurotics and psychotics and, among the latter, especially in manic-depressives and

alcoholics. In occupations, waitresses and housewives are rather high, while executives, farmers, and engineers are low. Group dynamics experiments show that it is lower in leaders, but the relation is only at the 5% level of significance. High Q4 individuals take a poor view of the group unity, orderliness, and leadership quality, while they receive few sociotelic votes (all relations are clearly significant at the 1% level).

On the following pages is the questionnaire which was presented to the subjects.

16 P.F.

WHAT TO DO: ... questions inside this booklet are to ... give you a chance to say what sort of person ... your interests ... attitudes. Since ... or is different, there are ... no really no 'right' ... 'wrong' ... swers, but only what is true for you.

Write your ... other particulars at the top of the Answer Sheet.

... first ... ou two ... amples so that you will know ... exactly ... t to do. ... right of each sentence there ... the top left hand ... of your ... swer ... ys "Examples". Al- ... tions in this booklet, ... alon side ... booklet.

... and mark an (X, for your ans-

... find it hard ... ake up ... Yes ... In Between ... quickly in the ... orm ... (True) (or not sure) (False)

... I ... rather spend ... evening

(a) listen ... to good music
(b) reading an exciting story.

Uncertain ... b

... nsible you will ... more questions like these. When you are told to turn the page, begin with number 1 and go on ... at your own rate. ... answering these questions ... would like you to ... these four points in mind:

1. ... the questions as frankly and truthfully as ... possible since ... is no advantage in giving the wrong impressions. ... ever ... ive an untrue answer about yourself because you ... k it is the 'right thing' to ... There are ways ... detecting such unfair answers.

2. Although this is an untimed test, we would still like you to ... er ... questions as rapidly as you can. ... pondering ... the question. Give ... first ... ural answer as it comes to you. Some ... bit similar to others but no two ... nd your ... swers will often differ ... .

... to answer only when it is absolutely ... or the other of the ... er choices. ... other words, the Yes (or "a") ... answer should be used for most ... cas...

4. Do not skip any questions. Occasionally a statement may not seem to apply to you or your interest, but answer every one, somehow. Your answers will be kept confidential.

DO NOT TURN PAGE UNTIL TOLD TO DO SO

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1. I think my memory is better than it ever was ...	Yes	In Between	No
2. I could happily live alone, far from anyone, like a hermit	Yes	Occasionally	No
3. If I say the sky is "down" and winter is "hot", I would call a criminal: (a) a gangster, (b) a saint, (c) a cloud	a	b	c
4. When I see "sloppy", untidy people I (a) just accept it, (b) get disgusted and annoyed	a	In Between	b
5. It annoys me to hear people say they can do something better than others	Yes	Occasionally	No
6. At a party I let others keep the jokes and stories going	Yes	Sometimes	No
7. If my income were more than enough for ordinary daily needs, I would feel I should give the rest to a church or other worthwhile cause	Yes	In Between	No
8. Most people I see at a party are undoubtedly glad to meet me	Yes	Sometimes	No
9. I would rather exercise by: (a) fencing and dancing; (b) wrestling and baseball	a	In Between	b

10. I smile to yself [illegible] the difference [illegible] what people do and what they say they do ..... Yes Occasionally No

11. As a child felt [illegible]d to leave home to go to school [illegible] day ..... Yes Occasionally No

12. If a good [illegible]rk of min[illegible] is passed by, I: (a) [illegible]t it go chance to h[illegible]ar it [illegible] in .... a In Between b

13. [illegible] someone he[illegible] manners I feel: it is not my b[illegible]siness; (b) I should show the person that people disapprov ..... a In Between b

14. [illegible]hen I meet [illegible] new person I w[illegible]uld rather: (a) discuss his politics and social views; (b) have hi[illegible] tell me some [illegible]d, [illegible] jokes ..... a In Between [illegible]

[illegible]ething, I li[illegible]e to do so quite alone, without a[illegible] outside hel[illegible] ..... Yes Occasionally No

16. I avoid sp[illegible]ding time dreaming about "what might have been" ..... Yes Sometimes No

17. [illegible]hen I am [illegible]oin[illegible] to catch a train, I get a little hurried, tense, or anxious, thou[illegible] I know I have time ..... Yes Sometimes No

(End Column 1 on Answer Sheet)

18. I have sometimes, even if briefly, h[illegible] hateful feel[illegible]s towards my parents Yes In Between No

19. I could be happy in a job th[illegible]t required me to listen to unpleasant complaints all day from employees and customers ... Yes In Between No

20. I think the opposite of the op[illegible]osite of "inexact" is (a) casual, (b) accurate, (c) rough ..... a b c

21. always have lots of energy at times when I need it .... Yes In Between No

22. I'd be extremely embarrassed to tell people I'd spent my vacation at a nudist camp .... Yes In Between No

23. I greatly enjoy all large gatherings, like parties or dances .... Yes Sometimes No

24. I feel that
(a) some jobs just do not need doing so carefully as others;
(b) any job should be done thoroughly if you do it at all .... a In Between b

25. In streets or stores I dislike the way some [illegible] one ..... Yes In Between No

26. I would rather be
(a) a bishop,
(b) a colonel .... a In Between b

27. If a neighbour cheats me over small things, I would rather humour him than show him up ..... Yes Occasionally No

28. I would rather see
(a) a good movie of hardy, pioneering days;
(b) a clever movie making fun of our present society ..... a In Between b

29. When I have been put in charge of something I insist that my instructions are followed or else I resign .... Yes Sometimes No

30. I find it wise to avoid excessive excitement because it tends to wear me out .... Yes Occasionally No

31. If I were good at both I would rather play at:
(a) chess, (b) snooker ... a In Between b

32. I feel it is cruel to vaccinate very small children, even against contagious diseases, and parents have a right to stop it .... Yes In Between No

33. I have greater faith in:
(a) insurance;
(b) good fortune ..... a In Between b

34. I can forget my worries and responsibilities whenever I need to ..... Yes Sometimes No

(End, Column 2 on Answer Sheet)

35. I find it hard to admit when I am wrong ..... Yes Sometimes No

In a factory I would rather be in charge of:
(a) machinery or keeping records;
(b) talking to and hiring people ..... a In Between b

One word does not belong with the other two:
(a) cat (b) bear
(c) gun ..... a c

38. My health is affected by sudden changes and I sometimes have to alter my plans for that reason. Yes Occasionally No

I am quite happy to be waited on, at appropriate times, by personal servants ..... Yes Sometimes No

40. I feel a bit awkward in company and do not show up quite as well as I should ..... Yes Occasionally No

41. I think people should observe moral laws more [illegible] they do ... Yes Sometimes No

42. Some things make me so angry that I find it best not to ..... Yes In Between No

I can do hard physical work without feeling worn out as soon as most people ..... Yes Sometimes No

44. I think most witnesses tell the truth even if it becomes embarrassing .... Yes In Between No

45. I find it helpful to [illegible] up and down when I am thinking ..... Yes Sometimes No

46. I think this country would do better to spend more on:
(a) armaments;
(b) education ..... a In Between b

47. I would rather spend an evening:
(a) in a hard game of cards;
(b) looking at photos of past holidays .... a In Between b

48. I would rather read:
(a) a good historical novel;
(b) an essay by a scientist on harnessing world resources ..... a In Between b

49. There are really more nice people than objectionable people in the world ..... Yes In Between No

50. I honestly think I am more planful, energetic, and ambitious than many perhaps equally successful people ..... Yes Occasionally No

51. There are times when I do not feel in the right mood to see anyone:
(a) very rarely;
(b) quite often ..... a In Between b

(End, Column 3 on Answer Sheet)

52. When I know I'm doing the right thing I always find my task easy ..... Yes Sometimes No

53. I would rather be
(a) in a business office, organizing and seeing people;
(b) an architect, drawing plans in the back room ..... a In Between b

54. Black is to grey as pain is to
(a) wound; (b) illness;
(c) discomfort ..... a b c

55. I am always a sound sleeper, never walking or talking in my sleep ..... Yes In Between No

56. I can look anyone in the eye and tell a lie with a straight face (if for a right end) ..... Yes Occasionally No

57. I have been active in organizing a club, team or social group ..... Yes Occasionally No

58. I admire more.
(a) a clever but undependable man;
(b) an average man but strong to resist temptations ..... a In Between b

59. When I make a just complaint I always get matters adjusted to my satisfaction ..... Yes Sometimes No

60. Discouraging circumstances can bring me near to tears ..... Yes Occasionally No

61 I think many foreign countries are actually more friendly than we suppose ..... Yes Sometimes No

62. There are times, every day, when I want to enjoy my own thoughts, uninterrupted by other people .. Yes In Between No

63. I get annoyed at being held up by small rules and regulations which, I admit, are really necessary ..... Yes In Between No

64. I think much so-called modern "progressive" education is less wise than the old rule "spare the rod and spoil the child" . Yes Sometimes No

65. I learned more in school days by:
(a) going to class;
(b) reading a book ..... a In Between b

66. I avoid getting involved in social responsibilities and organizations ..... Yes Sometimes No

When a problem gets hard and there is a lot to do, I try
(a) a different problem;
(b) a different attack on the same problem .... a In Between b

I get strong emotional moods - anxiety, anger, laughter, etc. - that seem to arise without much actual cause ..... Yes Occasionally No

(End, Column 4 on Answer Sheet)

My mind does not work as clearly at some times as at others ..... Yes In Between No

I am happy to oblige people by making appointments at times they like, even if a bit inconvenient to me ..... Yes Sometimes No

I think the proper number to continue the series 1, 2, 3, 6, 5, is.
(a) 10; (b) 5; (c) 7 .... a b c

I tend to be critical of other people's work .. Yes Occasionally No

I would rather do without something than put a waiter or waitress to a lot of extra trouble .. Yes Occasionally No

I love to travel - anytime ..... Yes Occasionally No

I have sometimes come near to fainting, at a violent pain or the sight of blood ..... Yes In Between No

I greatly enjoy talking to people about local problems ..... Yes Sometimes No

I would rather be:
(a) a construction engineer;
(b) a teacher of social ideas and manners ... a In Between b

I have to stop myself from getting too involved in trying to straighten out other people's problems ..... Yes Sometimes No

79. I find the conversation of my neighbours dull and boring:
(a) in most cases;
(b) only in a very few .. a In Between b

80. I generally fail to notice hidden propaganda in what I read, unless someone points to it .... Yes Occasionally No

81. I think every story and movie should remind us of a moral ..... Yes Sometimes No

82. More trouble arises from people:
(a) changing and meddling with ways that are already O.K.;
(b) turning down new, promising methods ... a In Between b

83. I sometimes hesitate to use my own ideas, for fear they should be impractical Yes In Between No

84. Prim, exacting sort of people do not seem to get on well with me ..... Yes Sometimes No True False

85. My memory does not change much from day to day .... Yes Sometimes No True False

(End, Column 5 on Answer Sheet)

86. I may be less considerate of other people than they are of me ..... Yes Occasionally No

87. I am more restrained than most people in saying what my feelings are ..... Yes Sometimes No

88. If the two hands on a watch come together exactly every 65 minutes (according to an accurate watch) the watch is running:
(a) slow; (b) on time;
(c) fast ..... a b c

89. I get impatient, and begin to fume and fret when people delay me unnecessarily ..... Yes Occasionally No

90. People say I am a person who likes to have things done his (or her) way .... Yes Occasionally No

91. I usually would say nothing if the tools given me to do a job are not quite what they should be ..... Yes Sometimes No

92. At home, with a bit of spare time, I:
(a) use it in chatting and relaxing;
(b) plan to fill it with special jobs ..... a In Between b

93. I am shy, and careful, [illegible] friendships [illegible] people ..... Yes Occasionally No

94. I think that what people say in poetry could put just as exactly in plain prose ..... Yes Sometimes No

95. I suspect that people who act friendly to me can be disloyal behind my back:
(a) yes, generally,
(b) occasionally,
(c) no, rarely ..... b c

96. I think that even the most dramatic experiences during the year leave my personality much the same as it was ..... Yes Sometimes No

97. I tend to speak rather slowly ..... Yes Sometimes No

98. I get unreasonable fears or distates for some things, e.g. particular animals, places, and so on ..... Yes Sometimes No

99. In a group task I would rather:
(a) try improvements in organization,
(b) keep the records and see that the rules are kept ..... In Between b

100. To vote well on a social issue, I would read [illegible] widely recommended novel about it,
(b) a textbook listing statistics and other facts ..... In Between b

I get rather fantastic or ridiculous dreams (in sleep) ..... Yes Occasionally No

If left in a lonely house, I tend, after a time, to feel a bit anxious or fearful ..... Yes Sometimes No

(End, Column on Answer Sheet)

I may deceive people by being friendly when I really dislike them ..... Yes Sometimes No

Which word does not belong with the other two:
(a) run; (b) see;
(c) touch? ..... a b c

If Mary's mother is Fred's father's sister, what relation is Fred to Mary's father:
(a) cousin; (b) nephew;
(c) uncle? ..... a b c

I have answered all the questions in this booklet ..... Yes No

There were some questions I did not understand .... Yes No

THE T.A.T. TEST

CHOICE OF TEST.

The T.A.T. was chosen, as a widely used projective test, to complement the information in the more static personality inventory, in order to gain information in the dynamic sense. The T.A.T. is low in validity and reliability as various authors show:

DAVENPORT (1952) had six clinicians rate - six T.A.T. records on 207 typical interpretive statements as they applied to each record. The major finding was the lack of reliable discrimination. There was little agreement among the judges in the differential use of the statements for the six T.A.T. records. The judges tended to apply statements rated as universal to almost any patient while avoiding the use of more specific statements. They rarely made statements about positive aspects of personality even though normal subjects were used.

W. FRANK M. STORM (1956) summarize their findings. "We have explored 10 forms of social behaviour, and anxiety about each, through two techniques of data gathering. A questionnaire in which subjects rated themselves on 10 items believed relevant to each variable, yielded measures of very satisfactory reliability, and for three variables for which a pertinent criterion was available, substantial validity. A group T.A.T. using eight standard pictures relevant to our variables yielded measures of generally very low reliability, of no validity (by the same criterion

applied to the questionnaire), and of no apparent relation to the corresponding measures obtained from the questionnaire."

_____ (1949) made comparisons between a clinician's ,T. and two other clinicians' ratings case history material. The degree of correstwe n interpretations based o the T.A.T. and the case history was barely above the chance an correlations between two raters using story material and the T.A.T. interpreter were .19 and . Most of t significant correlations were based on form characteri tics of the T.A.T. material.

TOI studies (1955), based on larger ples, ave n found much correspondence between T.A.T. and therapy material. They sought a correspondence between attitudes concernin parents expressed in psychotherapeutic interviews and i T.A.T. protocols. There was "no predictability from T.... to therapy as to whether or not parents were di sed a when they were discuss , no similarity wa found tw those at.i es and images given in T.A.T. storie nd in psychotherapy."

SAXE had a T.A.. clinician rate, a personality questio aire tapping typical T.A.T. variables on 20 patients. After the patients h under one four months of sych th therapist rated the patients on the same estion aire. ere greater than chance (level) in only half of the cases.

If the T.A.T. is short on actual validity, it certainly is not lacking in what might be called "subjective validity" (akin to "faith validity"). This is a feeling gained by the clinician using the T.A.T. that it contributes something to his understanding of the case.

In terms of predictive power, WINCH AND MORE (1959) found that the T.A.T. adds nothing significant to information gained in an interview.

MURRAY and others have argued that the real proof of the T.A.T. must be the correspondence between T.A.T. material and the deeper layers of personality which are revealed only in the process of psychotherapy.

Rapaport concluded that in spite of the invalidity of the T.A.T., it does provide the clinically orientated psychologist with dynamically interpretable material.

The T.A.T. may thus be described as useful rather than having validity.

In attempting to find a means whereby the mass of clinical dynamic material found in the T.A.T. pictures could be utilised in this test, it was felt that some means of objective scoring was necessary.

To have an objective scoring method together with [illegible] interpretation would be most valuable. It was therefore decided to follow the method adopted by J. H. J. van Vuuren,[14] whereby the eight factors of the Szondi Test, namely: h, s, hy, e, k, p, d and m could be adapted to the scoring of the T.A.T.

Inst[illegible]g Szondi's 'Picture Stimulus', the T.A.T. [illegible] used and the presence of any of the factors as defined by Szondi and described by Deri in her "Intro-[illegible] Test", would then be noted on a scoring card. (v. Vuuren, "Onderliggende Spannin[illegible] van gemoti-veerde wangedr[illegible]).

Deri has elaborated a th[illegible]ory about the Szondi which makes use of th[illegible] concept of "need systems".

The [illegible]rence of the theory is that each of the 8 factors repr[illegible] that lack of choice in a factor ([illegible]en" reaction) reflects a weakness of the partic[illegible] need or indicates that the drive has been 'lived [illegible]ough adequate activity. Conversely a large number [illegible] in a factor (a "loaded" reaction) indicates [illegible]tisf ed need.

[illegible]rpretation is rater a complex process since it does not involve only the relative loading of the factors, [illegible]also th[illegible] interplay of the need systems and their integration within the personality. Deri's need system has been received with mixed opinions, as the following references show:

A.M. J. Orthopsych[illegible]iatry 20 650-1 Jl '50 J. P. Lord.

Many of th[illegible]udian principles of psycho-analysis and Lewin's Vector psychology principles ar[illegible] to be found.

There is a [illegible] amount of non-quantitatively support-od data, there is an objectivity at scorin[illegible].

A.M. J. Psychol. [illegible]3 41-2 Ja 50 BL Mar olet.

Deri's book is not in any sense a study of its validity -

the acceptance of practically any of her statements about the constellations is left to the goodwill of the reader.

ROY SCHAFER: J. Abn. and Social Psych. 45: 184 - 8 Jan. 1950.

In discussing the absence of formal validational material in the book, Deri asks for the goodwill acceptance by the reader of the interpretive principles, and assures the reader that he will convince himself of their validity by the use of the test. It is here that the basic weakness of the entire presentation is found. It is difficult to imagine how, at the present stage of sophistication in clinical psychological validation techniques, one can validate the claims made for the test. Deri aknowledges this difficulty but then claims convincing pragmatic validation.

The extreme difficulty in validation comes about, first of all, because scant attention is paid by Deri to the phenotypical referents of many of the deep dynamic trends. Without carefully specifying these referents and as probably would be necessary, the context or configuration of referents from which the undergoing genotype may be inferred or ruled out, the author's claims are not subject to validational tests. In this regard, Deri treats variables like "need to fuse into environmental objects" relatively casually, as if their observation is a more or less routine matter to any psycho-analytically sophisticated observer. Although an atmosphere of certainty is created around a loose mixture of clinical psychoanalytical findings and hypotheses, which though highly

provocative and penetrating, are often equally abstract and speculative. Deri always writes as though presenting clinical facts, while the factor of the matter is that on theoretical points on the general dynamic characterisations of diagnostic entities and on the interpretation of specific case material, there is as a rule quite a variation on emphasis, if not outright disagreement in the field even when those concerned are numbered among the more orthodox Freudians.

A second source of validational difficulty, related to the difficulty of establishing concrete indications and contra indications is that if one proceeds to a sufficiently abstract level of dynamic description and does not strictly and consistently define corresponding behavioural referents, the point is reached where all things are true of all people, that is to say we all have impulses or aspects of impulses which may be characterised as oral or clinging, anal or possessive homo-erotic narcissistic, exhibitionistic, repressive projective hostile and the like.

The life of a human being is so complex that by the proper selection or interpretation one can set out, if one wishes, and find behaviour items to confirm almost any interpretation. Case material of any detail is enormously plastic and not to be trusted in a clinical experiment unless there are guarantees of independence of validating criteria and techniques, the precise nature of which are stated, and unless weighted estimates or predictions, however gross, are made and then checked.

Careful reading of the chapter on the "Experiment

of factorial association" in which some randomly selected descriptions of pictures by different types of subjects are presented as tentative validational material, will illustrate how blessed the time can become between careful controlled analysis and facile, often glib interpretations, which smack of sophisticated psychological fortune telling.

Theoretical aspects. - Deri leans heavily on Freudian psycho-analytic knowledge and theory to support her arguments. She also refers to Lewinian concepts and sometimes, where this is convenient for her argument, to Jungian and Rankian concepts. There is a quality of opportunistic eclecticism and selectivity in all this. Further material of this sort includes relatively frequent casual and - the main unacknowledged revisions of accepted psycho-analytic theory, as where she maintains that introjection and repression are dynamic opposites.

It is a questionable proposition that the distribution in the ego vector reflects dynamic trends (the general mode of handling needs) at a more general level than those of the other three vectors. The same point holds for the paroxysmal vector which has to do chiefly with defences, while the sexual and contact vectors have more to do with special needs. There is a tending to reify some of the constructs used, particularly those of the ego vector. There is a questionably expansive and fluid use of the key terms, sublimation and projection.

Ref. Psychol B 47; 360 - 1 Jl. 50. HELEN D. SARGEANT

Sargeant states that the test has nevertheless strong appeal - the experience of many clinicians suggests that

clinically valid interpretations of choice profiles can be derived even without fully acceptable explanation of the assumptions developed from this theory.

Deri gives her own rationale of interpretation which differs from Szondi's views. The need systems are reconciled both with Freudian constructs and with topological conceptualization of personality structure, the vectorial approach offers a new set of dimensions within which to conceive the dynamic processes of sexuality and aggression, cycles of control and discharge, ego structure and function and object relationship.

Deri's book offers a clear formulation of assumptions which should lend themselves to experiment. It is hoped that clinicians will not use the book as a manual of signs for the deceptively easy identification of syndromes and traits, but will use it as a source book of hypotheses for systematic exploration.

Ref. Ardie Lubin Statistical psychologist - (Buros) The fourth Mental Measurements Yearbook p. 134.

Empirical attempts to validate the need system theory have resulted in observations which contradict the theory (except for Deri's results which are ambivalent). Szondi's and Deri's diagnostic signs cannot be trusted for use in clinical diagnosis.

B. Menninger Clinic 15: 34 Ja 51 WALTER KASS

There is much intuitive material of interest to clinicians, but those who look for validational data will only see

large claims and little evidence.

J Ed Psychol 41 447-8 N '50 GEORGE K. BENNET - concludes that the Szondi test is one more unproven instrument proposed as an aid in personality diagnosis. Pending the publication of adequate supporting evidence, the psychologist using this method acts in faith only, and should be willing to recognise the peril of his course.

As in other projective techniques the line of development followed detailed qualitative analysis of individual cases rather than collecting large scale statistical data.

Another reason which makes statistical treatment of the data difficult, lies again in a common characteristic of all projective techniques in that the configurational patterns of the global profile have greater diagnostic value than the single factors.

Deri describes a limitation or a strong point of the test, depending on the viewpoint, in that a great deal of psychiatric and psycho-analytic knowledge is required of the person who uses the test. Because of dealing with concepts originally derived from psychopathology, the danger or misinterpretation due to superficial knowledge is greater than in any other personality test.

The 'Deri Need System' method of scoring and interpreting T.A.T. pictures has therefore been adopted with reservations as to its validity. This difficulty of validity and reliability is, however, also inherent in the T.A.T. interpretation as has already been pointed out.

The interpretations made with this method, therefore, will only be regarded as useful and suggestive.

To aid in the understanding of the scoring of the T.A.T. pictures, a brief résumé of Deri's Vector and factor constellations will be given together with an indication as to the basis of interpretation.

Deri describes four Vectors:

1. The Sex Vector.
2. The Paroxysmal Vector.
3. The Contact Vector.
4. The Sch. or Ego Vector.

Each Vector has two factors, each factor being at opposite poles, these are denoted plus or minus.

The following is a brief description of each Vector with its factors, based on Deri's book, "An Introduction to the Szondi Test".

THE SEXUAL VECTOR

Constellation of h Factor.

As has been said, the h factor represents the tender, more yielding part of sexuality, in general those manifestations of love which are usually in our culture referred to as "feminine". It contains little or no motoric energy. It is related to the deep needs of the organism for sensual contact through the sense of touch. It represents that aspect of love where grabbing and actively manipulating the object is absent. Instead there is a feeling of passivity and submissively wanting to have contact with the love-object. As can be seen from the general description of this factor, the basic need expressed by the h is a longing for tender love, which by itself is not only non-pathological but a necessary component factor of every mature sexual drive, in male or female equally. It becomes pathologic only when the total sexuality becomes dominated by this one drive, in which case it can lead to various symptom formations; among others it can lead to homosexuality.

Plus h Factor.

As to plus h, one can say that it implies an identification with the needs described above. It means that the individual accepts and contains these sensual longings, unrelated to active moves towards satisfaction. Thus it indicates the need to be the recipient of love, which is more characteristic of women than men. Wherever it occurs, it refers to a feminine identification as a dynamic element of the psychic structure. It refers specifically to non-

genital need for love and caressing in an infantile sense.

If this need is not too strong (not 4 or more choices in plus h) and is well balanced by the choices in the other factors, then there is no reason that it should cause some pathology. If, however, the plus h is very strong (plus 5, or plus 6), then these characteristics of passive yearning are so marked as to constitute real immaturity. In what way this immaturity affects the total personality has to be decided on the basis of the constellation of the other factors. In case there are signs indicating that this strong craving for being loved as a child is frustrated, then we can expect serious pathologic symptoms, even to the degree of actual anti-social behaviour.

Minus h Factor.

Such individuals with minus h deny their need for passivity, or "femininity". Instead of personalized affection, these individuals are likely to identify themselves with more abstract forms of affection and love, such as humanitarian love for all mankind, or other "conceptual" forms of tenderness. Many times minus h is obtained in people who on the surface are cool in interpersonal contact, but show warm social or artistic attitudes.

Plus-minus h Factor.

Indicates ambivalence in regard to this need of "feminine" passive type of love. It is usually the expression of ambivalent sexual identification and is subjectively experienced as conflict. Genetically, it refers to unresolved Oedipal conflict and is associated

with unsatisfactory masculine or feminine identification. It can be expected in children before the resolution of the Oedipal conflict and then it appears again with relatively high frequency around puberty and in young adolescents.

Constellation of s Factor.

The s factor has to be interpreted as corresponding to the psychological dimension active-passive. The s strongly refers to muscular energy and motoric tension and in this way relates to the action of the organism in its environment. As this tension becomes stronger, the possibility of destructive or sadistic behaviour becomes increasingly likely.

Plus s Factor.

Means that the person identifies himself with this outwardly directed tension in the activity area. The plus s, depending on its intensity (loading), and the constellations of the other factors, indicates a generally high degree of physical activity level, or else a tendency for uninhibited aggressive manifestations. Because plus s is related to active manipulation of environmental objects, one can also relate it to the concept, usually loosely used, of extroversion, although Deri prefers rather to draw the parallel between plus s, and what Goldstein calls "concrete behaviour". Again, because of its relatedness to physical activity, it can be called a predominantly "masculine' reaction. From the point of view of sexuality, it means an active going after the love object and the need

to be the initiator in respect to every inter-personal relationship. Generally for individuals with a constant plus s it is characteristic to face and fight reality, rather than to withdraw into themselves. Its most direct pathologic significance relates to anti-social behaviour. This can be the case if plus s has a loading of five or six and is associated with a minus e and minus m and, most of the time, plus or open d.

Minus s Factor.

Means tension in the area of aggression but not accepted by the person. The consequence is that in such cases the primarily outward directed motor energy will be transformed into more intellectual energy, aiming at the manipulation of concepts rather than manipulating concrete objects of the environment. To use Goldstein's term again, minus s can be related to "abstract behaviour". Minus s is an indication of a low level of physical activity but is often associated with intellectual activity; for example in scientific work as a certain "civilizing" drive to conquer nature and to control remote and abstract forces. Depending on its intensity it might mean simply a non-aggressive behaviour; or if minus s is strongly loaded we have to think of a moral masochistic character and feelings of inefficiency.

Plus-minus s Factor.

Refers to an ambivalent way of handling aggression. Similarly to the plus-minus h, it also means ambivalence in regard to masculine or feminine identification, and -

as in the case of any factorial ambivalence - both components are actually experienced as such. However, in the case of the s factor, satisfactory synthesis, or sublimation of the two opposing tendencies seems to be more feasible than in the case of h, probably because the basic meaning of the s is activity as such, which - almost by definition - lends itself easily to a number of various discharge possibilities. The manifold possibilities for "concrete" as well as "abstract" behaviour in any one person's life, offers enough favourable solutions for plus-minus s, without the necessity of pathologic symptoms.

THE PAROXYSMAL VECTOR.

This is a pattern of periodically recurring accumulation of energy which reaches a climax, then suddenly discharges. Graphically, there is a repeated, wavelike rise in tension to a culminating point, followed by a plunge to a point nearly zero. Prototypical of paroxysmal discharge is the gradual approach and sudden outbreak of an epileptic seizure. The interpretation of the e factor is centred in this paroxysmal storing up and sudden release of energy. Interpretation of the e factor is based completely on the assumption that the e factor relates to the control and discharge of aggressive energy and, therefore, reflects those aspects of the personality which are closely bound to the development of the super-ego.

Plus e Factor.

The plus e constellation expresses strict control over the discharge of rough, aggressive feelings. Thus, plus e is in some ways the counterpart of minus s as indication of a dynamically active super-ego, which implies that it is associated with people who are concerned with questions about "good" and "bad" in general. In other words, plus e is a sign of ethical control. More than three plus e choices suggest a reactive, compulsive control which is likely to accompany temporary inconsistencies in behaviour. Individuals with strong and consistent plus e are often moralistic, critical, and are likely to suffer guilt feelings resulting from aggressive urges which never found their way to being carried out in reality.

The control of plus e seems to insure that whatever anti-social urges the subject experiences will not be transmitted into motor activity. Even though both minus s and plus e reactions are indications of control over aggression, they seem to function in slightly different layers of the personality. In the case of minus s, the word "control" is not even quite appropriate; rather, one may discuss a transformation of outward-directed aggression into physically passive behaviour, with simultaneous manifestations of sublimated or introverted aggression.

Minus e Factor.

The interpretation of the minus e constellation already has been implied to a great extent. It signifies rejection of stimulus material supposedly expressing strong control over emotional outbursts. Therefore the minus e constellation is obtained from people who are likely to have aggressive outbursts. The correlation of negative e with plus s is obvious. The plus s constellation gives information about the state of tension resulting from the need for aggression felt by a subject, while the minus e constellation shows how this need is handled. The "minus e state" is experienced by the subject as strong emotional tension with no positive mechanisms of control. Such a tense state is likely to result in some kind of sudden emotional release, since the minus e constellation represents a state of unstable emotional equilibrium, in which people usually do not remain for long periods of time. Individuals for whom minus e is characteristic, are usually impulsive; ethical problems are not of primary

importance to them, and generally they are characterized by a lax super-ego. Invariably, a constant minus e results in a general restlessness and a tendency to act out id impulses spontaneously.

Plus-minus e Factor.

Similarly to the plus-minus s, the plus-minus e constellation indicates ambivalence in the subject's way of handling aggression. This ambivalence is experienced subjectively as an emotional conflict and is likely to lead to periodic outbursts, though not usually to the anti-social outbursts associated with minus e. Individuals with plus-minus e do have a strongly functioning super-ego, but their super-ego is not well integrated into the total personality. Rather, it is experienced as an independent foreign agent which tries to exert power over the actions of the organism. It corresponds somewhat to the pseudo super-ego referred to by some psycho-analysts. The behaviour of such subjects might be overrighteous and at times inconsistent, leading to guilt feelings.

THE hy FACTOR.

The second factor within the paroxysmal vector, the hy factor, is closely linked to the function of the e factor, because it also indicates the way in which the person handles his emotions. Nevertheless, the hy factor can be considered as an opposite to the e factor, because the e factor expresses the way in which violent emotions, linked with the s factor, are handled, while the hy factor relates more to emotions corresponding to the h factor

in the sexual vector. The finer emotions, directed towards a love object, find expression through the hy factor; and just because the content of the hy is this non-aggressive libido, its explosiveness takes place on a quantitatively much smaller scale than that of the e. The explosiveness of the hy consists of a frequent oscillation in the manner in which affection is displayed; thus, instead of violent paroxysmal outbursts, there is exhibitionistic discharge of smaller amounts of libido. ithin the framework of the theory of the Szondi test, we think of hysteria as depicting the following type of personality structure: either the functional barrier between the interpersonal regions, corresponding to tender emotions of love, and the region of motoric surrounding the personality, is too weak, or the emotions themselves are too strong. In either case, the result is that emotions break through to manifest themselves in visible motor symptoms too easily. Under normal circumstances it is expected that this boundary functions smoothly in a flexible way, permitting the necessary amount of motoric expression of emotions, speech, gestures, and facial expressions belonging to this group of phenomena.

In the case of hysterics, however, there are disturbances in the functioning of this boundary. Because of the weakness of the boundary or because of the extreme intensity of the emotional drives, the motor expression of emotions takes an exaggerated or distorted form. We have intended to present here the formal dynamic description of the visible symptomatology of hysteria, without considering, in this context, the genetic origin of these motor symptoms. The apparent over-emotionality of hysterics,

the unpredictability of their overt emotional reactions, the visible outbursts of positive affects as well as of anxiety and even conversion symptoms, can be described in the above sense as reflecting the erroneous functioning of the motoric-expressive region. In all these instances the motor apparatus is used to express emotions in such a way that it interferes with the rationally purposeful and integrated functioning of the total personality.

Further characteristics of all the hysteric phenomena mentioned above are their exhibitionistic manifestations of emotions. The term 'exhibitionist' is used in this context in its broadest literal meaning; namely, to describe one who actually exhibits, i.e. displays, his emotional state to the persons in his environment. In this sense, hysteria is the prototype of an exhibitionistic disturbance. This "need for exhibitionism" is presumed to be present not only in the psychologically maladjusted, but in all individuals, since the ability to demonstrate one's feelings - at least to a certain extent - is necessary for psychologic adjustment.

Plus hy Factor.

The subject identifies itself with the need to exhibit emotions in a perceptible way. The extent to which this need is socialized depends on the intensity of the plus hy as well as on the constellation of the other factors. In every case a positive hy reaction does indicate that the subject is inclined to be demonstrative emotionally. A plus hy factor constellation indicates

the weakness of the functional barrier between the emotional and the motor regions. The threshold of translation of emotional tension into motor behaviour is low. Plus hy individuals are able to construct their lives in ways that win them considerable amounts of attention. They enjoy playing roles, and have a definite need for audience; this need often drives them into occupations, or professions particularly well suited to satisfy this exhibitionistic, narcissistic need.

Minus hy Factor.

Minus hy is characteristic of those individuals who are either unwilling or unable to demonstrate their feelings in an overtly perceptible way. People who give minus hy constellation have some quality of emotional shyness which, however, does not necessarily exclude an intensive emotional life. The functional boundary between the emotional regions and the motor sphere acts - in the case of the minus hy constellation - indeed as a barrier blocking emotions from visible manifestations. This emotional control, if it is not too rigid, can be the sign of a well-functioning super-ego, which has overcome the infantile need for narcissistic, exhibitionistic satisfaction and thus the person is able to live an intensive emotional life without the need to display feelings to an audience. From this description, one can already conclude that the minus hy constellation shows a strong correlation with plus e, which is actually the case. However, if emotional control is too rigid, there follows - in psycho-analytic terms - repression of the libido, which can lead to a number of neurotic symptoms.

Psychologic characteristics which accompany the minus hy constellation include a vivid phantasy life, a tendency for daydreaming and an ability for playful, "prelogical" thinking. The dynamics of all these traits can be derived from the fact that emotions are not acted out, but rather are felt as an inner, subjective experience.

Plus-minus hy Factor.

The interpretation of this hy constellation can be deduced by combining what has been said about the plus and the minus hy constellations. As in all ambi-equal reactions, the plus-minus hy constellation reflects subjectively experienced conflict and tension in the individual. In this case it reflects conflict in those who cannot resolve to conceal or disclose their feelings. However, in the hy factor this subjective experiencing of the two opposite tendencies appears to be satisfactorily resolved more readily than it is, for example, in the e factor. In this respect the plus-minus hy can be compared with the plus-minus s pattern, even in its fields of sublimation. In both factors, various fields of artistic sublimation serve as adequate outlets for the tension implied in the ambivalent factorial reaction.

object without motor efforts to secure the object, is all they seem to care for.

Plus-minus d Factor.

Since plus-minus reactions are by definition always loaded reactions, they reflect tension in the particular area in which they occur. The plus-minus d constellation indicates strong and subjectively experienced tension in the area of object relationship. There is ambivalence in regard to looking for more and new objects or to clinging to the old ones.

THE m FACTOR
(The Contact in the Social Environment)

Plus m Factor.

Plus m generally indicates a warm social attitude and is given by subjects who not only are in need of positive emotion from others, but who are also able to give love and affection to others. Although this constellation, particularly if strongly loaded, is a sign of an unsatisfied oral need, it still implies the essentially optimistic attitude that the subject has not given up hope of obtaining gratification from external objects. As a matter of fact, it appears that a certain amount of tension in this area is desirable; or in other words, it appears that there exists an optimal amount of frustration in regard to the primary oral impulses which result in the sustaining of a need to establish new social contacts.

Minus m Factor.

Negative choices in the m factor represent a denial

of the need to lean on others. Instead, there is withdrawal and a certain sadness and coldness in interpersonal relations. In adults, minus m is always a sign of unhappiness.

Plus-minus m Factor.

The plus-minus m position of the m factor expresses the subject's ambivalence in regard to clinging or not clinging to objects of the environment. Because of this ambivalence, it reflects a critical state in the object-relationship. Subjectively, this state of attempting to derive enjoyment from the environment (plus m) while denying the possibility of this enjoyment (minus m), results in a feeling of dissatisfaction, even more so than in the case of completely minus m. In the latter, there is at least no more conflict and there is a solution, even though in the negative sense of resignation. In the case of plus-minus m, however, the indecision whether or not to give up unsuccessful attempts to obtain support and pleasure from objects of the environment, is more energy-consuming and depressing.

THE Sch VECTOR

The constellation of its two component factors reflects the structure of the ego which can be considered the resultant - the elaboration on a more abstract level - of the partial drives corresponding to the other six factors; primarily, those contained in the s and c vectors.

The p Factor.

p indicates in every case the need to project one's own needs on the environment, in the sense of finding appropriate objects in connection with which one can live out the specific need in question. Thus, the p corresponds to an expansive dynamic tendency of the organism to transgress its own boundaries and live out its needs in connection with environmental objects. In this sense, it widens the radius of the ego because, by driving the person to search for adequate objects which can be instrumental in the gratification of the various more specific needs, the ego fuses, at least temporarily, into those objects which were found adequate for this purpose. The factor p always refers to communication and contact with the outside.

Plus p Factor.

Subjects with plus p have always the tendency to "fuse" with something outside themselves. This might take the form of having the need to fall in love with a person, with an idea, or, in some cases, with humanity as a whole. The main characteristic is the need to transgress one's own boundaries, which need often results in personality traits one usually calls "idealistic".

There is the expression of the need to embrace the whole of humanity, the need to make friends, the need to love, and to express one's emotions.

Minus p Factor.

Tension in the p factor in either direction is indicative of the need to demolish the boundaries of the individuality and to fuse with the outer world; however, in the case of minus p, this need is not recognized as such by the person. The more loaded the minus p is, the greater is the tension and the urgency of the needs demanding to be acted out. Indeed, there is acting out to a great extent with, however, a continual "short circuit" or recognition. Subjects with strong minus p do project their personality into the outer world through their actions; in other words, they structure their environment according to their own pattern of needs without, however, being conscious that this is what they are doing. Comparing this process with that described in connection with plus p, one could say that in case of minus p, the need-tensions are acted out without having first passed through the system of preconscious, thus, without their becoming linked to word-images.

Plus-minus p Factor.

The plus-minus p constellation reflects an almost conscious conflict in regard to the need to fuse into the environment. The subject is partly aware of this need (plus p), and partly acts it out unconsciously (minus p). The outcome of this ambivalence depends so much on the

accompanying position of the k factor that characterization of the plus-minus p, independent from the k, is almost impossible. Under favourable circumstances (when plus k occurs), plus-minus p can accompany a creative, or at least a productive, personality. In this case, the ambitendency of the p can be interpreted as showing the existing connection between conscious and intuitive (unconscious) thought-processes, which connection appears to be desirable in certain phases of creative thinking. In other instances, however, plus-minus p is an indication of subjectively experienced unhappiness, or helplessness.

THE k FACTOR

The most general interpretation of the k factor refers to the need to maintain the separateness and the integrity of the ego. The p shows the person's need to fuse into his environment, while the k factor indicates the extended process by which the individual avoids emotional bonds with the world.

Plus k Factor.

This constellation in the k factor reflects the most clearcut narcissistic reaction, if we think of secondary - and not primary - narcissism. Secondary narcissism is implied by the subject's conscious attitude of acceptance of the need to maintain the self-sufficient integrity of the ego. The function of the k, as has been said, always is to reduce the outward-directed tension implied in the p factor; however, in the case of plus k, this elimination of tension is attempted primarily by the ego-mechanism

of introjection.

This is, then a mechanism which leads the ego to self-sufficiency, and makes libidinal satisfaction fairly independent of the outer world. Discussion of this process is advanced here not as a recapitulation of Freudian ego-mechanism, but because the process is, exactly, the function of the plus k. The more loaded the plus k appears, the stronger is the drive for emotional independence in the person. An individual giving plus k does not want to become involved in emotional relationships.

Character traits corresponding to plus k in so-called normal individuals may be the following: striving for self-sufficiency; striving to be unemotional by means of intellectualizing emotions. Subjects with plus k are likely to have good insight into emotional processes; they are willing to face their own emotions. However, in the very process of facing emotions intellectually, the individual absorbs the original emotionality, so that emotions become more the object of intellectual manipulations than the driving force for really emotional actions.

Subjects with plus k are definitely inclined toward this kind of "synthetic" casual thinking, the logical derivations and systematization of thought-processes playing an important part in the thinking of these subjects. These systematic thought-processes are quite different from the more intuitive and "emotional" thinking characteristic of individuals with a much stronger p than k factor.

Minus k Factor

The minus k also reflects the attempt to maintain

the narcissistic integrity of the ego. Its aim, again, is to eliminate the tension implied in the content of the p factor. However, minus k is an indication that whatever was the content of the p factor is not accepted by the critical part of the ego and by all means by the super-ego. Because of the intolerance of the super-ego against emotional content which is implied in the tension of the p factor, the ego can not cope with the tension by using the mechanism of introjection. The emotional content or the object toward which the need-tension expressed in the p factor is striving, is not permitted to be incorporated into the ego, not even after divestment from its original emotionality and transformation into emotional neutral intellectual interest. The minus k indicates that the id-demand represented by the p is neither wanted nor accepted into the ego: the ego does not want to assimilate its content, so that under these circumstances the only way to assure at least a relative harmony within the ego is to repress the forbidden impulses. Thus it is clear why we may say that the "organizing power" implied in the p factor aims at maintaining the structure of the ego by excluding the tension implied in the p. Introjection and repression are similar functions in that they both aim at keeping the ego "tension-free" and detached from outside objects: yet they are opposite because introjection - by definition - operates through including something into the ego which had previously been an outside object, while repression operates through excluding something from the personality - i.e. by isolation excluding a need from its original

within the organism.

The character traits corresponding to minus k are again, of course, in many respects opposite to the character traits accompanying plus k, although the basic feature of rigidity and the aim to keep the person calm and de- are common to both groups of personality characteristics. The socially positive traits which accompany the minus k refer to the individual's willingness to accept limitations imposed by the environment; i.e. there is an optimum amount of ability and willingness to repress, which facilitates satisfactory adjustment to reality. The individual with minus k is unto him- the individual with plus k. Minus k subjects do not dare to live out their individualistic needs openly, nor do they have the need to face what the needs really are. Standards and value judgments are readily accepted from the outside, with little questioning of their origin and validity. (It is interesting, that the typical of endless "why's" in children coincides with the preponderance of the plus k). It might be of interest here to note that the Rorschach records of minus k subjects show a high amount of popular answers, while plus k individuals give a relatively high percentage of good original f responses. In other words, the typically minus k person is willing to deny himself the privilege of open narcissism, and strives to be regular, to be like the others, while a plus k person strives to be an individual, disregarding popular standards.

Plus-minus k Factor.

The plus-minus k constellation in the k factor indicates

that both "organizing" mechanisms, introjection as well as repression, are utilized simultaneously in order to keep up the tension-free integrity of the ego. Yet, the fact that both mechanisms are used simultaneously and to the same extent, results more in the subjective experiencing of tension and conflict in regard to this "need of independence" than either plus k or minus k would alone. In fact, a plus-minus k is the typical reaction of those subjects for whom establishment of emotional independence from the environment constitutes a central problem. In these cases, the k, by all means, wants to eliminate the tension caused by the p factor; however, by trying to reach this goal, through two - in some ways - opposing mechanisms, the result is usually that neither of the two methods can work really successfully. In other words, subjects in this category are conscious of wanting to eliminate undesirable tensions from their personality; that is, the process of elimination is not - in a manner of speaking - automatic, but something they actually feel as performing. This experience results in a feeling of uncomfortable tension and often anxiety, even though the overt behaviour of these subjects often gives the impression of strength, self-assurance, and goal-directedness. This is, most probably, due to the fact that in individuals with plus-minus k, the need to be independent, rational, and detached in emotional matters is experienced consciously. They can even verbalize this need rather easily.

The following are a number of T.A.T. stories taken from various groups which serve to show how the material presented is scored:

7 G.F.

"Mother, why are your hands so ugly?" - Her mother told her that when she was eight months old, she and her father went to make a "fire-break" one night. The veld was on fire. Her pram caught fire, and her mother ran through the flames to rescue her. She extinguished the flames that had already begun on her clothes. Then the mother read to her little daughter extracts from the Bible; what Jesus did and what He suffered on the Cross for us and for her.

She had never understood it so well. Mother read about the Crown of Thorns, the pangs, suffering and pain that He had endured. For the first time in her life she understood what Jesus had done for her. Her eyes filled with tears and her heart was filled with tender love for her Saviour.

Interpretation.

h- ... Humane love is particularly brought out in this story.

d- ... It denotes the clinging to ideals and principles rather than material things.

k- ... It denotes repressing all evil things.

e^{o} ... There is no aggression.

m+ ... It indicates an interpersonal warmth.

p+ ... The actively living out of one's needs.

B.M.

Gerald has a wonderful opportunity of going overseas. He can do good business when he returns in a few years' time, because abroad he can learn a lot and have experience in connection with business. He has already progressed well here in his own country, but would like to become wealthy some day. Now he has an opportunity, but his mother doesn't want him to go. She isn't so young any more and it may be that she will never see him again. Money isn't everything. Here he can make excellent progress in his own country. He cannot understand why she keeps him back. He doesn't want to go against her wishes, but on the other hand it is an opportunity that he doesn't want to miss, what must he do?

Interpretation.

d+ ..... This story brings the wish out for material gain.

e+ ..... And also the aggression against the mother, which is controlled.

h+ ..... The wish for material gain is self-centred and is therefore scored k+ and is for his own satisfaction.

16.

Oh, how pure is the colour of white! If every person's heart could be as white as a sheet of paper!! The sinner, in deep remorse for his sins, turns to the living God. Oh, what a blessing that we can be washed as white as snow, through the blood of Jesus Christ! Once on the shores of Gold, we His children, who have accepted Him, in the pleasant period of our lives, here on earth, will be clothed in a pure garment, washed in the blood of the Lamb.

God, help me to sing that wonderful song daily:

"Whiter than snow;
Whiter than snow!
Wash me in the blood of the Lamb
And I shall be whiter than snow."

And help me to pray these words every day:

"Wash my deep impure heart,
Wash it pure through Jesus' blood.
Praise Him for a purified heart!!
Through His mercy only!"

Interpretation.

h- ..... Again humane or Godlike love is reflected

hy- .... The emotions expressed are contrary

Pict. 1.

His parents fulfilled the greatest wish he had by giving him a violin.

Yes! that was the greatest day in his life! He spent the whole day tenderly with his violin. That night, instead of going to bed early, he sat dre[illegible]g, the violin before him, of a very great [illegible] successful future, of tremendous multitudes [illegible]s audience, wonderful music which he artistically enchante[illegible] from the violin. That's how his parents found him asleep at the table with his violin - and that is how great musicians are born and bred.

Interpretation.

hy+ ..... Is nicely brought out in this story, [illegible] indicates the exhibitionistic need [illegible] audience, as well as the display of emotions.

p- ..... Is the fantasy and projection of his thoughts

m+ ..... His movement into society is reflected by [illegible]

k+ ..... It expressed an egoistic need.

h+ ..... The wishes to be regarded favourably [illegible]

s- ..... [illegible]s actions are intellectual as [illegible] physical.

Pict. 16.

[illegible] is a delightful thought. The situation is caused by lack of energy. Where there is energy, there is something, e.g. thought, form, substance or life. I do not believe in "nothing", because God is. There has never been a time when there [illegible]othing only, because God is from everlasting to everlasting.

To some, life is nothing. This is because of lack of energy. It is better to attempt than not to attempt or to be and do nothing.

Thus for the aimless and ambitionless, there is this hope. Draw nearer to God, the Giver of life, and be happy doing something.

Interpretation.

h- ..... Humane love and the love of God are both regarded.

hy- ..... The emotions expressed are controlled.

p+ ..... Is seen in the expanding of the self into the environment.

d- ..... is reflected in the ideal of bei[illegible] happy doing something.

The above examples of various T.A.T [illegible]ictures were chosen to illustrate various factors which are evident.

In all pictures all the factors are scored [illegible]ither with ' ' or '-' or if not present then with 'o'.

GROUP: SUBJECT'S NUMBER SEX

Pict. No.	Factors: n			s			hy			e			k			p			d			m		
	+	-	o	+	-	o	+	-	o	+	-	o	+	-	o	+	-	o	+	-	o	+	-	o
1		-			-			-				o		-			+			-			+	
3 B.M.		-			-			-				o		-			+			-			+	
15		-			-			-				o		-			+			-			+	
14		-			-			-				o			o		-			-			+	
7 G.F.		-			-			-				o			o	+				-			+	
18 G.F.		-			-			-				o			o	+				-			+	
[illegible]		-			-			-				o			o	+				-			+	
16		-			-			-				o				+				-			+	
18 M.F.		-			-		+					o				+				-			+	
17 [illegible]		-			-			-				o		-		+				-			+	
6 G.F.		-			-			-				o								-			+	
Total	11			11			1	10				o	4			10	1		11			11		
Factor rating	n-			s-			hy-			eo			K-			P+			d-			M+		
Configuration	n- s-						hy- eo						K- P+						d- M+					
Remarks																								

The T.A.T. pictures selected were those depicting interpersonal relationships and those depicting individuals in certain situations.

The numbers were 1, 2, 3 B.M., 6 B.M., 6 G.F., 7 G.F., 14, 13 M.F., 18 B.M., 18 G.F., 15, and the plain card 16. and 17 B.M.

The scores for each picture were marked on a scoring card, an example of which is given above.

Should the plus scores on any factor exceed twice the number of minus scores, then the factor is finally scored as a plus entity and vice versa. Should the plus and minus scores be fairly equal, or the plus not more than twice the minus score, then the factor is scored ±.

TEST FOR SUGGESTIBILITY

CHOICE OF

As the factor of suggestibility has been noted as one of the possible basic mechanisms for GLOSSOLALIA, and as hysteria has been noted as another possible basis for GLOSSOLALIA it is apparent that tests for suggestibility are of primary importance in this study.

There is considerable evidence that religious conservatives are high on prestige suggestibility (e.g. Symington 1935; Drever 1952).

Again there is evidence on primary suggestibility from a variety of religious groups in every case showing that religious people are more suggestible in this sense too.

Primary suggestibility seems to be particularly strong amongst members of revivalists and evangelical bodies.

As several investigations have now shown, suggestibility is not a single trait, but is composed of a number of relatively independent elements. Eysenck (1947) experimented with a variety of different test situations and concluded that there were at least three types :

(1) Primary (or psychomotor) suggestibility in which people carry out a motor movement upon repeated suggestion by the experimenter but without conscious participation by the agent.

(2) Secondary suggestibility in which people will perceive or remember the thing suggested, and

(3) Prestige suggestion in which people change their opinion after being told that a prestige person holds a different one.

There is considerable evidence that religious conservatives are high on prestige suggestibility. Symington (1935) studied 612 people using a comprehensive test of orthodoxy of belief. There was clear evidence from the questionnaire answers that the conservatives were more dependent on group opinion.

Dreger (1952) studied thirty people from each extreme of liberalism and conservatism out of an initial group of 490, the groups being carefully equated for other variables. Various scores from the Thematic Apperception Test and the Rorschach indicated that conservatives had a greater need for dependence than liberals.

Finally the fact that authoritarians are more religious combined with Hoffman's findings (1953) that they are more affected by social influence, points to the same conclusions.

Supplementary evidence comes from investigations of self-confidence and inferiority feelings. Janis (1954) found that subjects who were low on ratings of self-esteem including depression and inhibition of aggression were more influenced by written propaganda.

A number of studies show that Catholics and other religious conservatives are lacking in self-confidence and self-esteem. Several studies of Catholic theological students and novices show them to be submissive and to have inferiority feelings on various personality tests or self ratings (e.g. McCarthy 1942).

There is evidence on primary suggestibility from a variety of religious groups in every case showing that

religious people are more suggestible in this sense too. Howell (1928) gave a series of psychomotor tests to fifty extreme radicals and the same number of conservatives. Five tests of psychomotor suggestibility all showed the conservatives to be more suggestible.

Sinclair (1928) obtained similar results comparing fifty students who did have marked mystical experience with fifty at the other extreme.

Primary suggestibility seems to be particularly strong amongst members of revivalist and evangelical bodies. Coe (1916) studied 100 people who had been converted and found that those who had been converted suddenly i.e. at revivals, produced motor automatisms more frequently under hypnosis. It was therefore decided that tests for primary suggestibility would be the type of test required in this situation.

The following were the tests chosen :-

A. THE BODY OR POSTURAL SWAY TEST

DESCRIPTION

The subject is made to stand still, relaxed with eyes closed, and suggestions are made to him that he is either falling forward or backward.

SCORING

In this test no stylus and drum were used. Scoring was marked '1' if the subject swayed more than 4 - 6" as measured against a fixed spot on the wall behind him.

B. ARM OR HAND LEVITATION

DESCRIPTION

The subject was seated comfortably on a chair with his whole forearm resting on the table in front of him. He was told that if he concentrated sufficiently he would become aware of the wood of the table under his fingers, and that should he concentrate sufficiently, he would have the sensation that the wood was pressing up against his fingers.

At this stage the experimenter's hand was placed firmly on the subject's hand pointing out to him that he would now be aware of two forces acting on his hand, the table pressing upwards and the experimenter's hand pressing downwards. He was then told that when the experimenter's hand became lighter (in the meantime the experimenter lifted his hand slightly) he would find that his hand also became lighter and that just as the experimenter's hand rose from the table, so also his hand would rise.

SCORING

A rise of the subject's hand to a distance of more than 1" from the table was scored '1'.

C. CHEVREUL PENDULUM

DESCRIPTION

The subject is shown a heavy object hanging from a string. He is told that if he holds the pendulum thus formed, and concentrates on it, it will begin to sway just like an ordinary clock pendulum.

SCORING

A swing of more than 4" is scored '1' point.

(ii) The pendulum is allowed to gyrate in a clockwise motion over a circle drawn on the floor.

SCORING

If clockwise gyration present '1' point.

(iii) The pendulum is allowed to gyrate in an anti-clockwise motion.

SCORING

If anti-clockwise gyration present '1' point.

A total score of 5 points would then represent strong primary suggestibility and a score of 1 point weak primary suggestibility. No points scored would mean no suggestibility found.

On the scoring basis established, the inter and intra group comparisons could be statistically reflected.

THE ROSENZWEIG PICTURE FRUSTRATION TEST

Reasons for choice of test.

In order to discover if the reactions of frustration are changed or modified by the experience of an additional religious experience, a test for reactions to frustration seemed necessary.

The natural choice fell on the Rosenzweig Picture Frustration Test as this test is recognised to-day as one of the established projective techniques with its own unique method for obtaining the responses of the individual to frustrating situations.

Description of Test.

The author describes the test "as consisting of a series of 24 cartoon-like pictures, each depicting two persons who are involved in a mildly frustrating situation of common occurrence.

"The figure at the left of each picture is shown saying certain words which either help to describe the frustration of the other individual or which are themselves actually frustrating to him. The person on the right is always shown with a blank caption box above him. The subject i instructed to examine the situations one at a time and write in the blank box the first appropriate reply which enters his mind".

These responses must be classified by the examiner to indicate the direction of aggression and the reaction type. Aggression can be directed in one of three ways; outwardly on the environment - extra punitiveness; inwardly

on the subject himself - intra-punitiveness or evasively to avoid the frustration - impunitiveness.

Three types of reaction are recognized; obstacle dominence, in which the response concentrates on the barriers occasioning the frustration, ego defense, in which attention is turned to the self of the subject; and need persistence, in which the solution of the frustrating problem is emphasized. All combinations of the six categories give nine scoring factors (plus two additional variants). To assist scoring, Rosenzweig has prepared elaborate scoring samples for each of the 24 situations.

A record blank is used for recording the responses. In addition to entering the classification of each response, certain additional comparisons are suggested. Firstly a group conformity rating which indicates the extent to which a subject conforms with or departs from expectation as determined by the responses of normal subjects. Secondly there is a set of boxes called 'Profiles' in which the scores and percentages of responses of each of the six types can be recorded. Thirdly, there is a space for summarizing the relative order of direction of aggression apart from type of reaction and of type of response apart from direction of aggression.

Firstly there is a calculation of trends of the change of direction of type of response during the course of a given test. In one study Rosenzweig has demonstrated that the presence of a trend in a record is an index of personal instability and of low frustration tolerance.

Adult norms are given - these are based on responses

from 236 males and 224 females between the ages of 20 and 29 and with an average of 23.5 years.

Reliability of scoring has been tested and was found by Rosenzweig in his study to be 85% agreement between independent scorers.

There are certain difficulties, for instance, in spite of the fact that the instructions tell the subject to write the first appropriate reply which enters his mind, the examiner does not know whether the response is what the subject would do in a similar situation as depicted in the test, what he thinks he ought to do, or what he feels like doing but would not actually do. The examiner knows, for example, that the subject has extra-punitive tendencies, but does not know where or how these will be expressed by the subject in actual life.

Rosenzweig suggests that, in the absence of experimentally determined meanings for the responses one assumes that what the individual writes or the test indicates how he will respond in real life; certain writers regard this as untenable.

Rosenzweig claims that the validity "has been repeatedly examined on a clinical basis". He also mentions a comparison of extra-punitiveness on the P.F. study and on the T.A.T. as yielding and of .74. Other studies of validity have shown results varying from negative to slightly positive (French 1950). All these studies were group centred, however, and cast little light on the individual.

A study of Bernard (1949) in which he concluded that

"blind" analysis of the P.F. study was of value in normal cases and of still greater value when used in combination with other studies. The G.C.R., however, was found to be of little value.

BERNARD (1949) was able to show correlations of .50 to .75 by means of the retest method after an interval of approximately four months. He assessed the reliability of the G.C.R. at .45. CHALLMAN (1953)[37] felt that these reliabilities are rather low for individual diagnosis. [illegible] a study by Clarke, Rosenzweig and Fleming, [illegible] reliability of scoring by separate testers [illegible] enough.

[illegible] finally arrived at the conclusion that available data concerning reliability, validity and to [illegible] norms, were insufficient.

Bernard (1949) on the other hand was of the opinion that the reliability of the Rosenzweig Test should not be too hastily judged, because "a test may be a perfect measuring device in terms of validity, but have low test retest reliability if it measures a shifting variable such as mood". The reliability of the Rosenzweig Test has therefore inherent problems. McCARY (1950) regarded the Rosenzweig test [illegible] sufficient validity in his tests. MIDZEY (1950) found that his prediction of an extra-punitive score following frustration was confirmed in his study - he regarded this as proving the question of validity.

[illegible] (1953) is doubtful about the validity of the Rosenzweig,"studies of validity have shown results

which vary from negative to slightly positive". The G.C.R. he regards as of little use, he felt also that "the meticulous scoring of trends also appears to the reviewer as possibly attempting to get more out of one's data than there is in it". (p. 241). Challman concludes, "At present it appears to the reviewer that the clinical use of both forms of the P.F. study, except in relation to other tests or case history material, is rather hazardous". (p. 242).

Rosenzweig defines the individual symbols as follows:

E ..... "The presence of the frustrating obstacle is insistently pointed out".

E ..... "Blame, hostility, etc. are turned against some person or thing in the environment".

E ..... "In this variant of E the subject aggressively denies that he is responsible for some offence with which he is charged."

e ..... "A solution for the frustrating situation is emphatically expected of someone else".

I ..... "The frustrating obstacle is construed as not being frustrating or even as in some way beneficial; or in some instances, the subject emphasizes the extent of his embarrassment at being involved in instigating another's frustration".

I ..... "Blame, censure, etc., are directed by the subject upon himself".

I ..... "A variant of I in which the subject admits his guilt but denies any essential fault by referring to unavoidable circumstances".

i ..... "Amends are offered by the subject, usually from a sense of guilt, to solve the problem".

M ..... "The obstacle in the frustrating situation is minimised almost to the point of denying its existence".

M ..... "Blame for the frustration is evaded altogether, the situation being regarded as unavoidable; in particular, the 'frustrating' individual is absolved".

m ..... "Expression is given to the hope that time or normally expected circumstances will bring about a solution of the problem; patience and conformity are characteristic".

NAME _____ AGE _____ BIRTHDAY _____

ADDRESS _____ EDUCATION _____

INSTITUTION _____ PRESENT DATE _____

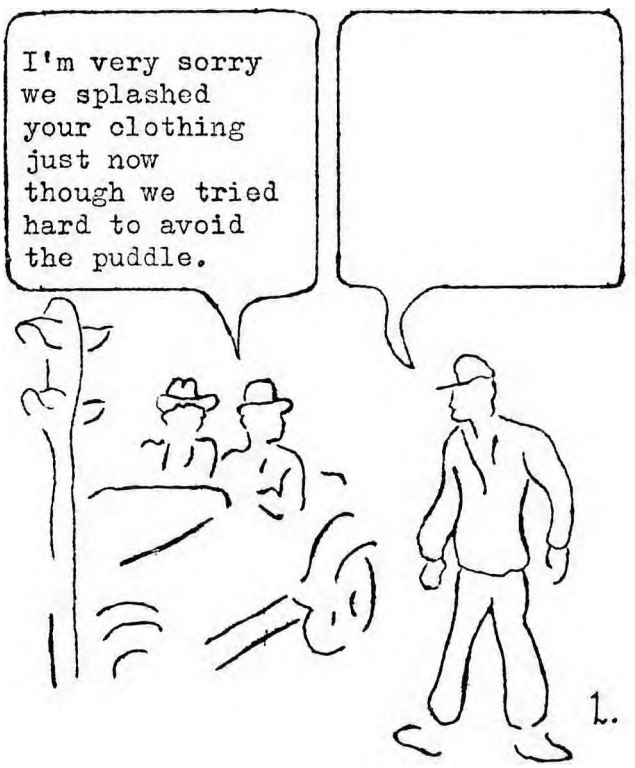
ROSENZWEIG P-F STUDY

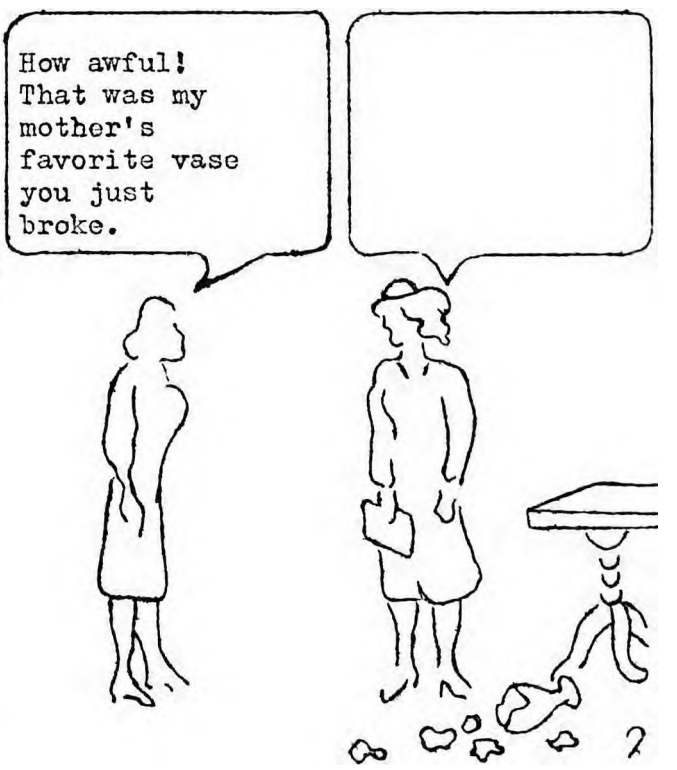
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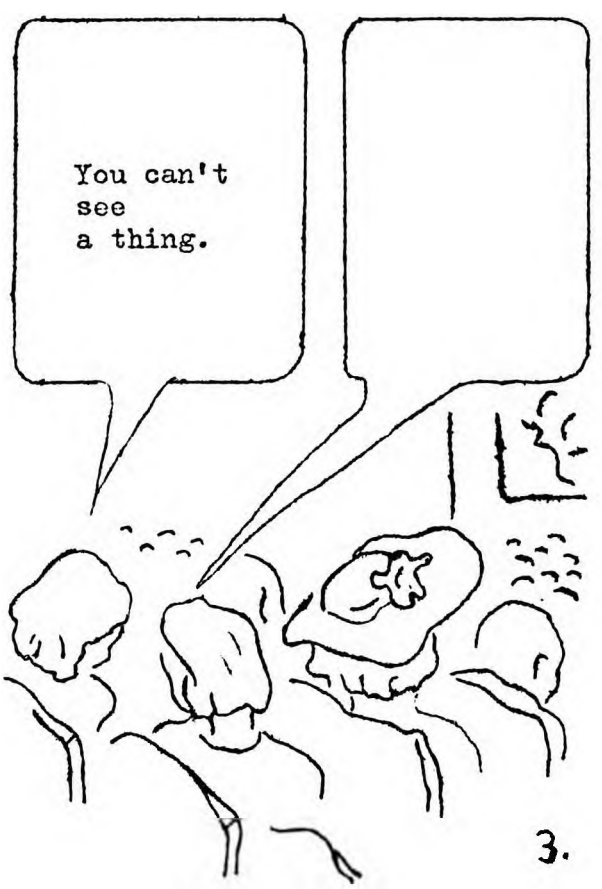
INSTRUCTIONS

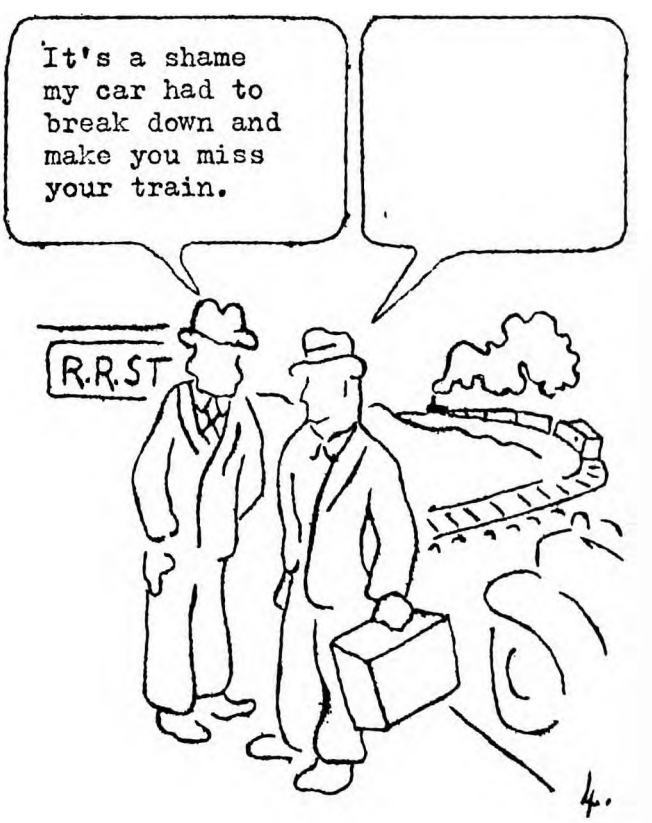
In each of the pictures in this leaflet two people are shown talking to each other. The words said by one person are always given. Imagine what the other person in the picture would answer and write in the blank box the very first reply that comes into your mind. Work as fast as you can.

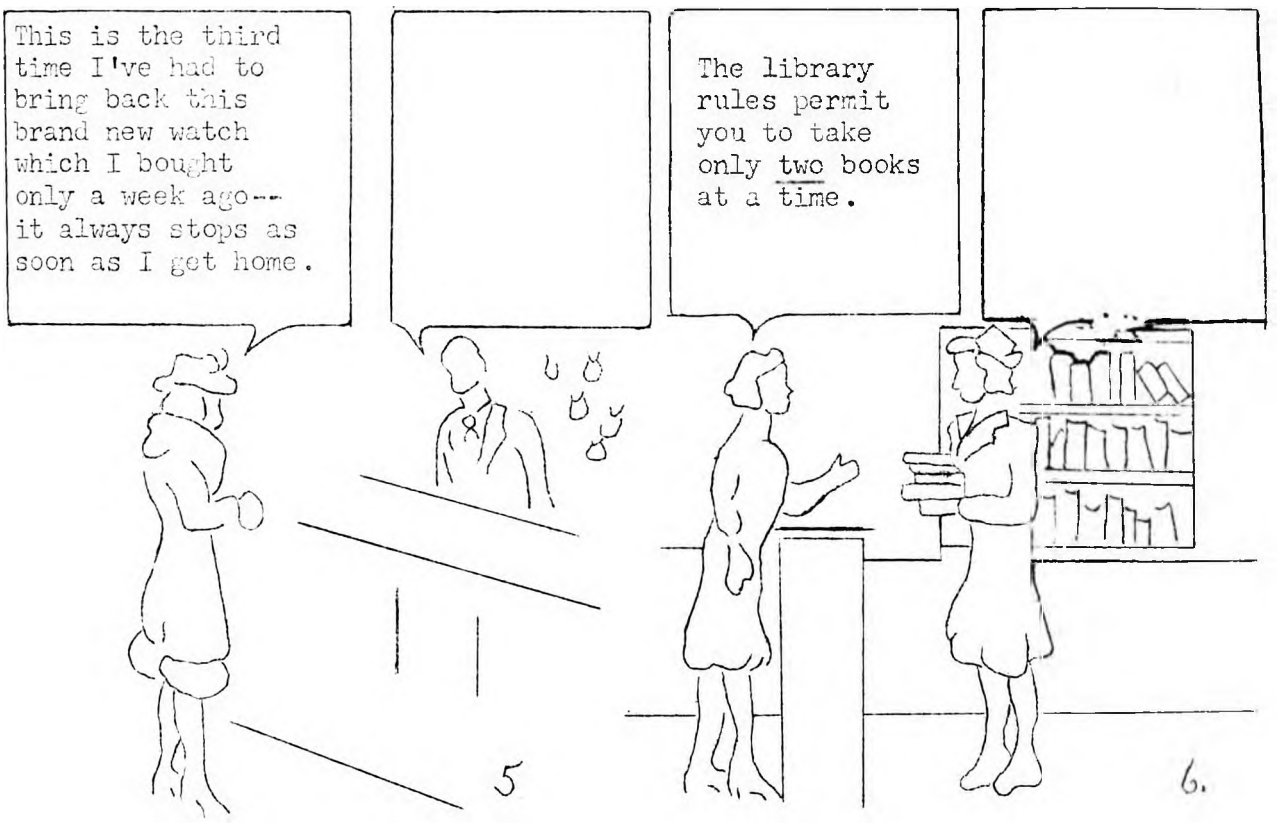
Copyright, 1948, by Saul Rosenzweig

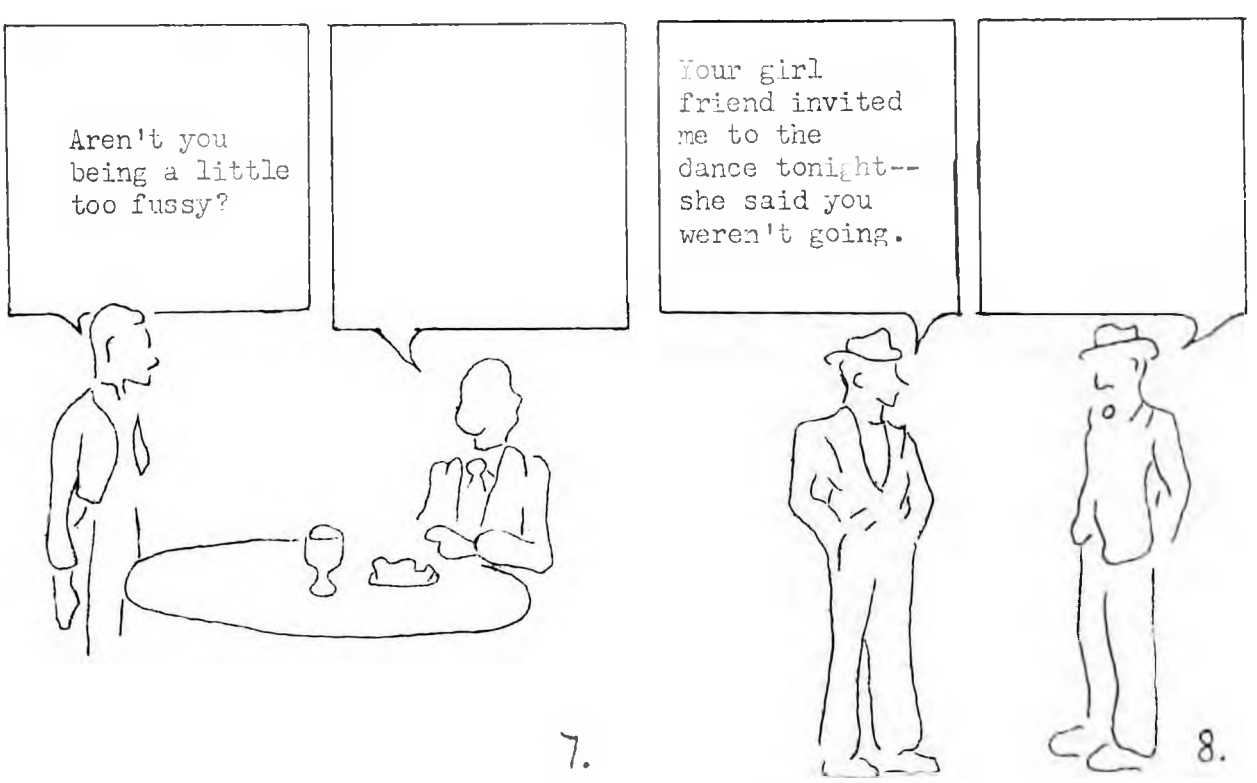

I'm very sorry we splashed your clothing just now though we tried hard to avoid the puddle.
1.


How awful! That was my mother's favorite vase you just broke.
2


You can't see a thing.
3.

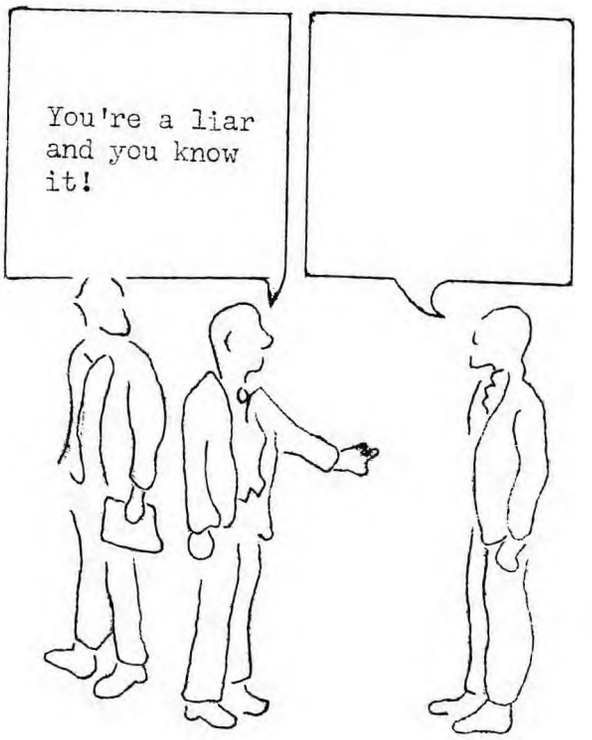

It's a shame my car had to break down and make you miss your train.
R.R.ST
4.


This is the third time I've had to bring back this brand new watch which I bought only a week ago-- it always stops as soon as I get home.
5
The library rules permit you to take only two books at a time.
6.

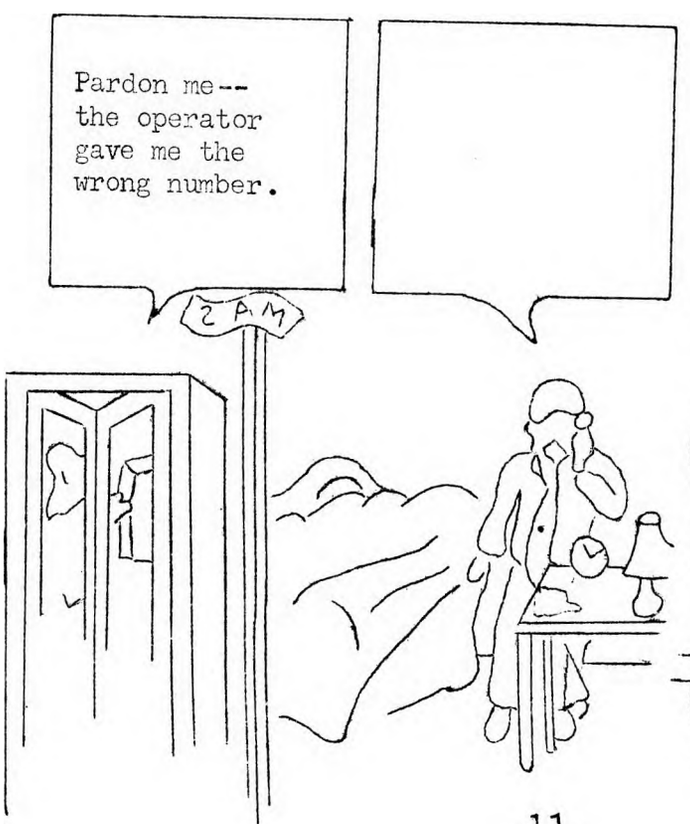

Aren't you being a little too fussy?
7.
Your girl friend invited me to the dance tonight-- she said you weren't going.
8.


Perhaps you do need your umbrella but you will have to wait until this afternoon when the manager comes.

9.


You're a liar and you know it!

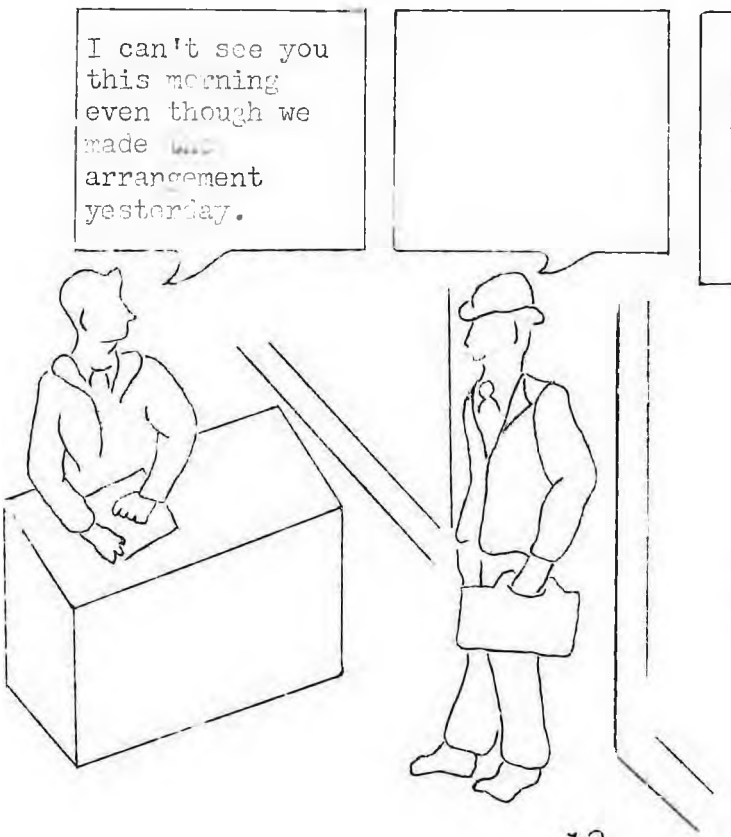
10.


Pardon me-- the operator gave me the wrong number.
2 A.M.

11.


If this isn't your hat, Fred Brown must have walked off with it by mistake and left his.

12.


I can't see you this morning even though we made an arrangement yesterday.

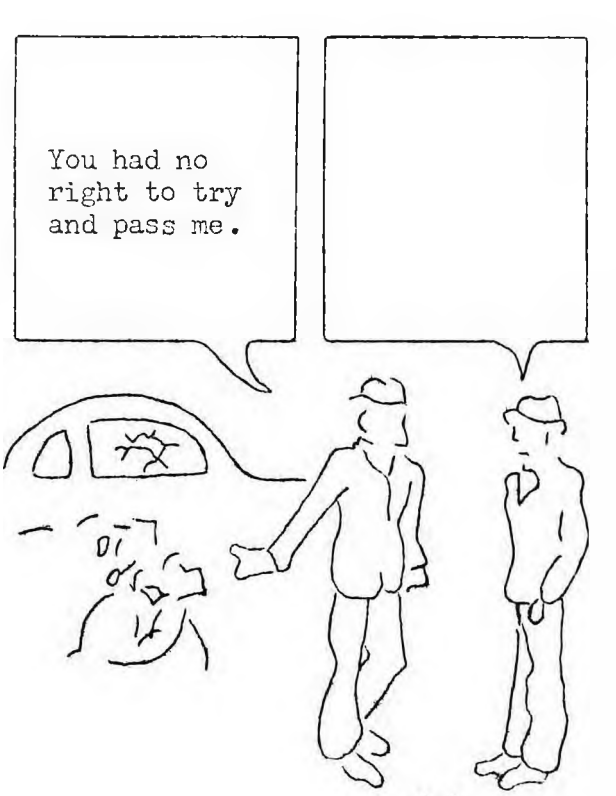
13.


She should have been here 10 minutes ago.

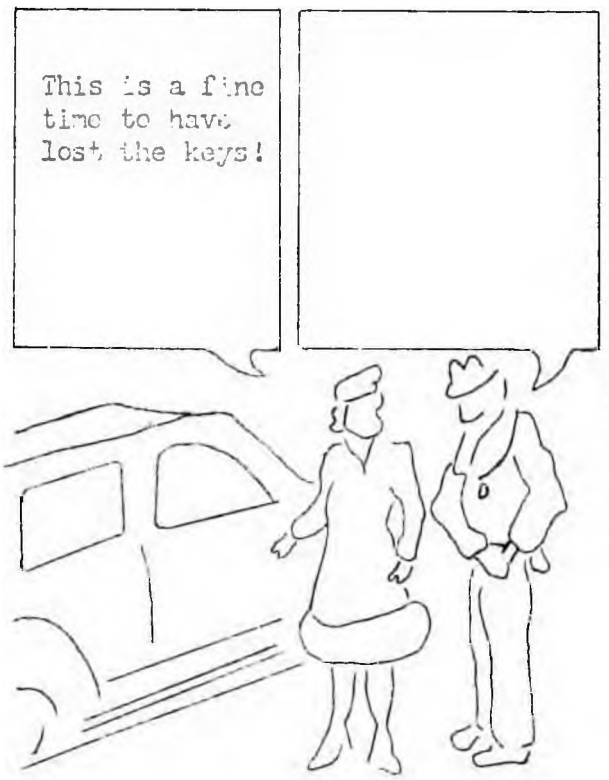
14.


Too bad, partner. We'd have won after your swell playing if I hadn't made that stupid mistake.

15.


You had no right to try and pass me.

16.


This is a fine time to have lost the keys!

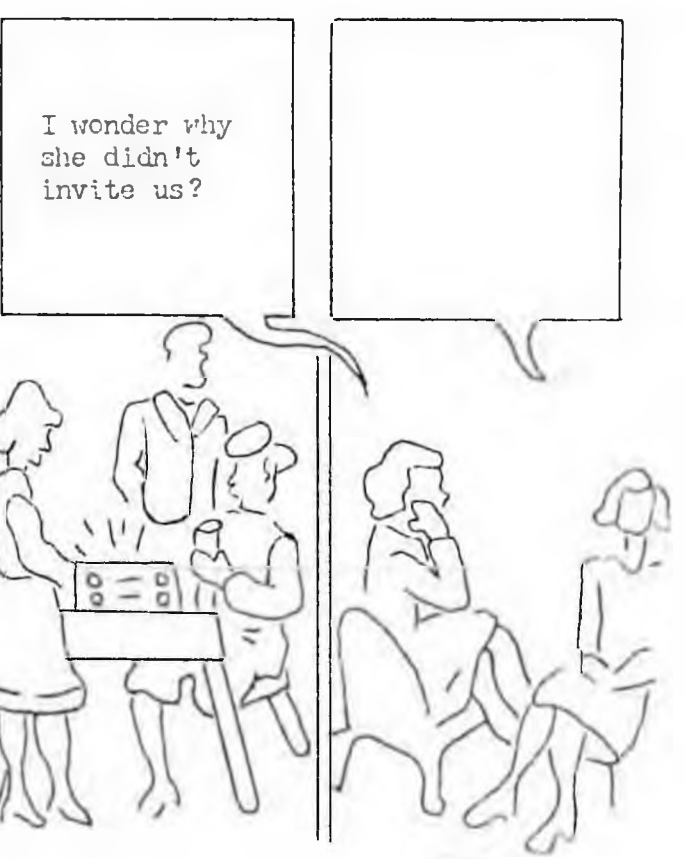
17.


I'm sorry-- we just sold the last one.

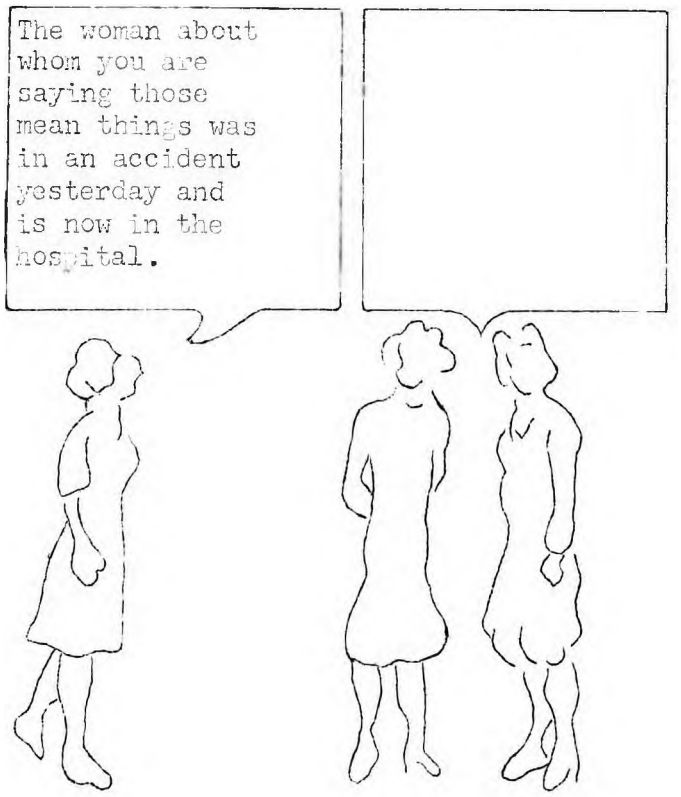
18.


Where do you think you're going, passing that school-house at 60 miles an hour!

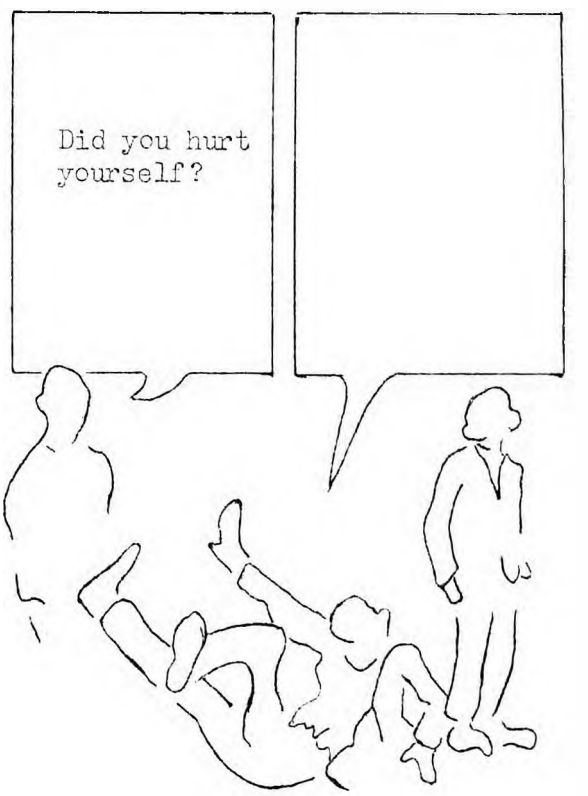
19.


I wonder why she didn't invite us?

20.


The woman about whom you are saying those mean things was in an accident yesterday and is now in the hospital.

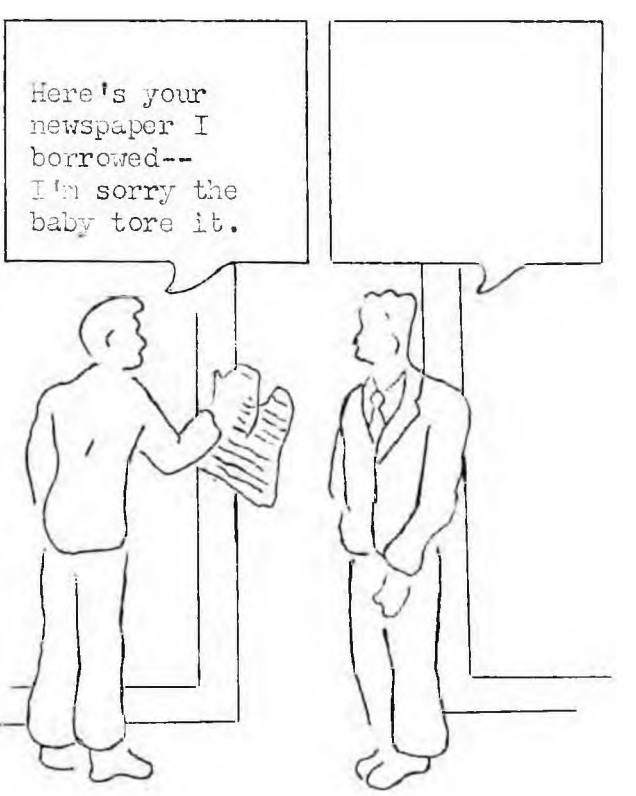
21.


Did you hurt yourself?

22.


It's Auntie. She wants us to wait awhile until she can get here to give us her blessing again.

23.


Here's your newspaper I borrowed-- I'm sorry the baby tore it.

24.

THE CHOOSING OF THE TEST MATERIAL

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THE TEST SITUATION AND RESULTS

OF

(I) The Biographical Questionnaire

(II) The Willoughby Test.

(III) The Rosenzweig P.F. Test.

(IV) The Tests for Suggestibility.

(V) The 16 P.F. Test of Cattell.

(VI) The Thematic Apperception Test.

(VII) The Religious Questionnaire.

THE TEST SITUATION AND TEST RESULTS

For this investigation three groups of people have been selected:

The First Group - henceforth called the 'TEST GROUP', consists of people who have claimed to have experienced the 'Baptism of the Holy Spirit' and have on that occasion "Spoken in Tongues". Since this original experience, most of the group have continued to "speak in tongues" as a manifestation of the 'Gift of the Holy Spirit'. Some members of the group "Speak In Tongues" frequently, and other infrequently.

The Second Group - henceforth called the 'CONTROL GROUP A' believe in the Pentecostal Doctrine but have not as yet spoken in Tongues in any form.

The Third Group - henceforth called 'CONTROL GROUP B' are Doctrinally opposed to the concept of Baptism of the Holy Spirit associated with Speaking in Tongues.

A. CANDIDATES FOR TESTING.

(i) THE TEST GROUP.

As this investigation pertained specifically to the question of GLOSSOLALIA, and as the writer was particularly interested in the phenomenon as recorded in the I Cor., the choice naturally fell on a Pentecostal Religious Group and not on any of the Spiritualistic circles.

It also appeared that there were two types of Pentecostal forms of worship:

(a) That group which practised a form which apparently was lacking in control (i.e. the members are allowed to participate 'ad lib' in the proceedings and also that the form of worship was accompanied by rhythmical hand clapping and other mechanisms which could increase the element of suggestibility and group emotionalism.

(b) That group, which, although following an open liturgy in order to allow the manifestations of GLOSSOLALIA and prophecy, etc. to occur, showed more control of the proceedings, i.e. allowing GLOSSOLALIA to occur, but strictly following Paul's instructions concerning the number of times GLOSSOLALIA is to be spoken (not more than three times, not simultaneously) and with due observation of orderliness.

The second group was chosen for the purpose of this investigation. In this group no disorders of a possible psychological origin occur in the group situation.

(ii) THE CONTROL GROUPS.

As the TEST GROUP maintained that they had had a further religious experience of importance after their conversion and Baptism, it appeared that, amongst factors required for the choice of controls, one of the most important was that of a stabilised, and confirmed religious conviction. In other words, the fact that a person was only a nominal member of the Church, eliminated that person for purposes of this investigation.

B. SELECTION OF MEMBERS.

(i) THE TEST GROUP.

The following procedure was adopted:

(a) A minister of a 'controlled type' (see above) Pentecostal Church was approached, and the following was explained to him:

"Because of my experience on a previous occasion in a Pentecostal meeting of gross emotional factors and signs that could easily fit in with a condition of mass hysteria, it is interesting to note that GLOSSOLALIA can occur in conditions of quietness and consecration". The subject of GLOSSOLALIA was then discussed and eventually full permission and co-operation was obtained for various tests to be carried out.

(b) The following procedure was adopted in the selection of individual members for the test situation. Seventy-six members of the Church who spoke in tongues were invited to attend a meeting convened by the minister to explain the project. Thirty-one members attended the first meeting, and twenty-four members the second meeting, and indicated their willingness to complete the tests.

(ii) THE CONTROL GROUPS.

With the TEST GROUP established, matching was attempted on the following factors:

1. Religious Conviction.
2. Age.
3. Sex.
4. Standard of Education.
5. Socio-economic status.
6. Environmental situation.

(a) CONTROL GROUP A.

Eleven subjects were obtained from the same Church as the TEST GROUP. Two other members of the Moderate Pentecostal Group were then approached. It was explained to them that a TEST GROUP had been tested for the purpose of the study of GLOSSOLALIA and that for purposes of investigation, controls were required.

Again their interest and co-operation was obtained, and a list indicating age, sex, standard of education and occupation was given to aid them in the selection of subjects. It was pointed out that one of the main requirements was that of firm religious conviction.

(b) CONTROL GROUP B.

A Reformed Church was chosen in the same locality as the Church of the TEST GROUP. The Minister was approached, the matter of GLOSSOLALIA in modern times was discussed and it was found that doctrinally he believed

that GLOSSOLALIA had ended with the Apostolic times. It was then explained to him (and at a later stage to the test subjects of the Church) that a study of GLOSSOLALIA had been initiated and that for the purposes of the study it was necessary to have subjects for control purposes. Again the interest and co-operation was obtained, a list of the requirements given and the subjects were chosen on the Minister's recommendation of Religious Conviction.

c. THE TEST SITUATION.

The Tests were performed in a group situation. The environment chosen was one with which the subjects were familiar or would find congenial.

(i) THE TEST GROUP.

The Tests were performed in their own 'Prayer Room'.

(ii) CONTROL GROUP A.

Again in their own 'Prayer Room' except for two members who were tested in a home atmosphere.

(iii) CONTROL GROUP B.

The testing situation was done in private homes in a congenial atmosphere, as no prayer room was available and the Church Hall was not available.

1. GENERAL.

All meetings opened with prayer. Refreshments were served at intervals. The meetings were free from interruptions. Pens and paper were supplied.

(i) Co-operation.

Full co-operation was obtained from all subjects doing the tests. Many subjects made special efforts to attend in spite of domestic inconvenience. Several members made special arrangements concerning the times of duty in their employment.

(ii) Difficulties.

(a) The main difficulty was found in the matching of CONTROL GROUP A - as the majority of the members of the Pentecostal Group have had experience of Speaking in Tongues. It was found that one had to accept more recent converts in order to make up the total of twenty. Hence five members were under twenty years of age.

(b) Size of the Groups. The numbers in the three groups varied, the TEST GROUP being twenty-four and the CONTROL GROUPS being twenty each.

It was felt that the factor of unconscious selection would arise, should four members of the TEST GROUP be eliminated.

Because of the difficulty in matching, particularly in CONTROL GROUP A, it was decided to leave the number at twenty,

as in any case there would be no difficulty in the statistical management of the results.

(c) There was also difficulty in matching the ages of the subjects in the primary school range (up to standard 7). The TEST GROUP had 9 in this grouping.

As one of the main criteria for the selection of subjects for the CONTROL GROUPS was that of religious conviction and as it was difficult to obtain the factors of religious conviction plus standard of education in the same environment, it was decided to accept rather the factor of religious conviction and to allow the CONTROL GROUP to have 5 or 6 less members in the primary school category than the TEST GROUP.

AGE CORRELATIONS.

Table number I illustrates the age grouping of the three groups.

TABLE I

Age Groups	Test Group	Control Group A	Control Group	Group as a Whole
16-20	0	5	0	5
21-24	0	1	1	2
25-28	1	1	1	3
29-32	4	1	1	6
33-36	6	6	7	19
37-40	5	4	5	14
41-44	4	0	0	4
45-48	1	2	2	5
49-52	1	0	2	3
53-56	1	0	0	1
57-60	1	0	1	2
Number	24	20	20	64

As Table number I shows, the majority of the members fall into the age grouping of 33 to 40 years for all three groups - the further distribution is fairly evenly spread, except for the five young members in CONTROL GROUP A. The difficulties that led to this unequality have been discussed.

It can be concluded that the groups have been fairly well matched as regards age.

SEX CORRELATIONS.

Table number II shows the relations of the numbers of the different groups as regards sex.

TABLE II

SEX	TEST GROUP	CONTROL GROUP A	CONTROL GROUP B
Female	10	9	10
Male	14	11	10
Number	24	20	20

Taking into consideration the inequality of the numbers, it appears that the groups are fairly well matched as regards sex distribution.

OCCUPATION.

Table number III shows the distribution of the occupations in the three groups. (See Table III on next page).

The matching of the groups are as well balanced as possible. Four ministers of religion, nineteen housewives, one evangelist, ten clerks, five of professional status,

TABLE III

OCCUPATION OF MEMBERS OF THE DIFFERENT CHURCH DENOMINATIONS

Occupation	Test Group		Control A		Control B		Group as a whole	
	M	F	M	F	M	F	M	F
Midwife		1						1
Housewife		7		6		6		19
Production Moulder	1						1	
Lady Clerk		2		1		1		4
Male Clerk	2		3				5	
Driver S.A.R.	1						1	
Bricklayer					1		1	
Miner	1		1				2	
Contractor	1						1	
Child Evangelist						1		1
Teacher	1				2	1	3	
Health Inspector	1						1	
Mine Shift Boss	1				1		2	
Shop Manager	1						1	
Reduction Officer	1						1	
Barber	1						1	
Minister	2		1		2		5	
Farmer			2				2	
Traveller			1				1	
Stationmaster			1				1	
Scholar			1	2			1	2
Apprentice			1				1	
Storeman					1		1	
Boiler Att.					1		1	
Fitt. & Turner					1		1	
Typist						1		1
Carpenter					1		1	
NUMBER							35	29

four in "white collar" occupations, thirteen in different trades. A general cross section of the community is therefore represented.

STANDARD OF EDUCATION.

The following table represents the matching of the groups according to standard of education.

TABLE IV

Standard of Education	Test Group		Control A		Control B	
	M	F	M	F	M	F
Primary School	4	5	2	1	1	3
Junior Certificate	3	3	5	6	3	4
Senior Cert.	4	1	3	2	2	2
Professional status	3	1	1	0	3	1
University Training	0	0	0	0	1	0
NUMBER	14	10	11	9	10	10

RELIGIOUS CONVICTION.

Matching of the groups could only be done on the personal advice of the ministers of each Church represented.

Each subject in each group (except the test group) has been personally recommended by his minister as being a person who is known to him (the minister) as being a sincere believer and not just a nominal member of the Church.

The matching on the bases of religious conviction has been a strict qualification for selection of the CONTROL GROUPS.

CONCLUSION.

It is felt that matching has been successful as regards

1. Religious convictions,
2. Sex distribution,
3. Occupational status,

and fairly well as regards age and standard of education.

1. TEST RESULTS

A. BIOGRAPHICAL QUESTIONNAIRE.

The questions asked in the Biographical Questionnaire have been classified under the following headings for the purpose of more simple evaluation:

1. THE PARENTAL HOME SITUATION:

(a) THE TEST GROUP.

Eleven of the subjects (i.e. ± 50%) described the home atmosphere as disturbed.

(b) CONTROL GROUP A.

Six of the subjects (i.e. 30) described the home atmosphere as disturbed.

(c) CONTROL GROUP B.

Four of the subjects described the home atmosphere as disturbed (i.e. 20).

CONCLUSION.

The TEST GROUP far exceed that of the CONTROL GROUPS, in a disturbed home environment. It could be expected that there would relatively be more difficulty in later adjustment.

2. ADJUSTMENT TO PARENTAL FIGURES.

(a) TEST GROUP.

Eleven subjects (i.e. ± 50) again report difficulty towards one or other parental figure.

Six of the eleven showed difficulty

in their relationships with the father, four subjects to the mother, and one subject to both parents.

(b) CONTROL GROUP A.

All six subjects (i.e. 30%) who referred to a disturbed home environment, have also referred to difficulties in their relationship with one or other parent. Three subjects to the father figure, and three to both parental figures.

Three other members (i.e. 15%) who described the home atmosphere as being happy, also referred to difficulties in their adjustment to the parental figures.

(c) CONTROL GROUP B.

The same four subjects (i.e. 20%) referred to difficulties in the adjustment of the parental figures.

Another five subjects (i.e. 25%) who had referred to a happy home environment also referred to difficulty in adjustment to one or other parental figure.

CONCLUSION.

The disturbed home environment of the subjects referred to is reflected in the disturbance of adjustment to parental figures. In CONTROL A and CONTROL B three and five subjects respectively showed signs of some difficulty to one or other parent.

3. HISTORY OF PSYCHOPATHOLOGY IN THE FAMILY.

(a) TEST GROUP.

Ten members referred to some form of psychopathology,

Five referred to alcohol,

Two referred to Epilepsy,

One subject referred to an admission to a mental hospital,

Two subjects referred to a nervous breakdown.

(b) CONTROL GROUP A.

Four subjects referred to some form of psychopathology,

Three referred to epilepsy and one to alcohol plus nervous breakdown.

(c) CONTROL GROUP B.

Six subjects referred to some form of psychopathology,

Five subjects referred to alcohol, and one to epilepsy.

CONCLUSION.

The incidence of familial psychopathology in the TEST GROUP, equals that of the CONTROL GROUPS combined.

4. NEUROTIC TENDENCIES IN INFANCY.

(a) TEST GROUP.

Seventeen subjects referred to some form of emotional instability in their pre-school years.

All five of the questions asked were answered positively by one subject.

Four questions were answered positively by three subjects.

Three questions were answered positively by four subjects.

Two questions were answered positively by six subjects.

One question was answered positively by three subjects.

(b) CONTROL GROUP A.

A total of fifteen subjects answered positively to the questions asked. Of the five questions asked,

Two subjects answered positively to five questions.
One " " " " four "
Three " " " " three "
Five " " " " two "

(c) CONTROL GROUP B.

A total of twelve subjects answered positively to the questions asked. Of the five questions asked,

Nil subjects answered positively to five questions.
One " " " " four "
Two " " " " three "
Nil " " " " two "
Nine " " " " one "

Of those subjects answering positively, it is seen that for those who answered three

and more questions in the affirmative,

nearly 50% were in the TEST GROUP,

40% were found in CONTROL GROUP A,

25% were found in CONTROL GROUP B.

CONCLUSION.

The incidence of pre-school neurotic behaviour patterns is in the TEST GROUP, twice that of CONTROL GROUP B.

5. MARITAL ADJUSTMENT.

There was no difference found in the three groups. Two subjects only, in each group, described their marriage as being only fairly happy. It is to be noted that 10 members of the TEST GROUP reported an initial difficulty in adjustment, but that their conversion had brought about a happier relationship. Four members of CONTROL GROUP A and three members of CONTROL GROUP B reported a similar experience.

The following sections deal with the questions of only clinically indicative quality. They have not been statistically computed as it is felt that more specific factorial analysis was possible in the more important clinical and personality tests which were used in this study.

The results, therefore, of this section pertaining to generalised fears, and those pertaining to Factors re anxiety, sensitivity and nervous control, will only be mentioned and regarded as suggestive of further investigation. The inclusion of such questions in a

Biographical Questionnaire is in any case used only to guide the clinician in his further examination of the case with which he is occupied.

6. GENERALISED FEARS.

Of the questions answered in the affirmative and pertaining to fears from childhood to maturity, the arithmetic means of the

TEST GROUP was 7.58

CONTROL GROUP A was 9.35

CONTROL GROUP B was 8.95.

CONCLUSION.

The TEST GROUP scored a lower score.

7. FACTORS re ANXIETY.

The arithmetic means of the affirmative answers were:

TEST GROUP 2.25

CONTROL GROUP A 1.50

CONTROL GROUP B 1.95.

CONCLUSION.

The TEST GROUP is tentatively more anxious than others, although TEST GROUP and CONTROL GROUP B appear to be fairly close.

8. FACTORS re DEPRESSION.

The arithmetic means of the affirmative answers were:

TEST GROUP 0.75

CONTROL GROUP A 1.60

CONTROL GROUP B 0.77.

CONCLUSION.

The factor of depression is not strongly indicated in any of the groups.

9. F[illegible] re SENSITIVITY.

The arithmetic means of the affirmative answers were:

[illegible]ST GROUP 1.00

CONTROL GROUP A 1.9

CONTROL [illegible]OUP B 0.77.

CONCLUSION.

The TEST GROUP and CONTROL GROUP A appear to be more sensitive than CONTROL GROU[illegible] B.

10. FACTORS re NERVOUS CONTROL.

The arithmetic means of the affirmative answers were:

TEST GROUP 2.79

CONTROL GROUP A 2.00

CONTROL GROUP B 2.22

CONCLUSION.

[illegible] GROUP appear to have more difficulty in nervous control.

11. PRESE[illegible]CE OF PARAPSYCHOLOGICAL PHENOMENA

[illegible]bjects in all groups indicated that they had experienced parapsychological phenomena at some or other time. [illegible] this was shown by all cases to occur infrequently, no subjects with possible mediumistic capabilities could be found.

As regards the percentage of subjects giving an affirmative answer, the percentages were, TEST GROUP 62%, CONTROL GROUP A 60%, CONTROL GROUP B 50%.

TEST GROUP.

Precognition was mentioned 12 times,
Telepathy was mentioned 8 times.
Clairaudience, Clairvision and Witchcraft only once or twice.

CONTROL GROUP A.

Precognition was mentioned 12 times.
Telepathy was mentioned twice.
Clairaudience, Clairvision and Witchcraft once of twice.

CONTROL GROUP B.

Precognition was mentioned seven times.
Telepathy was mentioned twice.
Clairaudience, Clairvision and Witchcraft once or twice.

CONCLUSION.

No subjects of possible mediumistic tendencies were found in any of the groups.

Telepathic communication, although occurring seldom, was the most frequent parapsychological phenomenon mentioned.

As GLOSSOLALIA is mentioned to occur in mediumistic trances, it is of interest to note that GLOSSOLALIA is not related in this test to any possible spiritistic phenomena.

12. FACTORS re SUPERSTITION.

. significant difference was found in this questionnaire section.

Superstition denotes a belief in super-natural forces both evil and good. It denotes an interest in the unreal as opposed to the real. It denotes a tendency to lack of integrated ego centred approach to problems, a lack of dominance n increase of submissiveness.

The following is a table representing the significant difference between the three Groups.

SUPERSTITION - ARITHMETIC MEANS

TEST GROUP	CONTROL A	SIGNIFICANCE	CONTROL B	SIGNIFICANCE
1.96	1.40	>.05	0.6	Highly Sign. .02

It must be remembered that there were fifteen questions asked in this section; the arithmetic means of under two, therefore, does not indicate a strong tendency to superstition.

CONCLUSION.

The TEST GROUP and CONTROL GROUP show a higher incidence of affirmative answers to questions relating to superstition than does CONTROL GROUP B.

AGROUP COMPARISONS.

Comparing the frequent GLOSSOLALICS with infrequent GLOSSOLALICS, the following table reflects the arithmetic means subjected to the 't' - test.

SUPERSTITION - ARITHMETIC MEANS

FREQUENT	NOT FREQUENT	SIGNIFICANCE
1.41	3.29	.07

CONCLUSION.

There is a slightly significant difference at the .07 level in so far as the frequent GLOSSOLALICS are less superstitious according to the answers given to the questions in the questionnaire.

GENERAL CONCLUSIONS.

THE TEST GROUP.

Approximately 50% of the TEST GROUP have shown a disturbed home environment with associated difficulty in adjustment to the parental figures. The resultant insecurity is reflected in the pre-school neurotic trends of thumb sucking, nail biting, etc. A slightly greater percentage (54%) referred to this pre-school form of insecurity.

The incidence of familial psychopathology in the form of alcoholism and 'nervous breakdown' etc. was ± 40%.

GENERAL CONCLUSIONS.

1. The incidence of familial psychopathology in the form of alcoholism, 'nervous breakdown', etc. was ± 40% in the TEST GROUP. In CONTROL GROUP A 20% of the subjects reported some psychopathology in the family, and CONTROL GROUP B 30%.

2. The parental home situation reflected that, in the TEST GROUP, 50% of subjects as opposed to 30% + 20%

in CONTROL GROUPS A and B respectively, the home atmosphere was described as disturbed.

3. The difficulty in the adjustment to Parental Figures was accordingly reflected in that ± 50% of the TEST GROUP and 30% + 20% of CONTROL GROUPS A and B respectively showed difficulty in their adjustment to mother or father.

4. The resulting insecurity was reflected by the TEST GROUP showing 54% (an extra four per cent) pre-school signs of insecurity such as thumb sucking, nail biting and bed wetting, etc., as compared with 75% in CONTROL GROUP A and 60% in CONTROL GROUP B.

For those who answered three and more questions of the possible five questions, nearly

50% were in the TEST GROUP,
40% were in CONTROL GROUP A,
25% were in CONTROL GROUP B.

It could be stated that the TEST GROUP and CONTROL GROUP A reflected more instability than CONTROL GROUP B.

The marital situation did not reflect this basic insecurity, 40% of the TEST GROUP referred to the fact that although adjustment in the beginning was difficult, their conversion had brought about a better understanding and tolerance. 20% and 15% of CONTROL GROUPS A and B respectively referred to better adjustment after conversion.

Tentative enquiries as to generalised fears and factors re anxiety, depression, sensitivity and nervous control showed that the TEST GROUP tended to more sensitivity, more difficulty in nervous control, less depression than the other groups, although in the factor of generalised

fears they scored less than the other groups.

Parapsychological phenomena in the form of precognition as the most frequently mentioned entity, was found, but not in the sense of any possible mediumistic qualities, in all the groups.

Superstition, although at a low score, was found to be present in all groups, the TEST GROUP showing more affirmative answers, + at a par with CONTROL GROUP A, than CONTROL GROUP B.

It can therefore be said that the TEST GROUP, through forces beyond their control, tended to have an unfortunate start in life, and that it could be expected that signs of disturbed ego development, emotional control, and disturbance in interpersonal relationships could be expected. The form in which psychological adjustment, the degree of success achieved, and other homeostatic mechanisms will be described in the following more specific tests, psychological as well as religious.

11.

THE WILLOUGHBY TEST

1. INTERGROUP COMPARISONS

There is no significant difference between the three groups compared as measured by the 't'-Test.

WILLOUGHBY TEST - ARITHMETIC MEANS

INTER-GROUP

TEST GROUP	CONTROL A	CONTROL B	t-TEST LEVEL OF SIGNIFICANCE
30.96	29.95		above .10 Not Sign.
30.96		22.45	above .05 Not Sign.

From the Frequency Distribution Table it will be noticed that in the range of scores above 29, a higher percentage of subjects in the TEST GROUP and CONTROL GROUP A is reflected than is found with CONTROL GROUP B.

WILLOUGHBY TEST - FREQUENCY DISTRIBUTION

SCORE RANGE	GROUP	FREQUENT	NOT FREQUENT	A	B
0- 9	0	0	0	1	5
10-19	9	7	2	5	4
20-29	1	0	1	2	7
30-39	9	5	4	8	1
40-49	1	1	0	2	1
50-59	3	3	0	2	2
60-69	1	1	0	0	0
TOTAL	24	17	7	20	20
PERCENTAGE ABOVE 19		62.5	58.82	71.42	70.0	55
PERCENTAGE ABOVE 29		58.33	58.82	57.14	60.0	20

In comparison with other studies done by Wolpe (Wolpe "Psychotherapy by Reciprocal Inhibition, p. 109) using 295 unselected neurotic patients, it was found that 80% gave scores of 30 or over and 94% of 20 and over. He concluded that to a great extent this indicated neurotic anxiety. On the Kolmogorov-Smirnov Test the distribution for 160 male scores did not differ significantly from that of 135 females.

The closest comparison to a study of normals is found in one of Willoughby's own studies (1934)[2] in which out of 262 university students + 50% of the scores exceeded 30 and 75 exceeded 20.

This corresponds closely with the distribution found by Harvey (1932)[3] using the Thurstone schedule upon which the Willoughby is based.

Wolpe gives the figures of scores 15-20 as a dividing line between a high and a low score, i.e. when neurotic reactions cease to bother the patient.

It is, however, not only the total score that matters, but also how the score is made up. A score of 10 made up of two fours and two, clearly indicates more important neurotic sensitivity than a score of 20 made up of ones.

Wolpe was able to show that the Willoughby scores were lowered after treatment.

In this thesis the low scores have been examined and found not to be loaded in any particular sector.

The attached cumulative graph shows a comparison between Wolpe's neurotic patients, a study of normal subjects

and the three groups of this study.

It will be seen that the three groups of this study correspond closely to the 'normals' as reflected by Wolpe.

The Willoughby scores have been separated into those pertaining to sensitivity and those pertaining to unadaptive anxiety.

WILLOUGHBY TEST - ARITHMETIC MEAN

	TEST GROUP	CONTROL A	CONTROL B	t-TEST
Sensitivity	18.67	16.3	-	above .05
	18.67	-	12.75	below .01 Highly sign.
Unadaptive	14.04	14.00		above .05
Anxiety	14.04		10.75	above .05

As can be seen from the above table there is a highly significant difference between the TEST GROUP and CONTROL GROUP B. The TEST GROUP is significantly more sensitive than CONTROL B. As regards the factor of unadaptive anxiety there is no significant difference.

INTRAGROUP COMPARISON.

There is no significant difference found between the frequent and the non-frequent GLOSSOLALICS.

INTRA-GROUP COMPARISON

FREQUENT	NOT FREQUENT	t-TEST LEVEL OF SIGNIFICANCE
32.47	27.29	above .10 Not Significant

CONCLUSION.

There is no significant difference in the inter- and intra group comparisons.

There is a tendency for CONTROL GROUP B to have a relative lower score in the above 29% range.

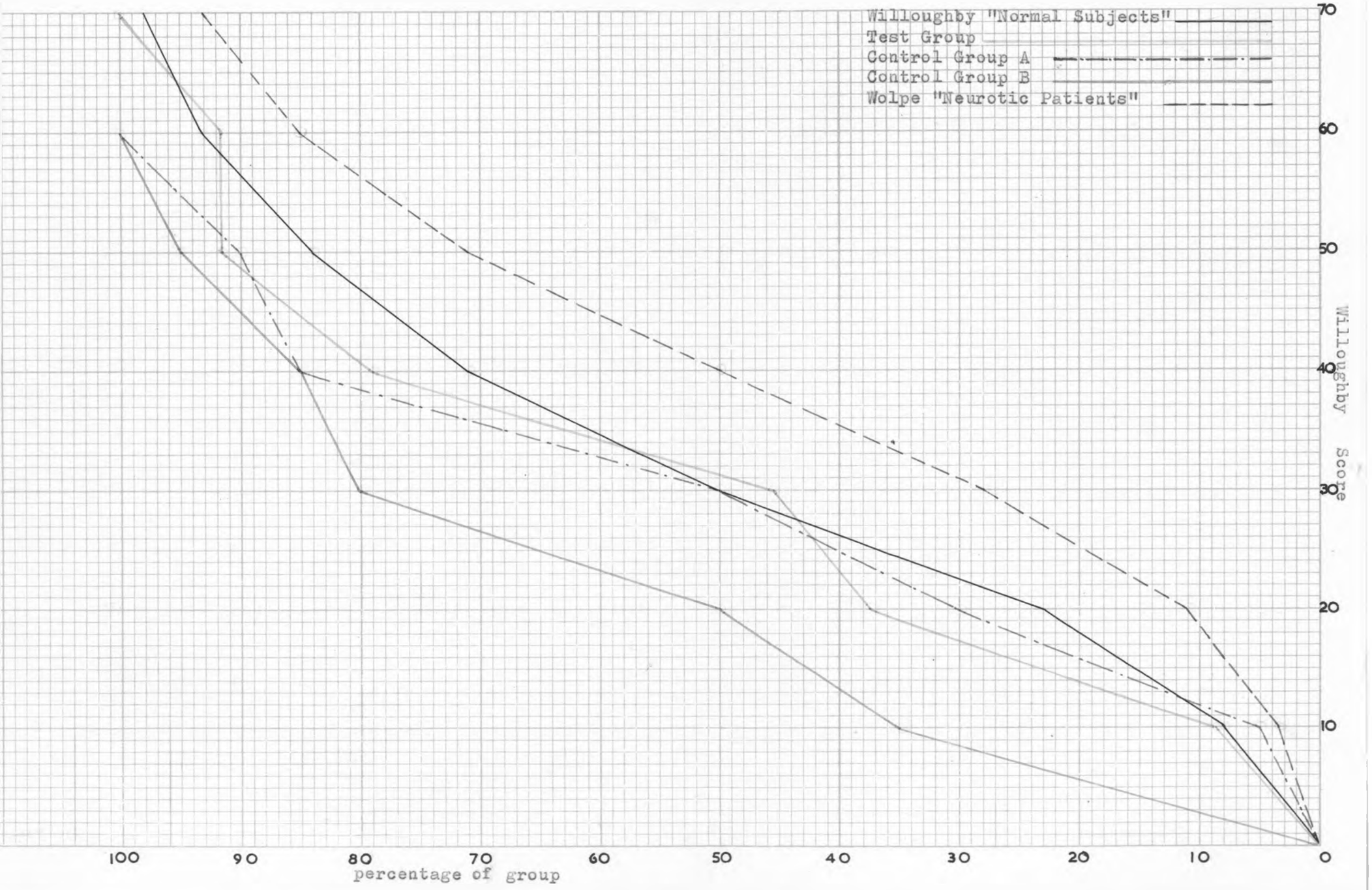
The TEST GROUP is significantly more sensitive than the CONTROL GROUP B.

CONTROL GROUP A does not differ significantly between the TEST GROUP and CONTROL GROUP B, but the score for sensitivity lies nearer to that of the TEST GROUP than that of the CONTROL GROUP B.

As regards the factor of unadaptive anxiety, there is no significant difference between any of the groups.

People showing the phenomenon of GLOSSOLALIA therefore show the ability to be affected by and respond to stimuli of low intensity, or to slight stimulus differences.

CUMULATIVE GRAPH



III.

THE ROSENZWEIG PICTURE FRUSTRATION TEST

In this particular study the Rosenzweig P. F. Test has been used only for the purpose of gaining information as to the type of reaction and direction of aggression only.

It is felt the Group Conformity Rating, the trends of response and the relative frequency of directional responses are of no particular value to this study.

The groups differed significantly on several items as the table below illustrates.

ROSENZWEIG TEST - INTER-GROUP ARITHMETIC MEANS

FACTOR	TEST GROUP	CONTROL A	SIGNIFICANCE	CONTROL B	SIGNIFICANCE
	2.10	3.37	Highly Sign. .01	1.58	Not Sign.
E	8.15	6.37	Not Sign.	7.80	Not Sign.
e	1.65	1.84	Not Sign.	2.23	Not Sign.
E total	11.90	11.58	Not Sign.	11.60	Not Sign.
I'	0.98	1.21	Not Sign.	0.58	Not Sign.
I	2.65	3.31	Not Sign.	2.95	Not Sign.
i	1.13	1.47	Not Sign.	1.88	Sign. .05
I total	4.75	6.00	Sign. 0.05	5.40	Not Sign.
M'	1.67	0.42	Very highly Sign. .001	0.55	Highly .01
M	3.50	4.47	Not Sign.	5.25	Not Sign.
m	0.94	1.37	Not Sign.	0.93	Not Sign.
M total	6.10	6.26	Not Sign.	6.73	Not Sign.
O-D total	4.75	5.00	Not Sign.	2.70	V.H.S. .01
E-D total	14.29	13.69	Not Sign.	16.05	Sign. .05
N-P total	3.71	4.68	Not Sign.	5.03	Not Sign.

The first comparison to be made is between the TEST GROUP and GROUP A.

1. The TEST GROUP is significantly lower on factor E which is defined as the frustrating obstacle, as is insistently pointed out.

2. The TEST GROUP is significantly lower in the I total (which reflects an intropunitive type of aggression).

3. The TEST GROUP is significantly higher on the factor M' (which reflects that the obstacle in the frustrating situation is minimised almost to the point of denying its presence).

DIRECTION OF AGGRESSION

(i) TEST GROUP

Showed an Impunitive type of aggression in which aggressive responses are evaded in an attempt to gloss over the frustration.

(ii) CONTROL GROUP A

Showed an Intropunitive direction of aggression in which aggression is turned inwards - usually from a sense of guilt.

TYPE OF REACTION

(i) TEST GROUP

Showed an Obstacle Dominant reaction to frustration in which the barrier occasioning the frustration stands out in the responses.

(ii) CONTROL GROUP A.

Also showed an obstacle dominant reaction to frustration in which the barrier occasioning the frustration, stands out in the responses.

TEST GROUP AND CONTROL GROUP B

1. The TEST GROUP was significantly lower than B GROUP on

(a) Factor i.

Factor i is scored as "Amends are offered by the subject usually from a sense of guilt to solve the problem".

(b) Factor M'.

The TEST GROUP is significantly higher than the GROUP B. Factor M' is scored as "The obstacle in the frustrating situation is minimised almost to the point of denying its presence".

(c) O-D Total.

The TEST GROUP is significantly higher than CONTROL GROUP B.

O-D (Obstacle Dominance) is reflected in the fact that the barrier occasioning the frustration stands out in the responses.

(d) E-D Total.

The TEST GROUP was significantly lower than GROUP B.

E-D Total (Ego-defensive Mechanisms) reflects the fact that the ego of the subjects predominates in the frustrating situation.

DIRECTION OF AGGRESSION

(i) THE TEST GROUP

Shows an Impunitive direction of aggression, i.e. aggression is evaded in an attempt to gloss over the frustration.

(ii) CONTROL GROUP B

Shows an Intropunitive direction of aggression.

TYPE OF REACTION

(i) TEST GROUP

Shows an Obstacle Dominant reaction to frustration in which the barrier occasioning the frustration, stands out in the responses.

(ii) CONTROL GROUP B

Shows a need persistent type of reaction, i.e. in which the solution of the frustrating problem is stressed.

CONCLUSION.

TYPE OF REACTION. TEST GROUP and CONTROL GROUP A both show an Obstacle Dominant type of reaction.

CONTROL GROUP B shows a Need Persistent type of reaction.

DIRECTION OF AGGRESSION. The TEST GROUP showed an impunitive direction of aggression.

Both CONTROL GROUPS show an Impunitive direction of aggression.

It may therefore be said:

1. In all three groups the extra-punitive direction of aggression is not stressed.
2. Although Factors E. I. and M do not significantly differ in the three groups, the factor of ego-defensiveness is less stressed in the TEST GROUP and CONTROL GROUP A, as CONTROL GROUP B scored significantly higher than both in E-D total.
3. It therefore reflects that TEST GROUP and CONTROL GROUP A are more likely to use the mechanism of repression in frustrating situations.

4. The Ego-defensiveness found in the significant E-D total of CONTROL GROUP B is reflected in 'i' where amends are offered usually from a sense of guilt.
5. At the same time GROUP B does show the factor of repression in the intropunitive direction of aggression and need persistent type of reaction.
6. The Intropunitive and Impunitive direction of aggression, and the Obstacle Dominant type of reaction of the TEST GROUP also reflects a repressive factor.
7. The Groups are similar in the general tendency to repression, GROUP B shows a parallel tendency for ego-defensiveness with subsequent lack of repression and attendent feelings of guilt.

CONCLUSION.

The factor of repression is associated with those people who "Speak in Tongues" - the direction of aggression being impunitive.

INTRAGROUP COMPARISONS BETWEEN FREQUENT AND NON-FREQUENT GLOSSOLALICS.

The accompanying table shows no significant difference between these two groups.

TABLE

ROSENZWEIG TEST

ARITHMETIC MEANS - FREQUENTS AND NOT FREQUENTS

FACTOR	FREQUENT	NOT FREQUENT	SIGNIFICANCE OF DIFFERENCE
E'	2.15	2.00	Not Significant
E	8.00	8.50	" "
e	1.59	1.79	" "

(cont.)

FACTOR	FREQUENT	NOT FREQUENT	SIGNIFICANCE OF DIFFERENCE	
E total	11.[illegible]	12.18	Not Significant	
I'	0.94	1.07	"	"
I	2.56	2.86	"	"
i	0.97	1.50	"	"
I total	4.47	5.43	"	"
M'	1.71	1.56	"	"
M	3.65	3.14	"	"
m	1.03	0.71	"	"
M total	6.47	5.21	"	"
O-D	4.79	4.64	"	"
E-I	4.26	14.50	"	"
E-P	3.59	4.00	"	"

IV.

THE RESULT OF THE SUGGESTIBILITY TESTS

As the following table shows there is no significant difference between the suggestibility of the TEST GROUP and CONTROL GROUP B, although there is a tendency for the TEST GROUP to be less suggestible.

CONTROL GROUP A, on the other hand, was found to be more suggestible than the TEST GROUP.

SUGGESTIBILITY (ARITHMETIC MEANS)

TEST GROUP	CONTROL A	SIGN.	CONTROL B	SIGN.
1.38	2.65	Sign. .05	2.30	>0.05

These results differ from the conclusions of Argyle (1958), who felt that primary suggestibility was higher in the more extreme Protestants.

Concerning hysterical phenomena (as a dissociated state) and suggestibility the following opinions of various workers in the field have tentatively shown that suggestibility is a basic factor in dissociative states.

Jung in his experiments with motor automatisms has described the factor of suggestibility in producing these automatisms.

Janet (The Major Symptoms of Hysteria) asserted that the most important symptom of hysteria was suggestibility. Although a great many investigators have re-affirmed this statement, there is actually little empirical evidence for it.

Travis (1924), Bartlett (1936), Ingwarson and Lindberg (1935), among others, investigated it to some extent; their results, however, are inconclusive. Eysenck (1943) was able to show, making use of psychiatric diagnoses of hysteria and of other psychoneuroses, that hysterics are no more suggestible than other psychoneurctics, although primary suggestibility appears to be slightly higher for the former.

Arcieri (1949) was able to confirm these results.

Eysenck (1943) has brought up the question of what type of suggestibility is invoked when psychiatrists state that there is a relation between neurosis or hysteria and suggestibility. In attempting to answer this question, he points to a description of Janet (P. Janet, "Major Symptoms of Hysteria") of what suggestion is. This he remarks, appears to best designate primary suggestibility. Furthermore, as Eysenck also remarks, Janet and nearly all of those who accepted his views, took hypnotic suggestibility as the prototype of all forms of suggestibility.

INTERGROUP COMPARISON

As the following table shows there was no significant difference between the frequent and non-frequent GLOSSOLALICS in this test.

SUGGESTIBILITY (ARITHMETIC MEANS)

Frequent	Not Frequent	Significance
1.47	1.14	>.05

CONCLUSIONS:

It has not been shown that suggestibility is of

importance in the group of people showing the phenomenon of GLOSSOLALIA as shown in this testing situation.

V.

THE 16 P.F. TEST OF CATTELL

The following table represents the Arithmetic Means scored by the three groups. For discussion purposes those factors which reflect a significant difference, as well as those factors scoring 4 or less and 6 or more, will be described.

Although there is no South African norms for these factors, and hence no correlation with Cattell's averages which are reflected by the score of 5, it is felt that a comparison and suggested tendency is worthy of description.

Furthermore, examination of the questionnaire does reveal that the questions are more of a stimulus nature than culturally determined.

16 P.F. TEST - ARITHMETIC MEAN

FACTOR	TEST GROUP	CONTROL A	CONTROL B	T.G. with A	T.G. with B
A	4.50	3.80	4.15	.05	.05
C	4.67	5.00	5.05	>.05	>.05
E	4.38	4.05	4.65	>.05	>.05
F	4.25	3.70	5.15	>.05	.05 sign.
G	6.04	6.35	6.05	>.05	>.05

FACTOR	TEST GROUP	CONTROL A	CONTROL B	T.G. with A	T.G. with B
H	3.96	3.70	3.85	>.05	>.05
I	5.71	5.75	5.75	>.05	>.05
L	3.21	3.45	3.10	>.05	>.05
M	4.38	3.70	3.90	>.05	>.05
N	4.29	5.75	5.95	.02 sign.	.02 sign.
O	7.00	6.50	6.25	>.05	>.05
Q1	5.75	4.85	6.20	>.05	>.05
Q2	4.50	5.10	4.45	>.05	>.05
Q3	5.29	4.70	5.45	>.05	>.05
Q4	4.13	4.70	4.15	>.05	>.05
MD	5.39	6.41	5.46	.05 sign.	>.05

There are only two factors which reveal a significant difference between the groups - Factor F and Factor N.

Those factors scoring below 4 are :-

Factor H
Factor L
Factor M in CONTROL GROUPS A and B

Those factors scoring above 6 are :-

Factor G
Factor O
Factor Q1 in CONTROL GROUP B

FACTOR F

The TEST GROUP is significantly lower than CONTROL GROUP B. CONTROL GROUP B does not differ from the median of 5.

The scoring of the TEST GROUP is 4.25 and therefore not far from the median of 5.

CONTROL GROUP A is lower than the TEST GROUP (3.70) and is therefore also lower than CONTROL GROUP B.

The Factor of the Desurgent Tendency in the TEST GROUP and CONTROL GROUP A will therefore be discussed. As no manifest surgency in CONTROL GROUP B is present, the question of surgency 'per se' need not be dealt with.

DESURGENCY IN THE TEST GROUP and CONTROL GROUP A

Cattell describes this factor as being in essence, a degree of long-circuiting of ergic satisfactions.

Such a person has acquired far more long circuited and renunciative habits in relation to his needs. He suffers more long-circuiting strain and deflection strain. Relative to his energy sources he achieves less satisfaction, and, if introspective evidence were admitted Cattell feels that less pleasure was experienced.

It is, however, important to notice that this long-circuiting is maintained not only because of external demands, but also because of super-ego pressure to accept moral restrictions and goals of higher achievement. (Confirmed in the O'plus).

The background environment of desurgent people is thought to be that where there has been a history of deprivation - especially of deprivation of affect (and fun).
The background evidence of a surgent person is that he is a person who has lived in an affectionate and secure environment, whereas the desurgent's experience has given him the broad attitude that life is bleak, hostile and insecure.

It will be remembered that both the TEST GROUP and CONTROL GROUP A have had a disturbed environment relative to CONTROL GROUP B.

CONCLUSION

The TEST GROUP therefore reveals long-circuiting renunciative habits and group conformity.

FACTOR N

The TEST GROUP is significantly lower in this factor than both CONTROL GROUPS.

CONTROL GROUP B scoring nearly 6.

Factor N measures shrewdness vs. naivety. Both poles of N will therefore be discussed.

N+ refers to an assertive, self-conscious self-sentiment. Such people are found to make many directive practical suggestions. They are realistic in thought and action. There is a suggestion of belonging culturally with the epicure and the stoic rather than with religions of the emotions.

N- Qualitatively, their remarks are observed to be often concerned with feeling rather than thought or action. They are thought to be better as teachers presumably through the more childlike humanity shown.

is low in cooks, priests, nurses and psychiatric technicians - occupations involving tolerance of human failing.

CONCLUSION

The TEST GROUP are significantly different from the

CONTROL GROUPS in their less realistic and practical approach - they are more often concerned with feeling than thought or action, being more tolerant and humane in their interests.

CONTROL GROUP B

Take more interest in the disciplining of emotions, the regard for efficiency, good taste and social obligations and of an objective scrutiny of self and others. There is a suggestion of belonging culturally with the epicure and the stoic rather than religions of the emotions.

CONTROL GROUP A

The same structure as GROUP B.

FACTORS SCORING BELOW 4

FACTOR H

All GROUPS can be described as threctic, or less parasympathetic immunity to stress. This is seen in a more prolonged reaction to threat. One can easily see why such an individual would turn to religion. This is reflected in his regard for authority and his belief that life is serious. (Low H).

FACTOR L

All three GROUPS were low in L.

Low L means a lack of projection and tension. It is more a state of trust and belief, calm inner relaxation and an absence of suspicion. Low L must be regarded as an essential factor in Religion.

FACTOR M

All GROUPS score low in M.

CONTROL GROUPS in their less realistic and practical approach - they are more often concerned with feeling than thought or action, being more tolerant and humane in their interests.

CONTROL GROUP B

Take more interest in the disciplining of emotions, the regard for efficiency, good taste and social obligations and of an objective scrutiny of self and others. There is a suggestion of belonging culturally with the epicure and the stoic rather than religions of the emotions.

CONTROL GROUP A

The same structure as GROUP B.

FACTORS SCORING BELOW 4

FACTOR H

All GROUPS can be described as threctic, or less parasympathetic immunity to stress. This is seen in a more prolonged reaction to threat. One can easily see why such an individual would turn to religion. This is reflected in his regard for authority and his belief that life is serious. (Low H).

FACTOR L

All three GROUPS were low in L.

Low L means a lack of projection and tension. It is more a state of trust and belief, calm inner relaxation and an absence of suspicion. Low L must be regarded as an essential factor in Religion.

FACTOR M

All GROUPS score low in M.

M plus is a factor concerning dissociative potentialities. The present hypothesis is that M plus is a temperamental capacity to dissociate. Conversion hysterical phenomena are associated with high M, high I and high F - all of which are low in all three GROUPS.

Low M - person lives very much in the given world, takes no liberties with it, and is concerned to do what everyone does.

M- shows an alertness, concern and responsiveness to environmental details of which the M+ is incapable.

CONCLUSIONS

Factors H, L and M are factors which are common to the religious personality as found in the three GROUPS, i.e. a more prolonged reaction to threat, complete trust and faith, and an alertness, concern and responsiveness to the details of the environment, as well as to the conformity to the group.

Of particular interest in this study is the lack of temperamental dissociative capacities. In fact in the TEST GROUP there are only two people showing a high M of 8, and four people with M plus of 6.

FACTORS SCORING ABOVE 6

FACTOR G

This factor represents a drive to moral behaviour and achievement. This pattern, with its injunctions against sins of omission and commission, clearly resembles the clinical concept of behaviour directed by the super-ego.

The more obvious features are the positive injunctions against idleness and neglect of responsibilities etc.

It reflects moral values, honesty, charity, responsibility and regard for principles of conduct.

to group opinion, and an affinity for occupations involving tolerance of human failing. They have the attitude that life is bleak, hostile and insecure.

CONTROL GROUP B tend to either pole of the Surgency Desurgency factor. They tend more to an assertive, self-conscious self-sentiment. They are realistic in thought and action. There is a suggestion of belonging culturally with the epicure and the stoic and traditional, rather than with religions of the emotions.

The radicalism inherent in GROUP B must be regarded as, although accepting traditional beliefs, within what is regarded as traditional, he will use his own reasoning and independent thought within this framework.

CONTROL GROUP A differ only in relation to the TEST GROUP in that they are less desurgent and are more on a par with CONTROL GROUP B. In other words they have developed to a lesser extent any long-circuiting of ego satisfactions.

INTRAGROUP COMPARISONS

The accompanying table represents the stanine score comparisons between the frequent and non-frequent GLOSSOLALICS.

T A B L E

There is only one significant difference and that is in Factor C where the Frequents score much lower than the non-frequents (4.06 and 6.14).

As the method has been adopted to discuss the factors scoring 4 and lower, and 6 and higher, the conclusion must

be made that the frequent GLOSSOLALICS are a low C, and the non-frequent a high C. The high and the low scores are, of course, not extreme.

Other scores below 4 are for L and H which have been described for all three groups.

Factor M which was below 4 in CONTROL GROUPS A and B in the previous intergroup comparison, remains above 4 in the intragroup comparison (as it was with the TEST GROUP as a whole).

16 P.F. TEST - ARITHMETIC MEANS

STANINE STD. SCORE

	FREQUENT	NOT FREQUENT	SIGN. IN MEAN DIFF.
..	4.65	4.14	>.05
C	4.06	6.14	Sign. .02
E	4.47	4.14	>.05
F	4.24	4.29	>.05
G	6.18	5.71	>.05
H	3.65	4.71	>.05
I	5.88	5.29	>.05
L	3.18	3.29	>.05
M	4.41	4.29	>.05
N	4.18	4.57	>.05
O	6.82	7.43	>.05
Q1	5.29	6.86	>.05
Q2	4.41	4.71	>.05
Q3	5.12	5.71	>.05
Q4	4.12	4.14	>.05

Factors in the intragroup comparison above six are Factor C for the non-frequents, Factor O for both non-frequents and frequents, and Factor Q1 for the non-frequents.

The factors to be discussed are therefore :-

1. The Significant difference in C.
2. Factor Q1 which appears as more than six.

FACTOR C

Is defined as the capacity to express available emotional energy along integrated as opposed to impulsive channels. The control and utilization of impulse is partly a matter of constitutional freedom from easy emotional stimulability, but largely a building of the ego or self-sentiment by learning in the emotional school of the family.

Cattell's definition oriented to further hypothetical deductive testing, is that the C measurement represents the extent to which the individual has been able to achieve realistic, integrated and secure expression of his native drives. It expresses itself more as a capacity for immediate integration and control of emotional impulses and bodily reaction, and less as the total dynamic life plan integration.

By this description and hypothesis, it should show itself in measures of control of attention, of reactions to pain and fatigue etc., in low tension and internal conflict, in outer adjustment of satisfactions to social and moral requirements, in absence of neurotic symptoms and ego defences, and in absence of psychosomatic symptoms dependent on chronic emotionality. It is conceived as largely, but not entirely, dependent on environmental good fortune, in terms of family atmosphere, position in the family and freedom from trauma,

according to tentative clinical laws. Essentially C reflects the extent to which impulses are realistically controlled and expressed in the interests of the total personality and in its long term goals.

LOW C (Frequent GLOSSOLALICS)

(the frequents are relatively lower than the non-frequents' scoring 4.06 + 6.14 respectively) reflects the lack of integration in the excess of emotional response.

French (1953)[13] places the MMPI scales of hypochondriasis, depression and hysteria as three correlated manifestations of C-. The higher general emotionality of C- creates a greater need for the catharsis of drama, history and religion, regardless of which dynamic need is in process of frustration or conflict.

HIGH C - non-frequents

High C is related to a good capacity for immediate integration and control of emotional impulses and bodily reaction. It is related to low tension and low internal conflict and good outer adjustments of satisfactions to social and moral requirements. It is conceived as largely, but not entirely, dependent on environmental good fortune. It is related to absence of general emotionality. High C reflects a good ability to express available emotional energy along integrated, as opposed to impulsive, channels.

FACTOR Q1 (6.86 in the non-frequents and 5.29 in the frequents with no statistically significant difference).

Because Q1 is above six in the non-frequents, high Q1 will be regarded only in terms of a tendency in the non-frequent group. High Q1 is serious in his thinking,

independent, inclined to question things and looks for a more resourceful way of doing things.

Should C plus and Q1 plus (of the non-frequents) be regarded together, there is to be found a capacity for emotional integration of basic drives, leaving the innate capacities of the individual to find expression via the ability to think, ask questions and being more resourceful.

As the low C is in association with Q1, which is within accepted normal limits, the capacity to think, ask questions and be resourceful would be also within normal limits. The difference between the groups would then be that in the non-frequents there is less need for emotional response to outside stimuli, the external stimuli in the non-frequents being more integrated via the process of thought without the emotional connotations inherent in the Low C of the frequent group. In other words the non-frequents will perceive and think and act (Q1+) and the frequents will perceive and think and act (Q1) as well as feel intensely (C-).

GENERAL DISCUSSION:

1. THE RELIGIOUS PERSONALITY

In this study we have described the common religious personality as pertaining to the three groups. Factors H-, L-, M-, and Factors G+ and O+ were common to these groups.

The factor of Radicalism - Conservatism has been pointed out by Cattell (Personality P.436) quoting Thurstone, as being a factor in belief or non-belief. This is interesting to note as both GROUP B and the non-frequent group scored

according to tentative clinical laws. Essentially C reflects the extent to which impulses are realistically controlled and expressed in the interests of the total personality and in its long term goals.

LOW C (Frequent GLOSSOLALICS)

(the frequents are relatively lower than the non-frequents' scoring 4.06 + 6.14 respectively) reflects the lack of integration in the excess of emotional response.

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HIGH C - non-frequents

High C is related to a good capacity for immediate integration and control of emotional impulses and bodily reaction. It is related to low tension and low internal conflict and good outer adjustments of satisfactions to social and moral requirements. It is conceived as largely, but not entirely, dependent on environmental good fortune. It is related to absence of general emotionality. High C reflects a good ability to express available emotional energy along integrated, as opposed to impulsive, channels.

FACTOR Q1 (6.86 in the non-frequents and 5.29 in the frequents with no statistically significant difference).

Because Q1 is above six in the non-frequents, high Q1 will be regarded only in terms of a tendency in the non-frequent group. High Q1 is serious in his thinking,

and because of, the incapacity to integrate. They have a tendency to emotional display because of a strong inner emotional need for expression and a need for emotional catharsis. It is therefore important to conclude that GLOSSOLALIA would not occur because of a temperamental weakness in the capacity to integrate emotional material, but because of a greater need for catharsis due to the underlying emotionality, conflict and tension.

3. THE FACTOR OF Q4 (Id demand or conflict pressure)

A description of Q4 is necessary because of the question of repression as reflected by the Rosenzweig Test.

Q4 is within normal limits in all groups. Psychoanalytically Q4 can be perceived as id pressure, or ergic demand which is unsatisfied; being under repression or suppression. It turns to anxiety as in the typical 'transference' neurosis called anxiety hysteria. Q4 is not pure anxiety, closer inspection reveals also discontent, irritation, turmoil and pressure to act, of an unspecified kind.

Cattell presents two hypotheses to account for Q4 :

(a) that Q4 represents the total ergic (instinctual) tension level, i.e. excitation minus satisfaction, covering any or all drives;

(b) that it represents only the ergic tension in the unconscious id, i.e. drive unconsciously stimulated and incapable, through repression of discharge.

If repression is involved there should be positive correlation of strength of Q4 with super ego G. In

this study, although G (super ego) is high, there is no relationship to a high id pressure or Q4.

Q4 is a 'state' pattern as well, as it rises in situations of frustration. Q4 has been related to sex tension, but Cattell regards it essentially as a rejected id demand, conflict pressure, or total ergic tension.

It may be said therefore that the evidence of repression found in the TEST GROUP scoring in the Rosenzweig P.F. Study reflected more an adjustment mechanism than the factor of id pressure. It will be remembered that the direction of aggression was Impunitive (i.e. aggression was evaded in an attempt to gloss over the frustration).

4. THE FACTOR OF DISSOCIATION

As has already been pointed out Factor M (essentially a dissociative factor) is low in all groups.

Cattell points out that other factors involved in dissociative instability are C factor of general emotionality and poor integration and a Cyclothyme temperament (high A factor), constitutional tendencies probably due to a hysteroid F factor.

In this study Factor A is within normal limits and Factor F is low. Factor C is within normal limits for the group. It may therefore be said that not one of these dissociative factors (except low C for [illegible] Frequent Group, see above) have been isolated in the personality studies of this investigation.

The only remaining external factor that Cattell mentions is that of prolonged and powerful stimulation of certain dynamic systems at the expense of others. Cattell quotes crowds as being an example.

CONCLUSIONS

GLOSSOLALIA occurs in a group of people who are essentially religious and have in common with the CONTROL GROUPS the factors of trust and faith (L), prolonged reaction to threat and stress (H), and super-ego manifestations in the drive for moral behaviour and achievement (G). Subjects show a timidity in the sense of inadequacy akin to the "poor in spirit" (O).

Differences brought out in the 16 P.F. Test are seen in that GLOSSOLALICS are less realistic and less practical, more concerned with feeling than thought, being more tolerant and humane in their interests. There is less interest in the disciplining of the emotions and less objective scrutiny of self and others with a tendency to move away from the accepted traditions and culture, and an interest in religions giving scope for the emotions rather than for the stoic.

The GLOSSOLALICS have acquired relatively a greater degree of long-circuiting of ergic satisfactions, more long-circuited and renunciative habits in relation to their needs. They suffer more long-circuiting and deflection strain, and relative to their energy sources would achieve less satisfaction.

Factor C (emotional integration) was of particular interest in this study being within normal limits for the GLOSSOLALIC GROUP as a whole.

On dividing the group into Frequent and non-frequent GLOSSOLALICS, it was seen that the non-frequents scored a significant C plus, and the frequents a significant C minus. As both Groups showed the phenomenon of GLOSSOLALIA, the factor of poor emotional integration appears to be related

to frequency of GLOSSOLALIA. Factors related to poor emotional integration are more tension and conflict, a proneness to emotional display, strong inner emotional expression, sensitive imagination and a need for emotional catharsis. Having more tension and conflict the greater would be the need for catharsis, therefore it may be said that amongst other purposes GLOSSOLALIA would serve as a means of catharsis in a religiously accepted channel. The non-frequents have not this need for catharsis and therefore GLOSSOLALIA, besides having a cathartic mechanism, must be representative of "something else".

Of particular interest in GLOSSOLALIA is the expected tendency to dissociation. This was found lacking in Factor M and in the combination of Cyclo-thymia, surgency and poor emotional integration.

The remaining factor given by Cattell is that of the effect of certain dynamic systems acting from outside onto the organism. This then may represent the "something else" mentioned above.

V1

RESULTS OF THE THEMATIC APPERCEPTION TEST SCORING ACCORDING TO DERI'S FACTORIAL CONSTELLATION.

The method of scoring the various factors has been dealt with. To give these derived factors a dynamic meaning the Vector configurations formed must be interpreted, and then finally interwoven around the central ego vector to give eventually a complete picture.

There are numerous possible combinations of vectorial configurations, and those chosen for discussion are based on those configurations which occur frequently in the one group in relation to the others. Those configurations occurring infrequently, and those configurations occurring with more or less the same frequency in the three Groups are not selected for discussion. In this way it is thought to be possible to arrive at the underlying dynamic mechanisms of either why people speak in tongues and/or any possible basis for the understanding of the mechanism of GLOSSOLALIA itself.

THE EGO VECTOR k and p

1. CONFIGURATIONS OF THE GROUPS

TEST GROUP	GROUP A	GROUP B
k- p- = 27.27%	$k^{\pm}$ $p^{\pm}$ = 30%	$k^{\pm}$ $p^{\pm}$ = 20%
k- $p^{\pm}$ = 27.27%	k+ p- = 20%	$k^{\pm}$ p+ = 20%
k+ $p^{\pm}$ = 13.63%	k+ $p^{\pm}$ = 15%	k+ $p^{\pm}$ = 20%
$k^{\pm}$ p- = 9.09%	k+ p+ = 10%	k- p- = 15%
k+ p- = 9.09%	k- p+ = 10%	k+ p+ = 10%
k+ p+ = 4.55%	$k^{\pm}$ p+ = 10%	k- p+ = 10%
$k^{\pm}$ $p^{\pm}$ = 4.55%	$k^{\pm}$ p- = 5%	k+ p- = 5%
k- p+ = 4.55%		

2. SELECTION OF CONFIGURATIONS FOR DISCUSSION

On examination of the above configurations it will be seen that k- p- occurs in 27.27% of the TEST GROUP and in 15% of CONTROL GROUP B. In CONTROL GROUP A, k- p- does not occur at all. Furthermore, in the TEST GROUP k- p± occurs in 27.27% of the cases, and not at all in either of the CONTROL GROUPS. It is therefore apparent that the configurations k- p- and k- p± are important in the TEST GROUP and must be considered as such.

On further examination of the configurations found in the CONTROL GROUPS, it is seen that k± p± appears in 30% and 20% respectively, as opposed to 4.55% in the TEST GROUP. Therefore k± p± appears to be an important configuration found in the CONTROL GROUPS, other configurations seem to be of insignificant importance.

THE TEST GROUP k- p-

INTERPRETATION : This configuration is the ego picture of a child whose ego has been successfully broken down by the overwhelming strength of the environment. Such a person, adult or child has discovered that the environment is stronger than he is, and that the path of least resistance is conformity with whatever the environment expects. This could be called the stage of the disciplined ego, the lack of any plus k tendency showing that the autistic (Introjective defense mechanisms) have been given up completely. It is an open question whether the willingness to submit oneself to discipline is brought about by education (i.e. environmental forces) or by more natural maturational processes, or as a result of both factors.

The presence of the minus p shows that there is a continuous unconscious projection of needs through action without, however, an awareness of the process, i.e. people acting according to their latent needs, are unaware of the underlying sources of motivation and would be convinced that their actions are determined purely by the objective characteristics of their environment. This lack of insight in the underlying motivational sources of action is indeed, characteristic for the so called average person.

Conforming with reality and accepting authority are implied in the interpretation of this ego configuration; these people are realistic down-to-earth individuals. The world being perceived and accepted at face value.

Ego processes as such are not cathected; the person is occupied with solving of problems which appear real to him. At the same time, and particularly if the p- is more loaded than the k-, antisocial outbreaks may occur. The conforming ego brings about the discipline by means of repression which can build up in intensity until a bursting forth of the aggressive impulses occurs. In this group (as well as the CONTROL GROUPS) the amount of aggression present is very small (see Table under e+ and e-). The discussion of possible aggressive outbreaks is therefore not necessary in this configuration.

THE TEST GROUP k- p±

INTERPRETATION: In this configuration that which held for k- p- is also true, except that tension is implied in the ± valency of p. The p+ component indicates a need to fuse consciously with the environment - i.e. to allow those stimulations which arise from within to cathect with an

object in the environment. On the one hand to strive consciously to fuse with the environment, and on the other to project his needs subconsciously. k- brings about repression of the consciously perceived movement to the environment, leaving the person in indecision and doubt as to whether stimuli coming from within may be considered as acceptable and constructive or alien to the organism - guilt feelings may then arise.

In the CONTROLS $k^{\pm}$ $p^{\pm}$ appears in 30% and 20% respectively of the subjects as opposed to 4.55% in the TEST GROUP. This configuration therefore also appears worthy of description.

THE CONTROL GROUPS $k^{\pm}$ $p^{\pm}$

INTERPRETATION: A subject who gives this ego picture is simultaneously autistic (k+ p-) and self-controlled (k- p-). He has concentrated his libido on integrating his ego processes consciously (k+ p+), and subjects himself simultaneously to generally accepted social standards and to environmentally imposed discipline (k- p-). He has the characteristics of the 'fusing' type of personality experiencing acutely the need to fuse with the object of the libido ($p^{\pm}$), while at the same time he gives the reaction of the person who wants consciously to get rid of any emotional ties with which he might be bound to persons of the environment ($k^{\pm}$).

In these subjects almost all the energy from the drives corresponding to the rest of the factors is somehow 'strained through' and concentrated in the ego. They are differentiated personalities, aware of their inner processes

and requirements outside of themselves, yet there is a certain aloofness in their interpersonal relations despite their need to establish such relation. This stage must be called the stage of conscious integration of the self within the realistic setting of the environment. Feelings and beliefs must needs be formalised into a conceptual theme.

DISCUSSION :

It is apparent that in these two ego pictures there is a difference of note. The TEST GROUP act in conformity and with discipline - accept the standards of their environment, repress some basic needs and project others subconsciously. The CONTROL GROUPS on the other hand also accept standards of behaviour imposed by the environment; they in addition have a tendency to egotistic manipulation of the environment; they are more critical, formal and conceptual in their thinking.

The repressed needs in the TEST GROUP can lead to tension which must be relieved and subconsciously so; the tension inherent in the CONTROL GROUPS can be dealt with on a conscious level, in the manipulation of the environment and in their ability to 'work it out'.

The question of whether k- p- reflects a maturational arrest at a childlike stage, or a change in outlook due to circumstances or education, can perhaps be resolved in the Ego Vector of the CONTROL GROUP A. This Group has had more or less the same environmental stress but does not show an arrested ego development.

THE CONTACT VECTOR d and m

1. CONFIGURATIONS OF THE GROUPS

TEST GROUP	GROUP A	GROUP B
d- m+ = 36.36%	d- m+ = 50%	d- m± = 35%
d± m+ = 18.18%	d± m± = 20%	d- m+ = 30%
d± m± = 18.18%	d± m+ = 10%	d± m+ = 10%
d- m± = 9.09%	d+ m- = 5%	d+ m± = 10%
d- m- = 9.09%	d+ m± = 5%	d± m- = 5%
d± m- = 4.55%	d- m- = 5%	d+ m- = 5%
d+ m± = 4.55%	d- m± = 5%	d± m± = 5%

2. SELECTION OF CONFIGURATIONS FOR DISCUSSION

On examination of the above configurations it will be seen that d- m+ is the most frequent occurring configuration for all three groups and that d- m± occurs in 35% of GROUP B as opposed to 9.09% and 5% in the TEST GROUP and GROUP A. It is apparent that d- m+ is important for all three groups and that d- m± stands out significantly in CONTROL GROUP B.

ALL GROUPS : d- m+

INTERPRETATION : Both factors express the need to hold on and cling to an object strongly cathected with libido. One could call this the most "faithful" constellation, since the minus d indicates that the person is attached to one specific object and is not in constant search for new ones (which would be indicated by plus d), while the plus m shows that the need to cling for love and support is accepted. It also shows that there is still a basically optimistic attitude, and the environment is considered in an emotionally positive way as offering possibilities for

"oral" gratification.

Individuals with minus d and plus m are fixated to the "primary" object in the sense discussed in connection with minus d. Thus it does not necessarily imply an obvious attachment to either of the parents but means that something (a person, an idea, or a thing) is cathected with the same intensity as was the first main object of libido (always the mother or the person who takes the place of the mother). At the same time, when minus d indicates this strong attachment to a person or idea, the plus m shows that, whatever the object of this strong libido cathexis is, it is certainly something which can be actually enjoyed and to which it is possible to "cling". Enjoying and clinging in the case of this particular C vectorial configuration, has always a non-aggressive and sometimes, depending on the loadedness of minus d, a definitely passive character. Individuals who give this pattern do not exert physical effort to assure themselves of the possession of the highly cathected object. In most cases it is not even a material object but rather a person or an idea, and not infrequently the mere idea of a person to which they are faithfully attached.

Thus holding on to such "objects" of libido does not necessitate physical action or grabbing, but rather an ability to sublimate and to derive enjoyment from non-tangible values. This statement is supported by the findings that minus d with plus m is discovered rarely in the lower occupational levels and practically never in criminals, nor in asocial psychotics. It occurs frequently in fairly well-functioning adults, mostly in professional groups to whom the kind of work they do is more important than the financial gains of the work. In

other words, these are person we usually call "idealistic".

They might experience difficulties in regard to outward success, because of the passivity inherent in this configuration, particularly if associated with minus s. They are conservative in the sense of disliking change, and being forced to leave a situation to which they are accustomed is experienced as painful. These reactions follow from the adhesive quality of libido-cathexis characteristic for minus d plus m individuals.

Once an object is really cathected it is practically never given up. Even though there might be no outward signs of adherence between the subject and his object of libido, on closer examination one finds that the attachment is still there and not even in a diminished form.

The particularly interesting characteristic of these subjects is that such unrealistic attachments are not experienced as serious frustrations since they are able to derive satisfaction from intangible ideas. To them the thought of the object has nearly the same emotional value as its possession. This is another illustration of the exaggerated loyalty and high sublimating ability so characteristic of subjects associated with this C vector pattern.

This pattern, as we have said, is rarely found in psychoses. It may be associated with various forms of neuroses because of the basically incestuous fixation implied in its deepest interpretation. However, even in those cases it may be interpreted as indicating a socially positive attitude and satisfactory ethical control. (Minus d with plus m is frequently associated with plus e and minus hy in the P vector).

CONTROL GROUP B : d- $m^{\pm}$

INTERPRETATION

The ambivalence denoted in $m^{\pm}$ leads to a feeling of dissatisfaction and uncertainty as regards clinging to the ideals and principles of d-, as well as, at the same time, attempting to derive enjoyment from the environment (m+) while denying the possibility of this enjoyment (m-).

This ambivalence leads to dissatisfaction and unhappiness resulting in a cold withdrawal in inter-personal relationships. The disability is experienced in the securing or maintaining satisfactory relationships in the environment. This results in a withdrawal into the factors of d-, which, because of the difficulty of cathecting to an idea or object in the environment, causes the person to feel uncertain at d-.

CONCLUSION :

All the groups have shown the ability to cling to, and enjoy the attachment to an idea or a person in the environment, they are idealistic and faithful.

CONTROL GROUP B shows 35% of its members to have difficulty in their environmental object relationships thus leading to uncertainty, doubt and unhappiness. This leading them to cling even more to d-, which they are unable to express readily.

THE SEX VECTOR

1. CONFIGURATION OF THE GROUPS

TEST GROUP	GROUP A	GROUP B
h+ $s^{\pm}$ = 40.9%	h+ $s^{\pm}$ = 35%	$h^{\pm}$ s- = 25%
h+ s- = 31.8%	$h^{\pm}$ s- = 30%	h+ s- = 20%
$h^{\pm}$ $s^{\pm}$ = 18.2%	h+ s- = 15%	h+ s+ = 20%
$h^{\pm}$ s- = 9.1%	h- s- = 10%	h- s- = 15%
	h+ s+ = 5%	h+ $s^{\pm}$ = 10%
	$h^{\pm}$ $s^{\pm}$ = 5%	$h^{\pm}$ $s^{\pm}$ = 10%

2. SELECTION OF CONFIGURATIONS FOR DISCUSSION

On examination of the above configurations it will be seen that h± s- occurs more frequently in the CONTROL GROUPS than in the TEST GROUP. h± s- must, therefore, have a particular function in the CONTROL GROUPS compared with the TEST GROUP.

In the TEST GROUP and in CONTROL GROUP A the configuration h+ s± occurs in 40% and 30% respectively, compared with CONTROL GROUP B where it occurs in only 10% of subjects.

THE TEST GROUP and CONTROL GROUP A : h+ s±

INTERPRETATION :

The above configuration shows a tendency to move from reality to the extra-ordinary or the supernatural.

BOTH CONTROL GROUPS : h± s-

INTERPRETATION :

Refers to the accepted cultural norms, the accepted ways of doing things - it is therefore less reactional and more conservative.

CONCLUSION

The TEST GROUP shows itself to be less conservative and more reactional. The TEST GROUP show a tendency to move from the natural to the extra-ordinary or the supernatural.

PAROXYSMAL VECTOR

1. CONFIGURATIONS OF THE GROUPS

TEST GROUP	GROUP A	GROUP B
hy+ e+ = 18.2%	hy± e+ = 40%	hy± e- = 35%
hy+ e± = 18.2%	hy± e- = 20%	hy- e+ = 20%
hy+ e- = 13.6%	hy- e+ = 15%	hy± e- = 15%

TEST GROUP	GROUP A	GROUP B
hy± e- = 13.6%	hy+ e- = 10%	hy± e+ = 10%
hy± e± = 13.6%	hy± e± = 5%	hy+ e+ = 10%
hy- e+ = 13.6%	hy+ e+ = 5%	hy+ e± = 15%
	hy- e- = 5%	hy± e± = 5%
		hy- e- = 5%
		hy+ e+ = 5%

2. SELECTION OF CONFIGURATIONS FOR DISCUSSION

On examination of the above configurations it will be seen that hy± e± occurs in 13% in the TEST GROUP, in the CONTROL GROUPS together it occurs as 5%. It therefore occurs in the TEST GROUP nearly three times as frequently as in the CONTROL GROUPS.

Again in CONTROL GROUP A, hy± e+ occurs in 40% of the cases, but does not occur in the TEST GROUP. In CONTROL GROUP B, hy± e- occurs in 35% of the cases as opposed to 13% in the TEST GROUP and 20% in CONTROL GROUP A. The other configurations do not show a marked difference in the three groups.

The configuration chosen therefore is :-

THE TEST GROUP : hy± e±

INTERPRETATION : This configuration represents a conflict in the person between the ethical and the natural. The person will move between the poles of control and non-control. At times there will be a tendency for uncontrolled outburst, but at the same time he will have a feeling of having done wrong, and will try to control himself.

CONTROL GROUP A : hy± e+

INTERPRETATION :

A person with this configuration attempts to control

himself in society but at the same time tries to attract attention as to his superior qualities.

This configuration does not occur in the TEST GROUP. It occurs in 10% of cases in CONTROL GROUP B.

CONTROL GROUP B : hy± e-

INTERPRETATION :

This configuration reflects an intolerant ambivalence towards others in the environment. On the one hand to have others notice him and his feelings, but at the same time will try to cover up any feelings of resentment that he might have.

DISCUSSION :

The configuration in the TEST GROUP differs markedly from that of the CONTROL GROUPS.

The TEST GROUP represents a conflict in the desire to follow the ethical with the tendency to do the natural. At times this control utilised for the ethical will fail; the failure could manifest itself in an uncontrollable outburst, leaving the person with a sense of guilt and the desire to conform again.

The conformity to the ethical of CONTROL GROUP A is attempted in such a way that others will note his apparently good qualities.

GROUP B, on the other hand, trying to attract notice of his good qualities, will cover up any underlying feelings of resentment.

FACTORIAL COMPARISONS IN THE T.A.T.

1. INTERGROUP COMPARISONS : The arithmetic means of each of the sixteen factors have been computed and subjected to the t-test. The following table illustrates the results.

T.A.T. TEST - ARITHMETIC MEANS

FACTORS	TEST GROUP	CONTROL A	SIGNIFICANCE
h+	8.0	6.8	>.05
h-	2.77	4.05	>.05
s+	4.36	3.35	>.05
s-	6.55	7.5	>.05
hy+	6.23	5.05	>.05
hy-	4.14	5.2	>.05
e+	2.05	1.35	>.05
e-	2.23	1.65	>.05
k+	3.41	6.80	Sign. .05
k-	6.09	4.05	Sign. .05
p+	3.95	5.95	Sign. .05
p-	6.68	4.9	Sign. .05
d+	3.45	3.65	>.05
d-	7.55	7.15	>.05
m+	6.73	7.6	>.05
m-	3.82	3.25	>.05

FACTORS	TEST GROUP	CONTROL B	SIGNIFICANCE
h+	8.0	7.1	>.05
h-	2.77	3.85	>.05
s+	4.36	3.15	>.05
s-	6.55	7.3	>.05
hy+	6.23	4.95	>.05
hy-	4.14	4.15	>.05
e+	2.05	1.65	>.05
e-	2.23	2.9	>.05
k+	3.41	5.3	Sign. .07
k-	6.09	5.25	Sign. .05
p+	3.95	5.85	Sign. .05

FACTORS	TEST GROUP	CONTROL B	SIGNIFICANCE
p-	6.68	5	Sign. .05
d+	3.45	3.55	>.05
d-	7.55	7.35	>.05
m+	6.73	6.65	>.05
m-	3.82	4.1	>.05

It will be seen that significant differences have been found in the factors of the ego vector (k+ p).

The TEST GROUP show a significant lower value in k+ and p+ , and significantly higher values in k- p- in comparison to both CONTROL GROUPS. It may be said, therefore, that the TEST GROUP is predominantly k- and p-, and both CONTROL GROUPS predominantly k+ and p+. A full description of these factors have been given in the TEST GROUP introduction to the T.A.T. test.

FACTOR k-

The following description will suffice :-

The socially positive traits which accompany minus k refer to the individual's willingness to accept limitations imposed by the environment, i.e. there is an optimum amount of ability and willingness to repress, thus enabling satisfactory adjustment to reality. Minus k subjects do not dare to live out their needs openly, nor do they have the need to face what those needs really are. Standards and value judgments are readily accepted from outside, with little questioning of their origin and validity.

FACTOR p-

Here the need tensions are acted out without having

first passed through the system of the preconscious, thus without their becoming linked to word images.

Deri points out that minus p is the most characteristic of painters and suggests a relationship to creativity in that the verbalisation of emotional content would be relatively less in the creative art of painting.

Other forms of sublimation of the minus p can be thought processes involving certain intuitive or mystical characteristics. This type of thinking does not follow the accepted rules of logic, but proceeds rather by sudden intuitive insights in which there is felt no necessity to conceptualize the links leading up to the final results.

THE CONTROL GROUPS

The opposite of what has been said for the TEST GROUP holds true for the CONTROL GROUPS.

Plus k

Character traits corresponding to plus k reflect striving for self-sufficiency; striving to be unemotional by means of intellectualising emotions. Subjects with plus k are likely to have good insight into emotional processes; they are willing to face their emotions, but at the same time, their emotions become more the object of intellectual manipulation than the driving force for really emotional actions.

Plus p

Denotes the ease with which emotional material can reach consciousness, which implies the passing of this material through the preconscious, which - according to psychoanalytic theory - consists of word images. Plus p indicates only that

the urging quality of emotions have risen to consciousness and have been conceptualised in some way.

CONCLUSIONS :

GLOSSOLALIA is related in some way to the lack of striving for self-sufficiency and the intellectualisation of emotional material. It is related in some way to intuitive preconscious mystical type of thinking and the acceptance of values and judgments without questioning. It is related to repression and projection of one's needs, and to lack of egotistical manipulation and self-assertion.

INTRA GROUP COMPARISONS (Between Frequent and non-Frequent GLOSSOLALICS).

The only factor difference between the frequent and non-frequent group was that the frequent group showed a significantly higher m plus; the tendency in the non-frequent group is accordingly towards m minus.

T.A.T. TEST - ARITHMETIC MEANS

INTRA-GROUP

FACTOR	FREQUENT	NOT FREQUENT	SIGNIFICANCE
h+	7.94	8.17	>.05
h-	2.88	2.50	>.05
s+	4.19	4.83	>.05
s-	6.69	6.17	>.05
hy+	6.38	5.83	>.05
hy-	4.06	4.33	>.05
e+	1.94	2.33	>.05
e-	2.07	3.00	>.05
k+	4.13	1.50	>.05

FACTOR	FREQUENT	NOT FREQUENT	SIGNIFICANCE
k-	5.63	7.33	>.05
p+	4.25	3.17	>.05
p-	6.69	6.67	>.05
d+	3.63	3.00	>.05
d-	7.38	8.00	>.05
m+	7.50	4.67	Sign..05
m-	3.00	6.00	>.05

The factor of m has been described in the introduction.

FACTOR m plus (The Frequent Group)

It implies a basically passive attitude towards the love object, the purpose being to enjoy the object and to lean on it for support. There is a need for dependence which if not too strong, is an asset in establishing social relations. A quality of anxiousness and a tendency to cling to these objects occurs if c plus is high. The person is then afraid to loose the emotional support inherent in the object relationship.

m Minus (The Non-Frequent Group)

Individuals with m minus tend to withdraw in the environment, basically they are unhappy. They feel basically isolated in society, especially in regard to smaller ingroups. They may act, however, in a highly ethical way even in regard to helping others to avoid the same fate he knows from experience. They deny the existence of the need to lean on others for support.

Such individuals have a high frustration tolerance for realistic disappointments in life since they never allow them-

selves consciously to expect much from life in the first place. The frustration tolerance of plus m individuals is considerably less, just because of their optimistic expectations.

CONCLUSIONS:

The 'frequent group' of GLOSSOLALICS reflect a poorer frustration tolerance and a tendency to cling to objects in the environment for emotional support.

It may therefore be said that GLOSSOLALLA, as such, is not related to frustration tolerance and the question of anxiety, but that the frequency of GLOSSOLALLA is related to frustration tolerance and level of anxiety.

A significant difference in the factor of emotional control was not found in this intragroup comparison (by differences

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GENERAL CONCLUSIONS

THE EGO CONFIGURATIONS of the TEST GROUP differ from that of the CONTROL GROUPS. The TEST GROUP shows conformity to the environmental situation by using the basic method of repression. At the same time there is implied in k- p± a need to fuse consciously into the environment, and on the other hand to project his needs subconsciously. With a tendency to repress, the consciously perceived movement towards the environment may be disturbed. The result is indecision frequently accompanied by feelings of guilt.

THE CONTROL GROUPS : k± p±

Also conform to the environmental situation but try consciously not to be involved in any emotional ties. His conformity to the environment is simultaneously autistic (k+ p-), and controlled k- p-. The environment would then be manipulated to fit it with what he requires from the nvironment - consciously putting aside those things that bother him, and showing at the same time a tendency to formulate and conceptualise emotional material and theories. These basic ego mechanisms will be reflected in the other Vectors of Human activity.

IN THE SOCIAL SPHERE - CONTACT VECTOR d and m.

d- m+ was the general configuration for all groups.

A clinging to principles and ideas rather than material things is reflected. A move outwards into the environment is reflected in m+.

THE TEST GROUP

With the basic insecurity and implied tension and

feelings of guilt found in the ego vector, the TEST GROUP'S approach in the Contact Vector will be insecure, and forms more an entity of 'clinging' for more security and support, at the same time being sensitive to any possible source of insecurity in the environment.

THE CONTROL GROUPS

Will have less a sense of clinging for support and security and show more the ability for give and take. Those things which do not suit them will be dealt with from their point of view to their conscious satisfaction, whereas the TEST GROUP would be more inclined to repress their feelings should their feelings be hurt.

THE SEX VECTOR:

In the TEST GROUP and CONTROL GROUP A, we see in the configuration h+ $s^{\pm}$ a tendency to the movement away from the reality to that which is extra-ordinary and unusual. The tension and insecurity implied in the repression and projection of k- p- and the feelings of indecision and possible guilt implied in k- $p^{\pm}$ would be a driving force to look for something which would bring security. As the ability to conceptualise and formulate is relatively less than that of CONTROL GROUP B, the tendency would be towards something more radical and different.

CONTROL GROUP B on the other hand, show, because of their ability to formulate, conceptualise and manipulate a set of rules, circumstances and emotional material, a more well defined pattern of conduct - an accepted traditional, cultural way of organising life - with an eye, at the same

time, on how they best can gain from any situation. They are more conservative and therefore less radical.

THE PAROXYSMAL VECTOR

THE TEST GROUP

The factor of implied tension, insecurity, feelings of guilt etc., and the tenuous clinging for support and acceptance in the environment, together with the move towards the unorthodox and the radical, have been indicated.

The emotions implied in the above complex will find their outlet in the paroxysmal vector. As was indicated the configuration for the TEST GROUP was hy$^{\pm}$ e$^{\pm}$, the e$^{\pm}$ reflecting an ambivalence towards what is natural (e- = the raw emotions), and what is ethical (e+ = super-ego control) - at the same time showing a tendency to move between the poles of control and lack of control. The subject will at the same time sense that he is wrong and will then attempt to bring about control. The associated attendant feelings of guilt serve to increase his inner tension. The emotions are, to an extent, controlled in hy-, but at the same time freedom for display of feeling is possible in hy+part of hy$^{\pm}$. Should the emotions become so intense that they are unable to be contained they could find an outlet through hy+i.e. a motoric expression of emotions. The CONTROL GROUPS on the other hand, because of their more positive egoistic manipulation in their environment, and because of their formalism, will show more control (as seen in hy- part of hy$^{\pm}$) but at the same time will try to draw attention to their seemingly better qualities. CONTROL GROUP A, show super-ego conformity in e+, and CONTROL GROUP B show an intolerant ambivalence in hy$^{\pm}$ e- towards

others in the environment.

CONCLUSION :

The TEST GROUP shows an interest in the radical as opposed to the conservative because of an underlying feeling of tension, insecurity and guilt which they are unable to conceptualise.

As there is implied tension the emotional increase of intensity could find motoric channels of expression. There is an implied swinging between the poles of control and non-control.

Being a religious group they have projected their need (p-) for homeostasis onto God in that part of religion which pertains to the unusual and supernatural.

CONTROL GROUP A

Have also a tendency to the unusual and extra-ordinary but show a more egotistical approach with a tendency to work things out for themselves.

CONTROL GROUP B

Are more egotistical, conservative and formal in their approach, showing an intolerant ambivalence towards others in their environment.

On this basis GLOSSOLALIA must be seen as something supernatural and extra-ordinary, and a motoric expression of intense emotions. Criteria for the possibility for GLOSSOLALIA to occur would be :-

(1) The complete projection of one's needs to something beyond oneself;

(2) The absence of any formalised concepts;

(3) The lack of any egotistic manipulation;

(4) Sufficient emotional intensity;

(5) The emotional intensity in the TEST GROUP could arise from repressed needs, but this, of course, does not reflect every member of the Group, therefore it may be said that other emotions of equal intensity together with complete projection of one's needs, absence of egotistical manipulation of the environment, and the lack of a formalised concept could also bring about the GLOSSOLALIC condition;

(6) A weakened control of emotional expression through motoric channels;

(7) Again not all subjects showed a weakened control of emotional expression. Therefore, if the emotional intensity be sufficiently strong, all normal control may be lost;

(8) The frequency of GLOSSOLALIA appears to be related to the level of anxiety, and the level of the frustration tolerance.

VII.

RELIGIOUS QUESTIONNAIRE

The Religious Questionnaire has also been sub-divided in order to simplify the evaluation.

GENERAL BACKGROUND.

I. THE RELIGIOUS BACKGROUND.

The religious background has been described in one of three terms:

POOR is related to little or no religious instruction.

FAIR is related to irregular Sunday-School and Church attendance with one of the parents not being religious.

GOOD is related to regular Sunday-School and Church attendance with both parents being religious and family prayers being a routine in the home.

This orbitory division can only serve as a rough indication.

(a) THE TEST GROUP.

Seventeen subjects describe their religious background as good, six as fair, and one as poor.

(b) CONTROL GROUP A.

Seven subjects describe their religious background as good and eleven as fair.

(c) CONTROL GROUP B.

Twelve subjects describe their religious background as good and eight as fair.

CONCLUSION.

Practically all the subjects have had religious instruction, varying in degree, from childhood until maturity.

II. CHANGE IN CHURCH AFFILIATION.

(a) THE TEST GROUP.

Eighteen subjects have joined their present Church for a particular reason. Fifteen of the subjects were originally in the same Church as CONTROL GROUP B.

Two of the members came over from the Methodist Church and one from another Pentecostal Group (Extreme Group).

(b) CONTROL GROUP A.

Fifteen of the subjects have joined their present Church for a particular reason.

Eleven of the subjects were originally in the same Church as CONTROL GROUP B.

One has joined from the Methodist Church and one from a "breakaway church" which was originally associated with the same Church as the CONTROL GROUP B.

(c) CONTROL GROUP B.

Only one member has changed his Church affiliation and that from the same church as the TEST GROUP.

CONCLUSION.

There is evidence of a movement of members from the Church of CONTROL GROUP B, to that of the Church of THE TEST GROUP.

III. THE REASONS GIVEN FOR THE CHANGE IN CHURCH AFFILIATION.

(a) TEST GROUP.

For more simple evaluation the following

entities have been chosen, to describe the reasons for change:

1. Conversion was mentioned nine times.
2. Adult Baptism by immersion was mentioned five times.
3. Desire for deeper spiritual experience was mentioned five times.
4. Pentecostal truth was mentioned four times.
5. Serving the Lord was mentioned four times.
6. Food for the soul was mentioned three times.
7. Baptism of the Holy Spirit was mentioned twice.
8. Example set by others was mentioned twice.
9. Speaking in Tongues was mentioned once.

(b) CONTROL GROUP A.

1. Conversion was mentioned six times.
2. Food for the soul was mentioned four times.
3. Greater love amongst the people, including feeling at home and happy, was mentioned three times.
4. Adult Baptism by immersion was mentioned twice.
5. Pentecostal truth was mentioned once.
6. Baptism of the Holy Spirit was mentioned once.
7. Example of others was mentioned once.
8. Speaking in Tongues was mentioned once.

(c) CONTROL GROUP B.

Only one member had indicated a change in Church affiliation. The reasons were, Nourishment of the Soul, and that communion seemed genuine and sincere.

CONCLUSION.

The Doctrine of the TEST GROUP and CONTROL GROUP A includes the following: Conversion, Adult Baptism, and Baptism of the Holy Spirit. Their Doctrine is based more on the Methodist Principle of first, the calling of God, then conversion, then rebirth and then sanctification. It is possible therefore for all men to become converted and it is possible for man to reject or accept God's plan of Salvation. Stress is laid on the fact that man is inherently weak and sinful, of no account, and is in fact lost without God.

CONTROL GROUP B believe that the Holy Spirit plants the seed of rebirth in individuals, according to His Holy Will. Conversion or the turning from sinful ways, is the fruit of this 'beginnings' of rebirth - it is the answer to the working of the Holy Spirit. God then calls whom He will (in a predestined mysterious fashion) and man is free to accept the call, and turn from his sinful ways. Should an affirmative answer be given, then the initial baptism as a child has been confirmed and the member is accepted via his confirmation of the workings of the Holy Spirit, into the body of members of the Church. Although the church Doctrine accepts man's need for conversion, and has a special evangelical organisation, is fact is not always proclaimed by individual ministers.

The Pentecostal group, following the Methodist principle, and including adult baptism by immersion as a sign of the turning from sinful ways into the

new life, appears to lay stress on man's responsibility.

It is on this foregoing basis that the factor of conversion being selected as the most mentioned reason for change, must be regarded. Taking Pentecostal Doctrine as an entity and including under this heading: Baptism, 'Pentecostal Truth', and Baptism of the Holy Spirit, it is seen that the Doctrinal aspects are mentioned eleven times.

It appears in conclusion that the factors of Conversion and Doctrinal beliefs were the main causes for change in Church affiliation in the TEST GROUP.

In CONTROL GROUP A, conversion was mentioned six times, and Doctrinal beliefs four times. This again constituting the major reasons for change in the Church affiliation.

IV. THE FACTOR OF CONVERSION BEING A SUDDEN EXPERIENCE OR GRADUAL EXPERIENCE.

The TEST GROUP replied in 78% of cases, CONTROL GROUP A in 70% of cases and CONTROL GROUP B in 65% of cases that conversion was a sudden experience.

V. THE FACTOR OF THE SUBJECTS PRECONVERSION STATE OF THOSE IN IV (Above).

(a) TEST GROUP.

1. An emotional state was mentioned six times.
2. An awareness of sin was mentioned eight times.
3. Eternal security was mentioned five times.

Taking 2. and 3. together and calling this a Theocentric tendency as opposed to an emotional tendency, the Theocentric tendency is the stronger.

(b) CONTROL GROUP A.

1. An emotional state was mentioned six times.
2. An awareness of sins was mentioned twice.
3. Eternal security was mentioned once.

The emotional tendency was stronger than the Theocentric tendency.

(c) CONTROL GROUP B.

1. An emotional state was mentioned three times.
2. An awareness of sins was mentioned four times.
3. Eternal security was mentioned three times.

The Theocentric tendency was stronger than the emotional tendency.

CONCLUSION.

The TEST GROUP and CONTROL GROUP B were Theocentrically inclined in their preconversion state.

Although an emotional state is not precluded in the Theocentric tendency, it was not stressed. CONTROL GROUP A apparently were more aware of an emotional state.

VI. THE FACTOR OF RESTITUTION AFTER CONVERSION.

The normal accepted practice of restitution was practised by 80% in the TEST GROUP and the CONTROL GROUP B.

CONTROL GROUP A reflected that 70% practised Restitution.

CONCLUSION.

The TEST GROUP and CONTROL GROUP B, and to a lesser

extent CONTROL GROUP A, all practise the accepted "Confess your sins". The 20% and 30% who did not do this, were mainly those who referred to the preconversion state as being normal, calm, excellent or left the question unanswered. (Three subjects in the TEST GROUP, six subjects in the CONTROL GROUP A, and three subjects in CONTROL GROUP B).

It appears therefore that selection and matching of the groups on the basis of Religious Conviction have been verified.

VII. BELIEF IN THE ENTITY OF BAPTISM OF THE HOLY SPIRIT.

All the members of the TEST GROUP and CONTROL GROUP A as well as 17 members of CONTROL GROUP B signified in the affirmative.

VIII. GLOSSOLALIA AS A SIGN OF BAPTISM OF THE HOLY GHOST.

Both the TEST GROUP and CONTROL GROUP A indicated that GLOSSOLALIA was a sign of the Baptism of the Holy Spirit. Four members of CONTROL GROUP B indicated that it could be a sign.

IX. WHETHER BAPTISM OF THE HOLY SPIRIT HAD TAKEN PLACE.

All members of the TEST GROUP and sixteen members of CONTROL GROUP B signified that they had been baptized by the Holy Spirit. All the members of CONTROL GROUP A signified that they had not been baptized by the Holy Spirit.

CONCLUSION.

The absence of any notable difference in the TEST GROUP and CONTROL GROUP B is due to different

doctrinal beliefs.

Matching has been nearly successful on the basis of Groups of different Doctrinal Beliefs. (The question of the Baptizing by the Holy Spirit or Filling by the Holy Spirit will be brought out more clearly at a later stage).

As the TEST GROUP describe an extra experience beyond that of conversion it is well, before proceeding to the qualitative description of GLOSSOLALIA, to compare the religious experiences of the three groups, starting with the initial experience of Conversion and Rebirth, then to what is understood by the concept of Baptism of the Holy Spirit and then to what is described as the results of the Baptism of the Holy Spirit.

THE FACTOR OF CONVERSION AND REBIRTH

1. TEST GROUP.

All the members of the TEST GROUP described a difference between Conversion and Rebirth.

2. CONTROL GROUP A.

Five members gave no comment.

3. CONTROL GROUP B.

Four members stated that there was no difference between conversion and rebirth. Sixteen members described a difference.

For those members in the three groups who described a difference, the stress was laid on man's responsibility for turning away from sinful ways and that the Holy Spirit was the agency that brought about the change.

The experience of rebirth was therefore an experience of the manifestations of the Holy Spirit as the Holy Spirit entered for the first time into the subjects' lives. It was therefore an initial experience with the Holy Spirit.

The description of this initial experience is varied and manifold. Sixteen descriptions have been isolated from the three groups and are presented in the accompanying table.

MANIFESTATIONS OF HOLY SPIRIT DURING STAGE OF CONVERSION AND REBIRTH	TEST GROUP	CONTROL GROUP A	CONTROL GROUP B
Conviction of sin	1	-	-
Renewal of the person	13	2	7
It gives guidance	-	-	1
Causes a change in outlook ..	-	-	1
Bringing a growth in faith ..	2	1	1
Something that can be confirmed by answer to prayer	-	-	2
Leads one to a more complete surrender	-	-	1
It gives peace	-	-	1
It is something to be conscious of	4	2	1
It is creative	-	-	1
It causes the Bible to become a living word	1	-	1
It brings about a closer communion with God	2	-	-
It is something one can experience	1	-	-
It dwells in one	1	-	-
It is something that gives assurance	-	4	-
It increases the desire to pray	1	-	-

It will be seen from the foregoing table that the most frequent manifestation described is that of the renewal of the person (described 22 times).

That it was something of which one became conscious (described 7 times).

The 'renewing' of the person is described as:

(a) In terms of everyday experience.

Everything comes spontaneously.

Different outlook in life.

Lack of interest in worldly things.

Living in love and peace.

(b) In terms of religious experience.

Awareness of God's indwelling.

Growth in faith.

Freeing from sins.

More assurance of God's activity.

CONCLUSION.

There is no real difference in the Conversion-Rebirth experience of the Three Groups.

A copy of the replies given to the question of Conversion and Rebirth is included for inspection.

CONVERSION AND REBIRTH. I. TEST GROUP.

To be born again is the Work of God done in the heart and innermost soul after we have obeyed His word, by coming to Him and confessing our sins.

I would say that complete conversion and rebirth are the same. One can also be converted from one specific sin.

With my conversion I surrendered my life to God, and left things that I idolised in my life. The Rebirth was an assurance in my heart that God forgave me my sin.

The Holy conviction of sin and every word in the Bible lived in my soul.

Conversion is an improvement, and rebirth is the work of God in one's life. The Blood of Jesus cleanses one from sins.

When I confess my sins and believe that God has forgiven me, then it is conversion, but when the Spirit of God descends upon me and lets me feel the glory of God, it is rebirth.

Living in love and peace. The love of God covers everything.

Rebirth is an assurance that my life has been dedicated to God and my sins have been forgiven.

Conversion is self surrendering to God for a better life. Rebirth is a closer life with God.

You can be converted, and yet not be reborn. Rebirth is a personal thing, between you and God.

If I convert myself to God, I try to be a better person, but when you are reborn by God, you are a new person.

I was converted because I tried my best to live rightly and because I believed in God - I was reborn the evening I confessed, and a Godly life was implanted in me.

When I became converted I surrendered my life to God, and the Holy Spirit convinced me that I was a reborn soul.

I can be converted from sinful habits but not saved. Rebirth is an experience with God, difficult to describe.

I convert myself to God and confess my sins, and God gives me the power to become a child of God, through belief in the blood shed by Christ. Joh. 1:12.

A person can be converted from wrong ways and still not wend his way to God. Rebirth is also the turning to God, and the Holy Spirit dwelling in you.

Conversion means to turn over a new leaf. Rebirth means to change through the grace of God.

Conversion can take place without accepting Jesus Christ as your Saviour. The rebirth brings you in close contact with your Reformer and you always feel His presence near you.

The difference is that a reborn person lives closer to God.

Conversion takes place when you take a new road for the best, while rebirth is an innermost renewing of heart, which changes me into a new person, with a new outlook, a firm belief in sanctification.

Rebirth is when God changes your heart, and conversion is when you yourself try to live a better life.

Conversion is when you personally give things up while the rebirth takes place in yourself. A change of heart.

Conversion is my inclination or rather a turning to God. Rebirth is when God has accepted me and forgiven me my sins, and I am now a child of God.

When I became converted I participated in the rebirth. I walked in another way and not the old one. The old things passed away and everything became new.

CONVERSION AND REBIRTH. II. CONTROL GROUP A.

Formerly I still had days of doubt, but now I rest assured in Christ, with full assurance of my eternal life.

The assurance that my sins are forgiven.

After conversion often doubtful. After rebirth more assurance.

Without being reborn you can be converted from things, but then you better yourself - but when God gives you rebirth, everything comes spontaneously.

Rebirth comes after conversion of my sins, that is, after I have been freed from my sins, like the smoking habit.

When you are reborn, you don't want to participate in worldly things. You have more love in your heart for your fellowman.

Answer not given.

No answer.

A constant desire to meditate or pray.

When one is converted one is not interested in the old sins anymore.

The other churches believe that everything is all right when one is converted. I believe that when one has followed Christ through the waters it is different, as if one's sins are washed away.

When one is converted one is more certain that God dwells with one. With rebirth one can feel that God is with one.

My experience is that conversion comes first and then rebirth.

No comment.

No comment.

No comment.

Conversion is when you are a sinner and you change. I think rebirth means when you have grown in religion.

Conversion is my duty. Rebirth is the assurance and change that God Himself brings about.

After he has realized his sins, the sinner reconciles himself with God, and then follows rebirth from God as from heaven.

One can feel it.

CONVERSION AND REBIRTH. III. CONTROL GROUP B.

No difference.

Rebirth is the work that the Lord Jesus did in me - and conversion was and is my work where I break positively with what the Lord convinces me is sin.

Conversion saves from sin, Jesus died for my sins. Rebirth is a renewing of the person and is the work of the Holy Spirit.

Conversion I should say is the last step taken to go to Jesus - rebirth in my case, the obedience to the guidance of the Holy Spirit.

Conversion only made me accept the Lord as my Saviour, that he died for my sins. Rebirth changed my outlook on life.

No difference.

Rebirth is a new life born out of the Spirit. Conversion is the conception that you are lost and then you accepted Jesus as your personal Saviour.

After conversion no growth in faith. After rebirth growth, answering of prayer and full surrendering.

That Jesus saved me from sin, by His blood. That my life is a converted soul; my conversion gives wonderful peace.

No difference.

Rebirth is the work of God's Spirit in me, of which I became conscious after I had turned to God. Conversion is the fruit of rebirth.

Rebirth was immediate. Conversion takes place daily in my life. I strive from day to day.

I believe that when you have given your life to the Lord, you are converted from your wrong ways. Now God is your Father and not the devil - therefore you are reborn.

Not really. All I know is that it came and God confirmed it.

No difference.

That I must not bring my past to the Lord again, and there is complete forgiveness. Washed in the Blood of the Lamb.

Rebirth is what the Holy Spirit of God does in my innermost soul: it is an "innerchange". Conversion is the outward change in my life or turning back. I turn back to God.

Conversion - to turn from. Rebirth - change, reborn.

Conversion - returning to God. Rebirth - God came in my life.

Conversion is turning over a new leaf - a personal deed. Rebirth is the creative work of God.

THE FACTOR OF BAPTISM IN THE HOLY SPIRIT

As the three groups differ in what they regard as the Baptism in the Holy Spirit, each Group will be presented separately.

1. THE TEST GROUP.

The most frequently used word is that of Power or strength - it is mentioned fourteen times.

A pure description of an experience is given seven times.

(a) Description of the experience.

The experience is initiated from God. It is described as:

An anointing of Power from Above.
Filled with Power of God from Heaven.
An overshadowing by a Power.
The Power is supernatural and Holy.
God is experienced in unknown Power, Glory and Greatness.

The experiences are manifold and varied as:

Sudden	Joyful
Indescribable	Glorious
Incomprehensible	Wonderful
Continuous enduement of Power	Costly Holy.

Wonderful Joy and Peace.
A filling of the soul.
Emotional feeling of Power from Heaven.
Feeling of wanting to glorify God.
Lost in the Joy of the Lord.
The soul is filled with love towards God.

Besides the references of Power pertaining to God, the word "power' was used in relationship to others - three times

To testify for Him.
To lead others to Him.
To serve and work for Him.

The word "power" is used in the remainder of the instances to the subject themselves.

To live a life agreeable to God.
To overcome sins.
For closer contact and daily association with Christ's guidance and power.
Power to live in this sinful world.
To remain steadfast.
To resist daily temptations.
To teach and guide me daily.
To strengthen and sustain in Faith.
Endowment of Power for greater consecration.

The above examples pertain to the "self" but not in an egocentric sense. It is more in the sense of greater consecration.

(b) From the examples given there are three references to GLOSSOLALIA which enable one to verify the factor of dissociation as being present.

(i) "When I spoke in a Tongue I could hear but not understand, but spoke continuously and was able to stop, and when I wanted to say something I would speak in the same Tongue again."

(ii) "Suddenly I experienced in my innermost soul an overwhelming joy and felt as if I were floating in the air, I then spoke in an unknown Tongue and although I did not know what tongue it was, I was sure that I glorified God by it."

(iii) "Although you hear yourself speak, it feels strange to you, and feels as if it isn't out of yourself but the Spirit of God through you."

The answers given by the TEST GROUP are enclosed.

BAPTISM OF THE HOLY SPIRIT. I. TEST GROUP.

By the Baptism in the Holy Spirit I understand that God through His Spirit came to abide in me, to fill me with His Power and to live a life agreeable to God. To testify for Him, to lead others to Him, overcame impatience, sensitiveness and criticism.

Anointed with Power from above, a closer contact with the Lord, and a daily association with Christ's guidance and power.

That you are filled with the power of God from Heaven. That you come into direct contact with the Lord and that He fills you with Power to live in this sinful world - and gives you the strength to remain steadfast.

It was the time in my life the evening when God baptized me with the Holy Spirit and I honoured the Lord in an unknown tongue and that is to me the most costly thing in my life.

It is almost indescribable, incomprehensible and joyful, the baptism with the Holy Spirit together with the speaking in strange tongues, it brings such a deep joy and peace in the emotions that no pen can describe it, although you hear yourself speak, it feels strange to you and feels as if it isn't out of yourself but the Spirit of God through you.

It is the Power of God that overshadows you without losing your consciousness.

That the Power of God overshadows a person.

That a person receives Power from God and as a result speaks in strange tongues. Power to resist the daily temptations, and not to yield to sin, an inexpressible joy.

The Baptism with the Holy Spirit meant to me that it was to me as if I were lost in joy in the Lord. I received strength to fight the struggle in life, and to teach and guide me daily. It was the most wonderful joy that filled my heart. The continuous Power is wonderful.

When the Lord baptized me with the Holy Spirit it was the most wonderful experience, the joy and love that comes into your soul is inexpressible and the Love towards God is wonderful.

When the Lord baptized me with the Holy Spirit I received Power. There was a joy in my soul. It was as if I loved everybody and there is nothing at that moment that brings you so near to God. It also enabled me to give up drinking, smoking and more.

That the baptism in the Holy Spirit was glorious for me. I was more sure of myself and it is wonderful to be baptized with the Holy Spirit.

It is a supernatural Power that comes over you. It is as if you have communion with God. It is a Holy experience; at that moment you have nothing to do with other people coming and going.

It is a personal experience; where I spoke in a tongue I could hear but not understand, but spoke quickly and continuously. I would stop and when I wanted to say something would speak in the same tongue again. It's a personal experience and contact with God where He comes into one's heart to live and to strengthen and sustain in faith and overcome sin.

Glorious experience with God in unknown Power, that I received an absolute conquest over sinful inclinations.

The happening or experience was a turning point in my spiritual life and made me feel the glory of God, greatness, and wonderful joy and peace.

It is the filling of the soul by earnest surrender.

It is a personal contact between you and God. There is an inexpressible feeling of joy. It gives you strength, and increases your faith; it always reminds you of it and keeps you on the right road.

Briefly I believe that only persons who live very near to the Lord can be filled.

It is in reality a Power that I receive, that is supernatural and that can help me to resist sins more easily than without the baptism in the Holy Spirit - and it encourages me to serve and work for the Lord.

The emotional feeling of Power out of Heaven.

On April the 15th 1934, I enjoyed this glorious experience. In a tarrying service, I waited for the fulfilling with the Holy Spirit. Suddenly I experienced in my innermost soul an overwhelming joy and felt as if I were floating in the air - I then spoke in an unknown tongue and although I did not know what tongue it was, I was sure that I glorified God by it.

The emotional experience with power out of the Highest to enable you to testify more effectively of the Saving Grace of God. It causes a person to speak in tongues that he has never learnt.

2. CONTROL GROUP A.

It is apparent from the answers given by this group that they do not speak of an experience.

The word "power" is again mentioned but only four times. This is probably due to the fact that they are in the same doctrinal environment and have heard and witnessed others.

3. CONTROL GROUP B.

The word that occurs most frequently is "filling" or the "fullness". This occurs eleven times. The word "power" occurs twice and is mentioned in connection with full surrender.

The conversion experience is described twice.

One person stated that he didn't know, and one subject mentioned child baptism.

The filling of the Holy Spirit referred five times to the "self" in a Deocentric way and referred to.

"Guidance every day.
He decides for me and guides me.
Rules my life.
I become conscious of His fruit in my life.
Leads me on my way.'

Witnessing for the Lord was mentioned twice.

"Power" was mentioned pertaining.

to suffer for His Name's sake;
cannot rest without looking for souls.

One subject refers to an event, of which one is aware, as it happens at a specific time. It is described as a filling with His Spirit - it is a crisis event, the conviction of sins was present, and the "self" was crucified.

This event is described as a second work of Grace and pertains to sanctification.

CONCLUSION.

It appears that the Baptism of the Spirit refers in the majority of these subjects to the process of sanctification. Only one subject speaks of an event.

4. CONCLUSION.

There is a difference between the TEST GROUP and CONTROL GROUP B in what is described as the Baptism of the Spirit.

THE TEST GROUP refer to an endowment of Power for Service or Consecration. They refer to an event, which is filled with emotion and evidence of a dissociative process.

CONTROL GROUP B refer mainly to a filling of the Holy Spirit for Consecration and Service. Only one referred to an experience.

The direction of the drive for Consecration is the same.

The origin or the working basis from which the drive originates is different in that the one group speak of an experience of power; the other group do not speak of any experience.

CONTROL GROUP A appear to speak of no experience or feeling of Consecration, but only of what they have witnessed or heard from others.

BAPTISM IN THE HOLY SPIRIT. II. CONTROL GROUP A.

I believe that baptism of the Holy Ghost will give you strength, enrich your spiritual life and remove doubt from your heart.

No comment.

That God speaks to you and that you speak to Him.

It is a close contact with God.

When the Spirit of God can enter your soul.

As I understand it, it was God, the Son, and the Holy Ghost, although they are all in one. God created the earth, then there was sin. Jesus came, we were relieved of our sins. When He returned to His Father, He sent us the Holy Ghost.

When you are in special Services and God speaks to you, whether you have been baptized or not, you go into the prayer room where God fills you with the Holy Spirit.

When you are in close contact with God.

As in a case of re-birth it is a work that God does for one's soul, and the soul is overpowered with His fullness.

When a person is re-born the Holy Spirit settles in his heart. Consequently the Holy Spirit testifies that the person is a child of God. With the Baptism, the Holy Ghost takes full possession of the person and reveals heavenly gifts in him, which he applies for the extension of the Kingdom of God.

I understand that it is a gift from God. If you do not truly turn to God and do not believe in Him, you will not be baptized with the Holy Spirit.

No comment.

That I will receive Power from the Highest and so resist sin.

The speaking in another tongue that was unknown to me before.

The Baptism with the Holy Spirit is an experience where one is moved with Power from heaven. A state where a person is fully in touch with God.

Know nothing about it, but would like to know much more about it.

That you receive Power from God, which will give you the necessary guidance to differentiate and do the right thing under circumstances where you would sometimes still doubt, seeing that the Holy Spirit is a part of God and will then abide in you.

When you reach that point where you are attuned in the right way and that you accept and receive the Holy Spirit in faith. In my opinion it must not be incitement of the emotions, but an act of faith.

I believe that I could testify much better for God.

No answer.

BAPTISM OF THE HOLY SPIRIT. III. CONTROL GROUP B.

That the fullness of the Lord Jesus took possession in my heart and that I love the Lord. I always want to serve Him and through the Holy Spirit be a witness for Him, our heavenly Lord.

After full surrender, the Holy Spirit takes possession of you and you are baptized with the Holy Spirit who guides you every day.

The fulfilling with the Holy Spirit. The Holy Spirit that has become the Controller of your life, that you must listen to His voice every moment of your life. That you cannot rest without looking for souls and to convince them of sin so that they can also accept Jesus as their Saviour.

What I understand by the baptism of the Holy Spirit is, after I have become converted I become filled with the Holy Spirit.

When the Holy Spirit actually convinces you of sin, and of a guilty conscience, etc.

In my case I would say that the obeying of the "Holy" was the baptism in my case.

Does not know.

Complete triumph as a saved soul, and that Jesus lives in us, powerfully enables us to suffer for His Name's sake and that it brings forth a joy. Some are baptized with gifts of grace and that through a childlike belief or faith.

For me it is the "full" indwelling of the Holy Spirit in me, when I give Him all the keys to my life. I don't live any more, He decides for me and guides my life.

The baptism of the Holy Spirit is when you are filled with the Spirit of God.

The Baptism of the Holy Spirit means this to me. After I have surrendered completely to God and have laid my all on the altar and become nothing, the Holy Spirit comes into me and rules my life.

When I surrender my life completely to the Spirit of God, when God takes complete possession of my life, then I become conscious of His fruit in my life.

When the Spirit of God takes possession of your life.

When the blood cleanses the heart of the sins that dwell in the heart, I empty myself and trust God. Then He fills me with His Spirit.

If I accept the Lord, then the Holy Spirit comes to dwell in me, and leads me on my way.

Christ said: "Let the children come to me". Child baptism.

Cleanse us to be His own - until He comes again on His throne.

With the Baptism of the Holy Spirit the sinful nature disappears, and He fills you with His Spirit. This is a crisis - an important event, and you know about it as it happens at a specific time. Convinced of my sins. The "self" was crucified. Gal. 3 vs. 20.

Emptiness of oneself - surrender myself to the Holy Spirit.

Having given the concept of Baptism of the Spirit, the results of this Baptism are described by the TEST GROUP and CONTROL GROUP B, but not by CONTROL GROUP A, who according to their belief have not been baptized by the Holy Spirit. The following table sums up the answers given to the change in the subjects' lives after Baptism of the

of the Holy Spirit which is described as an event or a filling. (CONTROL GROUP B describes it as a filling of the Holy Spirit).

It is difficult to draw conclusions from statements made and statements not made. Because the statements are so interwoven as regarding a basic similar meaning, it would be incorrect to do more than point to similar and dissimilar factors and mention only suggestions of tendencies.

The Groups show a similar tendency in the ability to testify, to come under the conviction of sin, and the control of sin. A similar ability to serve others and the Lord, as well as numerous other factors that have been mentioned once or twice.

The only difference apparently is to be seen in the accentuation of the TEST GROUP's "increase of Trust and better assurance of Faith and a more calm and peaceful mind". These two replies being mentioned as many times as the ability to Testify and Control sin. CONTROL GROUP B mentions the above two statements also, but only once, compared with their mention of the ability to Testify and Control sin.

SUMMARY OF REPLIES GIVEN	TEST GROUP	CONTROL GROUP B
The subjects showed an increase in ability to or for:		
Serve others	1	1
the Lord	5	2
Testify	8	8

SUMMARY OF REPLIES GIVEN (Cont.)	TEST GROUP	CONTROL GROUP B
Control of sin	8	5
Conviction of sin	2	6
Feel tender towards and have more love for the Lord	5	3
An increase of trust and better assurance of faith	6	1
A more calm and peaceful mind	8	1
A better Christian life	4	0
Increased love of fellowman	4	0
Closer relationship with God	3	3
Better insight in the Bible which meant more	1	1
Desire to be near the Lord	2	1
Thankfulness	1	1
See life in a beautiful and clear light	1	0
Ability to pray	2	2
Daily renewal of Strength	1	0
Religion become more serious	1	1
Power for better life	1	0
Power to overcome sins	2	0
New approach to life	1	0
Greater and clearer conception and experience of spiritual things	1	1
For guidance by the Spirit in all truth	0	1
Become a better person	2	0
Spiritually filled life	0	1
Increase in striving	0	1
Development of Discriminating Spirit ..	0	1

The reasons might be found in a possible associated abreactive mechanism giving a more calm and peaceful mind,

and the fact of an experience of intensity which would serve as a basis for an increase of trust and assurance.

However, no definite conclusions can be drawn.

CONCLUSION.

The spiritual evolvement of the Three Groups has been followed from the home environment - Sunday-School stage, through the Conversion-Rebirth and Baptism of the Holy Spirit.

The Religious Backgrounds have been found to be similar.

The Conversion-Rebirth stage has been found to be similar.

The 'Baptism of the Holy Spirit' has been described as showing two different concepts and events.

The Spiritual Life after the Baptism of the Holy Spirit or Filling with the Spirit (according to the belief of CONTROL GROUP B) has been compared and found to be very similar except for the suggestions as pointed out.

RESULTS OF BAPTISM OF THE HOLY SPIRIT. I. TEST GROUP.

I want to serve the Lord. Do His Will, obey His commands, I want to serve my fellowman with love and sympathy, and also with joy.

I received more frankness to testify. The Word of God became dearer. Took more interest in my fellowman.

A better Christian life and closer relationship with God.

More tender towards the presence of the Lord.

Since I was baptized with the Holy Spirit, it has been a privilege for me to testify to all that the Lord has done for me and what a happy home we now have.

In all circumstances always wanting to be nearer to God.

A calm and peaceful mind, full trust in the Lord and where I was shy at first to testify for the Lord, I could then with frankness tell of the love of the Lord. My trust was so deeply fixed on the Lord, that I became a new person to myself. I also conquered my sin.

A peaceful mind and a quiet resignation in God.

A great trust in life, in myself, in my fellowman, a deep peace in my heart, an undisturbed faith in God and His Son, Jesus Christ. A love for my fellowman, and a sadness for the lost world, but most of all a love for Him who reformed me.

More tolerant, more loving and forgiving, more confident to speak in public.

I see life in a beautiful and clear light.

To lead a better and closer life with God.

That a more divine love entered your heart for your fellowman and God.

Peace with God and my fellowman.

Have discovered a horror of sin, and sinful habits in my life. As the Scripture says, "The old things passed away , see everything has become new" - I felt like a new person.

From then on I was a more steadfast believer.

A new joy took possession of me and more love for my fellowman burnt in me. My temper was much more calmed than before. I had more patience, more tolerance, conquered sin that still bound me.

The joy of the Lord is always in me.

It is a power that helps you to remain steadfast and to persevere. One has more will-power to overcome sins and to refuse to sin; it made a better person of me.

It helped to settle my bad temper, it gives me power.

I received new power to fight the good fight, I can pray better than ever before - because the Holy Spirit prays through me with inexpressible sighings and I receive power to get rid of the wrong things.

It makes me a better person daily, I receive new strength every day, and every day was like a new day for me.

There was an urge in my heart to get nearer to the Lord, and to do only His Will.

I was more serious about my religion.

I had altogether a new approach to life. Formerly I used to curse in my work. I immediately got rid of it. I met my goals in life, with a better aim and was very happy over it.

It made me a better Christian.

I can immediately tell the difference between good and bad, and right and wrong - even the slightest realisation of impurity makes me aware that I must lead a pure and upright life before God and man. It convinced me of a genuine and greater love towards my fellowman and God, I experienced a desire to strive after sanctification and truly to live for the Lord, to serve Him and also testify for Him. It creates a joy in my heart that I would always like to keep.

Overcoming of sins, and restful and carefree life and rest in my soul.

My resistance to weaknesses was much greater than before, I realised that there was a superhuman power, not a

human strength, a conquering of sinful thoughts.

I received power from God to overcome former weaknesses.

After my conversion I sometimes still doubted, but after being baptized with the Holy Spirit, my Salvation was

1. An assurance of more faith and steadfastness.
2. Received power to live a better Christian life.
3. Found great joy in service and worship of God.

It gives you power to withstand sin, it warns you against sin. The Holy Spirit always speaks within you when you are in prayer, it is like a tap that you have opened, because then you pray to the Lord in a tongue that only He knows.

A more devoted child of the Lord.

I had a joy in my heart, I just wanted to continue praying, because through that I felt close to the Lord.

More sincere and devoted.

I longed to live for the Lord, to devote myself to His service and to bid sins farewell. He made me a child of God, and conquered sin in my life.

I felt like leaving sin, and became a child of God, there I received power from Him.

Freed from temper, cinemas, dancing.

More devoted life.

After the Baptism in the Holy Spirit I could pray more easily, my emotional state changed from a moody person to a tenderhearted and loving person. I also wanted to bring more souls to Jesus, so that they could also share this glorious experience.

My feelings towards my fellowman changed a great deal. There was a more tender love for souls.

Greater love, greater assurance, greater urge, greater joy, greater frankness, greater power, a wider sympathy with my fellowman.

It enabled me to overcome sin more easily and also testify with greater confidence.

RESULTS OF BAPTISM OF THE HOLY SPIRIT.

II. CONTROL GROUP B.

I had a desire to witness for the Lord and to work for Him, as well as to pray more. The Lord freed me from the sin of make up and gave me confidence to pray in public.

I was delivered from deepseated sins that I was not aware of. Superficiality about the Spiritual things changed to earnestness.

No answer.

A longing to be near Jesus, a longing for heaven; looking forward to the second coming and a joy to be in His presence.

There was more stability. Better discretion between good and bad. I was guided by the Spirit in all truth. There is a deeper communion with God in prayer. More conscious of Holy presence.

I felt the striving to tell other people of the Lord, How happy and wonderful it is to be a child of God, it is so much more joyful to be His child than worldly minded.

A wonderful experience to be filled with the Holy Ghost.

The realization of my sins. The revelation of the Holy Ghost whenever temptations come. The joyful victory and peace with the Master and a yearning to be with Jesus always.

A Spiritually filled life. A thirst to become more filled. I prayed to God to fill what is still empty and He answered.

After conversion no growth in faith, after rebirth growth, and answer to prayer and complete surrender.

No unusual experience.

My life testified more powerfully for the Lord. I overcame sins in my life that I couldn't overcome before - joy became part of my life.

Unanswered.

The Holy Spirit convinced me of all forms of sin and always warns me when I venture on a sinful path, e.g. telling of bad jokes, using bad language, the withholding of funds that belong to God and opposing missionary work.

Frankness and joyfulness come out convincingly, andItestify for Jesus Christ and what He did for my soul.

Unanswered.

Unanswered.

Overcoming of sins, a gradual process followed that purified and a deeper striving (less of self and more of Jesus). Could give better testimony and the word of God became more alive. I developed a discriminating spirit. Better able to comply with God's demands.

The Lord Jesus became a much greater reality to me. I saw His Hand in everything that happened to me, and disappointments didn't exist for me any more - it was all His Will for me. I became aware of sins. I received the power to testify for the Lord.

At the same time of conversion, an utter joy and desire to serve and obey God alone; to spread His gospel despite the mocking and scorn of my former friends. They provided the opportunity to be mocked for His sake and a greater yearning for Jesus to come soon so that I could be with Him always.

THE DESCRIPTION OF GLOSSOLALIA AS GIVEN BY THE TEST GROUP.

I. GENERAL.

1. All the members of the TEST GROUP Speak in Tongues. Seven members 'Speak in Tongues' infrequently, i.e. less than ten times a month. The rest 'Speak in Tongues' frequently, i.e. ± daily.

2. Fifteen of the subjects have been 'Speaking in Tongues' for more than six years (up to 23 years).

3. Sixteen subjects expected to 'Speak in Tongues' on the occasion of their initial Baptism of the Holy Spirit. To eight the 'Speaking in Tongues' came quite unexpectedly when they least expected it.

4. Two subjects mentioned that on the initial experience they fell to the ground.

II. GLOSSOLALIA AS A MANIFESTATION OF THE GIFT OF THE HOLY SPIRIT.

GLOSSOLALIA has been described as a Gift of the Holy Spirit for the purposes of edification, consolation and exhortation, either for the individual or together with the Gift of Interpretation for public use.

GENERAL REMARKS.

Two subjects have indicated that they have spoken a tongue unknown to themselves but known to the hearers.

Twelve subjects have indicated that they have heard a known language spoken which was unknown to the speaker.

One subject in a personal communication has told me of his experience; that whilst in the Mission field he was called upon to deliver a message. Fearing that he was unequal to the task he prayed for guidance and suddenly found himself speaking in a Tongue which the audience seemed clearly to understand. He found the next day a group of people who came to him asking to be baptized, as he had taught them the day before. They then informed him that he had delivered an Evangelical Message in their tongue.

Seven subjects have indicated that they have spoken in an Assembly of Believers where others have used the Gift of Interpretation to interpret their messages.

Eleven subjects have indicated that they have other Gifts of the Holy Spirit such as Interpretation of Tongues, Discernment of Spirits and Gifts of Healing.

All the subjects have indicated that GLOSSOLALIA most frequently occurs in private worship and that it is a matter that concerns their devotions.

There are certain prerequisites to GLOSSOLALIA as given by the subjects. These are enumerated in the accompanying list of answers.

EMOTIONAL PREREQUISITES TO GLOSSOLALIA.

A grateful feeling and humbleness.

Contact with God.

Quietness to worship and praise the Lord.

Loving heart and silent worship.

Quiet, realisation of His greatness.

Childlike in front of God.

Must have love for God.

I must be still in prayer to God.

Quiet prayer in God's prayer.

I close my eyes and commune with God, and then the tongues flow forth.

The love in your heart for God and m nkind.

Consecrated before speaking in tongues.

Communion with God and love for God.

Silent concentration and expectation.

Peace of mind and a feeling for God.

Consecrated, and a desire to commune with God.

Spiritual communion with God.

Reconciliation with God.

Peace of mind and longing for God.

Consecrated life.

Consecrated life.

Consecrated.

Complete submission to the Holy Ghost.

Complete surrender, love for God and my fellowman.

The purpose that GLOSSOLALIA serves in the subjects' lives is both Spiritual and psychological, as the list of answers by the subjects shows.

It is important to relate with what is theologically regarded as a manifestation and purpose of the Spiritual Gift of GLOSSOLALIA.

The following points are quoted again from the Biblical Illustrator (Rev. J.S. Exell).

The above authors conclude:

"Tongues are valuable because -

1. They are symptomatic of a new spiritual life. You can talk about history, science, theology, but not about the deepest and divinest things of the heart. They only come out in 'groanings, that cannot be uttered'.

2. In them the soul expresses its devotions. It is delightful to think of the human soul generally so immersed in the selfish and the sensuous, [illegible] itself in the rising tides of spiritual emotions.

3. By them the religious sympathy of the unbelieving is often excited. Sounds expressive of human emotion often strike potently on the heart of the listener."

"Speaking in a tongue is a sort of spiritual soliloquy, and may be compared with the unutterable groanings (Rom. VIII 26, 27), whereby the Holy Spirit intercedes in the believer's heart." (Godet).

The gift of tongues may be considered as:

1. A demonstration of Divine power.
2. An evidence of Divine truth.
3. A gift of Divine grace. (J. Lyth. D.D.)

"Tongues in private worship and tongues in public with interpretation serve to Edify, Exhort and Comfort, which the authors define as:

(a) Edification denotes a new development and a confirmation of the faith by some new view fitted to strengthen the soul.

(b) Exhortation denotes an encouragement addressed to the will, an energetic impulse capable of effecting an awakening or advancement in Christian fidelity, relating to love as the former relates to faith.

(c) Comfort points rather to hope to soothe the ear with a sweet myth, putting pain to sleep or reviving hope (Prof. Godet).

THE PURPOSE SERVED BY GLOSSOLALIA — THE TEST GROUP.

It helps me to analyse myself and ask for grace to walk in purity and uprightness. It gives me joy. It makes me thankful towards God for His wonderful gifts. It increases the knowledge of the Almighty God.

Edification of the spiritual life, calming of emotions, also innermost joy.

It is a new humiliation with God, and the nearness of the Lord is so near, that my soul is filled with joy. Thus a renewed quiet power in my innermost soul on my pilgrim's journey. Thus in one word what water is to a thirsty traveller - we can now proceed again.

A deep thankfulness towards God. The realisation that my tongue lacks the power to glorify and praise my Master. That He in His great grace for me as an insignificant person has provided the channel to bridge the shortcoming. The feeling of the nearness of my Saviour and His interest in me.

It is a wonderful gift of God that really cannot be expressed, it brings peace and love.

There is more peace in my soul and love for others and for God.

I feel spiritually edified, and nutured to keep on serving God in spite of temptations.

More power and glory by each experience with Him.

It edifies my life and gives me power and courage to persevere.

Oh, it edifies me, it disintegrates me, before the Lord; it brings me closer to the Lord. It always convinces me of sin. The Holy Spirit always warns me before I do wrong things.

Speaking in strange tongues is constructive and gives a person power to strive after sanctification.

It is absolutely a renewing of strength and it keeps a person on the right road. There is always something pleasant in your life.

It gives me full assurance of God's presence and His help in my life. It creates calmness in my soul, I sleep peacefully and worry over nothing.

Edification, a realisation that I speak "hidden things" with God.

It's like rain on parched earth. It restores your soul, and gives peace and joy and victory in your personal life.

Because it is a spiritual exercise, it enriches me spiritually. I become deeply under the impression of a Godly character.

It fills you anew, with power and wonder that the Lord thinks of you for so long, and protects you. It makes you realise again that your prayer is answered, and that your sins are forgiven.

Uplifting, gives me more courage and more love for my fellowman.

It is a sign and an innermost realisation that you are in touch with, and in communion with, the Lord. Received a power that was supernatural.

Uplifting, strengthening and gives Power.

After such an experience my emotional state [illegible] a closer communion with God. If there are sins in my life, the Holy Spirit is faithful to make it clear to me - so that I can confess it. The speaking with tongues is a wonderful glorification of God that gave a wonderful Salvation.

Always uplifting, ennobling and sanctifying.

CONCLUSION.

It is apparent that the above answers coincide with those functions of the Gift of Tongues as stated by Jennings and Graham.

GLOSSOLALIA as presented by the TEST SUBJECTS then appears as a True Gift of the Holy Spirit in modern times.

STATISTICAL METHOD APPLIED FOR THE SIGNIFICANCE TESTS.

It is being said that there are three types of lies, namely, lies, just lies and statistics.

In the medical or engineering world, experiments are made and the task is set to the statistician to test whether the differences in the results are of any importance or significance. The statistical result can easily be misleading because digits do not allow for human observations. Here we can quote M.J. Moroney in his book "Facts from Figures" : ".....there can never be any question, in practice, of making a decision PURELY on the basis of statistical significance tests. Practical considerations must always be paramount. We must never lose sight of commonsense and all those other relevant factors which cannot possibly be taken care of statistically. An engineer doing a statistical test must remain an engineer ..... etc. PRACTICAL STATISTICS IS ONLY ONE TOOL AMONG MANY".

There are many tests from which the statistician may choose, some are good under certain conditions but cannot be applied under other circumstances. According to J. Mounsey, in his book "Introduction to Statistical Calculations", the test which is popularly used is the χ^2 (Chi-Square) but is applicable to large samples only.

In this thesis, the TEST GROUP numbers 24, the CONTROL GROUP A, 20, and CONTROL GROUP B also 20 people. Statistically speaking, a large sample consists of an absolute minimum of 30 but preferably the minimum must be 50.

Therefor the χ^2 Significance Test is not considered suitable for statistical analysis in this research, especially in the intra-group analysis where the "Frequent Group" consists of 17 and the "Not Frequent" Group of only 7 people.

In this research the only significance test used in analysing the statistical results is the "Student's" t distribution, described by J. Mounsey (Introduction to Statistical Calculations) as : "..... applicable to samples of any size".

The formula for the t distribution used, can be given as

$$t = \frac{(\bar{\bar{x}} - \bar{x})}{s}\sqrt{\frac{n_1 \times n_2}{n_1 + n_2}}$$

Where $\bar{X}$ is the larger Arithmetic Mean and the $\bar{x}$ denotes the smaller Arithmetic Mean of the two samples to be compared, s is the Standard Deviation, being the extent in which the observed "score" deviates or differs from the Arithmetic Mean; n is the number of participants in the sample test, n_1 being that of the first sample and n_2 the second sample.

In calculating the Standard Deviation, the formula used is

$$s^2 = \frac{\sum(x_1 - \bar{x}_1)^2 + \sum(x_2 - \bar{x}_2)^2}{n_1 + n_2 - 2}$$

Where s^2 is the Variance and the Standard Deviation (or Standard Error) being the square root of the Variance; $\bar{x}$ is the Arithmetic Mean.

When testing the differences in Arithmetic Means,

it is often found that although the Arithmetic Means differ obviously considerably, the t test cannot prove a significant difference. This peculiarity can be ascribed to the large deviation from the Arithmetic Means.

In conclusion one can ask what is the meaning of the t test if it is given as $t_{.05}$. It means that the TEST GROUP Arithmetic Mean, say $\bar{x}_1$ and the CONTROL GROUP Arithmetic Mean $\bar{x}_2$ can only come from the same population in 5 out of 100 experiments. Statistically, this difference in Mean is regarded as of significant value, therefor if $t > .05$, the difference in the means is NOT SIGNIFICANT. $t_{.01}$ means that the chance that the populations from which the two samples are drawn, is the same, is only 1 out of 100, which is regarded as Statistically Very Highly Significant. In comparing two sample MEANS, the NIL HYPOTHESIS is made, namely that there is NO difference in the MEANS, i.e. $t = 0$. If, according to the tables, the NIL HYPOTHESIS can be rejected, it cannot be declared that this test proves that a certain theory or previous experiment is invalid, it only proves that the samples under investigation do not come from the same population and therefore can be regarded as significantly different.

The 5% level ($t_{.05}$) is generally regarded as the maximum for Biological, Agricultural and Medical Research Work.

(U. ROSSOUW)

S U M M A R Y A N D C O N C L U S I O N S

In this study of GLOSSOLALIA, the measured aspects of personality have shown the following tendencies, which serve to differentiate them from other religious personalities, as measured by the CONTROL GROUPS.

1. There are fewer formalised thought processes;
2. There is less egotistic manipulation of the environment.
3. They show more preference for feeling than thought;
4. There is more projection of feeling and thought.
5. The direction of aggression following upon frustration is impunitive;
6. The method of repression is used for purposes of adjustment, more than egoistic self-assertiveness;
7. They show an interest for the unusual and extra-ordinary;
8. They show themselves not to be bound by the traditional and the orthodox;
9. They have developed long-circuiting renunciative habits;
10. They are more sensitive to change in the stimulus situation.

Dynamically they can be considered as a group of people who, psychologically speaking, have had a poor beginning in life. This has been reflected by their difficulty in adjustment in the home situation in infancy and later adulthood. It can therefore be seen that they have been born by insecurity, conflict, tension and emotional difficulties.

Being troubled by doubt and fear, anxiety and stress, they have turned from the culturally accepted,traditional,

orthodox nd formalised, to something that held out for them the unorthodox, the supernatural, to an environment of sensitiveness for motional feeling and a group of people bound with the same purpose and clinging to each other for support. Praying with intensity and completely projecting their needs to a power beyond themselves, torn at the same time by the conflict b tween the natural and the ethical. for, and expected from God, the power to free themselves from themselves.

To be Baptised by the Spirit would solve their difficulties; it meant to them the Fulness and Po r of the Spirit of God, the initial sign of which would be GLOSSOLALIA. And GLOSSOLALIA occurred - no wonder that to ther with the other precepts of their faith, they now felt greater assurance and had a greater calmness and p ace of mind. The intensity of feelin had been discharged, and they were left with, amongst other things, a positive emotional experience of such intensity as to cause a dissociation of their neural associations.

On the same basis as the more pathological emotional traumata, they would now emotionally associate rel ted spiritual matters with the experience that they had had. Listenin to a sermon or reading from the Bible would quickly link with the associations formed during their experience and GLOSSOLALIA would reoccur.

GLOSSOLALIA in this study then relates to a religious ersonality. The people concerned have followed the accepted road of spiritual development to a point where

they have deviated from traditional views to those of the Pentecostal Group; the TEST GROUP then forms a small part of nearly ten million members of this religious group.

From this study of GLOSSOLALIA a number of criteria have been suggested which would lead to the phenomenon of GLOSSOLALIA :

1. A complete projection of one's needs to something beyond oneself;
2. The absence of any formalised, traditional concepts;
3. The lack of any egotistical manipulation of the environment;
4. Sufficient emotional intensity;
5. A 'dynamic system' which could cause a dissociative state.

DISCUSSION OF POSSIBLE MECHANISMS OF DISSOCIATION

1. AN INHERENT WEAKNESS IN THE NEURAL ORGANIZATION :

This has not been reflected in Cattell's factor m (inherent dissociative capacities) nor in his hysterical factors of Cyclothymia, Surgency and poor emotional integration,

2. THE FACTOR [illegible] :

According to Freud repression can bring about a dissociative state. Repressed material with an emotional content can reach such an intensity that symptoms are eventually presented in a physical form.

[illegible]ssion as an accepted method of adjustment is

reflected in many instances in the Bible, eg. in the Ten Commandments, and instances where Jesus commanded "Go thou away and sin no more". There is, therefore, a difference between that repression which causes pathology and that which is purely a method of adjustment.

The question of whether the repression found in the TEST GROUP is of such an intensity as to bring about a dissociate state can perhaps be answered in the fact that the direction of the aggression was impunitive and, therefore, of less intensity than intropunitive, and also that the Q4 index of Cattell's 16 P.F. Test, reflecting the amount of tension caused by instinctual ergic repression, was found to be low. Nor do the factors of low M, low F and normal C and Q4 reflect gross repression in an apparently dissociate or hysterical personality.

It can, therefore, be concluded that the factor of repression present in the GLOSSOLALICS is not the cause of dissociation in the Freudian sense.

3. SUGGESTIBILITY :

This has been found to be lower in the TEST GROUP than in CONTROL GROUP B.

4. A DYNAMIC SYSTEM ACTING UPON THE ORGANISM :

The effect of a dynamic system acting upon the organism has been pointed out by Cattell as influencing the capacity for dissociation.

William Sargent (Battle for the Mind) has given vivid examples of what the effect of crowds, and the effect

of increased emotionalism and suggestion is on the mind of the participants, in various religious revivals. These dynamic forces cause fluctuations in personalities and dissociative states by means of altering states of excitation and inhibition in various neural circuits.

With this factor in mind this research was carried out in a selected group of people where the factors of group emotionalism and aids to increased states of suggestibility, such as hand clapping and rhythmical music etc., were not evident.

The subjects chosen came from an environment where Baptism of the Holy Spirit with GLOSSOLALIA followed upon quiet prayer and dedication. Many of the TEST Subjects have spoken in 'Tongues' for the first time when alone during their private prayers. Viewed from this point of view it appears that other possible dynamic mechanisms can be thought of.

In the general introduction to this thesis a description was given of Jung's thoughts concerning the Collective Unconscious and his concepts of the 'primary religious experience'. It will be remembered that he expressed the view that traditional Christianity had so organized their dogma, creed and ritual that they gave their members only a crystallised reflection of this original religious experience, as was seen in the case of Paul etc. Christ had become an object, and as a result was not completely related to the inner man.

In seeking other possible dynamic mechanisms to

account for GLOSSOLALIA, the search would be incomplete if one's thoughts did not dwell on this possibility. The following thoughts must therefore be only suggestive, and can only be indirectly related to the test material at hand.

The possibility of the collective unconscious being a reality has been dealt with by thinkers of note. Huxley for instance in his book "The Doors of Perception" and "Heaven and Hell", points to the experiments with Mescaline in producing a dissociate state. Huxley postulates the view that Mescaline lowers the efficiency of the brain as an instrument for focussing the mind on the problems of life, thus permitting the entry into consciousness of certain classes of mental events which are normally excluded.

L.A. Hurst (1959) pointing to his own experiments with Mescaline, was unable to arrive at any definite conclusion on this point.

Ian Stevenson (1960) suggests that the phenomenon of Zenoglossia could be ascribed to possible forms of Reincarnation or possession, once the possibility of the natural acquirement of the language had been excluded. Stevenson quotes the case of 'Rosemary' a young medium who was able to speak fluently in a tongue identified as ancient Egyptian.

These theories serve to place GLOSSOLALIA into the realm of the paranormal or supernatural.

From the answers given by the Test Subjects concerning the role that GLOSSOLALIA played in their lives, it will be remembered that there was a strong correlation between the factors of Edification, Exhortation and Consolation and the answers given; this served to relate GLOSSOLALIA to the true Biblical Experience of GLOSSOLALIA being a manifestation of the Gift of the Holy Spirit. If this positive evidence is accepted, GLOSSOLALIA would then be a sign of the impression made by the 'original religious' experience as experienced by these subjects.

The reason why the dissociation should present in the form of GLOSSOLALIA would be found in the association between thought and language.

Stating the problem from the hypothesis of Jung's 'original religious experience' one could easily imagine that the impact of this experience would quite exceed the normal powers of thought and description, with the result that thought and language would become dissociated, and speech would occur independently of normal thought.

From the above points, a hypothesis can be formulated which would define the particular dynamic system that acts upon the organism to bring about a dissociated state, as being similar to Jung's hypothetical 'original religious' experience.

If this can be accepted, the final conclusion made would be that we have evidence of the Holy Spirit being manifested among a group of people, in a particular period of time of history which coincides with the gathering, in strength, of the forces of evil.

For whosoever EXALTETH himself shall be ABASED, and he that HUMBLETH himself shall be EXALTED

Lk.14 : 11.

16 P.F. TEST - TEST GROUP

STANINE STANDARD SCORES

FREQUENCY OF SCORES.

FACTOR Std. Scores	A	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4
1-	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	2	1	1	3	0	1	0	4	0	2	0	0	0	1	3
2	2	3	1	2	0	5	1	3	2	2	0	0	2	0	3
3	3	3	8	3	0	4	1	7	8	3	0	3	4	2	5
4	5	3	2	6	3	6	1	5	5	6	1	4	3	4	4
5	5	5	4	2	6	3	9	4	3	5	5	0	11	7	3
6	2	5	6	6	6	3	2	1	4	4	3	11	3	3	2
7	4	3	3	0	7	1	9	0	0	1	6	0	1	5	2
8	1	1	0	2	0	1	1	0	2	1	2	3	0	2	0
9	0	0	0	0	2	0	0	0	0	0	4	1	0	0	1
9+	0	0	0	0	0	0	0	0	0	0	3	1	0	0	1

16 P.F. TEST - CONTROL GROUP A

STANINE STANDARD SCORES

FREQUENCY OF SCORES.

FACTOR Std. Scores	A	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4
1-	2	0	0	2	0	2	0	1	0	0	0	0	0	0	1
1	0	0	2	2	0	2	0	2	0	0	0	0	0	1	0
2	2	1	1	4	0	3	0	2	3	0	1	0	0	0	1
3	6	6	5	0	0	4	2	4	9	0	0	3	1	3	4
4	4	2	4	6	3	3	3	5	3	7	0	7	6	4	5
5	2	5	4	1	0	4	4	6	3	2	7	1	7	8	1
6	2	2	2	3	7	1	3	0	1	4	1	8	3	3	5
7	2	0	2	1	8	1	5	0	0	3	5	1	2	1	1
8	0	1	0	1	1	0	3	0	1	4	2	0	1	0	1
9	0	3	0	0	1	0	0	0	0	0	4	0	0	0	1
9+	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

16 P.F. TEST - CONTROL GROUP B

STANINE STANDARD SCORES

FREQUENCY OF SCORES.

FACTOR Std. Scores	A	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4
1-	0	1	0	2	1	0	0	1	1	1	1	0	0	1	1
1	2	0	1	0	0	2	0	4	1	0	1	0	3	0	0
2	1	1	0	1	0	1	0	2	1	0	2	0	0	0	2
3	4	2	3	1	1	6	2	6	6	1	0	1	4	0	4
4	4	3	1	3	2	4	2	3	4	6	0	3	2	0	4
5	5	4	11	1	3	4	5	2	4	1	1	1	5	11	5
6	2	5	4	7	7	2	3	2	1	6	0	7	1	5	3
7	2	2	0	3	6	1	6	0	2	2	5	4	5	2	1
8	0	2	0	2	0	0	2	0	0	1	2	2	0	0	0
9	0	0	0	0	0	0	0	0	0	2	6	2	0	[illegible]	0
9+	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0

RESULTS OF TEST MATERIAL

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