the psychic irritant will not express its symptomatology until it has been sufficient to undermine the endocrine balance. After the removal of the psychic irritant, regardless of the method, the return to normal health will not occur until the endocrine readjustment is effected. The profoundly irritant effects of accumulated psychical and physical traumata were not expressed in the war-neuroses until endocrine exhaustion occurred. To analyze the psychic content enlightens the patient as to the psychology of his ‘complexes’, and thus may relieve mental tensions through knowledge of the nature of the symptoms; but it by no means necessarily enables him to effect control of his psychic processes and hold his obsessions in abeyance!

A list of commonly observed symptoms, depending on whether the vagus or sympathetic is in dominance, is then given. All states of hypo-adrenia, regardless of etiology, are stated to lower the sympathetic tone and to create a vagotonia, which may be segmentally expressed as a local vagotonia, or as a general vagotonia when all segments are affected. Hyper-adrenia produces a sympatheticotonia. Hypopituitarism produces lowered vagal tone with resulting sympatheticotonia, while hyperpituitarism creates a vagotonia. Examples of compensatory and inhibitory reactions are given to show the intimate inter-relation of function between certain endocrine glands, particularly the thyroid, suprarenals, pituitary, and gonads.

The writer concludes by saying that annoying symptoms may be eradicated by creating an endocrine balance in a manner that is frequently uncanny and spectacular, as well as quite impossible by any other method at our disposal.

James Young.

Psychopathology.

Psychology and Psychopathology.


Jung’s well-known types which he termed ‘introvert’ and ‘extravert’ are here subdivided into four by the characterization of a greater subjectivity in one group and a greater objectivity in the other. In each of the subjective types is found something of the nature of both extravert and introvert, with an alternating centripetal and centrifugal movement of the libido, first one and then the other predominating. This produces an instability, as a true perception of the outer reality is difficult. The term ‘subjective extravert’ is used when the major movement of the libido is outward, and the term ‘emotional introvert’ when it is towards the ego. As the antitheses of these we have the objective extravert and introvert—six types in all. This long paper consists of a detailed dissection of these, with illustrated cases. The subjective represent the most complex
individualities, while the objective are the most simple. For therapeutic reasons it is important to distinguish these, so that we may realize where the greatest need for personality development lies. Confusion may arise because a reaction type may be assumed by an individual belonging to an opposite type, often through unconscious identification, which effort frequently breaks down.

In discussing the *simple extravert and introvert* it is pointed out that all normal persons possess in some degree the capacity for both these reactions, regardless of type. Though temporary withdrawal of the psyche from the external world is common, this rarely occurs in the extravert except in the face of some psychic blow or insurmountable obstacle, and then a definite effort at repression at once comes about. Spontaneous introversion in an extravert, therefore, must be looked on in a different light from the same state in an introvert. The introvert can withdraw quite independently of an external exciting cause, and in the face of a painful situation he broods over it without repression, until forced to action, so that finally he is freer in his adjustments than the extravert, who merely buries his pain. The extravert acts first and thinks afterwards; his feelings are his guide, and no special conscious effort at adaptation is needed. With the introvert, thought is paramount; action often uncertain and delayed; feelings out of touch with reality, with an intense self-awareness productive of a sense of inferiority, and a compensatory 'will to power', with frequently a dominant personality, are noted. In the former, the accent is on the object; in the latter on the ego or subject; but the introvert really overvalues the object and undervalues himself in relation to it.

In the *objective types*, practical utility is the measure of value. One type approaches life through sensation and the other through sensation and thought, while both turn wholly towards conquering the world without any feeling for the object, but only cold fact. In the psychology of nations the same type distinctions are found, and the authoress sees in England and Germany the characteristics of extraversion and introversion respectively. In the latter country the term 'Fatherland' is regarded as an over-determined masculine attitude.

When the *subjective types*, the emotional introvert and subjective extravert, are examined, we see a dualism in masculine and feminine characteristics, which outward behaviour may conceal, and also a dualism arising through the double movement of the libido, i.e., through the possession of both the subjective and objective worlds. Though one aspect of the personality may be emphasized, these individuals tend to alternate in moods and be unstable, so that a compensatory stubborn attitude may be assumed as a protection from the unbearable uncertainty. Danger of the eruption of irrational impulses from the unconscious is always present. Such persons, too, arc very prone to identification, and this process is specially disturbing to the subjective extravert on account of his ego surrendering more or less to the feeling object, whereas the introvert never wholly loses his ego thus. The emotional introvert seems to have his feelings freed from thought domination, is quick and responsive, and by using his feelings almost exclusively for adaptation may superfi-
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cially be mistaken for an over-emotional extravert type. Closer study, though, shows a greater tendency to extremes, with over-emphasis and insufficient discrimination. He is frequently undecided, attempts to adapt to reality through the four functions of intuition, sensation, thought, and feeling, and finds it necessary to adapt to two worlds, with the emphasis on the subjective. Such a person is therefore not so well adapted as the simple introvert to the external world. All subjective types have strongly developed intuition, which is often the most direct adaptive means; but in the introvert this is also inclined towards the inner world, and so is not a true guide to reality. The object is actually not seen so much as the ideal which appears to be the object. With the subjective extravert, who plays more with the object than that which he projects upon the object, it is just the reverse. No type presents such external differences as the emotional introvert, where all possibilities of combinations are present and all psychic elements are in an active state. They are the most difficult in human relations because of their mutually antagonistic impulses, and danger lies in the painfulness of their instability and the necessity for fixity. The compensatory drive may throw them violently into the objective world, render them very overbearing in their attempt towards masculinity, and tend to the prostitution of love and Don Juanism. Through narcissism a definite tendency towards homosexuality may be evinced.

Dr. Hinkle then discusses at some length her ideas regarding the definite unconscious symbols under which an individual makes his efforts at adaptation to the real world, which identification takes place often quite regardless of sex. The father symbol, the adult masculine symbol, stands foremost as the demand for reality and the dominant aggressive factor in phantasy, whereas the mother typifies love, understanding, and tenderness, from which altruism springs. The union of these two produce a third, the child symbol (daughter and son), standing for the imaginative, the irrational, dependency, and the unadapted aspect of the personality. Thus we have four symbols under which all humanity functions, which symbolize the actual aspects of the personality in its development; and through these four phases all humanity normally passes. The highest type of individual would be one in which all these components were fused into an integrated whole, a new being or true self, and it is here shown how, through various fixed identifications and reactions to these in the different types, special characteristics are engendered.

The subjective extravert has now to be considered. Here the libido is normally orientated towards the objective world, adaptation is made easier, and judgement is successfully guided by intuition. There is a marked tendency to identification, and from the complete surrender of the ego he often gains in development by the painful path of experience. He is often very emotional, and sporadically may have a feeling of inferiority determined by the depth of subjectivity. Their functions of imagination, feeling, and intuition lead such specially to prospective activities; but there may be weakness from too great surrender of self and a difficulty in holding themselves long enough to complete a task adequately. They are idealists and tend to be irrational and over-confident, but show less tendency to
homosexuality than the introvert. As samples of the subjective types in nations, France and the United States are taken as representative of the emotional introvert and subjective extravert respectively. A summary and general discussion of the types conclude this long but highly interesting contribution.

C. Stanford Read.


Adler’s theory of inferiority with its compensatory strivings in the individual is regarded as important, and the manifold ways in which this affects the social group are pointed out. Primitive religiosity develops in this way through the invention of an all-powerful ally. Man craves completion; he wants to be perfect, and only his gods can make him so. In the religious crowd-phenomena of revivals there is a peculiar claim in offering compensatory prominence to an element usually disregarded in the community. The Christian religion shows a strong appeal to the feeling of inferiority and the accompanying desire for superiority. He who has been of no importance may attain supremacy by way of the martyr’s crown, and the inferiority complex has obviously been an important factor in the adoption of foreign religion as in the East. Out of lowered esteem rises the struggle for self-assertion. Hence the presence of moral reformers and those who feel a tremendous responsibility for regulating the morals of the community. Security is sought from inferiority in a supporting network of prohibitions. Man has felt himself so inferior before the great current of sex affectivity that he has desperately sought any form of protection. The marriage vows were underwritten by the inferiority complex, and it is quite possible that this feeling will always prevent men and women from regarding themselves as secure without binding themselves to others and others to themselves. At the back of the labour movement there is a compensatory desperate craving for security, and the radical feminist movements are a protest against the inferiority complex of woman, who has for so many years been regarded as the weaker vessel. In the process of evolution, those animals not developing adequate compensatory characteristics lost out in the struggle for survival, and the new brain which changed the shape of man’s forehead may be said to have developed as the compensation for his inferior physique. From this standpoint education must be considered as but the process of discovering suitable compensation for each individual.

C. Stanford Read.

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[93] The causes and treatment of juvenile delinquency.—Cyril Burt. Psyche, 1922, iii, 56. (Concluded.)

In the majority of the cases analyzed the motives show mechanisms of the type with which recent psycho-analytic study has familiarized psychologists in mental disorders of a different type—hysteria, the neuroses, and the psychopathology of everyday life.

Burt’s analyses agree with those of Healy, and of the few continental