

which many observers have noted in cases developing later in life. In some of the cases the onset was associated with a severe anxiety state, suggesting the possibility that a previous sexual trauma had determined in a measure the character of the symptoms. One case might have been associated with organic brain changes, as there was a history of hydrocephalus and convulsions in early childhood. In other cases described there was evidence of definite mental defect preceding the acute illness, and the writer introduces the question of the significance of the conditions described under the terms *dementia præcocissima* and *dementia infantilis*, and he refers to the suggestion of Kraepelin that some idiots are actually cases of *dementia præcox* occurring in early life. He points out that all these questions in respect to engrafted hebephrenia can only be solved by an explanation as to the cause of *dementia præcox*; but he suggests that a study of cases in imbecile asylums will probably afford valuable material in relation to the subject.

H. DEVINE.

PSYCHOLOGY AND PSYCHOPATHOLOGY.

[40] The generation and control of emotion.—A. CARVER. *Brit. Jour. Psychol.*, 1919, x, 51.

It is agreed that emotion arises in conjunction with instinctive processes, but it has never been satisfactorily defined, for emotion is only part of an internal adjustment to environmental reaction. The 'interest' of an instinct is the affective tone which accompanies the instinctive process when carried through satisfactorily, and emotion is the subjective experience which develops when instinct is checked by higher control. The relation between reflex action and instinct is dealt with, and it is seen that the more instinctive reactions are fixed, the less the manifestation of emotion. It is the infinite variety of possible responses that is correlated with a maximal disposition for the arousing of emotion. The function of emotion is to reinforce 'interest' and thus keep the object in the focus of attention.

The James-Lange hypothesis is shown to be untenable, and the experimental work of Goltz and Cannon, and the clinical work of Head and Holmes, is quoted to reach the conclusion that the visceral and somatic concomitants of emotion are only anticipatory physical adjustments which enable the organism to put forth all its energy effectively to satisfy the stimulated instinct. Integration can occur at all afferent functional levels of the nervous system, and there is much evidence that functional dissociation may also take place at any level. Neuroses arise through functional dissociation from loss of higher control and emotional causes. In warfare the pent-up emotion seeks some outlet, and if this is denied, the individual tries to escape by avoidance of the stimulus. This is repression. An outlet at the psychic level produces a phobia (or some analogous symptom) or general anxiety. The somatic outlet manifests itself as 'conversion hysteria'. The anxiety states arise at a higher mental level than the latter condition. Both are the result of a compromise between primitive instinctive impulses and higher-level control which blocks their path.

Babinski's theory of the so-called reflex neuroses is criticized unfavourably, and the author regards the visceral and sympathetic symptoms met with in some psychoneuroses as indicating dissociation at a lower functional level. Some of the obscure disorders arising from violent and prolonged emotion are probably due to the result of excessive outpouring of chemical excitants (endocrine secretions) where no opportunity for their use is given.

Sublimation is then discussed, and it is pointed out that if for any reason the resistance of the new path becomes too high, the energy reverts to a more primitive channel, a regression which is a constant feature in the neuroses.

C. STANFORD READ.

[41] **A psychological study of some alcoholics.**—L. P. CLARKE. *Psycho-analytic Rev.*, 1919, vi, No. 3, July.

ALCOHOL may serve as a paralyzant to the repressing forces of social customs and make an otherwise difficult social grouping free and natural. It may furnish an extended pleasure wand to reach a goal or state of rapport not tangible to the foreshortened grasp of an individual who lacks the capacity to create a proper degree of self-produced pleasure; or it may make easy for free egress the deeper and imperfectly adjusted unconscious motives.

The author sees a probable increase in neuroses and psychoses through legal prohibition, and points out that, instead, the underlying defects that render alcohol a seeming menace should be attacked. Man freely rationalizes with regard to his drinking impulses, the real roots of which lie in the unconscious. The fear and restlessness which introduce dipsomaniac attacks are rooted in sexual conflicts. The certain animals seen by the alcoholic deliriant confirm this, and point to a homosexual complex having close relationship to alcoholism, the effect of the alcohol being destructive of sublimations. This is well seen in the hallucinations of many persecutory states. Unconscious homosexuality is shown by Freud to be responsible for psychotic delusions of jealousy; this, however, is only one factor in the alcoholic psyche. Atavistic reminiscences play a large rôle in alcoholic psychology. The slumbering desire to dominate and tyrannize over woman is aided by alcohol. By numbing of the higher functions, the sadistic component of our nature tends to have freer play, and alcohol permits hidden criminal desires to work out. Many crimes seem to be the discharge of the need of a 'howling drunk'. The amnesic conditions met with may partly mean the desire to forget, the wish to break the chain of personal continuity, and thus the desire to transcend the ego. Another expression of this desire is suicide, which also may be used as a self-punishment. Solitary drinking agrees well with the libido trend of auto-erotism and mother-fixation. Repeated alcoholic desire may be also attributable to the erogenous nature of the mouth. The love potions of mythology were doubtless alcoholic in origin. Prowess as a drinker bespeaks prowess in sex, and man relies on alcohol because it gives him a feeling of manliness. Many alcoholics illustrate deeper and deeper regressions as they approach profound narcosis—so that one and the same case may show homosexual, narcissistic, and primary maternal identifications as the deeper fixations

are brought to the surface. Some agent like alcohol is so universally used because of the common defect and imperfection of our psychosexual life, and its improper or inadequate sublimation.

The confirmed alcoholic is by far a less favourable object for psycho-analytic treatment than almost any other neurotic.

C. STANFORD READ.

[42] Colour symbolism.—A. B. EVARTS. *Psycho-analytic Rev.*, 1919, vi, 124.

THIS study in the emotional values of colours was undertaken through a patient of the author's who exhibited well-marked colour symbolism in weaving some lace in which she illustrated the story of her mental conflicts. She explained her various choice of colours, and in her symbolism there was much that was determined by her experience, and much that she had absorbed from the current symbolism about us all. The presence of colour is universal, and has crept much into our language. We lead a dull, grey life; sit in a brown study; see red when angry; tell white lies, etc. Colours have become symbols of well-nigh every emotion and aspiration. The various colours are then considered separately, and dealt with both historically and geographically. There are so many roots to the symbolism for colour that it appears that any colour might symbolize anything, and yet if carefully studied it will be seen that fairly well-marked lines are taken by the symbolism. Briefly, white is the colour of the God-head, of purity, of unity, of immortality; black is the colour of sin; red, that of passion and the creative force; blue, of coldness, passivity, truth; green, of activity, or active reproduction; yellow, of religious aspiration and beneficence; purple, of controlled passion.

Attention is drawn to the constant crossing of the lines of colour symbolism with symbolism of other things, and the language of gems, metals, and flowers is referred to. The red rose is the flower of love; white flowers indicate purity and chastity; violets are modest, and "pansies for thought". The symbolism of numbers is also connected with colour symbolism. Much of the symbolism of colour from the ancient religions was assimilated by the early Christian church, and has become more or less fixed. There seems a deep connection between colour and music. The author has been told that the key of E is generally considered among musicians to represent purity, and is often spoken of as the white key, while the harsh key of F is brown. The keys of A flat and D flat are crimson and purple because they are so full, deep, and rich, and the key of G is mild and not so very decided, and is thought of as blue. In conclusion, the national flags are dealt with, and it is pointed out that red, white, and blue have been chosen by the greater portion of the earth as the fitting representatives of the national spirit; white, the colour of the great God in all His attributes; red, the colour of the great life-giving force; and blue, the colour of the great passive force. It has been proved that in colour the early worship of the human race found symbolic expression, the symbolism of which has lived through the centuries.

C. STANFORD READ.

- [43] **The foster-child fantasy.**—EDMUND S. CONKLIN. *Amer. Jour. Psychol.*, 1920, Jan.

THIS article sets out to discuss the statement so often made by psychoanalysts, "that all or nearly all children conceive the notion that they are the children of much greater parenthood", their real parents being their foster-parents. The psycho-analytic conclusion has been based on the study of patients suffering from various forms of neurosis. This inquiry supplements their obviously defective material by making use of the *questionnaire* amongst intelligent healthy young adults between the ages of 14 and 25, and over. The main questions were, "Did you ever have the experience of day-dreaming or believing that you were an adopted or foster-child, and that your supposed parents were not your real parents?" "Was it merely a day-dream, or did you believe it to be true?" In the reply to the main question, out of 904 replies, 258, or 28 per cent, were in the affirmative, and 646 were negative. In reply to the second question, out of the 258, those who held the belief to be real were 71 (25 per cent), those who confessed it was a day-dream 159, and those in whom the idea was but a casual thought 27. As to the form of the fantasy, 54 per cent had no clear concept, 15 per cent thought they were orphans or foundlings, and 18 per cent thought they were children of great parentage. As to the causes offered for the fantasy, nearly half were due to suggestion (from books, etc.), and a quarter to mistreatment, actual or supposed. Further questions as to the effects of the fantasy upon conduct, duration of the fantasy, and the age and cause of its disappearance, are also dealt with. These results are compared, and found to confirm the results of psycho-analysis, especially as to the frequency of the belief, in that as many as 28 per cent immediately recalled the memory of the fantasy, while many others must have had it in childhood, but forgotten it owing to psycho-neurotic suppression or other cause.

J. A. HADFIELD.

- [44] **What is 'the unconscious'?**—H. J. MULFORD. *Amer. Jour. Psychol.*, 1919, xxx, 253.

THIS article discusses the physiological basis of the conception of 'the unconscious', the use of which term merely serves to increase the mystery surrounding mental processes. Of the three phases of nerve-cell activity—action, reaction, and interaction—the second, reaction, is the most important and the least understood, since it occurs within the cell itself. It is this 'reaction' phase which it is attempted to explain by the unsatisfactory word 'unconscious'.

Does the cell (e.g., the amœba) know what it is doing? "If by consciousness is meant 'self direction', we must deny consciousness to the cell; but if by consciousness is meant merely the ability to react to external stimuli, then the cell does possess it". The cell has not the power to consider, it has only the power to respond—it has not *conscious consciousness*, but *reflex consciousness*. But when the cell is withdrawn into the brain, and is in touch with the outside world only through the axon, it takes on the higher function, and not only does what it is told,

but *it knows what to do*. The same primitive apparatus is thus used for two different processes, and the cell responds in two ways: one a quick unconsidered response to external stimulus, the other a slow response in which the reply is *considered*. The trouble arises when the cell should respond in this considered way, but fails to do so, and the response is of the more primitive reflex type, and, passing through quickly and aimlessly, is without real value to the mind. It is thought, but not conscious thought: merely reflex thought. So we see in the 'unconscious' merely such reflex thought. It is action, reaction, and interaction outside of the consciousness of the individual. It is not unconscious action, but it is reflex consciousness. Consciousness is always present somewhere wherever there is action. Any cell that responds to a stimulus must be conscious during that response. The individual is not always conscious of the actions of his own mind, but it is his mind that is acting, and mind is consciousness. "It is then not so difficult to understand the disorders of the mind". The response to stimuli is conscious, but the result depends on whether the conscious is reflex consciousness or conscious consciousness. If it be conscious, well and good; if it be reflex, it may be neither well nor good.

J. A. HADFIELD.

[45] **Sleep-walking and moon-walking.**—J. SADGER. Translated by L. BRINK. *Psycho-analytic Rev.*, 1919, vi, Nos. 2, 3, and 4; vii, No. 1 (and continued).

LITTLE scientific literature exists on this subject, so that Sadger's study is the more welcome. Noctambulism is preferred to the term somnambulism, as the latter denotes too much. The influence of the moon proves a highly interesting study. It is asserted that a specially deep sleep always ushers in the wandering, it is more frequent with children up to puberty, and the first outbreak often occurs at the first appearance of sexual maturity. The condition must be considered as pathological, symptomatically similar to hysterical and hypnotic somnambulism. The questions to be specially solved are, first, why does not the sleep-walker sleep quietly, working out his unconscious complexes in a dream, even though with some speech and movement? Why is he urged to wander and perform complicated acts? In the second place, what value must be attributed to the moon and its light? Sadger endeavours to answer these propositions from the psycho-analysis of victims to this abnormality, and gives the history and analyses of these cases at some length. He finds a special organic disposition which is absent from no sleep-walker—a heightened motor stimulability. There is also a special disposition to sleep-walking in the descendants of alcoholics and epileptics; in individuals with a distinctively sadistic character; and, finally, in hysterics whose motor activity is strongly affected, and who also suffer with convulsions, tremor, paralysis, or contractures. An abnormal increase of muscle erotism was in evidence. The question of the influence of the moon on the sleeper is more difficult to answer. There may be many individual psychical determinants, mainly connected with the moon, arousing by association early infantile pleasure memories. Among other things the mother's lamp or candle when visiting the child

at night, and the thought that the moon everywhere lighted the way which led to the dwelling of earliest childhood : both of which would signify desire for the mother's love, a parent complex being common. There is an infantile comparison of the moon's disc with the childish nates, and often there is not wanting a gross sensual relationship. Sadger goes so far as to deem it possible that some 'magnetic' influence may also exist.

Confirmation of the author's findings are given in three autobiographical literary reports, the first being of the famous physiologist Burdach, who had occasional attacks of moon-walking from his tenth to his thirtieth year. In a literary section, Sadger brings to his aid in the solution of the problem before him the analysis of the creation of poets and authors. Herein he finds again substantiation of his earlier conclusions.

Sexual impulses are stated to be the foundation of moon-walking, desire for sexual gratification (infantile), and one apparently acts in sleep in order to escape all culpability, while the unconscious still knows about it. The sleep-walking begins with the sexual basic motive at the time of puberty, and lasts until it is inhibited by the close of that period, or in woman with the birth of the first child. At the beginning, the bed of earlier sexual pleasures—the bed of childhood—is sought; later, the bed of the loved object who has taken the place of the originally loved object, the parent. The heavenly body effects a sexual excitement not only through its light, but also through sexual phantasies which are bound up with it.

C. STANFORD READ.

[46] **The tonus of autonomic segments as causes of abnormal behaviour.**
—KEMPF. *Jour. Nerv. and Ment. Dis.*, 1920, li, 1.

AN attempt to explain the cause of abnormal behaviour as the activity of the autonomic system in endeavouring to obtain control of the voluntary muscular system, and through that of its environment. Emotional reaction is shown to be the result of postural tensions of one or more autonomic segments. Consciousness is made up of this enteroceptive sensory stream and the kinæsthetic stream of sensation resulting from the activity of the voluntary muscles. Hallucinations or delusions are varied kinæsthetic streams, aroused by an ungratifiable autonomic craving. The autonomic reflex is shown to be conditioned continuously by social obligation and experience. Through the struggle of the various segments for control of the final common motor paths we get a compensatory development of the ego.

After tracing the development of the ego from the congenital activity of the autonomic apparatus at birth through the various conditioning influences which ultimately develop the social features of the personality, the author passes to a consideration of suppression and repression. He gives the following formula :—

$$\frac{\text{Manifest primary wishes} + \text{subsidiary wishes (ego)}}{\text{Repressed primary wishes} + \text{subsidiary wishes (non ego)}} \times \text{environment} = \text{behaviour};$$

and points out that most psychopathic personalities suffer from auto-

affective cravings which are either unjustifiable or ungratifiable, and which lead either to desperate repression or social regression and indulgence.

Various types of neuroses are described, and many cases quoted, which illustrate the different methods of struggling with and adjusting jeopardizing cravings so as to prevent a 'fear state' of the autonomic apparatus. The author groups psychotherapeutic principles into two general systems: (1) Suggestion method; (2) Psycho-analytic method; and advocates a sensible use of the reconstructive suggestion method following the psycho-analytic readjustment.

The article is far too extensive to be abstracted in any detail, but it is very suggestive and stimulating.

R. DANSIE.

TREATMENT.

[47] Contributions to psychotherapeutic technic through psycho-analysis.—S. E. JELLIFFE. *Psycho-analytic Rev.*, 1919, vi, 1.

SOME of the light which Freud has turned upon mental problems, and upon which he bases his therapy, is here briefly described. Ferenczi has shown that the production of the hypnotic state depends upon transference, and that the apparent suggestion introduced is only the spontaneous upspringing of impulses and ideas already present in the unconscious. Suggestibility, then, whether in the unconscious or conscious state, is the readiness to pour out unconscious previously-inhibited content because of the transference factor. Advances in therapy lie rather in setting free from within tendencies already there, than in the introduction of new ideas from without. To impose occupation and amusement from without is to invite failure; but to allow the patient to use old paths of interest and find them leading out through their very original value to constructive contact with environment, leading now outwardly, no longer only within, is in line with these natural advances. Wide employment of the means at hand in the world of real interests and mutual problems, is a most rational but too much neglected form of psychotherapy.

Special points in the technique of psycho-analysis in dementia præcox are brought forward. The difficulties of transference are great. The libido is bound in the accumulated affectivity which the original complex situation has gathered to itself, so that in many cases it is impossible to bring the affect to consciousness. The affect guards itself too jealously, and a special form of approach might be of great advantage. This is the establishment of a triangular transference, so that the affect is not put too strongly on the defensive, and too strong an erotic situation is thus avoided. In dementia præcox, therefore, transference may be accomplished not toward one person but two. The specially-trained nurse or attendant would allow of this distribution of interest. In minor mal-adjustments there is demand for some variations in the mode of approach. The sex of the analyst is often important, because of unconscious homosexual tendencies. The female paranoiac may often be better handled by a woman analyst, as well as the female compulsive neurotic, excitable, hysteric, and