that "a spinal fluid showing a positive Wassermann reaction commands a much better prognostication than a fluid which has remained normal." Apparently also it is far safer for a patient threatened with neurosyphilis to have a positive than a negative Wassermann reaction in the blood. The author counsels a prolonged course of treatment so regulated as to keep the supply of antibody going 'indefinitely'. In a paper so full of apparent paradoxes as this we should have been glad of a little statistical information, but no doubt the author is reserving this for a later paper.

J. G. GREENFIELD.

Psychopathology.

PSYCHOLOGY.


It is interesting to know that Hazlitt wrote several works, in the years from 1820 to 1822, in which are found striking anticipations of some of Freud's theories. In his essay 'On Dreams' in The Plain Speaker, he writes: "We are not hypocrites in our sleep. The curb is taken from off our passions, and our imaginations wander at will. When awake, we check these rising thoughts, and fancy we have them not. In dreams, when we are off our guard, they return securely and unbidden". Hazlitt emphasizes the fact that man is far less a rational than an emotional animal. In his works are found a number of passages in which he lays stress on the existence in the human mind of motives or emotions which are 'hidden'. In 'Characteristics' he affirms that "The wish is 'often father to the thought', but we are as apt to believe what we dread as what we hope". (Freud has shown the close relationship between fear and desire.) The suggestion of a constant and dynamic though loosely woven theory of the unconscious is found in the extracts quoted from Hazlitt in this note.

C. W. FORSYTH.


It can be demonstrated that, in verse or prose, no expression, however trifling it may appear on the surface, is unmotivated. The author's present and his past, his secret aspirations and his most intimate 'soulful' feelings, are bound to crop up in his writings, manifesting here his love, there his hatred, again a faulty adjustment, now a gratified wish. With a few facts about an author and his works before you it is possible to size up the man, to interpret much in his writings as indications of strength or manifestations of weakness in his personality. The weaknesses are usually undeveloped phases of his personality, and revert to the infantile.
Infantile perversions may become fixed at puberty, producing several abnormal types: the homosexual, the sadistic, the masochistic, and the narcissistic. Extracts from the writings of several authors are given, from which it is easy to deduce that they—consciously or unconsciously—belong to one or more of these types.

C. W. FORSYTH.

[134] The dream in Russian literature.—G. STRAGWELL. Psycho-
analytic Rev., 1921, viii, 225.

Not only does the dream play a prominent position in Russian literature, but it is handled differently from that in any other literature. Because of the strict censorship exercised in Russia over all writing, symbolic writing became an art, and in this way the authors cleverly met the wishes of the censor, just as the unconscious in its dream activities disguises our thoughts so that they will be acceptable to our censor. Beliefs were thus conveyed which otherwise would not have been permitted. Protests against the government, the Church, and the army are thus found, and a strong revolutionary sentiment is often expressed behind the symbolism. Many writers handle the dream material consciously, presenting a wish fulfilment, and show a fair knowledge of the mechanisms involved. The above points are well illustrated by excerpts from the works of Dostoeevsky, Korolenko, Gogol, Pushkin, Tchernychewsky, Kuprin, Turgenev, and Chekhov.

C. STANFORD READ.

[135] Psychology of one pantheist.—THEODORE SCHROEDER. Psycho-
analytic Rev., 1921, viii, 314.

Herein is portrayed the personality of a man who claims Godhood, and his intellectualizations with regard to his self-apotheosis. The author discusses the psychology of such mentalities. In all pious literature it is asserted that the essential of spiritual regeneration is a conviction of sin, which in psychologic terms means a feeling of inferiority. In this individual this was grounded first in organic inferiority, and later in a feeling of 'moral' inferiority, which latter was based upon a criminal career lasting until his thirty-sixth year, when conversion took place. His conversion and idea of godhood only supplied new explanations and theories for the old conflict of impulses. His apotheosis is but a compensatory wish-fulfilling phantasy which neutralized his great feeling of inferiority. The whole performance looks like erotomania, whose persistent ecstasy is only a psychologic auto-eroticism which may be the outlet for any form of repressed perversions of the sexual impulse. The greater the feeling of personal unworthiness grows, the greater the necessity to lose one's identity in an ever nearer approach to the aloneness of things, and to be absorbed into a crowd, or into God. This is a great emotional relief, in so far as it serves to help the elements of inferiority to be excluded from consciousness. We also achieve an identification with relative omnipotence, and thus hysterics satisfy both of their conflicting tendencies. Always we are diverting moral criticism from ourselves and diffusing it over the race so as to reduce our
feeling of relative guilt. To ascribe our sins to Adam and heredity relieves us, too, of blame. With much intensity in the inferiority feeling, simply being a superior moral critic is not adequate, and the tendency is to claim redemption from the fallen state of the race and thus approach perfectionism and even oneness with God. That is the impulse which predisposed many towards pantheism. By approaching the ultimate of a morbid shame, there may be made an unconscious identification with a supposed evil aspect of the universe, and with the growth of this inferiority feeling toward satanic proportions there may be an identification with superhuman evil, with the devil. Having thus created for ourselves and within ourselves a morbid evil spirit by means of which we identify ourselves with an infinite evil, so by the same necessity we create for ourselves and within ourselves a compensatory infinite beneficence, thus making ourselves one with God.

C. Stanford Read.

PSYCHOSES.


Thyroid secretion has long been known to have relation with blood-coagulation time, and Hauptman was the first investigator to show that catatones presented a decidedly shortened coagulation, which he attributed to a diminished function of the thyroid. The author briefly discusses the theory of coagulation, and points out that the blood-platelets play herein an important part. In catatones these platelets are exceedingly increased, and it is presumed that the shortened bleeding-time is due to this fact. In myxœdema and cretinism the same findings exist, but how the blood-platelets increase in these diseases is uncertain. The observations of Kraeplin, Lundborg, and Schmidt point to some etiological relationship between catatonic dementia praecox and hypothyroidism, while haematological and mental study tends to confirm it. With these similarities, can this psychosis be regarded as the result of hypofunction of the thyroid? Some facts oppose this assumption. Bleuler denied the relationship because of the ineffectiveness of thyroid treatment; Berkeley reported recoveries by partial thyroidectomy; and histopathological changes, found by various observers, showed the thyroid gland to be most often normal.

These facts indicate that myxœdema and catatonic dementia praecox cannot be explained simply by the diminished function of the thyroid. Is the disturbance of the thyroid in catatones a dysfunction? To answer this question, the sensitiveness of the gland was tested in twelve cases by Harrower's method. Eight cases showed a normal reaction, one presented a typical figure of hypofunction, and three revealed a hyperfunction. Uyematsu thinks it reasonable to suppose that in catatones we are not dealing with a simple hypofunction, but with a delicate functional disturbance which shows in many respects a similar picture to it. No idea is entertained as to the nature or origin of this, or whether it is secondary to a disturbance of other secretory glands. The fact that no other diseases of the nervous system show so marked a resemblance to thyroid hypo-