The cases showed evidence of a pathological condition, chiefly of three glands, viz., in order of frequency, the pituitary, the thymus, and the thyroid.

One hundred and sixty cases showed evidence of a disturbed pituitary function. In two-fifths of these the dysfunction was primary. In the remaining three-fifths there was a hyperactivity of the pituitary, probably as a compensatory reaction to an initial defect in one or more of the other glands of internal secretion. One hundred and thirty-three cases were of the status lymphaticus type. One-half of these showed no evidence of a defect elsewhere in the endocrine system, two-fifths showed signs of a pituitary overactivity, and one-tenth were accompanied by a condition of hypothyroidism. Ninety-nine cases had characteristics of a thyroid dysfunction. All but one-twelfth of these seemed to have a condition indicating an under-activity of the thyroid, half of which were accompanied by a status lymphaticus or had symptoms pointing to a compensatory pituitary over-activity.

In only eleven cases did there seem to be a suprarenal complex present. In all of these the fault seemed to be in a reduction of function, involving the cortex as well as the medulla. It is interesting to note that there was evidence of pituitary over-activity, probably of the nature of a compensation, in each of these cases.

R. G. GORDON.


Three cases are recorded of extreme anorexia associated with definite mental symptoms and also with indications of hypofunction of the thyroid gland. In one instance a girl of eighteen, a little under 5 feet in height, weighed only 18 kilograms, i.e., about 2 st. 12 lbs. Her mental condition was one of hysteria, and she resorted to the usual deception to prevent herself from taking nourishment. Psychotherapy carried out for six months had proved useless. Treated with thyroid extract, 48 doses more than doubled her weight. The other cases are equally impressive. The author sketches a somewhat speculative theory of the mechanism of hunger, and explains the phenomena in his cases in the following way: hypothyroidism initiates a loss of appetite, on which is grafted a mental state which in its turn renders the anorexia more profound and persistent. The vicious circle is still more complete if influence of the psychical disorder on internal secretion is admitted.

S. A. K. W.

Psychopathology.

PSYCHOLOGY.


The theory is put forward that an inspiration is the normal but highly fortunate expression of the law which, in its unfortunate and abnormal forms, issues in a complex. This latter is defined as " a clot of emotionalized thought
in the unconscious.” Both the complex and the inspiration are syntheses—
the one being extremely unhappy, and the other extremely fortunate, being
a combination of mutually attractive ideas, which thus set up a new unity. One
cannot help noticing the presence of intensity in both. An inspiration
is marked by the same emotionalism as the complex during and after its
advent. The complex exercises its functions through symbolism, and the
inspiration through analogy. This functioning would appear, in both cases,
to be practically identical. The discoveries of genius are due to associative
action working intensively on the higher plane. ‘In an individual with a com-
plex the associative principle has been at work, but it has ended in disso-
ciation, so that we may arrive at the conclusion that the formation of a complex
is a failure in association, just as a stroke of genius is a brilliant success. A
final argument is given that men of talent and genius have always been averse
to repression of any kind.

C. S. R.

[32] Laughter, a glory in sanity.—Ransom Carpenter. Amer. Jour. Psychol.,
1922, xxxiii, 419.

It is thought that previous explanations of laughter have been too limited
in scope, and the writer places on view a mental mechanism which he thinks
has eluded other inquirers. He states that “laughter expresses an emotion
due to a sudden flooding into consciousness of the subconsciously abiding
pleasure in the power of judgment, occasioned by the swift overthrow of
presented propositions that tend but fail to delude the judgment.” Poss-
essing reason is good cause for continuous elation, but our realization of it is
glossed over with practical habit. Let a pitfall of absurdity appear in the
pathway of thought, so that the mind at the same moment sees when it
might have slipped, yet walks erect; then the sense of sanity swells abruptly
into sharp emotion that is voiced in laughter. To be comic, a proposition
must be (1) perceived as false, and (2) perceived as deceptive, but actually
to excite laughter it must generally also (3) be suddenly presented, and (4) have
a free field in which its effect is not submerged by stronger emotions. An
idea is most comic when all these factors are most favourable. We smile
at the aspect of a child wearing his father’s hat because the child’s pretense
offers to our mind the obviously false proposition, ‘This hat might make you
think me a man,’ and there is just enough plausibility in the idea for the
idea of rejecting it to remind us faintly that we are sane. A comic fall is
one that presents a delusive aspect of catastrophe which we instantly recognize
as unreal, relishing the recognition. A child’s laughter at the antics of a
playful kitten is aroused by the fact that the capers repeatedly suggest that
they are the same as those of a real person, which the baby knows perfectly
well is not true. If the impersonation had at any point become convincing
there would be no laughter, but perhaps fear. The pleasure of play resides
in our continuous perception of its unreality. Consider the comic element
in a man snoring in church. The incongruous snore abruptly compels rejec-
tion of the idea that it is a solemn place where every one is attentive and
quiet as merely plausible, at the same time offering the counter-suggestion,
'This man owes no reverence,' which the mind as promptly dismisses because the act is unintended and unimportant. Thus, the ego's triumph lies partly in detecting the flaw in the church's veil of solemnity and partly in perceiving the inconsequence of the defect. In jokes each of these elements can be dissected out and placed in the form of a plausible fallacy, contributing by its downfall to the glow of reason's satisfaction.

C. H.


This study is based on the favourite songs of a healthy couple whose married life has been a succession of quarrels and reconciliations without any serious grievances against each other. Each possessed the ambivalent feelings of love and hate for the other, hate being the more conscious of the two. The songs they enjoyed were those which rendered it possible for their second selves to enjoy a mental play in which their secret wishes were represented and realized. The writer found that there was an absence of symbolization in these songs where there was successful repression, but where repression was impossible symbolization was present.

Nine favourite songs of the couple are given and discussed.

C. W. Forsyth.


Freud holds that there is little or no connection between dreams and telepathy, and that even if the existence of telepathic dreams were established there would be no need to alter in any way our conception of dreams. Two telepathic dreams are cited. An unconscious chain of thought underlies these dreams, the telepathic messages being connected with emotions belonging to the sphere of the Oedipus complex. By far the greater number of all telepathic presentiments relate to death or to the possibility of death. It can be shown on analysis that these forebodings are the result of particularly strong death-wishes in the unconscious of the individual against the nearest relations, which have been long repressed. The writer, both in dreams and in waking life, has been aware of presentiments of distant events. As none of these 'warnings' has been fulfilled, they are to be regarded as purely subjective anticipations. Analytic investigations of telepathic phenomena are useful in that they render their puzzling characteristics more intelligible to us.

Freud does not deny the possibility of telepathy. He ends up: "I have no opinion, I know nothing about it."

C. W. Forsyth.

PSYCHOSES.


The authors subjected twenty-five cases to the fullest investigation from the clinical, chemical-metabolic and psychologic-analytical standpoints. They

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