sella turcica. The infundibulum and base of the third ventricle were intact. Microscopic section showed nothing of the pituitary gland remaining except for a few clusters of anterior lobe cells.

This case supports the experimental evidence obtained by Roussy and others upon ablation of the pituitary in dogs.

C. P. S.


A complete clinical and morphological description of a pineal tumour, with an admirable review of the literature and a full bibliography. The relationship of the pineal gland to precocious development of bodily growth, intelligence and sexual function is lucidly discussed.

R. G. Gordon.


Of 194 consecutive cases of myxœdema, fifty-one manifested some form of hallucination of sight, and a small group, hallucination of hearing. The most common form of visual hallucinations is that in which patients see small animals, generally mice, sometimes rats, cats or dogs running on the floor. These symptoms manifest themselves at intervals. When once established they may recur daily or a number of times during the same day. They are always transient in character and appear to be superinduced by a sudden rotation of the head or a lateral glance to one side. The animals appear in front and pass obliquely outwards and backwards to the right or left and then vanish. Sometimes these visual disturbances take the form of illusions; thus patients may see pictures distorted and moving on the wall, or they may have the sensation of the floor becoming uneven, which causes difficulty in walking. Visual and auditory hallucinations are often associated in the same individual in addition to other alterations in psychic functions. Such symptoms are regarded as almost, if not absolutely, pathognomonic, though literature has neglected them. The author’s studies indicate that this syndrome is of considerable diagnostic value. The diagnostic proof resides in the fact that feeding with small doses of thyroid over a period of three or four days will almost invariably dispel the hallucinations.

C. S. R.

Psychopathology.


Starting from the two general principles of organic material, that of irritability and of tropism, in virtue of which the lower organisms are able to
nourish and reproduce themselves, the author demonstrates how these principles constitute the foundations of these reactions which in the series of polycellular organisms have assumed the characteristics and functions of what from time immemorial have been called instincts. The instinct may be defined as elementary functions which are specific and indispensable to life. They exhibit a definite, precise and unmodifiable form. An exact classification of the instincts does not yet exist. The author seeks to establish this on a historical and naturalistic basis, dividing them into two groups: (1) Archaic instincts existing in animals and in man before he becomes a social being (in primitive man and in the infant), and (2) epigenetic instincts, developing first with the evolution of intelligence and sociability. The archaic instincts are three in number, nutrition-response and reproduction, that is, hunger and thirst, external freedom, and love. Freedom and love are two instincts which have experienced most opposition in the gradual development of social intercourse. The contrast between human pleasure and pain corresponds to the contrast between these instincts and their opposites, and their demand for immediate gratification corresponds to the pleasure principle of the unconscious.

The studies of psychoanalysis in this field are described, and the use of this method to raise the impulses of these archaic instincts to higher social and ethical levels is referred to.

R. G. Gordon.


The original Freudian theory was a strange mixture of (1) mechanistic determinism, (2) psychological hedonism, and (3) the hormic principle, which sees the root of all activity in instinctive 'urges.' Long ago, by the introduction of the 'Reality principles,' Freud partially admitted the inadequacy of the 'Pleasure principle,' and the author recognizes as a further advance the fact that Freud, in his Beyond the Pleasure Principle, now admits the supremacy of the hormic over the pleasure principle. Freud also admits that there is something deeper than, or prior to, the pleasure principle, and creates a new and primary instinct which he calls the 'repetition-compulsion.' By this compulsion he explains the war dreams of soldiers and the play-impulses of children, and, to account for its origin and nature, he speculates that all instincts but the sexual strive towards death.

The 'repetition-compulsion' can, however, be explained by acceptance of the primacy of the hormic principle, each instinct striving always towards the same goal. The greatest need of present-day psychology is the incorporation of psychoanalytic knowledge with hormic psychology, and the author does not believe that the regrouping of sex and ego instincts under 'life and death strivings' will help towards this end.

E. B. G. R.


The author considers that the earlier theory of the infantile genital organiza-
tation of the libido now requires revising. He now holds that even if perfect concentration of the component impulses under the primacy of the genitals is not attained, yet the functioning of the genitals and interest in them reach predominant significance little short of that of adulthood. The essential difference between infant and adult sexuality is that in the former there is only one kind of genital organ, the phallus; therefore it is primacy of the phallus, not of the genitals. Unfortunately, this state of things can only be described as it concerns the male child. The corresponding processes in the little girl are not yet sufficiently known to us. At first the child imagines that everything has a penis, and he wants to see the same thing in other people. Then he observes the absence of the penis in a little girl, but he reacts to this by denying the absence; it is small and not yet grown. Later he projects his sense of guilt and thinks of the penis as having been cut off as a punishment. Then the possibility of his own castration has to be considered. The female genital is not yet discovered, for the baby is supposed to come by the bowel passage. In the pregenital sadistic anal organization the dominant antithesis is between active and passive. In the following stage the antithesis runs—male genital organ and castrated state. Not till puberty does the polarity of sexuality coincide with male and female.

**David Matthew.**


Commenting on Dr. Mühl’s experiments in combined automatic writing and crystal-gazing, the author attributes the conflict between her conclusions and his own to a difference in experimental technique. He emphasizes the necessity of careful ‘time-checking’ in order that there may be accurate correlation between the script and the appearance and disappearance of the crystal images.

There is no such entity as the subconscious mind, but there are various subconscious processes, any of which may take on automatic activity. There is therefore nothing extraordinary in the multiplication of processes of automatic activity, nor even in finding them possessed of contradictory content.

The author restates his theory that the subconscious process inducing the writing of a theme and that inducing the images may be correlated, in that they are one and the same. The images are the normal images pertaining to the subconscious ‘thought-processes’ that produce the script. Under certain conditions the personal consciousness becomes aware of the subconscious images and thereby experiences the hallucination (crystal vision). But the remainder of the subconscious process continues, outside of the field of awareness, to produce automatic script. It is obvious, therefore, that the images are really elements in highly-developed adult thought-processes, thoughts that produce the subconscious writing, and not a regression to a primitive level, because the automatic scripts manifest highly-developed reasoning, imagination, feeling, etc., such for example as versification, novel-writing, mathematical calculations and argumentation.

**E. B. G. R.**

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