

the crane and the beam. An hour later he was again unable to recognise his surroundings. He was transferred to the Psychiatric Department, and in the morning was able to ask questions, and except for nervous restlessness seemed normal. He was able to recall his wife's visit, but the ten hours before her visit and the twelve hours after remained permanently a blank to him. He still had always before his eyes the vision of the man's jammed body, but though advised to stay longer in hospital he insisted on returning home. In a few days he returned to work, the restlessness decreased, and the vision became less persistent and distressing. At his own wish he resumed working the crane. The condition is regarded as dream-state due to emotional shock. There was not the slightest indication of hysteria or epilepsy, and the patient had been in the habit of drinking only a pint of beer daily; the commonest predisposing causes of emotional shock were thus eliminated. Similar cases were observed by Stierlin during the earthquake at Messina. In these emotional shock resembles severe mechanical shock. In all probability the emotional dream-state is brought about by vaso-motor disturbance.

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*Two Psycho-analytic Theories [Zwei psychoanalytische Theorien]. (Zt. 1. Psychother., Bd. iv, Heft. 2, 1912.) Wexberg.*

Freud's psycho-analytic doctrines are now generally known in their main outlines, and they have adherents all over the world. It was inevitable that among the Viennese master's able and vigorous disciples some should eventually develop along individual lines and reach entirely independent standpoints of their own. This process has most notably occurred in the case of Dr. Alfred Adler, the author of a recent remarkable book, *Ueber den Nervösen Charakter*, and founder, in 1911, of the Union for Free Psycho-analytic Investigation, which is preparing to issue a lengthy series of publications. This society has been formally declared to be heterodox by the Freudian Psycho-analytic Society, which forbids its members to belong to both societies.

Wexberg, who himself belongs to Adler's school, here describes the two psycho-analytic theories, with the object of bringing out clearly the distinctive character of Adler's position.

This position is, on the whole, so distinct that Adler might dispense altogether with Freud's theories, although not with his method. Adler starts with the conception of defective or inadequately developed organisms. It is on the organic basis of such *Minderwertigkeit*, he holds, that a neurosis is built up. Freud, on the other hand, may be said, on the organic side, to start with the assumption of erogenous zones with an infantile irritability. It may be, however, Wexberg suggests, that this opposition can be bridged over if we suppose that the functionally inadequate organs furnish the ground on which the irritable erogenous zones develop. But in any case this conception of organic *Minderwertigkeit* must be firmly held in mind, for it is the basis of Adler's theory. It is because the subject feels that his organically defective organ must be fortified that he is apt to lay upon it an undue emotional stress, and so constructs a fiction which may develop into a morbid state.

The first psychic reaction, according to Freud's theory, is the wish assuming a primary auto-erotic form. The auto-erotic wish is represented in Adler's theory by the emotional over-valuation which follows on the realisation of functional inadequacy. This is a process of compensation, like the hypertrophy which may follow cardiac inadequacy. It leads to an intellectual effort of assurance in which the subject seeks to support his over-valuation by proofs. He exercises foresight in assuring and protecting himself and building up defences around his weak points. But he has also a second and more aggressive line of action which Adler terms "the masculine protest"; by this he seeks to make himself felt, to become powerful, to be at top. The contrast between this over-compensation and the constantly recurring uncertainty largely determines the neurotic's part in life. Between this action and reaction arises a functional refinement of the psychic apparatus, an intellectualisation of the psychic life which experimentally works with ideas before it actually strikes into real life. In this way the neurotic creates fictions, the idea that he possesses the force he desires to possess being, indeed, itself a fiction. By the development of his fictions he achieves on the psychic side the necessary compensation. But in relation to the existing forms of society and civilisation the compensation is inadequate and the conception of disease thus empirically arises. This reaction of compensation, showing itself in protection and masculine protest, may be said to correspond to Freud's doctrine of the reaction to auto-erotism manifested in the mechanism of the suppression of impulses. The two conceptions, though they cannot be amalgamated, are parallel, dealing with the same problem from different sides. But the idea of suppression has no part in the Adlerian doctrine. Nor, it may be added, is Freud's conception of the immensely extended sphere of sexuality accepted by Adler.

Thus Freud may be said to start from a "plus" (over-erogenous organs) which needs to be compensated by a "minus" (suppression). Adler starts from a "minus" (inadequately functioning organs) which needs to be compensated by a "plus" (the tendency to protection and the masculine protest). Suppression leads to sublimation, the protective tendency to intellectual refinements, these two being the same. Freud, however, regards much in individual development as normal which Adler regards as neurotic. Freud, moreover, explains psychic processes from the emotional side, Adler from the functional side. Both methods are legitimate. Therefore, Wexberg concludes, the two theories are necessarily related to each other, though which lends itself better to therapeutic psycho-analysis experience alone can decide.

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*On the Nature of Hysteria [Sulla natura dell'isterismo]. (Riv. Sper. d. Freniat., vol. xxxviii, Fasc. I.) Morselli, A.*

The author passes in review various theories as to the nature and origin of hysteria which have held sway in the past and have their supporters to-day. Over fifty hypotheses, arranged in nine principal groups, are exposed and criticised. Not one of them really succeeds in defining the essence of the condition. They are almost all founded