

A case of neurosis in a girl, æt. 11, and the psychoanalysis which resulted in recovery, is given as an example.

Such, then, are the brief outlines of the *Theory of Psychoanalysis*. Literature of this kind is difficult to epitomise, as the manner in which most Freudians express themselves is diffuse, and the meaning is not always quite clear. It would assist comprehension if authors were to deign to summarise their conclusions at the end of each chapter. More cases by way of illustration would also be helpful. Three cases are given in this book, for which thanks must be recorded, but more would be acceptable. It would also be a relief if the unbeliever were to be left severely alone. Jung deems it his duty to deal faithfully with him, but such diversions are apt to draw the attention from the main argument. These, after all, are minor matters, and the *Theory of Psychoanalysis* will confirm the high place Jung has taken in the new school of thought.

R. H. STEEN.

### Part III.—Epitome of Current Literature.

#### 1. Psychology and Psychopathology.

*The Study of History from a Psycho-pathological Point of View* [*La Psycho-pathologie Historique*]. (*Revue Philosophique*, February, 1916.) *Louis Proal*.

In this erudite article the author points out that Brunetière is wrong, when, in his study of *La Pathologie Mentale des Rois de France*, he states that Auguste Brachet invented a new science, having for its object the explaining of historical facts by biology and pathology. This method of studying history is almost as old as history itself, and the author supports this view by a formidable array of facts.

*Les Régicides*, the work of Dr. Régis, the learned professor of the Bordeaux School of Medicine, is comparatively recent; so is that of Dr. Laborde on the Commune of 1871. Between 1836 and 1859, Lélut, Littré, and Moreau de Tours published books on historical psychology. The historian, Michelet, in his writings, particularly in *La Sorcière* and in *L'Histoire de la Révolution*, has indicated the influence which physiological and pathological causes exercise on the course of events. The pathology of the French Revolution has been especially studied by Taine, who was a member of *La Société de Psychologie Physiologique*, and had been initiated into the study of psychiatry by his uncle, the eminent alienist, Dr. Baillargat.

After having referred to the writings of Montesquieu and Voltaire, the author proceeds to demonstrate that the ancients also studied history from a psychological point of view. He shows that Plutarch and Tacitus analyse the passions of crowds and assemblies as thoroughly as Taine has done, and that both these classical authors acknowledge the species of intoxication which follows the acquirement of supreme power. Further, Plutarch realises the evil effect of fear upon the

judgment and even on the memory ; and he sees as clearly as modern writers that anger is a febleness of the mind.

The author is fully alive to the value of this method of studying history, but he sees that it is beset with many pitfalls. He says : " This application of psychology and mental pathology to history presents many difficulties, for it requires various methods and extensive knowledge, the criticism of texts, and the clinical study of mental diseases. So the essays on historical pathology which have been attempted are not all free from exaggerations and errors."

The psychological historian must be versed in the laws of evidence, and adroit in their application to given cases, for imagination plays a part in the account which even an honest witness gives of an event, leading him " to enlarge, embellish, or diminish it."

The point of view changes with the nationality of the chronicler. It changes also with the flight of time, for, as Voltaire says, " the same nation at the end of twenty years has no longer the same ideas that it had on the same event or on the same person."

Another cause of uncertainty is the historian's state of mind. " Not only the contemporary witnesses, who relate the facts, do not all see them with the same eyes, and consequently they interpret them in different ways, according to their mental bias, their education, their profession, and their political and religious opinions ; but the historians themselves study the past with their preoccupations of the present. The freethinker and the religious man, the democrat and the conservative cannot arrive at the same judgment on the events of the past." Voltaire's blind hatred of Christianity deducts from the value of his criticism ; Taine's dislike of the *Ancien Régime* distorts his views on the causes of the French Revolution.

But the greatest difficulty of all is that the would-be psychological historians allow themselves to be carried away by their own theories. For example, Moreau de Tours has accepted almost any fable which fitted in with his hypotheses. " Believing that he had discovered an explanation of genius in a pathological state of the nervous system, he mixes with his clinical observations doubtful anecdotes and unproved or badly interpreted little stories, which he has borrowed from historical novels." The evil of such a method is far reaching. Lombroso, without proper examination, accepts the stories which he finds in the works of Moreau de Tours, and proceeds to argue from them that genius is a form of epilepsy.

Louis Proal's paper is not only interesting but useful. It strikes a note of warning, which was never more needed than at the present day, when we are so much under the influence of German thought, for it is characteristic of the Teutonic mind to care little about the truth of the premises so long as the deductions appear to be logical.

J. BARFIELD ADAMS.

*Do Psychological Phenomena exist in the Vegetable World? [Existe-t-il des Phénomènes Psychologiques dans les Végétaux?]. (Revue Philosophique, February, 1916.). C. Acqua.*

This question, the author says, cannot be treated from a theoretic or metaphysical point of view ; it ought to be dealt with, on the contrary,