

duce precocity, in girls producing masculinity. The author reasonably protests against the operation of oöphorectomy before some attempt has been made "to gauge the degrees of femininity and ovarian activity" in the woman, as it is probably only in the cases in which these are below the average standard that the operation is little likely to produce serious metabolic disturbance.

The second part of the book concludes with a short section on "Sexual Psychoses," which the author begins with a reproof to alienists for failing to grasp the fact, "that has always been staring them in the face," that insanity may depend on the state of the internal secretions. It is unpleasant to be stared at by hypothetical secretions, and it is to be hoped that Professor Blair Bell may soon be able to isolate the ovarian secretion to which he attributes so much influence. In the meanwhile the assumptions here made may suggest various considerations to the hesitating alienist. The author takes for granted that excessive or defective sexual feeling, leading to various psychic anomalies, is entirely a matter of excess or lack of "ovarian secretion." But clinical evidence in all countries shows that oöphorectomy in a large proportion of cases leaves the sexual feelings intact, or even increases them, and as our author insists that the ovaries are only one member of the sex complex, that seems to be the natural result which we should expect to flow from his own premises, even when we put aside all that may be said for a cerebro-nervous factor.

The psychological and psychiatric sections form but a subsidiary portion of this interesting work. It embodies the investigations of a recognised authority in his own field, and will be found full of help and suggestion by the workers in many other fields.

HAVELOCK ELLIS.

The Theory of Psychoanalysis. By C. S. JUNG. New York: Nervous and Mental Diseases Publishing Co., 1915. Pp. 135.

To a number of the readers of this Journal the writings of Freud are for many reasons distasteful. Their scientific training causes them to refuse to accept theories stated with little proof, and, even if the attempt be made to keep as open a mind as possible, their common sense rebels against some of the sexual doctrines he promulgates. But when they turn from the literature of the master to that of his disciples there is disgust. These out-Herod Herod, no doubt seeking a cheap notoriety by their unbridled licence.

The work under review is, however, in a different class, and it is interesting to psychiatrists for several reasons. First, Jung has studied the insane; secondly, he does not dogmatise, but condescends to give the reader a closely reasoned argument; and thirdly, though he acknowledges the inspiration received from Freud he is no blind follower of his. In fact, in regard to some of the most important doctrines of psychoanalysis he is unorthodox. In the opening chapters time after time he praises several of the wonderful discoveries of the master (Freud), then discusses them, and finally winds up by proving how untenable they are. It makes one think irresistibly of setting up a ninepin only to knock it down shortly afterwards. Then, again, the "censor" or "censure" is

not once mentioned. There is a sense of loss in the absence of this old friend from Freudian literature.

In the first chapter the theory that hysteria has its roots in the so-called traumata or shocks of earliest childhood is discussed, and it is stated that this conception was given up fifteen years ago and replaced by the hypothesis of "repression."

By the word "repression" is understood the psychic mechanism of the re-transportation of a conscious thought into the unconscious sphere. Chapter II deals with infantile sexuality, and Jung gives the reasons which compel him to disagree with Freud's statement that the sucking of an infant is a sexual act.

In Chapter III Jung discusses his theory of the "libido." He conceives of the libido as vital energy, and compares his views with the theory of conservation of energy in the physical world. He does not agree with Freud in restricting the libido to sexual matters. Those who have not followed elsewhere Jung's writings on the libido may be interested in the following quotations: "I maintain that the conception of libido with which we are working is not only not concrete or known, but is an unknown X, a conceptual image, a token, and no more real than the energy in the conceptual world of the physicist." . . . "We conceive libido now simply as energy, so we are in the position to figure the manifold processes as forms of energy." "We term libido that energy which manifests itself by vital processes, which is subjectively perceived as aspiration, longing and striving." . . . "In early childhood we find libido at first wholly in the form of the instinct of nutrition providing for the development of the body. As the body develops there open up successively new spheres of influence for the libido. The last, and, from its functional significance, most overpowering sphere of influence is sexuality, which at first seems very closely connected with the function of nutrition."

The next chapter states that in many cases of neurosis the libido lingers while the individual develops. "In this way the foundation is laid for the dissociation of the personality, and thereby to that conflict which is the real basis of the neuroses."

The conclusion of this chapter treats of unconscious phantasy, which leads to a digression on the unconscious which is dealt with in the next chapter. This is followed by a review of dream analysis, and the association experiment originally introduced into psychoanalysis by Jung. Descriptions of the Œdipus and Electra complexes are then given. The author next discusses the regression of the libido, a subject upon which he lays considerable stress. "The utilisation of reminiscences to put on the stage any illness or apparent ætiology is called a regression of the libido." He borrows from Freud the illustration that when a stream is dammed in its course the rising waters make use of old channels long disused. Similarly the libido, when it meets an obstacle, may regress into infantile paths. The ætiology of the neuroses is to be found in the actual present. Failure of adaptation and primary sensitiveness also play a part.

The therapeutics consists in freeing the patient from his phantasies, thus bringing him back to reality. This can be done only by raising the phantasies and the accompanying libido into daylight.

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