

proceeds to justify the application of psychiatry to Christianity as not only in itself altogether legitimate, but even in the best interests of true religion, which can have nothing to fear from the truth. He protests against the description of Binet-Sanglé's great work, *La Folie de Jesus*, as "unscientific," although he is not prepared to accept offhand Binet-Sanglé's diagnosis. He discusses the matter at some length, and is inclined to lean towards the affirmative conclusion, but cautiously concludes that the data do not permit of a decisive answer, more especially on account of the late date of the gospels. Even in regard to Napoleon and Goethe, of whom we have very extensive and quite contemporary records, there is room for wide difference of opinion in the estimation of the mental state. A great hindrance to the construction of sound pathographies, Näcke points out, is our usual extreme ignorance concerning the subject's sexual life. "In future," he concludes, "all psychological-psychiatric investigation into the great men of the past must devote special attention to the *vita sexualis*. This demands, further, that the psychiatrist should possess a sound knowledge of sexology."

It will be seen that this weighty discussion of the wider outlook of psychiatry fittingly brought to a conclusion Näcke's long and strenuous labours in the cause of truth.

HAVELOCK ELLIS.

*Some New Conceptions in the Psychology of Thought* [*Di alcuni concetti nuovi nella psicologia del pensiero*]. (*Riv. di Psychol.*, anno ix, No. 3, May-June, 1913.) Westphal (of Bonn).

In this paper, which was communicated to the recent Congress of the Italian Society of Psychology, the author reports the results of an experimental research which he has carried out by Külpe's method of provoked introspection. Some preliminary remarks are devoted to explaining the importance in this method of the *Aufgabe*, i.e., the special order given to the subject of the experiment to determine the direction of his interest, as, for instance, that he is to attend mainly or exclusively to some one aspect of the stimulus. The experiments, of which only a general outline is given, lead the author to put forward the hypothesis of the existence of different degrees of consciousness, the mental content determined by the *Aufgabe* having different ways of being present to the subject's consciousness. These different modes or degrees are:

(1) The content is merely *given*; it exists only as an impression (in a lower degree the content is not even given, but only certain facts from which its existence may be inferred).

(2) The content is *observed* under the special point of view required by the *Aufgabe*.

(3) In the degree of *potential knowing* the result of the special direction is known, without, however, being formulated.

(4) In the degree of actual knowing the subject affirms what he has perceived.

These degrees of consciousness are not degrees of clearness; the higher grades have a more limited content; the different grades can be produced experimentally by directing the subject to adopt the appropriate attitude towards a determined fact, e.g., to perceive it fully, to

know it potentially, etc. According to Westphal the most important form of consciousness for the sequence of thought is the grade of potential knowing, which is indispensable for the succession of a long series of concepts.

W. C. SULLIVAN.

*Report of Experiments at the State Reformatory for Women at Bedford, N. Y. (Psych. Rev., vol. xx, No. 3, May, 1913.) Rowland, E.*

The object of Miss Rowland's experiments was to find out whether a practical set of tests could be devised which would, on application to a given girl, determine whether she was so deficient mentally as to be unable to profit by the training given in the reformatory. The tests included experiments in reaction time, memory, attention, and direct and indirect suggestibility. The different tests under each heading gave nine records in all. For each record a standard of normality was arbitrarily chosen, and every girl who fell below this standard was marked as failing in the test. A girl who failed in six out of the nine tests was regarded as subnormal. The several tests were selected from the very large material available in the American text-books and psychological journals, and did not include any new features. They were tried on thirty-five girls, of whom eleven were found on the basis of the results to be subnormal. In all but two cases this grading tallied with the estimate formed of the girls' capacity by the superintendent. A comparison with a number of girl students at two American colleges showed that nearly all the tests were successfully passed by educated subjects of similar age to the Bedford inmates. The method appears to be rather rough and ready, and it is vitiated by the arbitrary character of the standard. The choice of the tests is also open to criticism: reaction-time, for instance, is certainly not a reliable index of intelligence. At the end of the paper the author adds the interesting detail that since the date of the experiments a resident psychologist has been installed at Bedford.

W. C. SULLIVAN.

*Influence of Alcohol on Some Mental Processes in Children [Influenza dell'alcool su alcuni processi mentali nei fanciulli]. (Riv. di Psychol., anno ix, No. 3, May-June, 1913.) Sertoli, V.*

Signora Sertoli's experiments were directed to testing the effect of small amounts of alcohol on the attention and the memory. The subjects of the experiments were three school-children, a girl *æt.* 10, and two boys, *æt.* respectively 14 and 16. Attention was tested by Ebbinghaus's "combination" method, and memory by learning passages of poetry by heart. In each case the normal capacity of the subject was ascertained by a preliminary series of tests. The alcohol was given in the form of Marsala, but nothing is stated as to the doses, except that they were moderate and proportioned to the ages of the children. The experiments went to show that a slight degree of alcoholic excitement renders attention quicker and, so to speak, more intense, but less stable; also that it makes mnemonic fixation more rapid and more clear, but decreases retentiveness. It greatly augments, however, the power of evocation, producing an exuberant revival of latent impressions. Finally, it causes the diminution or disappearance of certain emotions, more particularly of such as restrict human activity, notably,