

Epitome of Current Literature.

I. Physiological Psychology.

Reverie and Delusions of Grandeur [*Reverie et délire de grandeur*].
(*Journ. de Psychol.*, Sept.-Oct., 1909.) Borel, P.

If the reveries which are common to most normal people are analysed, they are found to contain all the ideas which when developed constitute the delusions of the megalomaniac. All such thoughts of richness, power, honour and the like are the intellectual expression of "self-feeling" (*senti-ment de la personnalité*), a feeling which is also manifested by certain acts and emotional reactions—pride, vanity, courage, ambition. Since these ideas of grandeur are simply the translation into images of this self-feeling, one would expect that they would follow an evolution in the individual life parallel with the growth of this sentiment. Such is found to be the case. In young children, the reveries bear on play and motor activities. From eight to fifteen years, ideas of riches, expensive clothes, large houses, etc., appear. Later, the sentiment gives birth to love of approbation, desire of praise, and parallel with this reveries of future greatness and glory. Still later, the feeling becomes broader and is associated with the personality of others. At this epoch, altruistic reveries appear which attain their full development in the so-called "paranoia reformatoria." With the expansion of the intelligence reveries of invention and intellectual expansion become manifest. This is the basis of the so-called "P. inventoria," and is also observed in obsessional cases. During puberty also the sentiment of the personality associates itself with sexual feelings leading to amorous reveries. In the earlier years of this period, the thoughts consist chiefly of ideas of a future home, etc., but later they become much more systematised, and consist of romances of love and seduction in which the dreamer plays the chief and usually successful rôle.

The writer then proceeds to discuss the psychological characters of these conditions. The common characteristics of all reveries are the turning of the attention from external stimuli and the more or less automatic course of the representations. Reverie is favoured by solitude, music, monotonous sounds, lectures, conditions in general leading to fatigue of the attention. It appears most often before sleep, in the hypnagogic states when the attention is weakened and dispersed, or in the period following waking when the attention is not yet established. Contrasted with dreams, reveries always show evidence of mental synthesis, a construction of representations implying a retained consciousness of the ego, transformed momentarily into a superior personality. In some individuals the day-dreams, instead of being variable, continue one upon the other from day to day, forming a complicated romance. Such attain their greatest development in children, and are more common in women than men.

Attention is next directed to the pathological aspects of the subject. In some delusional states, the expansive ideas have precisely the same characters as reveries of ambition. Kraft-Ebing has described the case of an epileptic in which ambitious crises replaced the convulsive

phenomena. The patient would abandon himself to romantic ideas which soon became accentuated to the intensity of hallucinations, with complete disorientation and abstraction from reality. In psychasthenics also states of reverie are not infrequent, in which the mind becomes detached from actual reality and is occupied entirely with images and internal experience. As Janet pointed out, such individuals, habitually depressed, gloomy, dissatisfied with their actions, unable to gratify the sentiment of personality by efficient adaptation to reality and social life, seek to express it by the development of ambitious reveries and ideas of grandeur.

Here, then, is a psychological phenomenon which exacts mental activity much less elevated than attention to real life and action, and, moreover, tends to turn away the dreamer from the real difficulties which he has to surmount. By an exercise of attention these reveries are recognised as illusory and the necessary adaptation to reality regained. With a more prolonged lowering of the psychological "tension," however, the reverie invades the real life of the subject so that he cannot distinguish the one from the other, the ideas of grandeur expressing themselves without contradiction from reality, and leading to a complete transformation of the personality.

H. DEVINE.

The Analysis of Dreams [*L'Analyse des Rêves*]. (*L'Année Psychologique*, 1909.) Jung, C. J.

This paper presents clearly and briefly the main principles enunciated by Freud as to the psychology of dreams.

The contents of dreams, instead of being the product of accidental and senseless associations, or founded entirely on somatic sensations during sleep, are actually definite products of mental activity and accessible to a systematic analysis. The organic sensations are not the cause of the dream but only play a secondary rôle, and merely furnish the material for the psychic experience. The dream has its antecedent chains of associations and its own significance like every complex psychic product or volitional act. The apparently obscure and confused images of the dream are the curtains behind which is the essential idea or *latent content* of the experience. The dream has, therefore, something individual conforming to the psychological disposition of the subject, such disposition being itself the result of the previous psychic life.

Our life is spent in a struggle for the realisation of our aspirations. Many such wishes (complexes) meet with resistances preventing their fulfilment, *e.g.*, they may be disagreeable to the personality, which seeks to suppress them. Such complexes, however, which cannot find real expression, do so in other ways, one of which is in dream states. Every dream, therefore, represents the fulfilment of a suppressed wish, not usually directly expressed, but clothed in some fantastic or symbolic guise. This principle is capable of very wide application, for not only do ungratified complexes obtain expression in dreams, but also in waking states by various symbolic acts and thoughts.

The writer illustrates these conceptions by two examples, one of an actual dream and the other happily chosen from Goethe's *Faust*.

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