

is centred upon the determination in detail of the cerebral effects of the noxious substances. Psycho-analysis, on the contrary, begins with the recognition of the fact that it is not the toxic agent, but the impulse to use it, that makes an addict of a given individual.

In his outline of the clinical picture, the writer stresses the presence of an "initial depression" preceding the taking of the drug, and sensitizing the individual for the pharmacogenic pleasure effect. In the period of elation following, the ego regains its original infantile narcissistic stature, with heightened self-regard, elevated mood and loss of respect for reality. A cyclic course is then evolved. There is a return of the depression with renewed craving for the drug. Gradually tolerance is developed; the desired elation becomes increasingly more undependable and finally threatens to disappear altogether. When the condition has progressed so far that an elation can no longer be provided to combat the misery of the depression, the individual is confronted with the phenomena of the pharmacothymic crisis. There are three possible reactions to this crisis: flight into a free interval (voluntary submission to withdrawal therapy), suicide and psychosis.

Meanwhile, crucial alterations have occurred in the sexual life. After a transient augmentation of sexual libido, there is diminished potency with a turning away from sexual activity. The pharmacogenic pleasure effect gradually comes to be the dominant sexual aim, *i.e.*, there is regression to an artificial sexual organization which is auto-erotic and modelled on infantile masturbation. In opium-pharmacothymia, especially, this auto-eroticism is associated with a rich fantasy life. The ego responds to this devaluation of the natural sexual aim by a fear of castration, with resultant dismembering and masochistic fantasies. It is the pronounced masochism of the male addict that is responsible for his homosexual object choice.

Pharmacothymia is not always bound to this basic course with its terminal crisis. The alcoholic, particularly, can combat the recurrent depression by overlapping doses, so living in a state of "subdued continuous elation". This modified course leads through a progressive reduction of the ego to the terminal state of pharmacogenic stupor.

STANLEY M. COLEMAN.

*Psychologic Considerations in Alcoholic Hallucinoses.* (*Int. Journ. of Psycho-Analysis*, vol. xiv, Part 2, 1933.) Bromberg, W., and Schilder, P.

In ten cases of alcoholic hallucinosis and in one case of a psychosis due to drugs, castration and dismembering motives were in the foreground of the clinical picture. These motives were closely connected with homosexual and anal trends, which appeared overtly or as thinly disguised symbolism in the manifest content of the psychosis. The voices in the hallucinosis were found to represent the super-ego, and to be based specifically on homosexual identification. Several of the cases had made a suicidal attempt, which was regarded as the expression of a tendency to self-castration and self-dismembering. The majority of the alcoholics investigated showed evidence of sexual maladjustment prior to the psychosis, though in no case was there a history of actual homosexuality.

STANLEY M. COLEMAN.

*A Psychological and Pedagogical Consideration of the Fairy-tale* [*Eine psychologisch-pädagogische Betrachtung des Kindermärchens*]. (*Internat. Zeits. f. Individ. Psychol.*, Jan.-Feb., 1933.) Vinski-Hollonger, M.

The writer discusses whether children so much want fairy-tales as have fairy-tales thrust upon them, and is of opinion that children would disregard a considerable mass of fairy-tale lore if given free and intelligent access to other literature, real life stories, the wonder of science, etc.

JANE SUTTIE.

*The Aptitude for Mathematics* (*Zur Frage der mathematischen Begabung*). (*Internat. Zeits. f. Individ. Psychol.*, Jan.-Feb., 1933.) Vogt, W.

The author asks how far a child may have an unconscious understanding—an intuitive perception—of abstract mathematical ideas such as the simpler

Euclidean formulas, and if it is wise to subject every child to the same mathematical discipline? He considers that there are two main attitudes—one that emphasizes the meaning content and one that emphasizes the formal element; both are probably necessary in the complete mathematician, but most individuals tend more to the one or the other. A sound educational system would permit each child to work out its particular aptitude on its own lines, and thus preserve its appetite for learning beyond anything our present school methods can achieve.

JANE SUTTIE.

*Mathematical Talent* [Über mathematische Begabung]. (*Internat. Zeits. f. Individ. Psychol.*, Jan.–Feb., 1933.) Bekd, E.

A discussion of the preceding article and of the respective values of a strictly formal, or of a more practical, introduction to mathematics. It is pointed out that neither an early aptitude for analytic, nor one for geometrical thought need indicate any particular aptitude for mathematics, though the much rarer combination of the two may do so. The extreme value of a study of the psychology of mathematical talent is emphasized, because of the comparative freedom of such an interest from emotional factors.

JANE SUTTIE.

*Individual Psychology and the Aptitude for Mathematics* [Was kann die Individualpsychologie zur mathematischen "Begabung" sagen?]. (*Internat. Zeits. f. Individ. Psychol.*, Jan.–Feb., 1933.) Adler, A.

Comments upon the two preceding articles. Much depends on the child's preparation for school, much on the teacher. If the latter believes only in an innate aptitude, he will soon give up trying to elicit an interest that may not be immediately forthcoming. Girls, for instance, are supposed incapable of mathematics, and so usually meekly accept this dictum. Most bad mathematicians have been spoiled children.

JANE SUTTIE.

*Nervousness* [Nervosität]. (*Internat. Zeits. f. Individ. Psychol.*, Jan.–Feb., 1933.) Nowotny, K.

When we say a person is "nervous" we mean that in some way his behaviour is wrong, but we can also say that there is no nervousness without a heightened affect. Maladjustment to a difficult external situation, or to an inner situation—an organ inferiority—may alike give rise to nervousness. The inability to meet any given reality situation may evoke any one of a vast range of organic "nervous" symptoms. The author considers that adaptation to reality is rendered difficult in our culture, mainly because of the insane competition for prestige and individual pre-eminence by which it is characterized. The cure of nervousness is brought about by strengthening and increasing the capacity for community feeling.

JANE SUTTIE.

*Gandhi's Childhood* [Die Kindheit Gandhis]. (*Internat. Zeits. f. Individ. Psychol.*, Jan.–Feb., 1933.) Friedmann, A.

A study of Gandhi as the youngest and delicate child of a four-times married father, an energetic, not over-religious man of good social standing. His mother was an intensely religious woman, who resorted to rigorous fasting irrespective of health. The conflict between Gandhi's need for compensatory self-assertion and his sense of inferiority has had a profound influence on his life-pattern. This is apparent in his abnegation of sexual life at 34 as a solution of a situation he could not resolve successfully in a more positive fashion, and in his abnegation of food as a means to an almost magical control, not otherwise obtainable, over his compatriots.

JANE SUTTIE.