

neurasthenia (in the German sense) is different from all the other kinds of neuroses, and he prefers to call it a "neurosis of civilization", it being the result of tension between modern civilized life and the psychical-nervous efficiency of the individual. He divides the other neuroses, the neuroses *sensu strictu*, into two different groups. In the first, the difficulties arise from the fact that the individual comes into collision with existing social, moral or professional standards. In the second group, on the other hand, the battlefield is inside the individual, because his social wishes are incompatible with some of his other personal tendencies. The author shows, for instance, that the "œdipus-complex" arises from social difficulties, the term "social" being applied to all kinds of relationships between human beings.

The author does not regard the neurotic predisposition as being without importance, but notes that there is a tendency in modern psychopathology (Jung, Jaensch, Kretschmer) to classify the psychopathic constitutions with reference to their social attitude.

The way in which various types become neurotic through different social difficulties is then briefly but clearly demonstrated. The next paragraph deals with neuroses of development, which result from the inability of the young individual to adjust himself to the increasing demands of society. The way in which the different social and cultural tendencies are responsible for the formation of various types of neurosis is enlarged upon, with special reference to the "renten-neurose" (or "compensation" neurosis), the importance of which increased gradually with the financial depression.

The neurosis being an individual phenomenon, the author thinks it difficult to demonstrate its effect on society generally. For the analysis of the individual case he thinks Freud's and Adler's theories are of special importance. He emphasizes the necessity of having reliable statistics for further investigation.

Not only social treatment is needed, but preventive measures, and for both purposes one has to distinguish between dealing with the surroundings and with the individual himself. For the latter he assigns more importance to a non-dogmatic re-education (Psychagogik) and individual psychology than to psycho-analysis, the merits of which are not denied in some cases. He finally stresses the importance of Weizsäcker's and Unger's "situation-therapy", and of the co-operation with the social service.

S. L. LAST.

*Methodological Principles in Pathography.* (*L'Hyg. Ment.*, vol. xxviii, p. 173, Sept.-Oct., 1933.) Wigert, V.

The author points out that the discussion of the mental illnesses of individuals of historical interest is fraught with difficulties and faced with a doubting attitude, which is not found in discussions of physical maladies. There is, he says, a tendency to regard mental maladies as things apart, and not amenable to ordinary writing.

How often, he says, does creative work owe itself to psychopathological phenomena?

Like psychiatry itself, pathography is not an old branch of medical science—in the modern sense. It has made mistakes, it has an exaggerated idea of its possibilities, it draws too hasty conclusions and has justified the criticisms which have been levelled at it. It does not follow, however, that it is unworthy of attention. Under a critical and informed approach it is capable of adding "a new and flourishing branch to the tree of humanistic science".

W. MCC. HARROWES.

*The Psychic Structure of Edgar Poe.* (*L'Hyg. Ment.*, vol. xxviii, p. 184, Sept.-Oct., 1933.) Bonaparte, M.

This is the first instalment of a study of the personality make-up of Poe. It is an interesting example of pathographic technique. The amount of detail which exists regarding the life of Poe makes the deductions drawn especially interesting. The ability to make a complete longitudinal section of a life-history adds a good deal to the approach of living psychiatric problems.

Particularly interesting is the evidence for Poe's various love adventures, having been a search for a mother substitute of the particular type to which his mother belonged. This number of *L'Hygiène Mentale* is devoted to pathography, and this article forms an interesting pair with Prof. Wigert's communication on the same subject.

W. MCC. HARROWES.

*Psychopathological Analysis of Optic-agnostic Disturbances* [Beitrag zur psychopathologischen Analyse der optischagnostischen Störungen]. (*Arch. für Psychiat.*, vol. xcix, p. 197, 1933.) Last, S. L.

The writer describes two cases with optic agnosia for objects and their pictures. One of them suffered from a senile psychosis, whose symptoms varied in the same way as the agnostic symptoms, and were as dependent on psychological factors as the latter. The author studied the mental processes involved in recognition, and the factors to which errors can be ascribed. One of the most important of these is the meaning which the patient attaches to the object or picture shown to him. This assumed meaning might facilitate or (if wrong) hinder or preclude recognition. It is pointed out that facial expression is understood remarkably well by patients who show inability to analyse parts of a face, and he compares it to the early acquired understanding of facial expression by children. The writer is opposed to the view held by certain German workers that agnosia is due to lability of the sensory threshold.

R. STRÖM-OLSEN.

*The Psycho-analysis of the Drawings of Psychotic Patients* [A psicanálise dos desenhos dos psicopatas]. (*Revista da Assoc. Paulista de Med.*, vol. iii, p. 175, Oct., 1933.) Marcondes, D.

A psychosis should be regarded as the expression of a struggle between the impulses of the individual and the limitations imposed upon them by reality. The Freudian conception of dreams and of neuroses may be applied to a new field. The idea of the unity of mental life allows us to study the manifestations common to artists and psychotic patients. In both cases we have a vicarious satisfaction of primitive impulses which are unacceptable to the conscious mind. There is also an accentuated subjectivism; in patient and artist there is a renunciation of the satisfaction of the primitive impulses so far as the world of reality is concerned; both make their escape from reality by means of phantasy. The author inclines to Jung's views on the interpretation of dreams and drawings, and discusses the importance of masculine and feminine symbols as indicated in pictorial productions. The article is illustrated by reproductions of patients' drawings.

M. HAMBLIN SMITH.

*The Relation of Perversion-Formation to the Development of Reality-Sense.* (*Int. Journ. of Psycho-anal.*, vol. xiv, p. 486, Oct., 1933.) Glover, E.

While it is true that some perversions are the negative of a neurosis, others are found to be a symptomatic formation in obverse of a psychosis or transitional psychosis. It is suggested that the perversions form a developmental series running parallel to the neuroses and psychoses, and that they reflect stages of overcoming anxiety regarding the individual's own body or external objects by excessive libidinalization. In the perversions the amount of reality-sense already achieved is preserved at the expense of freedom in adult libidinal function. On the contrary, in neuroses a degree of freedom of adult libidinal function is allowed at the cost of some inhibition of reality relations. In the psychoses there is gross disturbance of reality-sense, often associated with apparent freedom of adult libidinal function.

S. M. COLEMAN.

*An Analysis of the Neuroses of Identical Twins.* (*Psycho-analytic Review*, vol. xx, p. 375, Oct., 1933.) Cronin, H. C.

Two brothers, identical twins, aged 23, complained of anxiety, which, in their opinion, was connected with the threatened loss of a mutual love-object, the wife