endeavour to correct the disordered bodily functions, and if he succeed, the mental will also be adjusted.

In the discussion which followed the reading of this paper it was contended that I did not show the correlation between the bodily signs and the mental phenomena. Nor have I; nor do I pretend to.

I merely contend that just as we say we can account for a pain by certain bodily conditions, and just as we can relieve the pain by correcting them, so we have a similar association between bodily states and insanity, and just as it is not necessary to comprehend the real meaning of pain to relieve it, so it is not essential to study mind to adjust its disorders. I am only preaching the ancient doctrine of a sound mind in a sound body.

(1) One of the most brilliant of Freud's disciples in England tells me that this idea is not and never was held by Freud. Nevertheless, in a brief notice of a work by Freud on "Paranoia" in the *Journal of Abnormal Psychology* (vol. vii, April-May, 1912), my informant writes, expressing, I take it, Freud's views: "In the passage of the normal child from auto-erotism to object-love, there is a stage in which, when the auto-erotic impulses are being grouped into a unity so as to seek an external object, the first object utilised is the individual himself, a condition known as 'Narcissism.' The passage from this to normal hetero-sexuality leads over homo-sexuality. In dementia præcox Jung and Abraham have shown that what happens is a return to primitive auto-erotic activities. In paranoia, the arrest of development takes place at a later stage, so that the return is to a life of phantasy concerning narcissism and homo-sexuality." It seems to me that most people would interpret these sentences in the way I have in my text.

Healing and Training (*Heil und Bildung*).

By Dr. ALEXANDER NEUER, Vienna.(1) (Translated by T. DRAPES.)

"He, verily, did not hit the target of truth who took for his missile the phrase, the Desire for Existence; not the Desire for Existence—such is my teaching—no, the Wish for Power!"

OF all those who kept outside the psychology of the schools, and were psychologists in spite of it, Nietsche is one of the greatest. We may not unfairly deny the significance of the fabrications of his speculative and ethical philosophy—the present does not, as it is, overrate him in reckoning him merely as a poet—but his deep psychological intuitions, in which he towers far above such essentially kindred minds as Montaigne, Amiel, and Vauvenargue, assure for him immortality. I repeat, in

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spite of the psychology of the schools, which plumes itself on the fact that it is based on the sure and verifiable ground of foreign laboratory observations. Only this laboratory psychology has purchased its apparent exactness dearly; it has gained the most universal and the most abstract laws of soul-life, which are no laws—or are, perchance, the meaningless association-rules laws?—and has lost the reality, the active individual, the living personality. From an historical standpoint one can understand, and pardon, this monstrosity. It was due to the victorious march of the natural sciences in the last century, which, on the one hand mathematical, on the other experimental methods made possible. The injury which this looking askance at natural science has caused has nothing to commend it. Everything which physiological experimental psychology has to exhibit in the way of fruitful results has no interest at all for the psychologist; it is purely physiology of the senses. Let a man judge with unprejudiced mind whether he can learn how to understand any individual by the knowledge of which reaction takes place more quickly, motor or sensory, accurately expressed in thousandths of a second; or by knowing that in rapid reading only the first letters of a word are discerned, and of these only the upper part, and other such-like facts. If I may be pardoned this piece of exaggeration, it seems to me that the dog who knows how to correctly interpret the threatening attitude of his master is a greater psychologist, that is to say, mind-expert. I know that a Jaques Loeb would "trace back" even this reaction of the dog to tropism, and ultimately to optico-chemical transformation of energy, or, as he would say, explain it in this way, only I think in this case one has "understood" this dog just as little as we would understand his master were we to explain his threatening demeanour by chemical processes in muscles and nerves. One objection, however, and certainly a vital one, as regards the psychology of the schools, I will admit, an objection which scholasticism has already recognised; the individual is inexpressible; that which makes the individual, the quite specific, the altogether peculiar quintessence of his nature, cannot be clothed in words. Here is the salient point. Whoever grasps this in all its bearings will understand why the possibility of a scientific psychology of the individual was so long a matter of doubt. But men of insight knew that failure to reason out is

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not agnosticism ; the conviction that the essence of the world and of the ego is more than "the wisdom of the schools imagines" can hardly be judged to be the same as the belief that this essence is incapable of recognition. We may, perhaps, say that the path to the goal is difficult, is interminable, but every step which we take on this path leads us nearer to that goal, the comprehension of this essence. To one thing only must we not give credence ; this path is not the path of association-psychology. And here let it be understood, without further confirmation, but certainly correctly, that under association-psychology is included every psychology based on the teachings of natural science, even the apparently voluntary psychology of Wundt.

But where shall we find a criterion which will show us that we are on the right way? Or, to put the query in another form : How is an individual psychology possible which is more than physiology and phenomenology? With respect to which it may be observed that the essential need, and the immeasurable value of a science of phenomena since Dilthey—he spoke of descriptive and anatomical psychology—Brentano, Husserl, Stumpf, and Th. Lipps, have only been recognised within the most recent times, nay, strange as it may seem, even by the Würtzburg-Bonner-Kulpe school, which had to convince itself that the individual is not to be got at by experiment, and so at first, to its own amazement, as thought-psychology, it assisted phenomenology. But phenomenal science, or, as Hans Driesch has lately styled it, the science of self-consciousness, is not psychology, is only a necessary hypothesis of this, which, in spite of assurances to the contrary, must be emphasised, because the outcry in favour of the identity of phenomenal science and rational psychology is on the increase. Losskij's intuitivism and the Lipps' school suffer from this error. Here we may also refer to the general psychopathology of Karl Jasper, a book which would have redounded to the honour of a professional psychologist. But even for him phenomenal science is rational psychology, although he sharply distinguishes this from the materialistic psychology.

The psychology of the individual must be more than the science of phenomena. To us, Viennese, it would now seem very natural to think that the road which Freud's psycho-analysis has pointed out might perhaps lead us to individual

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psychology. I must confess that in psycho-analysis I am unable to discover a method of any novelty. For by analysis one understands either the geometrical method of analysis, which was known to Euclid, a method which accepts the thing sought for as known, and by conclusions drawn deductively therefrom, comes back to demonstrated truths. In that case analysis is a method not specific to psychology, but is proper to all the mental sciences and to the "abstract" sciences of mathematics. Or one understands by analysis a kind of chemical dissociation; in that case such a clumsy metaphor for psychical phenomena is to be rejected from the first. And as regards the material result which Freud thinks he has gained by his psycho-analytic method, he often surpasses in naïvete the brain mythologies of association-psychology. But Saul set out . . . in that way Freud found much which might be co-ordinated into a rational psychology, which individual psychology alone can constitute. If he had only laid aside his little physiological mantle!

Possibly the right way might be found if one learned how to avoid the fundamental error which association-psychology perpetrated. Its hopelessness was a matter of early detection; nay, even in their own camp, dissatisfied thinkers, amongst them Wundt in particular, arose, who opposed themselves to the "mechanistic" theory, on spiritual grounds. I need only remind you of Wundt's principle of creative synthesis, the foundation pillar of his voluntaryism. And yet this position amounted to only a half measure. Remember that to Wundt, the voluntaryist, will is not the last, simplest element of the soul, but can be traced back to sensations and feelings. And that is, moreover, not at all so surprising, when one remembers that he, as we know, sprang from the camp of association-psychology.

William Stern, in his work, *Person and Thing*, 1906, has clearly recognised the error. He saw it in the "materialistic" method of observation, in the mechanistic-causality which misdirects us to break up into fragments the psychical, after the fashion of nature in general, and between these psychical atomies to seek for governing relations. Stern, on the other hand, founds a theory of "personalism," an inherently-teleological method of observation, and this seems to me to smooth the way to an individual-psychology. But Stern's "differential

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psychology," on the one hand, involves methods which coquet too much with those of experimental psychology; and, on the other hand, as far as its content is concerned, waives all claim to being individual-psychology. Thus, such a psychology was wanting up to the present, and had not psychological novel writers, dramatic poets, bold metaphysicians of the Ego, such as Schopenhauer, Hartmann, Bahnsen, and Nietzsche, without expressly speaking of it, and more intuitively than discursively, touched on individual-psychology, the hope of obtaining a "scientific" insight into the human soul would not only have remained unfulfilled, it would never have been even awakened. And the phrase would have remained true: the individual cannot be explained.

Then, lately, I came across a certain school, which was said to be an offshoot of the Freudian school. I was able to convince myself, that this assigned origin was a bare historical fact, which, however, beyond this, had no inherent connection with the teaching of that school, none at least, so far as to be taken into consideration in the founding of an individual-psychology. For, putting aside all matters of medicinal therapeusis, I found, for the first time, in Adler's *The Nervous Disposition* all that which neither phenomenal science, nor Stern's differential psychology, could, or would, offer, the "comprehension" of the individual from his inherently-teleological aspiring disposition. And now a book has made its appearance which has convinced me of the fruitfulness of individual psychology.

Under the title *Healing and Training* (Medical-Educational works of the Society for Individual Psychology, edited by Alfred Adler and Karl Furtmüller, published by Ernst Reinhardt, Munich, 1913), this school gives publicity to its work. I will not here find fault with trivial defects, will not mention how much uncritical matter this school will have to get rid of in order to keep clearly separate the standpoints of a materialistic and a rational psychology; everything of that kind shall here be kept in the background, because it seems to me important to emphasise that fundamental tendency which combines into one the separate works of these investigators culled from the most widely different regions. And now, to plunge *in medias res!*

He who wishes to apprehend in his inmost heart the life of the soul must know the leading lines, the life-plan, the aim and

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goal towards which every utterance of the soul is tending; everything which in the widest sense might be called expression, sign, or symbol of the soul, such as play of features, words, and actions. It may be incidentally remarked that, what is still wanting at the present day, a semasiology, as Heinrich Gomperz called the "doctrine of signification," would be of the greatest use. Adler, starting from an organic-inferiority theory, which in this connection will be touched upon, has now found that this central point—the inmost core—the essential characteristic of the human soul, is its tendency to expansion. Here his doctrine comes into touch with the deepest intuitions of the voluntaryists. But in opposition to Schopenhauer, for whom the blind wish for existence constituted the real being, and also in opposition to Nietzsche, who, as quoted at the beginning, regarded the wish for power as the essence of humanity, Adler knows that the will, as a psychological category, cannot altogether exhaust the individual, because this is a psycho-physical complex, or, as Stern says, must be designated as a psycho-physical neutral. For this expansion-tendency Adler has, by way of illustration, and in special instances, coined synonymous terms, *e.g.*, he calls it the striving after the ideal personality, or the striving upwards; often, too, the "manly" protest (taken in the sense of the difference between man and woman, as to-day it specially strikes the child); sometimes he also speaks of the aggressive impulse. In every case this expansion-tendency is the constant factor, the variable factor being the *milieu* in the widest sense, consequently the surrounding world, living and non-living, the people that surround us, society, the objective spirit, so far as it lives embodied in language, customs, religion, and law, but especially the parents, brothers and sisters, and teachers. The product of constant and variable factors must itself be variable; the leading lines, in spite of equal expansion-tendency, are manifold. Let one only think of Nietzsche's Ressentiment in order to grasp what Adler understands by it. For the attainment of his life plan, of his ideal personality, the individual at one time makes use of the instinct of self-defence, while he apparently avoids danger and opposing influences only in order to circumvent, and yet thus to overcome them; but at another time he makes use of the aggression-impulse, which only still more strongly emphasises the expansion-tendency. But keep

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in mind that all this must not be known to the individual himself. If other theories have to dovetail the unknown into their constructions, this individual psychology has no such need. For it the individual stands outside the antagonistic principles of psychical and physical, or, better still, this antagonism does not affect its existence at all, because it itself separates the psychical and the physical as groups of phenomena merely for scientific purposes.

From this aspiring disposition can, then, all psychical peculiarities of the individual be easily understood. Obstinacy, courage, ambition, bravery, imperiousness, desire for knowledge, and so on, on the one hand; on the other, anxiety, shame, shyness, envy, mendacity, cowardice, submission are to be understood as either aggression or self-defence. "It is as in the case of the growth of organisms generally, plants for instance; some break through every obstacle, and courageously struggle upwards; others crouch humbly and creep timidly along the ground, until they emerge with hesitation and clinging to others for support. For they all have an upward tendency towards the sun" (Adler, p. 120). To bring the line of life within the limits of a narrow formula is, of course, an easier task in extreme instances, especially in cases of illness, and so it is not to be wondered at that it was a nerve-specialist who pointed out this way to individual psychology. The guiding line and its distortions are also obvious in the case of the child, who has not yet learned to make the most of its possibilities in order to satisfy its expansion-tendency. It is just its helplessness and feebleness, the feeling of inferiority, which, as Adler says, are genetically the origin of its permanent traits of character in after days.

It is precisely for child psychology that this individual psychology proves its fitness. As in the case of ethics, jurisprudence, and the mental sciences generally, so pedagogics have also been destitute of psychological basis. What passed itself for this, as, for instance, Meumann's experimental pedagogics, was it only then, when, in spite of the experiment, it was not the investigator but the subject who was the spokesman. Now, it is just pedagogics which are the best touchstone as regards the value of a psychology. Let one merely read what Adler says of parents' training, or Otto Kaus on the unveracity of the child, or Carl Furtmüller about self-invented fairy tales;

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let him read the individual memoirs on the choice of a calling by Stefan von Maday, Adler, and Joseph Kramer, and he will understand why this teleologically-orientated individual-psychology seems to me to merit preference over the dreary and miserable association-psychology in all its kinds and varieties.

As regards its contents, the book is divided into two parts. The first consists of Adler's papers which appeared during recent years in numerous journals, and so furnishes a picture of the development of his ideas, which had their origin in the organic-inferiority theory. But it is not so much this theory itself, as the method of psychical investigation gained through it, that seems to me to be the novel and significant feature in Adler's teaching. The second part includes works emanating from the circle of those to whom, partly the common outcome of Freud's psycho-analysis, partly chance, made Adler's views known. To widen the circle of fellow-workers in individual-psychology, which is demanded in nearly every department of psychical life, is the hope of the editors. But to anyone who looks upon the bringing up of youth as the primary task of the family and of society; to him who knows that the present-day training in school and home is directed to external advantages, mental and bodily rather than to culture; to him who, with Nietzsche, wishes the coming generation to reach a higher standard than the present one, I would above all things like to recommend a study of this book.

[*Note by the Translator.*—The title of the foregoing paper does not, perhaps, at first sight give a very clear idea of the nature of its contents. If, however, we substitute for the abstract terms, "Healing and Training," the corresponding concretes, "Physician and Teacher," this will more correctly indicate the *motif* of the work reviewed by Dr. Neuer. A society for the study of "Individual Psychology" has evolved itself in Germany during recent years, the cardinal principle of which seems to be that human mentality is no longer to be viewed, as it were, "in the lump," but that each individual presents a problem in psychology, for the unravelling of which the services of the medical expert in that branch of science and of the educators and trainers of youth are equally indispensable. The phraseology of Dr. Neuer's paper, while admirable from

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the German point of view, does not lend itself easily to English translation; some of the terms even it was found difficult to express in such a way as to give an adequate idea of their meaning. It may, therefore, be of assistance in the comprehension of the aims of the Society, and the purport of the work reviewed, if we give in addition a foreword, or explanatory notice, by Dr. Carl Furtmüller, one of the leading lights in the new movement.

We may add that the Society has started a journal for the dissemination of its views, of which a copy of the first number has reached us (*Zeitschrift für Individual-Psychologie; Studien aus dem Gebiete den Psychotherapie, Psychologie und Pädagogik.*) This includes an introduction by Dr. Carl Furtmüller, and various articles, amongst which may be mentioned the following: "Is Individual-Psychology possible as a Science?" by Dr. Alex. Neuer; "The Problem of 'Distance,'" by Dr. Alfred Adler; "On the Utilisation of Dream Interpretation," by Dr. E. Wexberg, Vienna; "A Psychological Analysis," by Robert Freschl, Vienna; with some short reviews of books and reports of meetings of the Society. As is not unusual in the case of new intellectual movements, or new aspects of older forms of thought, a special terminology, or highly technical meanings of ordinary terms (of which the word "Distance," as mentioned above, may be cited), is being gradually evolved, which will throw an additional burden on the already over-taxed memory of the present up-to-date psychologist.]

The object of the above volume (*Heilen und Bilden*) is to give a picture of the activities of a working society of physicians and teachers which was formed a few years ago. The object of our publication is to win for our endeavours not only readers and spectators, but active fellow-workers. So, in the first place, it may be stated—so far as this may be done without forestalling the works that are to follow—what are the fundamental principles which guide us in our work, and what appears to us, in this mutual co-operation of physician and educator, to be novel and characteristic.

For that the advice and information of the physician are indispensable to the educator, that, moreover, it is incumbent on every physician to develop, in a certain sense, educational

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activities, is not in need of discovery; and the work of the psychotherapeutist, in particular, with full consciousness in some cases, in others more or less unconsciously, is, in its most essential aspect, ever and always in an educational direction. But a co-operative movement, such as is now going on before our eyes, only for the first time became possible when the method of Individual-psychology reached its development in psychotherapy.

If we may logically separate things which in reality run together in close union, the task of the nerve specialist falls into two parts—a practical and a theoretical. He must, in the first place, try to understand the soul-life of his patients in its deepest recesses, while he lays bare the hidden aim towards which all the actions and psychical deliverances of the patient are unconsciously directed. So will the ideal personality emerge in ever clearer outlines before his eyes, the realisation of which forms the deepest life interest of the patient, and the guiding lines which determine the paths along which he strives to attain this final aim will become visible. Now must he trace out what in this rigidly determined life plan is wrong and untenable, what it was which necessitated the patient being brought into uncompromising conflict with reality, and which, therefore, forced him along circuitous by-paths, of which those most fraught with serious consequences are revealed in the neuroses and psychoses. For the solution of this theoretical problem he will have to combine the gift of psychological intuition with the exercise of an accomplished individual-psychological technique. The practical part of the work of the psychotherapeutist will be achieved when he succeeds in inducing his patient to renounce his unrealisable life plan, and in its stead to set up another which will render feasible for him adjustment to reality.

This department of treatment, then, constitutes an especially far-reaching, and, under particularly difficult circumstances, a helpful educational task. And yet the essential element which unites the physicians and educators of our circle is rooted before everything in the region of theory. The psychotherapeutist who wants to understand the personality of his patient must study the history of this personality. He must, glancing backwards, make it clear to himself how a given bodily disposition, and the psychical reactions arising out of it, such as

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its demeanour towards parents and brothers and sisters, towards comrades and teachers, have gradually compelled the child to an even more clearly outstanding and, for the individual, characteristic attitude towards the world, so do the psychotherapeutist and the educationalist meet in their common interest in the psychology of the child.

But to this material momentum there is added a consideration of perhaps still greater significance. The creation of the individual psychological method only became possible by psychotherapy spreading far beyond the original limits of its sphere of work, in its having laid the foundation of a general individual psychology. If the up till now prevailing psychology has concerned itself preferably with the psychical phenomena which lie on the outskirts of personality, and if it has at most, with fear and trembling, made the attempt to make some small approach to the centre from this, it has done so, then, on the methodical principle that one must first master the real essence of a personality in order to be able to at all understand and correctly estimate its peripheral manifestations. For the scholastic psychologist it will necessarily be a troublesome matter to familiarise himself with this new view, which turns his usual method of working absolutely upside down. But the pedagogue has always been face to face with the personalities of his pupils, has always taken pains not to judge their utterances separately and apart, but to take these in connection with their being in its entirety. Only in so far as he succeeded in doing this could he really individualise. Were he to turn to psychology for advice, he could learn from her an abundance of what was worth knowing; only, as regards what was for him the chief problem, he could gain nothing; he was not led into the depths of individual personality. Now we can understand what a joyful confidence, even exultation, must fill the inquirer at the moment when the possibility of a scientific individual psychology meets him. Thus, out of practical needs, there develops in the case of educators, as in the case of psychotherapeutists, a new theoretical interest which binds them together. Psychology seems to them no longer in the light of an auxiliary science, towards which they stand in a receptive attitude, but they feel themselves called on to fruitfully co-operate with it in the building up and further development of an individual psychology.

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In this way the practical requirements of the educationalist do not suffer any damage. Whilst he learns to understand the child better, he also learns how better to appraise the often, in a sort of way, subterranean influence of his educative discipline, all the more in that, by the psycho-therapeutist's histories of patients and by his own observations, his view becomes extended as to how far, and in what manner, such interference on the part of the educator has after-effects upon the grown-up adult. It will, perhaps, be thought that, in this volume, sufficient stress is not laid on the attitude towards concrete problems of training. But, surely, the countless educational hints and references which are scattered through the book will not escape the attentive reader. But, frankly, whoever expects to find here an educational programme will be disappointed. We are fully aware that we have left this out of consideration, because such general formularisations lead all too easily to the making of schemes. We are content to continue in our psychological work, and we take note of the educational views which thereby fall at our feet like ripe fruit from a tree. But we see that the main advantage which the educator can derive from his taking up individual psychology lies in the fact that it enhances his human interest in the individual pupil, that it urges him to a critical circumspection as regards his own sphere of work, that it sharpens his psychological instinct, and refines his educational tact.

From a casual glance at the table of contents of this volume we learn that it is, to a certain degree, divided into two parts. The first comprises the works of Alfred Adler during the years 1904 to 1913, and so gives a finished picture of the development of the individual psychological method which originated with him. The second shows colleagues of our circle at their work of mastering manifold problems by the aid of individual psychology. We hope, at no very distant date, to come before the public again with a considerably extended circle of fellow-workers. We need hardly lay stress on the fact that we look on the condition of membership as consisting, not in the sharing of our concrete views, but only and solely in the adoption of the standpoint of individual psychology.

(1) Published also in *Zeitschrift für angewandt Psychologie und psychologische Sammelforschung*, vol. viii, Nos. 3 and 4, 1914.

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