tions discussed is the importance to psychology of the discovery of the separate senses of temperature and the kinesthetic sense, the significance of psychophysical integration and facts ascertained as to the reflexes and the value even of teratology which throws light on the causes of the ontological determination of forms. [J.]

Forel, A. TELEPATHY AND ALLIED PHENOMENA. [Journ. f. Psychol. u. Neurol., Vol. XXIV, p. 77.]

The concept of energy is and must ever remain metaphysical, states the author. Even though man should succeed a thousand years hence in artificially producing a living cell with all its inherited energies, he would not come a single step nearer to an understanding of the riddle of the universe—the absolute essence of things, the infinity of space and material, energy. However, as soon as phenomena are presented to us about which it is possible to obtain facts inductively, it is permissible to proceed experimentally with them. For this reason the author considers telepathy an object of experimental investigation. In reference to facts recently offered by v. Wasielewski, he suggests the hypothesis of a radiation of energy in the form of electrons from bodies. He thinks that we may assume without the risk of being considered mad that certain sensitive brains might perceive radiating electrons of objects without the intermediation of the senses. An indispensable condition of a phenomenon of this sort would be that the radiating complexes of electrons should encounter similar complexes in the "soul" or brain of the individual, *i.e.*, that there should be either in the superconsciousness or subconsciousness similar inscription complexes (*engrammkomplexe*), synchronously and homophonously attuned to the electron complexes. Without some such conditions any interpretation of clairvoyance, or foretelling or telepathy in a scientific sense would be unthinkable, because the phenomena always belong to the sense world. V. Wasielewski is opposed to this interpretation, wrongly, however, in the opinion of the author. In "divining" he thinks the emotion of anxiety is involved, and that the individual is more or less intensively interested in the event, subconsciously or superconsciously. [J.]

Gerson, Adolf. PAIN AND FEAR. [Journ. f. Psychol. u. Neurol., Vol. XXIII, p. 55.]

For introspective psychology pain and fear have nothing in common, and physiology, judging from the different effects these two emotions have on breathing, circulation and other processes of the organism, would see differences in them. From a biological point of view, however, the author states they stand in a close relationship, both being defense reactions of the organism and phenomena of adaptation which make their appearance at the same evolutionary stage. The following circumstances are evidence that fear first makes its appearance in the worms: in man there are on the cutaneous surface special points where pain alone is