complete summary of the literature, giving in great detail the various opinions of numerous authors. In the second part of the book he has attempted a critical exposition and interpretation of the phenomena usually included under the symbol suggestion.

In the final portion of his book he brings together the evidence to show that the educational significance of suggestion and hypnosis stands in an insoluble opposition to the scientific knowledge of these two factors. He attempts to show the internal antithesis between the mode of action of suggestion and that of education and thereby would finally lay low the myth of the possibility of suggestion as a means of educational value.

The author in a thoroughly conservative and yet forceful manner cuts through much of the pretentious medicine which is called suggestive medicine and goes to the quick when he sizes up the American Quackembos as "one at the summit of exaggeration and lack of critique, who attempts to play the rôle of a Messiah in pedagogy; but who is a false prophet playing on human credulity through the quasi-mystical power of hypnotism."

The book is a thoroughly incisive argument showing that educational methods now in wide use have nothing to gain from the various methods of hypnotism, a conclusion which the recent researches on the action of hypnotism by Ferenczi have amply demonstrated. The weak part of the book is in the author's failure to comprehend the *modus operandi* of hypnotic phenomena, which is due to his ignorance of the psychiatric literature. It is also strange to note that Meumann's famous pedagogic series started a few years ago should have been inaugurated by Pfister's masterly volume on Psychoanalysis, which general subject the author states is the work of Beelzebub.

SYPHILIS UND NERVENSYSTEM. Prof. Max Nonne. Dritte Auflage. S. Karger, Berlin.

We welcome a third edition of Nonne's masterly work on syphilis of the nervous system which appears in a markedly enlarged and newly worked over form since the appearance of the second edition five years ago.

In it he has thoroughly gone over the evidence concerning the new discoveries of the *Spirocheta pallida* and the serobiological studies on the blood and cerebrospinal fluid. Many of these did not appear in the previous edition. In the monograph on Syphilis of the Nervous System in White and Jelliffe's Modern Treatment of Nervous and Mental Diseases and in this third edition of Nonne the present-day attitude toward these problems is made available.

PATHOLOGICAL LYING, ACCUSATION, AND SWINDLING. A Study in Forensic Psychology. By William Healy, A.B., M.D., and Mary Tenney Healy, B.L. Boston, Little, Brown and Company.

This book deals with a form of delinquency which the authors define as arising from a condition pathological in itself and distinct from mental abnormality, though often found also in borderline cases, where it is more difficult to separate this particular condition. A review of the literature on this subject shows that this distinction has hitherto not been made.

In accordance with Dr. Healy's method of long-continued individual work with delinquents a number of cases are presented in careful detail from his investigations, which illustrate this pathological trait as it manifests itself in apparently purposeless lying, and in false accusations, whether against self or others, and in swindling, the latter forms of behavior growing naturally out of the lying tendency.

While these cases as a rule do not show definite mental aberrations, especially according to the older classifications, still they are so bound with inner psychic conflict, particularly with sexual repressions and conflicts, often purely

psychical only, of early childhood as well as those due to later experience, that a close study of each case history but serves to convince one emphatically of the actuality of Freud's hypotheses. The authors recognize the values of these beginnings, but yet where the cause of the lying seems to be other than the fundamentally sexual, they do not give true weight, it would seem, to such underlying factors as the attitude of the subject to family relationships and his own place therein, imaginary as much as real. The authors recognize this attitude but do not seem to have measured it up by "the Œdipus footrule," particularly the "family romance" side of it. Viewed in the light of this it is most illuminating and also becomes clearer and more valuable as an explanatory factor.

However, the careful work here reported in detail is based on an appreciative understanding of individual psychic reactions as the causes to be searched out and is thoroughly constructive in its aim. It forms, therefore, a valuable study in its suggestive and in its practical bearing.

JELLIFFE.

A TEXTBOOK OF INSANITY AND OTHER MENTAL DISEASES. By Charles Arthur Mercier. Second edition. The Macmillan Company, New York. \$2.25.

In his preface Mercier writes "that insanity is a subject but little understood. When I began to study it there was no systematic knowledge of it at all." It is a pity that Heinroth wrote or Reil rhapsodized, and the long list of sincere students from the first pragmatic sayings of Protagoras concerning the mental life to the present have all been in vain. At last a prophet has arisen and his name is Mercier.

He tells us that "insanity is a disorder of conduct and not of mind, manifestly and blatantly true though it is, has made little or no progress toward acceptance in the twelve years since this book was published." One suspects Mercier to be blinded to the obvious, since from the earliest times disordered conduct has been the chief criterion of a disturbance of the psychical activities.

Conduct, we suspect, may be interpreted as the result of a series of mental processes. Possibly mental processes and mind are two symbols, which have nothing to do with one another in Mercier's mind.

Mercier thinks his classification "water tight." He accepts the principle of evolution, but it must stop with Mercier. All others have failed, but his is finally right. This and other types of gratuitous assumptions we find in the preface.

With such a rationalistic attitude toward science in general, what can one expect? A water tight series of boxes, arranged in a beautiful row, with all the sizes marked on the outside, as in a shoe shop. It is a convenient system for selling shoes! Will such intellectualism work for anything but the callow weed of a youth who wants to be told a thing is so because his father said so?

Calvinism in religion has had its day; the ipse dixits of ecclesiastical authorities as working schemes for growing social organizations failed to permit of advance and have passed. Mercier came too late. Instead of being a new prophet he is hopelessly Aristotelian and intellectualistic.

We believe that this work comes within that group engaged in a sterile discussion of the meaning of words rather than one furthering an understanding of the actions of things, and notwithstanding the right emphasis put upon conduct, which practically all psychiatrists have agreed upon, it is difficult to understand what the author even means by conduct.

JELLIFFE.