

identification of the primitive mind to animal forms in the metamorphoses which meet us here as in the Greek and Roman literature. Much space is given by the author to the countless myths of the obtaining and guarding of the soma as of its value and power. Although no suggestion of its vital meaning and preciousness is here given, the striking facts revealed in the emphasis laid upon its value and its manner of appearance in the myths confirm its interpretation as the seminal fluid or life force, which studies of all ancient peoples as well as of individual dreams devolve upon the psychologist.

Such are but a few of the revelations of the universal human mind, its phantasy formations in its effort at expression which meet us upon these pages. They appear often with startling directness compelling to some fundamental interpretation apart from a mere explanation of objective external factors.

JELLIFFE.

MENTAL CONFLICTS AND MISCONDUCT. By William Healy, Director Psychopathic Institute, Juvenile Court, Chicago. Little, Brown and Company, Boston. 1917.

This most interesting and valuable book is the result of fifteen years of experience among juvenile delinquents in Chicago. In two thousand cases 7 per cent. were found to have been impelled to antisocial conduct by mental conflicts; moreover, the author believes many other cases might have had the same cause, though he was unable to uncover it. The children's misconduct consisted chiefly in running away and stealing, but there were cases of malicious mischief, violence, cruelty, self-injury, sexual offences, poisoning, and suicide.

It is clearly shown that the offenders usually do not know the cause of their actions. "I don't know what makes me do it. I don't want to do it, and I feel sorry afterwards" is a frequent lament. It is usually not difficult to probe into the memory of the child and discover relations between the compulsion to misconduct and some emotional experience, the recollection of which it tries to repress. This process of discovery the author calls "mental analysis" to distinguish it from the Freudian psychoanalysis of neuroses, which does not rely only on conscious memory but searches the unconscious mind through the medium of dreams.

He explains in detail the manner in which the suppression of ideas, tinged with emotion, develops into complexes, which are veritable dynamos of energy, impelling the victim often to commit acts which can bring him no pleasure and much sorrow and suffering. The initial cause is some emotional shock, such as the sudden discovery of sex matters, or of the fact that one is a foster or stepchild.

The author advises most strongly that parents cultivate confidential relations with their children, for the only common condition among his many cases was that the child had no sympathetic elder in whom to confide his troubles and hence repressed them. He also thinks that the child should early be given some biological knowledge so that personal sex knowledge will not come as such a shock.

The methods of mental analysis are fully explained, and it is shown how the impulse to wrong-doing often disappears after it has been traced back and its relation revealed to some early emotional experience. It is most useful to create confidences with some understanding older person, and to supply new interests. Sometimes a new environment must be sought to escape constant reminders of the original trouble.

Over two hundred pages are devoted to the detailed description of forty cases of boys and girls, most of whom were cured by intelligent treatment.

One can readily see how useless and superficial are punishments and exhortations to be good when the offenders themselves do not understand why they commit the acts.

This book should be read by all who have anything to do with delinquents, such as parents, teachers, judges, probation officers, institutional people, and pastors, and could very well be recommended to that conservative portion of the public which opposes prison reform by declaring that criminals are innately bad and deserve all the punishment they get.

DUDLEY W. FAY.

THE RELIEF OF PAIN BY MENTAL SUGGESTION. A STUDY OF THE MORAL AND RELIGIOUS FORCES IN HEALING. By Loring W. Batten, A.B., Ph.D., S.T.D. Moffat, Yard and Company, New York.

Happy in its mission is any book which will present to present day thought a fuller conception of the reality of a psychical life. For in extent and influence it does reach far beyond the limited factors to which man attributes his ills or his well-being and successes. A sincere effort to aid men and women to understand and control this greater life is surely commendable.

Such an effort requires, however, an equipment in knowledge of human nature, evolutionary, historical and individual, and an appreciation of a vital force at work in the race and the individual, the adjustment and adaptive exercise of which or maladjustment of which constitute the whole of success or failure, health or disease. In this moreover mind and body cannot be sharply separated nor their mutual working toward the same end be minimized, or distorted as a fact.

In all of this the book under consideration fails. It reaches partially into these things but then shows itself so obscured by the author's preconceived or traditional point of view that the result is no more than an attempt to exalt certain partial truths which suit his accepted formulas and grant a limited understanding of the human problems he claims to solve and the therapeutic aid he seeks to give. Indeed such partial truth and partial therapy may have its disastrous effect, at least in hindering the clearer understanding which brings health and efficiency.

His own words condemn him and create distrust of his methods. There is no suggestion of the dynamic power which is the force making for the life which is health as he talks of the casting out of the devil, even if in modern terms. The fact of a redirection rather than a casting out seems foreign to him. His narrow viewpoint reveals itself in the search for one "subconscious" idea as the source of suffering and the substitution of that by another. A verbose discussion of faith does not yet reveal what it is, nor its appropriation by the unconscious impulse of dependence to result in the actual reestablishment of freedom for the vital force. When he asserts that a broad gulf exists between the insanities and the psychopathic diseases and rules out from his severe cases "the slightest taint of insanity," one understands how little he enters into such a psychology as that of Freud who, he thinks, has "solved the dream problem too easily." His insistence in the attempt to discuss psychoanalytic therapy, that is, his use of it, upon the trauma and its paramount importance reveals his imperfect acquaintance with psychoanalysis. Sincere Freudians have never found their master "too easy," nor have they felt that it is Freud who "broadens the sexual field to cover almost the whole of life." They seem to have found that nature put it there before others came to interpret it. It certainly would be "false knowledge" to attribute mental suffering to the "necessarily paying the penalty of sexual mistakes or vices." This statement is as surprising to the real students of