

a sobriety of judgment which arises out of long experience and a high ideal of medical practice as well as of social responsibility. This latter is particularly evident in the prophylactic considerations and in fact in the whole attitude toward the subject. In the discussion of the various forms of neurological involvement, of hereditary infection or of any other phase there is no tendency either to minimize or to unduly magnify facts or to confuse signs and symptoms with those others due to other causes.

Attention is given to pathology and to etiology and then to the various symptomatological manifestations in brain and spinal cord. This includes the manifestations through affection of the cranial nerves, the meninges, vascular involvement and also involvement of peripheral nerves. A special chapter is given to the association of neuroses and psychoses with syphilis of the nervous system while paresis is treated in a chapter of its own. Emphasis is laid upon the fact that syphilis is far more frequently present in the cerebrospinal form than in either the spinal or cerebral forms alone. Special attention is given to the Wassermann reaction, the method of obtaining it and its significance together with mention of other tests. The author has added by request a special chapter upon salvarsan therapy.

JELLIFFE.

**Freud, Sigmund, LL.D.** TOTEM AND TABOO. Resemblances between the Psychic Lives of Savages and Neurotics. Translated by A. A. Brill. Moffat, Yard & Co., New York, 1918.

The book consists of four chapters, entitled: (1) The Savage's Dread of Incest; (2) Taboo and the Ambivalence of Emotions; (3) Animism, Magic, and the Omnipotence of Thought; (4) The Infantile Recurrence of Totemism.

Freud unites totemism, taboo and exogamy, and instead of regarding their interrelationship as arbitrary or accidental he tries to show that they have all developed out of the same Oedipus conflict or family romance that plays such a large part in the genesis of present day neuroses. Taboo, as he says in the preface, he can treat with confidence for it exists today, but the original meaning of totemism he can only guess at through the study of children. Though his conclusions may seem rather improbable, he believes that they may be more or less near the truth, which is now so hard to reconstruct.

The psychology of savages of today, he says, resembles an earlier stage of our own mental development, out of which our neurotics have not grown or to which they have regressed. The taboos of primitive peoples can be matched by those in a compulsion neurosis, which could in fact be accurately described as "taboo disease," for its "délire de toucher" corresponds exactly with the savage's taboo in its apparent lack of motivation, its enforcement through inner need rather

than outer compulsion, its contagious displacement, and its causation of ceremonies. These seemingly meaningless ceremonies and prohibitions are felt by both savage and neurotic as necessary to ward off some terrible disaster. The two oldest and most important taboos are against killing the totem and sexual relations within the totem clan.

The totem, usually an animal, is the guardian of the clan which takes its name and regards it as ancestor. It spreads its protection over the clan which in turn must not harm it. Children belong to the mother's clan and must marry outside it into some other clan of the tribe, thus preventing incest between son and mother or sister. Although individuals must not harm the totem, there is a ceremonial feast in which the whole clan together kills and eats it, a renewal of the blood relationship between the totem god and his worshippers in which the guilt of the murder is shared by the whole clan. These ambivalent emotions of loving and fearing [killing] the same animal Freud finds in some modern children who made totems of horses, dogs, and chickens, the fear in each case being traced back to the father and his threats of castration [on account of masturbation].

This mixture of fear and affection towards the totem coupled with the taboo prohibitions leads him to believe that the origin of it all is the familiar Oedipus conflict revealed by psychoanalysis, the desire of the son to get rid of the father and have the mother to himself. He takes it for granted that this actually happened in the most primitive stage of human development and that the resultant feelings of remorse, fear of retribution, and ambivalent affection on the part of the sons towards the murdered father are the source of totemism and its accompanying taboos. A sense of guilt and an attempt to allay divine wrath seem to have been the basis of all religion.

The fact that expiation for the breaking of a taboo lies in renunciation is taken as proof that renunciation is itself the basis of the observance of taboo. Thus the taboo seems to be originally designed to check some strong inclination of the unconscious. The average civilized man is protected from incest by an unconscious aversion and disgust and consequently feels no fear of it, but primitive man, apparently lacking this defence reaction, did consciously fear it, and to protect himself erected the system of taboos which prevented relations with female relatives and thus made the murder of the father of no advantage. The death wish towards the father and its resultant sense of guilt are reflected in the taboos on dead enemies and relatives and against touching chiefs or kings. Every endeavor is made to induce the spirit of the killed enemy to forego revenge, and even the return of the spirit of a relative who died naturally is felt to be very dangerous especially to his nearest of kin, who will not allow his name to be mentioned for fear of recalling his spirit. "The first moral restrictions are reactions to a deed which gave the authors of it the conception of crime. They

regretted this deed and decided that it should not be repeated and that its execution must bring no gain."

Whether or not the reader will assume with Freud that "In the beginning was the deed," he cannot help finding the hypothesis and the arguments supporting it of compelling interest. In this short space it is impossible to do more than hint at them. The translation has been so skilfully done that one forgets the book was written in a foreign language.

DUDLEY WARD FAY.

**Paterson, A. Melville.** THE ANATOMY OF THE PERIPHERAL NERVES. Henry Frowde, Oxford University Press; Hodder and Stoughton, Warwick Square, E. C., London, 1919.

This book recommends itself for its practical simplicity of aim and the manner in which this is attained. It has been prepared as a detailed concise guide for the aid of the surgeon who needs a ready knowledge of the peripheral nerve anatomy. There is no attempt at discussion of function beyond a brief statement of the part supplied and also of the interrelation of the various parts of the nervous system. For space has been given also to the sympathetic system and to the cranial nerves in order to give practical completeness to the outline of the peripheral nerves. The work is an anatomical one well furnished with illustrations, but it is such with a clear idea of the entire nervous system and its interdependence. Care has been taken to avoid a false dogmatism in regard to obscure nerve origins and the like and the book has everything to recommend it in the way of clearness, accuracy and application to practical physiological and surgical use. The brief references to functioning are also supplemented by a discussion of the morphological development of the spinal nerves and the limbs which they supply, in connection with the formation of the limb plexuses. The same method is followed in the presentation of the sympathetic system and the cranial nerves.

JELLIFFE.

**Schulmann, E.** SYPHILITIC EXOPHTHALMIC GOITER. [Thèse Paris, 1918, Maloine, Editor.]

Schulmann believes that all evidence points to the fact that syphilis has an important place in the etiology of exophthalmic goiter. Hitherto this has been neglected as a factor even though the multiplicity of the effects of syphilis is well accepted. It is acknowledged now, in the more precise pathology of Basedow's syndrome, that it is due to a lesion of the thyroid. This begins at first as a scarcely perceptible thyroiditis but develops progressively into a dyshyperplasia of the gland which gradually vitiates the glandular secretion. Since tuberculosis, typhoid and other infections initiate this process it would seem reasonable to include