

identified with transference of an emotional attitude (usually unconscious), then Jones would be justified in attacking those who assert that the results secured by psychotherapy are secured by a process of reëducation in which suggestion is the principle or exclusive method. However, to identify suggestion with transference is to go counter to the historical and ordinary usage of the term.

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## PSYCHOTHERAPY

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The number of recent articles which may be grouped under this caption is large; the proportion which contain matter of especial psychological interest is small.

Cutten (6) and Bruce have written for the general reader on methods in psychotherapy. The attempt of the former is the more ambitious. He includes in his discussion primitive methods which obtained in different nations; some "healing miracles" of the early Christian church; a defense of the character of Mesmer; an enumeration of cases of healing by relics, visits to shrines, the royal touch, etc. There are interesting passages on Schlatter, the Christian Science movement and the Emmanuel movements, although there is little in the discussion which is new or of unusual importance. The method of treatment is expository throughout. The whole argument is rather disconnected, but the work, in the opinion of the reviewer, is of considerable value as a reference-volume.<sup>1</sup> Bruce's work (4) is a collection of eight popular essays. Its purpose is at least frankly stated: To inform the reader that there are psychotherapeutical

<sup>1</sup> See special review in this journal, 1911, **8**, 259.

methods in practical use other and better than those used by Christian Scientists and similar practitioners. Although the author hopes that scientific as well as general readers may find the work valuable, the treatment is really quite superficial. Some very commonplace incidents and doctrines are embellished after the style of a descriptive novel. The opening essay is on the evolution of mental healing, and is an enumeration of theories ancient and modern. In the chapter entitled *Masters of Mind*, the author, himself a layman, unhesitatingly selects four men for eulogy as the "world's greatest psychopathologists." There are chapters on hypnotism and on secondary selves. We are told that suggestion is the chief factor in both scientific and religious "mental healing" but that the true scientist knows that it cannot be used as a cure-all. The author deals tenderly and admiringly with the work of the psychic researchers, differentiating spiritists from adherents to theories of telepathy. He avers that the psychic researchers deserve great credit for inspiration of scientific men: more than one of the four psychopathologists whom he ranks as the world's greatest have become interested in their present work through an early interest in psychic research. The work closes with an essay in appreciation of William James. In the reviewer's opinion the contribution to popular enlightenment made by this book is slight.

The psychoanalytic literature is voluminous. An extensive critique of the method of Freud is made by Kronfeld (13). The first 70 pages are devoted to an exposition of Freud's theory, following which is a detailed criticism of his principal assumptions and hypotheses on factual and logical grounds. Kronfeld asserts that Freud is guilty of *petitio principii* in assuming the truth of his hypotheses. Their validity, says Kronfeld, can be shown only by the correctness of the results obtained by the methods derived from the hypotheses; but there is no criterion of the correctness of the results, save the validity of the hypotheses by which they are to be interpreted. Bleuler (2) attacks the tendency of many of Freud's followers to overgeneralize, and particularly censures the efforts which members of that school frequently make to treat psychopathologically the experiences of poets, artists, etc. He regards Freud's doctrines of "unconscious thought-processes," sublimation, censorship, etc., as "not proven," and as more or less obscure. However, he expresses admiration for his general work, and recommends an open-minded attitude toward the Freudian tenets.

Burrow (5) and Kostyleff (12) have given brief conventional

descriptions of the work of Freud and Jung. Kostyleff has included in his article some comments on current criticism of Freud's doctrines. The danger of indiscriminate application of the psychoanalytic methods and of their use by the novice is pointed out by Freud (9, 7), while Putnam (15) urges the importance of clear metaphysical thinking in dealing with problems with which the method is concerned.

Brill (3) and Jones (11) have followed Freud (8) in the main in an attempt at psychopathological interpretation of experiences of every day life. All these communications follow the same general line of argument, but that of Jones is apparently the most extraordinary. His main thesis is that "certain inadequacies of our mental functioning, and certain apparently purposeless performances, can be shown by means of psychoanalysis to have been *determined* by motives of which we were not at the time aware." (*Italics mine.*) The "determining" factor is always a repressed wish, and some of the consequents determined by it are slips of the tongue or pen, erroneously performed reactions and "automatic" reactions; also, forgetting errands or names and "erroneous perception." Numerous incidents are cited, many being personal. The author's reason for saying that the repressed feelings "determine" these reactions, is that a train of free association, pursued far enough, will reach such an experience, which for the time had been forgotten. To the reviewer such reasoning *post, ergo propter hoc*, seems particularly treacherous. The metaphysical assumptions implied in such a thesis are also hard to reconcile with those which seem necessary to account satisfactorily for other experiences. In the reviewer's judgment, articles of this type emphasize the need of the sharpest distinction between the clinical and the logical aspects of the Freudian doctrines. Whatever clinical value the psychoanalytic methods may have should indeed be demonstrable by the records of the "thousands of cases" to which they have been applied. But that the doctrines are useful as clinical tools does not prove that they are logically consistent. And to the reviewer, at least, it is not yet evident that either therapy or psychology can be permanently benefited by theorizing on the basis of such generalizations as Freud, Jones and Brill use in these articles.

Acher (1) and van Teslar (17) have given abstracts of numerous recent publications on psychoanalysis, most of which are not mentioned in this review.

Frink (10), Rank (16), Nepalleck (14) and Wingfield (18) give accounts of the application of psychoanalysis to problems under their own observation. Their reports, however, are conventional.

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