

and repressions on these topics. The mind of every one of us is, on this subject, in a tangle, which it is difficult and perhaps impossible to disentwine. This is said in no spirit of reproach, for the situation is inevitable. To recognize our limitations is the first step towards freeing ourselves therefrom. But it would seem obvious that very few of the contributors to this volume do recognize these mental limitations; many of them write as though they alone were free from prejudice in the matters which they discuss.

M. HAMBLIN SMITH.

---

*The Will to Live.* By J. H. BADLEY. London: George Allen & Unwin, Ltd., 1931. Pp. 267. Price 10s. 6d. net.

Mr. Badley is the head master of Bedales School, the well-known co-educational establishment. He tells us that he wrote this book at the request of some of his elder pupils, who desired an account of modern psychological theories. That boys and girls should feel an interest in these problems does not surprise us. But that they should go to their head master for information, and that he should produce a book such as this, is a matter upon which both parties are to be congratulated.

Having dealt with the nature of mind, and given good reasons for regarding psychology as a true science, Mr. Badley develops the thesis that psychology is evolutionary. He takes his readers through the elements of mental activity, deals with consciousness (pointing out that unconscious mental life is the fundamental condition), and describes instinct, differentiating it from habit. He then discusses intelligence, thought and intellect, indicating in how small a degree man uses his boasted reason, and describing the process of rationalization. He gives a warning against too ready a use of the critical faculty, and the danger of accusing other persons of hypocrisy. Finally he considers emotion, complexes and repression, and gives a brief but fair account of the main theories held as to the unconscious.

Mr. Badley takes exception to the term "libido," for reasons with which we agree; we have suggested, on previous occasions, that "conatus" is a preferable term. He rightly protests against the tendency to confine the term "complex" to a repressed system of ideas. His treatment of sex is sane and balanced, although somewhat restrained. We should have liked to hear more from him on this head, for the sex difficulties of adolescents at a co-educational school probably differ from those met with in ordinary schools. But the nature of his immediate audience must be remembered in this connection. In a useful section on "Ideals and Idealization" he urges that the world of thought is as "real" as the world of matter; and if his readers grasp that fundamental principle it will be worth much to them in many directions.

On a few points we feel compelled to differ from Mr. Badley. It

is misleading to class Freud, Jung, Adler and others under the generic title of "psycho-analyst," for the term "psycho-analysis" is now, by general agreement, reserved for the Freudian theory and method. It seems rather a sweeping statement to assert that Francis of Assisi was "untroubled by sexual conflict"; that he suffered from severe conflict of some kind seems obvious. The description of "disposition" would be improved by expansion; insufficient attention seems to have been given to the existence of defence mechanisms.

But the main object of the book seems to be admirably achieved. Those who read it will not be rendered expert psychologists. But they will, at least, understand the meaning of the chief psychological terms now in use; they will comprehend references to the "Behaviourist" and "Gestalt" psychologies, and the James-Lange theory of emotion; and they will possess some idea of the main modern views on the unconscious mind. Some will, perhaps, be induced to pursue their studies further; and if that happens, we opine that none will be better pleased than Mr. Badley. He provides, indeed, a list of books for further reading, the only comment which we would make on this being that "psycho-analysis" is not well represented.

M. HAMBLIN SMITH.

---

*Crime as Destiny.* By Prof. Dr. JOHANNES LANGE. London: George Allen & Unwin, Ltd., 1931. Pp. 200. Price 6s. net.

This is a translation of a German book on criminal twins. As is well known, the twin condition occurs in two forms: dizygotic twins, who are believed to result from the fertilization of two separate ova, who may be of different sexes, and who do not resemble each other more closely than do other children born of the same parents; and monozygotic twins, who are believed to result from the fertilization of a single ovum, are always of the same sex, and resemble each other very closely, both physically and mentally. A search of the Munich records discovered thirty-seven pairs of twins of whose histories there was satisfactory information; but in seven of these pairs neither twin had been imprisoned. There were left thirty pairs, thirteen monozygotic and seventeen dizygotic, one of whom had been imprisoned. Among the thirteen monozygotic pairs the second twin had been imprisoned in ten cases; among the seventeen dizygotic pairs the second twin had been imprisoned in two cases. The figures certainly show a marked preponderance of double criminality among the monozygotic as compared with the dizygotic pairs. Very interesting case-histories are given of several individuals of both types. The author tentatively draws the conclusion that crime is "destiny": a man of a certain constitution, placed in a certain environment, will be a criminal. With this view all determinists will, of course, agree.

We have nothing but praise for the diligence with which the book has been compiled; and we confess to some envy of the Bavarian