

to regard all psychopathic behaviour as an attempt to avoid the arousing of anxiety. In this present work, his many previous contributions to the study of anxiety are shaped into a harmonious whole. This has necessitated certain modifications of previous theories, but nothing vital has been lost.

However satisfying this work may be psychologically, in actual fact it adds very little that is of direct clinical significance; this despite the statement on the wrapper that *Inhibitions, Symptoms and Anxiety* is the author's most important contribution to the purely clinical side of psycho-analysis during the period since the war. What is learnt here is incontrovertible, once the initial difficulty of conceding to the psycho-analytic concept that all behaviour is derived from constructive and destructive impulses has been surmounted. But however psychologically sound it may be, it is of little help in the elucidation of an anxiety state to realize that the condition is ultimately due to deprivation and non-gratification, modelled on the experience of birth. Contrast these broad concepts with the clinically valuable, if much more disputable, theories expounded in his early papers on, for instance, the anxiety neurosis.

In these Freud taught that in such conditions the causal factor was always to be found in some disturbance of the *vita sexualis*. This theory met with great opposition, and many cases have been published in which the anxiety state has been explained satisfactorily along other lines. On the other hand, practically every subsequent authority has admitted that some cases of anxiety neurosis do support the Freudian theory, and no psychotherapist would attempt now to treat this disorder without first investigating thoroughly the sex life. The same argument holds good for Freud's investigations into the psychoneuroses. These early papers may have had the fault that they generalized from the particular; the theories founded upon direct clinical experience may have to be revised. Their importance lies in the fact that Freud drew general attention to the presence of certain ætiological factors in the cases he had studied—factors which had previously been overlooked.

The present work is devoted to broad psychological concepts, schematization and ultimate conclusions. Psychologically profound and extremely interesting, it has only a remote relation to clinical psychopathology. It is written with Freud's usual lucidity and the translation is well done. Contemporary with the present volume, an American translation by M. A. Bunker has been published serially in the *Psycho-analytic Quarterly*. Abstracts of the letter have appeared in the Epitome Section of this Journal, to which the reader is referred for a summary of conclusions.

STANLEY M. COLEMAN.

Friendship-Love in Adolescence. By N. M. JOVETZ-TERESHCHENKO.
London: George Allen & Unwin, Ltd., 1936. Pp. 367. Price 16s.

It is the aim of this book to prove that in adolescence there is a specific mental phenomenon—friendship-love, or more shortly love—which is quite separate from, and is in conflict with, the sexual urge. The essential data upon which the investigation is based consist of the intimate diary of a Russian boy, John Z—, written between the ages 13 years 4 months and 16 years 1½ months. This is supplemented to some extent by the adult John's recollections, and also from other sources. In a short chapter additional matter is brought forward, extracts from diaries, letters, etc., of other adolescents.

An appendix presents John Z—'s diary in chronological order ; this undoubtedly is the most valuable portion of the book. In the body of the work the subject-matter is arranged so as to describe separately " Love at a Distance " ; pan-Love towards schoolgirls ; friendships with various schoolboys, and John's romance with a girl Elizabeth. This arrangement necessitates considerable redundant reading, hardly compensated for by the author's interpolated critical examination.

The adult, we are told, is specifically incapable of reproducing or re-experiencing the mental state of adolescent friendship-love. Methods of adolescent study based upon retrospection by the psychologist, or examinations of autobiographies, memoirs and works of fiction written by adults, therefore, have little value. A second method of approach, the hypnotic state or the method of free association, gives little support to the author's thesis. It is suggested that the great emphasis laid on the sexual mental experience, which is being made by the representatives of these branches of psychology juxtaposed with their silence as regards the phenomenon of friendship-love, indicates that recollection of this phenomenon does not take place under these conditions.

Direct observation of adolescents is discounted on account of the extreme secrecy they observe in their relationships with grown-ups, especially in regard to these phenomena. The method of choice, therefore, and that adopted here is the investigation of intimate writings spontaneously produced by the adolescent.

The diary form is undoubtedly a valuable means of studying the adolescent. The weakness is that it gives a one-sided view of the facts. John's diary, written during a very narcissistic stage in his development, presents an idealized conception of the self. Anything that does not fit in with this picture is carefully deleted. Anything, for instance, remotely hinting at crude sexuality and in consequence antagonistic to this lofty idealism is referred to as " that " ; beyond this the diary tells us nothing.

To form an opinion on adolescent love and sexuality from a study of a diary such as John's is clearly inadequate. It is as if an attempt were made to evaluate post-Elizabethan morality from a reading of one of Fletcher's or Massinger's romantic dramas, in which, by misfortune, the manuscript of the subsidiary plot has been burnt by Mr. Warburton's notorious cook.

In the author's opinion the specific state of adolescent love is one of " great richness and fullness " , " an experience of its being something morally positive . . . more than that, something of a sublime nature " . There is no conflict between it and the religious moment. Regarding sexuality it is quite otherwise. There are, we are told, four criteria for the sexual mental state, and adolescent love satisfies none of these. First, sexuality is provoked by or directed towards persons of the opposite sex, while " the phenomena of love are experienced by one and the same person, within one and the same time, towards persons of the same and of the opposite sex. (That this cannot legitimately be referred to homosexuality may be argued not only from the fact that the mental state of love is experienced by the same subject towards persons of the opposite sex as well, and that within the same period of time, but also from the fact that the manifestations which we would call sexual are directed—in the same subject—only towards persons of the opposite sex.) " The second criterion is that the fundamental biological end of the sexual mental state is the prolongation of the species, while in the present case love produced a definite repressive effect upon the sexual. As an aside, and in support of this thesis,

it is argued that during the sexual act the actual state of Love is never being experienced by the mating persons. The third is that there should be a physiological activity of the sexual organs, and there is no evidence in the diary to show the existence of an association between the mental state of love and activity of the sex organs. The last criterion of the sexual is stated to be the mental character of "venereal voluptuousness", and according to the author's data the mental state of love is absolutely unlike this condition.

Given that the love sentiment is a separate urge arising out of the void during adolescence, it would be helpful to know exactly what, if any, biological purpose it serves. The author of *Friendship-Love in Adolescence* is not particularly convincing in his phenomenological contribution; perhaps he may be more so in the metaphysical system promised in the near future.

STANLEY M. COLEMAN.

Theory and Practice of Psychiatry. By WILLIAM S. SADLER, M.D.
London: Henry Kimpton, 1936. Pp. xxii + 1231. Price 42s.

The amount of energy expended in the production of this massive volume must have been enormous, but it is doubtful if the result justifies the effort. The author has tried to cover a tremendous amount of ground and show the knowledge of some ten or twenty professors. There are a large number of most irritating statements. In Part I, chapter I, we are informed that hormones are "chemical messengers from the ductless glands and other structures, which circulate through the body in the blood stream". Surely such a statement is much too elementary for a work of such imposing magnitude. We doubt if everyone will agree with the concept of a worship urge on a par with a sex urge and social urge—possibly the psychiatrists of the U.S.S.R. might have some interesting comments to make.

We do not like the use of the expressions "a real hysteric blow-up", a "bit strange", "getting matters across" to a patient, "McDougallian psychology".

Does anyone really believe that a sterilization law enforced throughout the United States would result in less than one hundred years in "eliminating a large amount of crime, insanity, feeble-mindedness, moronism and abnormal sexuality, as well as many other forms of defectiveness and degeneracy. Thus within a century, our asylums, prisons and state hospitals would be partially emptied . . ." ? And again, "If we should thus conscript our degenerates—sane classify and properly employ, incarcerate or sterilize them—within a few decades most of our charities, which are dealing largely with problems resulting from feeble-mindedness, would go out of business, most of our jails and brothels would be empty . . ." ? The U.S.S.R. we rather think claims to have cured the question of prostitution, but by a less drastic method. We gather that four out of the five "prostitution prophylactoria" which existed in Moscow in 1931 have been closed down, as the problem had largely been dealt with.

The writer gives us a summary of the schools of philosophy on one page. We doubt the value of this in a work of this nature.

There are no doubt many people both in the U.S.A. and this country who go through life enjoying a "good time", but who would hate to think that they were suffering "from more or less arrested moral development". Do women really have more pity and sympathy than men, or do they show their sympathy more and men less?

The writer does not accept the psycho-analytic explanation of religion as a