functional, Riddoch with the clinical manifestations of hypothalamic derangement, and Dott with surgical procedure.

Although all sections of the book are extremely well done, the first three chapters more nearly concern us as psychiatrists. The morphology is extraordinarily well done, and to anyone who is anatomically minded will prove a great source of pleasure. The sections dealing with the functional and clinical aspects will prove of particular interest at the moment when so much work is being done on the hypothalamus, more particularly in its relation to the sympathetic system. Recent work on the relationship of the hypothalamus and the sympathetic to schizophrenia is attaining some importance, and there are those who see ætiological possibilities in this relationship. We hope to see in later editions of this book further indications as to where recent research is leading us. The illustrations throughout are very good indeed, more particularly those in the section dealing with the surgery of the hypothalamus.

G. W. T. H. FLEMING.

Sigmund Freud. By FRANCIS H. BARTLETT. London: Victor Gollancz, Ltd., 1938. Pp. 141. Price 3s. 6*d*.

According to the author it is man's peculiar misfortune to be born into a society which has as its unit the family. Mr. Bartlett concedes that Freudian concepts in so far as they refer to this particular *milieu* are relatively true. But, it is argued, remove him into the ideal state, as it is conceived in the mind of the communist, and all these unpleasant drives, complexes and repressions will be rapidly eliminated. Their *raison d'être* will no longer exist. The achievement of this Utopia is an article of faith; the social revolution will take place and man's nature, his social organization, etc., will, in the natural order of things, alter in the direction desired by the author. In support of his views there are, of course, frequent references to Soviet Russia. Reports of trials and purges, of the methods of rebolshevizing the Army and Navy, and of the deliberate starvation of peasants by Soviet planners, do not suggest that Stalin's dictatorship has produced any profound modification in man's fundamental attributes. As Aldous Huxley has said, "Among the Communists ambition has been more or less effectively divorced from avarice, and the lust for power manifests itself in a form which is, so to say, chemically pure".

To speculate as to what would happen to man in a basically different *milieu* does not seem on the face of it particularly profitable, and is certainly a most unscientific occupation. Mr. Bartlett does not appreciate that good or bad man is his social *milieu*. It is an inherent part of his protective mechanism. He may modify it, possibly improve it, but the intactness of its basic structure is as vital to him as his skin. Curiously enough Mr. Bartlett accuses Freud of falling into the error of which he himself is so flagrantly guilty! As a scientific approach to the study of psychological and sociological problems this book has little if any value. As a typical example of a favourite form of retreat from reality, it may well be perused by the psychiatrist. S. M. COLEMAN.

Psychological Methods of Healing: An Introduction to Psychotherapy. By WILLIAM BROWN, D.M., D.Sc., F.R.C.P. London: University of London Press, Ltd., 1938. Pp. vii + 224. Price 7*s*. 6*d*.

Dr. Brown approaches his subject from three very distinct and not always easily reconcilable points of view. As a practitioner he favours hypnotism and such allied methods as suggestion, auto-suggestion and progressive

relaxation. As a psychologist he is, with reservations, in sympathy with the Freudian interpretation of psychopathological phenomena. Finally, as a meta-physician, he holds that there are ultimate categories—the good, the beautiful, and the true, "all of them beyond mere sequence, and therefore eternal in the sense of being super-temporal". It is one of the duties of the psychotherapist to aid his patient to obtain a new mental synthesis with a spiritual and religious outlook on life. "Spiritual growth may be helped by processes known to the psychotherapist—muscular relaxation, suggestion, the affirmation of positive results or the imagination of success."

Dissociation is the essential characteristic of hypnotism; there is usually, but not necessarily, associated increased suggestibility. Hysterics respond most favourably to hypnotic treatment, and Dr. Brown doubts whether, in the absence of a tendency towards hysterical dissociation, it is possible to induce the phenomena. In order to discover the nature of the patient's special conflicts, mental analysis should precede hypnosis. The value of the therapy lies in the production of abreaction, and the author deplores the fact that in Freudian circles the value of abreaction *per se* has been lost sight of in the transference situation. Re-education completes the treatment, and the patient should then be less hypnotizable and less suggestible because he is less dissociated.

Such conditions as anxiety and obsessional neuroses, stammering, drug addiction, etc., respond to analysis combined with suggestion, auto-suggestion and relaxation. For the treatment of masturbation in adolescence self-suggestion and sublimation are the methods of choice. "He should be taught to lie back with muscles relaxed, breath slowly and regularly, become as completely relaxed in mind and body as possible, and say to himself, 'This temptation is getting less and less. It is no part of me. I shall never succumb again'. If that is said with complete conviction the thing happens." Dr. Brown usually finds one such treatment enough, but in stubborn cases it may have to be repeated for a week or more!

Regarding the mechanisms, involved in producing mental disorders, the author endorses the Freudian outlook in so far as it is not at variance with his metaphysical convictions. For Dr. Brown mental disorder is due to two fundamental factors, psychological conflict and bad auto-suggestion. His main points of divergence from the Freudian doctrine can be enumerated. In the first place, as a result of his own experience with war neuroses, he considers that Freud goes too far with his libido theory. Next, he finds it difficult to see why Freud has persisted in his view of the "crude determinism" of the human mind. Dr. Brown believes that determinism is suitable for the unconscious mind, but at the conscious level deliberate choice is possible, and of course it is the psychotherapist's job to see that the good, the beautiful and the true are chosen. A further dissension is from the passive attitude adopted by the Freudian analyst, the author strongly championing re-education, spiritual direction and psychosynthesis. Finally he actively resents the theory of transference, which implies that the only bond between the patient and the analyst is a sexual one. "The influence of a strong personality with purpose and high ideals is often necessary, but that kind of a relationship is distinct from transference."

To attempt any criticism of Dr. Brown's philosophical outlook is really outside the province of a psychological review. The author maintains that for the metaphysician the good, the beautiful and the true are absolute values, eternal and independent of mere temporal sequence. For the psychologist, on the other hand, these concepts denote the positive ends of certain sequences, the good-bad, beautiful-ugly, true-untrue, conceived by reason of social

convenience and expediency. To give these qualities any absolute value outside their temporal and social setting seems quite unwarranted and without justification. France, for one, has stated that experience has taught him that " le mal est indispensable au bien et le diable nécessaire à la beauté morale ". And who shall say what is the good, the beautiful and the true ? Dr. Brown appears to derive æsthetic satisfaction from Holman Hunt's " The Light of the World " ; the reviewer prefers Lautrec's "Au Salon ". And concerning the good, it has been suggested that a stage-manager, undisturbed by social values, is likely to be more impressed by an adequate rendering of the arch-villain, De Flores or Bosola, than by the equally adequate though ethically impeccable faithful servant. S. M. COLEMAN.

Causes of Crime : Biological Theories in the United States, 1800–1915. By ARTHUR E. FINK. London : Humphrey Milford, Oxford University Press. Pp. xii + 310. Price 14s.

In this historical survey of the theories of crime causation in the U.S.A., the period from 1800–1915 is covered. Healy's *Young Delinquent*, published during the latter year, marks the beginning of the modern era. A bibliography of 50 pages gives some idea of the magnitude of the task undertaken. There are chapters on criminal anthropology, on the relation of crime to heredity, to insanity and moral insanity, to alcohol and drugs and to feeble-mindedness. It is made clear that there was no one school or theory of crime causation in America, but rather an abundance of theories taken over from Europe.

Phrenology was introduced into America at the beginning of the nineteenth century by Charles Caldwell. After two decades of controversy, having failed to prove its case, it lost the endorsement of those few eminent physicians who had once supported it. Concerning the relation of insanity to crime, the main subject of dispute was over Prichard's nosological group, "Moral Insanity", and the derived question of criminal responsibility. The term was introduced in 1838 by Isaac Ray, flourished for a time and then, following the Guiteau trial in 1881, died out, or was used as a synonym for moral imbecility. An historical analysis of the role of feeble-mindedness in criminal conduct reveals two outstanding influences—the rise of eugenics and the development of psychological testing. The early psychological testers proved to their own satisfaction that most criminals were feeble-minded. The eugenists, with their investigations into " degenerate " families, were equally convinced that criminal character was passed on through the germ-plasm. Criminal anthropology secured a ready audience from 1880 onwards, following the translation of Benedict's work on the criminal brain. The difference of opinion in this field centred around the question of whether or not criminal man was a special kind of creation. For many it was impossible to admit that he was a product of orderly evolution. He was considered to be atavistic, a victim of arrested development or a product of degeneracy, or even biologically a sport.

In a final chapter the author sums up the chief factors leading to the modern outlook upon crime. The first of these is the trend in psychiatry towards a more refined classification. Inextricably bound up with this has been the increasing emphasis laid upon the social component in human behaviour. A second development has been the introduction of the detailed individual case-history ; a third, the discoveries made by biologists and psychologists ; and the last the phenomenal rise of the science of statistics and the widespread use of statistical techniques. S. M. COLEMAN.