

expression in undesirable directions, and to enable the child to divert these tendencies into other directions." As the book is intended to be read by criminologists as well as by psychologists, the short description given of Freud's theories, although necessarily incomplete, is essential for the better understanding of human behaviour.

The author's conclusions are stated in the last chapter. To him the reaction of society towards crime should take the form of treatment, not punishment. The old theories of retaliatory and deterrent punishments are passing away. Dr. Hamblin Smith, of course, realises the necessity for imprisonment or institutional care, in some cases life-long, for criminals, but he wishes that every attempt should be made to induce the offender to feel that he is being regarded as a patient who is being treated and not as an outcast who is being punished. In this way we can pay our duty not only to society, but also to the individual criminal. In a former chapter the materialistic causation of criminality is discussed, the remedy in this case being a bodily one, but psycho-analysis is indicated where there is a psychogenic origin or an added psychogenic factor. Again and again stress is laid on the necessity for studying the individual offender. "Let us study him, putting aside all preconceived ideas. Let us try to discover why it is that he has failed to comply with society's laws, and whether we can do something to put him in the way of conforming more easily. . . . Let us try to discover in what direction a man can best be trained (and psychology will help us here), and then train him in that direction."

The author realises the difficulties of the ideal plan of examining fully each prisoner before trial. At least examination of as many as possible should be made. During imprisonment we should attempt to enable the criminal to adjust himself better to reality on his release. After-care is an obligation to society, and part of this after-care should consist of analysis in suitable cases.

The book will be sure to appeal to all those interested in the psychology of the criminal. The clear presentation of these views will do much to stimulate the efforts of those whose work deals with social reform, even though they may not wholly accept these deterministic doctrines. It will be noted with regret that the author has not more fully dealt with the aspect of punishment as a deterrent to crime nor with the effect of such punishment on the psychology of potential offenders. The author's work, with its adaptation of Freudian principles to the case of the criminal, is a great step in the solution of this problem, which at all times has been one of the chief cares of organised society.

C. W. FORSYTH.

Man's Unconscious Spirit—The Psycho-analysis of Spiritism. By WILFRID LAY, Ph.D. London: Kegan Paul, Trench, Trubner & Co., Ltd., 1921. Crown 8vo. Pp. 335. Price 10s. 6d. net.

If a prolific output is a sign of worth as well as of vitality then without a doubt psycho-analysis is of no little value! Yet it comes to memory that only too often the literature of a subject is in an almost inverse ratio to the amount of accurate knowledge. This does seem

to be the case with a good deal of the writing about psycho-analysis, though one makes such a statement in these days somewhat apprehensively! There is pretty sure to be someone waiting with a club (metaphorically, I hope and trust) to smite the offender who dares to traverse with unbowed head those realms which the true believers have annexed. I am afraid I had some "resistances" to overcome before coming to grips with this volume, but—with a little stimulus from the Editor, a benevolent despot as such pontiffs often are—I fought them down. When I say that thereafter I read Dr. Lay's volume with pleasure and with, I hope, profit, he will not scorn this tardy appreciation of his work.

Dr. Lay has written several books on the subject of psycho-analysis, and I can say without shame that I had read none of them until this one came my way. For everyone seems to be capable of writing on this subject, and many do write. So the task of reading more than a few is an impossible one for most of us. I wonder if we are much the worse for that? But I am tempted to read more of what Dr. Lay has written. In this volume he comes to grips with the spiritistic superstitions and leaves them considerably flattened out. He calls to his assistance in order to do this the "new psychology"—a body of doctrine which apparently came, like Minerva, fully armed into being, owing little or nothing to what had gone before it!

It may be well to state that the term "spirit" as used by Dr. Lay does not imply a discarnate—something. "It is more and more evident," he says, "that the majority of those interested in psychical research have not, in their consideration of disembodied spirit, made a sufficient study of embodied spirit. It may eventually appear that the embodied variety is the only one existent anywhere" (p. 78). It is obvious to most thinking people that consciousness is only a comparatively small part of mental action, and that there must be a great deal taking place in the brain of which we never become conscious, or which may emerge from subconsciousness (or the "unconscious") under suitable conditions. It is useless, therefore, for the spiritists to claim the statements of the medium as veridical utterances of discarnate beings until they can satisfy us that the information is not actually being derived from the buried stores of memory. Dr. Lay's suggestion is: "If a medium should be adequately analysed by a thoroughly scientific analyst of the Freudian school and after years of patient investigation on the part of the analyst and training and study on the part of the medium, after this really scientific investigation, the medium still could produce 'levitations' and 'spirit' photographs, and was not himself convinced that all his conscious and unconscious utterances emanated directly or indirectly from his own unconscious, then and not until then would science be justified in giving serious attention to what now seem to be exceptions to universally valid laws of matter" (p. 303). Both analyst and medium would emerge from this ordeal sadder—even if not wiser—men! In addition to a searching test of this kind the psychical investigator might well be subjected to an examination as to his knowledge of the physiology, pathology and

structure of the nervous system, optics, acoustics, strength of hand, physics, and so on.

It is pleasant and heartening to notice the attention given by Dr. Lay to the physiological and pathological aspects of the problems. Too often this side of the matter is neglected or even scorned. "One cannot help being impressed," he says, "by the very divergent aims of the pure and applied sciences and of psychical research. The psychical researcher's appreciation of this divergence is shown in the cry of materialism which they raise against science, a criticism expressed in the term spiritism, which implies that matter, as they understand it, does not come up to their expectations as they conceive them, of what matter ought to be capable of, or of what qualities matter ought, as they think, to have" (p. 193).

There is much else I should like to advert to in this interesting book, but I am thinking of the above-mentioned autocrat and his blue pencil! This much, however, I may add: Not only is this book a valuable and searching criticism of the fallacies of spiritism; it may well serve as an introduction to the further study of psychology—old or new.

HUBERT J. NORMAN.

Emile Coué: The Man and his Work. By HUGH MACNAUGHTON.
London: Methuen & Co., Ltd., 1922. F'cap. 8vo. Pp. 52.
Price 2s.

This little book of some fifty pages is written with a fine air of abandon. On analysis it turns out to be a series of sketches in miniature so loosely strung together as to suggest the flicker of the cinema with its rapid transitions from point to point. No pretence is made at probing any particular aspect of the subject to its depths—just a peep at this and a dip into that, and then on again to something fresh. It is impossible, however, not to feel the surge of enthusiasm which bears the author on and gives the book a unity which it might otherwise lack. Clearly it is the work of no lukewarm disciple, but rather the tribute of a zealous and grateful convert.

For months the author had been in the toils of mental depression; the more he struggled to be free the tighter were his bonds drawn. Driven hither and thither in a vain search for peace he was at length induced to visit Nancy and attend M. Coué's "conférence." There the burden was lifted from his shoulders, and such was the rebound of his drooping spirits that two months after his cure, at which time the book was written, he was unable to find in the whole range of the English language a term which would aptly describe his state. It was during this period of elation that the tribute to M. Coué was penned, and one can hardly avoid the conclusion that had its issue been delayed for a few months its tone might have been more sober and sedate. To account for such emotional variations one is always tempted to ascribe causal significance to relatively unimportant incidents, and the book leaves one wondering whether in point of fact the emotional change which the author undoubtedly experienced was due to the influence of M. Coué's doctrine and practice. Assuming that it was, the author very successfully demolishes the conception of