

Influenza Dell'Educazione Sugli Anomali Originarii [Influence of Education on Inherited Abnormalities]. By JACOB AISENSCITAT. Naples: F. Giannini & Sons, 1930. Crown 8vo. Pp. 521.

The author classifies departures from the normal under three heads: (1) abnormalities of sentiment, (2) abnormalities of intelligence, and (3) abnormalities due to defect of sense-organs.

He gives a detailed description of the various forms of mental deficiency and delinquency, well illustrated by individual cases. The book is, however, chiefly concerned with delinquency, which the author regards as hereditary, using the term in a wider sense than is customary in this country. He considers that heredity plays two parts—first by the transmission of characters through the germ-plasm, and later through the example set by the parents and their surrogates. It is the latter aspect of heredity that is chiefly considered. The author would suggest that all forms of delinquency, apart from those due to organic defect, are atavistic in origin, and arise through some parental character not being transmitted, its place being filled through regression to an earlier and lower ancestral trait.

A long chapter is devoted to theories of heredity, due space being afforded to the Mendelian laws.

Emphasis is laid upon the impressionability of young children, their reaction to example and the important part played by suggestion and imitation.

Discussion of family life in the three classes of society, and its future in each, is followed by an interesting summary of the educative methods employed by various nations.

One of the main theses of the book is the hereditary transmission of acquired characters, but the illustrations to the arguments remind us that delinquency in a person born of delinquent forebears does not necessarily imply that it is inherited. The thoughts, associations and conditions which determine the choice of the form of delinquency are not duly considered, and the assumption that a person reacts unfavourably to a deleterious environment because he is predisposed by heredity to do so is not convincing.

This excellent monograph would have been even more valuable if the author had given more reasons for regarding as hereditary traits those which most of us would regard as acquired.

H. W. EDDISON.

The Conquest of Happiness. By BERTRAND RUSSELL, F.R.S. London: George Allen & Unwin, Ltd., 1930. Crown 8vo. Pp. 252. Price 7s. 6d. net.

Mr. Russell informs us that this book is intended for those who are unhappy in spite of the fact that they possess good health and a sufficient income to secure food and shelter. This, of course, raises a preliminary question as to what constitutes a sufficient income. Great wealth certainly does not imply happiness; and Mr. Russell points out that many wealthy people suffer from acute

boredom—a condition which is quite incompatible with happiness. It is likely that few people really desire great wealth, realizing that it is practically impossible for them to attain it. But our experience indicates that the majority believe that they would be perfectly happy if they possessed the income of the man immediately above them in economic status.

The book is divided into two parts. The first part deals with the common causes of unhappiness. Such matters as competition, boredom, fatigue, envy, the sense of sin and the fear of public opinion are taken up in turn. We would mention with special approbation the chapter on "Persecution Mania," which contains most excellent advice on a very common cause of discontent. In the second part Mr. Russell considers the causes of happiness—a condition which he believes to be still possible, in spite of the fact that he regards the majority of people as unhappy. He describes the manner in which zest, family and other affection, work, and impersonal interests may be rendered potent causes of the most real happiness. The author's well-known theories on liberty, love and parenthood are referred to, but are not unduly obtruded.

Everyone, whatever may be his state of relative happiness or unhappiness, will be the better for reading this book, which is written with all the author's cynical humour, coupled with real common sense. Mr. Russell acknowledges his debt to Spinoza; and the description of the happy man bears a close resemblance to that of the "free man," given in the fourth part of the *Ethics*. The title of the book is well chosen. Happiness never falls into our lap; it has to be achieved. The road to such achievement is hard, but it can be found. "All excellent things are as difficult as they are rare."

M. HAMBLIN SMITH.

The Primitive Mind and Modern Civilization. By C. R. ALDRICH.
London: Kegan Paul & Co., Ltd., 1931. Demy 8vo. Pp.
xvii + 249. Price 12s. 6d. net.

Gregariousness is the main instinct of mankind. The rise of man to his position of supremacy in the animal kingdom is directly due to his power of co-operation with his fellows, and his innate psychical necessity to do so. Such is the thesis of this book, and the author develops it in the light of the Zurich school of analytical psychology, and thus explains the rise of cultural phenomena. In his view, the most important influences which affect human relationships lie in that racial unconscious which underlies the personal unconscious in every individual. He assumes what is, of course, denied by some authorities—that there is no difference in kind between the civilized psychic structure and processes, and those of savage and primitive man. Civilization is a very recent phenomenon, and Mr. Aldrich maintains that the psychical development of the human race is lived through, by each individual, in infancy and childhood. Scientific thinking is still more recent. Mankind has but just turned from art and myth to the consideration of the "concrete