Reviews.

Repressed Emotions.—By ISADOR H. CORIAT. Cr. 8vo. Pp. 213. 1921.
London: George Allen & Unwin Ltd. 7s. 6d. net.

THE author in his introduction compares the discoveries of Freud in psychology with that of Harvey in physiology, and the present work is an attempt to recapitulate the occurrence of 'repressed emotions' in various phases of life. He first explains the meaning of repression and touches briefly on other criteria of the Freudian doctrine. Next he traces the influence of repressed feeling in determining certain customs and types of behaviour in primitive peoples, drawing his examples for the most part from the observations of Furlong on the Tierra del Fuegians. He then mentions various examples from literature of the analysis of repressed emotion. This is most common in Russian literature, and Goncharoff's "Oblamoff" is referred to at some length as an excellent description of the extreme introvert type.

The sublimation of the primitive feelings is referred to, and the way in which religion may afford a means of escaping from the reality of these primitive feelings is pointed out. Three short chapters at the end deal with the developments of psycho-analysis in the past and the hope of its greater utility in the future, with the correspondence between material at the lower unconscious levels and the thought processes of our primitive ancestors, and with the resemblance between dreams and fairy tales.

The book is readable, but a little inconsequent. To those sympathetic with, and well versed in, Freudian concepts, there would seem little new except perhaps the claim that analysis raises the ethical and cultural level of the unconscious material apart from its introduction to unconsciousness. The work of Alder is welcomed as giving an organic basis for the neuroses. Hostile critics will not be convinced by this work, as the statements are too dogmatic and the examples are sketched out without sufficient corroborative detail to bring conviction. The unbiased inquirer, if such exist, may easily be stimulated to further reading by the work, as he will not be satisfied by it alone.

R. G. GORDON.

Psycho-analysis and Sociology. By AUREL KOLNAI. Translated by EDEN and CEDAR PAUL. Cr. 8vo. Pp. 179. 1921. London: George Allen & Unwin Ltd.

A REVIEW of the relationship of psycho-analysis and sociology. The first part consists in an exposition of the correspondence between the foundations and structure of society as elucidated by Durkheim and others, and the foundations of the individual personality as elucidated by Freud.

In the second part the author indicates directions in which psychoanalysis would throw light on sociology, and then proceeds to apply his doctrines to Anarchism and the various forms of Communism. If the reader accepts the full Freudian dogma and regards the Œdipus saga as an incident in everyday life, and not only an incident but the chief determinant of personality, he will no doubt see nothing extraordinary in the argument that these social theories are different manifestations of this saga. To others, however, the conclusions that the anarchist seeks a return to intra-uterine life, and that realization of his ideal would mean a community of foetuses, that the communists represent the band of brothers in the horde who have killed the father, and that the ideal social evolution would be a society whose members were all fathers, may seem perilously like nonsense. The book, however, is not without interest, and the reference to English psychology is unintentionally humorous. The style is somewhat involved in places, which is perhaps the inevitable result of the translation from a language representative of one culture to that representative of another.

R. G. GORDON.

Advanced Suggestion (Neuro-induction). By HAYDN BROWN, L.R.C.P. Pp. xiv. + 402. Second edition. 1921. Baillière, Tindall & Cox. 10s. 6d.

"IN neuro-induction we have a natural system which makes for natural process both in the prevention of certain diseases and their cure when established, whether bodily or mental." With this statement the author closes his book, but the reader, having gone carefully through the 387 pages of letterpress which precede it, will still be somewhat in the dark as to the nature and practice of neuro-induction. This is perhaps what Dr. Haydn Brown intended, for in his preface he tells us that "this book is small—suggesting that larger ones shall follow", while more than once in the book he offers to give public demonstration—under certain conditions. Dr. Brown tells us that "By neuro-induction I mean neurone induction, both of brain and body—central and peripheral—throughout". All through the book he employs a psychological nomenclature of his own, without any very lucid definition; and this makes reading difficult and not a little tiresome. On page 341 there is a glossary of suggested terms and definitions: "psychoapsis", "panapsis", "exapsis", and many others. The "supra-conscious" is "that state of consciousness in which there exists a diminution of thought power due to the confusional effects of the *ad lib.* operations of the special senses. A toxic state of the system invariably results when the amount of confusion is large". A wholesale new terminology of this kind is not likely to be of any real help in either theoretical or practical psychology.

So far as the reader can discover from this book, neuro-induction consists of a judicious combination of waking or *hypnoidal* suggestion with persuasion and re-education. The methods do not seem to be revolutionary, but, as will always be the case, they depend to a large extent on the personality of the operator.

J. R. R.