What the author here would classify as superconscious is chiefly that which she herself deals with under the chapter titles of religious inspiration, mysticism, genius, mediumship, etc., in which the accent falls chiefly upon mediumship. She speaks of the "jargon" surrounding the subject of the subconscious as distressing and of its being used in trivial or ignorant ways. In the reviewer's opinion the writing here shows ignorance of the meaning of the "jargon" and is itself evidence of incompetence to separate the trivial and ignorant from the important and sound. It is terribly jumbled.

This does not mean that there is nothing to it. There is a lot of good material, but no real psychobiological understanding that would codify the many bits of excellent quotation and cribs from authors of sound repute of which the work is chiefly a patchwork, including in its greatest area much from the psychical research society reports.

Dreams, for instance, are called "abnormal forms of expression" from much the same lack of logical point of view as one would call Chinese an abnormal language because it is different from English. Notwithstanding this faulty mode of approach, the chapter is not without a touch of real interest, even if it is quite out of focus, especially when she attempts to state what the modern study of dreams offers, where she slips into the jargon of misstatement and misconception so common to the bright but untrained thinker. There is a lot of surface chit-chat, a bit above chatter, but not very sound. It leads, as stated, to the inspirational and the mediumistic. Just a cut above the horoscope and numerologist forecaster is this superconscious of this psychical researcher, although in the final chapter she states that after all the subconscious and superconscious are forms of the unconscious. There is, however, no real scientific knowledge of the study of unconscious processes and of their significance. It is chiefly a bid for mediumistic propaganda.

Young, E. L. A PHILOSOPHY OF REALITY. [Manchester University Press, Manchester. 8/6.]

Originally philosophy meant the "love of wisdom." Of more wide flung ambition, it would explain the universe. With the former we can sympathize; in this sense all sincere people are philosophers. With the latter we have our reservations. Such an ambitious program intrigues our curiosity even if it confessedly be but a program. Our author evidently has his own misgivings, for he tells us that of latter day philosophers especially, so far from explaining, philosophy has made the universe more incomprehensible than it was before; actually incredible, unthinkable. He very laudably would remedy all this.

He constructs a philosophical treatise in which the words—oh, so simple and beguiling—"common sense" appear on almost every one of its 266 pages. This is an exaggeration, but dear old "common sense" is made to work overtime. At times we are satisfied, at other times it is not common sense, but nonsense—as for instance: How simple is the dream. We dream of being naked for we see ourselves naked at least twice a day; we dream of death, for we read about it
every day. Such naivete in the face of the problems of psychopathology makes us wonder how useful a guide "common sense" may be.

Here is pleasant reading. Subjective and objective aspects of reality are well put. The genetic idea of progressive development from matter to life, to mind, is not adequately dealt with and there is an absence of any contemporary discussion in its historical or bibliographic bearings. Indeed, the author tells us it is an individualistic presentation. It is, very. As a bit of autobiography, it is delightful; as a contribution to philosophy—is it anything more than other philosophies, namely, an exposition of the reaction formations of a Manchester philosopher?

**Travis, Lee Edward.** *Speech Pathology. A Dynamic Neurological Treatment of Normal Speech and Speech Deviations.* [D. Appleton and Company, New York and London. $4.00.]

This excellent and thorough work demands much more attention than we can give to it. It is seriously conceived and honestly worked at. Even if, in the beginning, we believe it working towards an a priori hypothesis which is not at all convincing to us, nevertheless it is well worth while.

The author opens with a chapter on the neuromuscular basis of speech. That is, he deals first with the purely emissive side of the apparatus for making certain sounds. This is all good neurology, with Hamlet left out—i.e., the acoustic apparatus integration which makes the sounds of any significance.

A highly Greek classification of speech disorders follows. Then the author's point of view, which is chiefly that disturbances in the dominance and struggle between the two hemispheres is the chief cause of speech disorders, especially that special type known as stuttering. The lack of development of a dominant gradient of hand activity (i.e., right-left cerebrum), is the chief cause of speech difficulties. This boils down to the idea that handedness incongruities between eyedness and stuttering are closely related. Downey's questionnaire is quoted, also the statistics of Oates. Chapter V is an excellent résumé of the phenomena of stuttering. Psychoanalysis is stated (p. 184): "In a certain number of cases this form of medical therapy appears to be the indicated major remedy." If it be true—and as is fairly well known—that psychoanalytic studies of stuttering have seemed to indicate the preëminent significance of the repetition compulsion to gratify primary narcissistic cravings through displaced motor activities, where does the hypothesis of cross-handedness come in? If it further be considered that the cross-handedness itself is also a concomitant symptomatic repetition compulsive motor expression of the same type of motor gratifications—usually unconscious aggressive hostility attitudes towards social conformity conditioned by the Oedipus complex—then we get somewhere in a real dynamic understanding of the stutterer.

Our admiration for many valuable chapters is unbounded, but we are convinced that the entire neglect of the auditory-symbolic psycho-