love bears its part in awakening the whole nature and carries its effect into the children. Here, too, we have turned from the reality, dissipating this in outer social requirements, which should merely serve the instinct itself. It is only through the marriage relation that this power can be set in motion. Without that relation the unfathered child is deprived of its full psychic endowment.

The annulment of marriage comes, too, under the racial test. Though society should have the right to annul a marriage that cannot meet the social requirement, it can do much more, often, by adjustments in the relation and training in the art of living together. It has a right also to interfere to prevent divorce, for a divorce is usually chosen by one party leaving the other individual broken and unfit for racial service.

Already, especially here in America, men and women are coming to a realization of the individuality of each other and the personal value of each. Sex attraction is not lost but other forces must be developed beyond the initial impulse; no light task, but one toward which education should train and fit the young. Love is with us and continues. The problems arising out of it must meet their solution in the progress of time. Love, existing in the "best use of its activities," must be lived out in creative power, whether in the marriage that finds thus its racial service, or with the unmated in creative art or religious exercise.

There is indeed much food for practical thought in the book. Such a far-reaching but practical conception of love must attune our lives to the sublime, racial service of the love-life, guiding us at the same time in the right solution of the problems love brings.

L. BRINK.

THE SKELETON IN THE CLOSET. By Clarence S. Darrow. Printed and published by Frederick C. Bursch at Hillacre Riverside, Connecticut, 1914, pp. 53.

A veritable literary gem in which the skeleton in the closet is accorded his just deserts. In the language of psychoanalysis the skeleton is a complex that is playing havoc with the peace of mind of its keeper. The admirable feature of the author's treatment of the skeleton, however, is that he appreciates the possibilities to the full of a constructive attitude towards it, and that when such an attitude is attained the skeleton, far from being a hideous thing that must be kept from sight, may easily become the most valuable member of the household.

In general it is not a good thing to advise patients to read any-
thing during the psychoanalytic treatment, but if the rule is to be broken here is a booklet that it would be hard to conceive could do harm, while its whole attitude towards the question of living is helpful in a truly constructive way. Not sentimental advice, but good sound philosophy quite as convincingly put as "A Message to Garcia."

White.


Freud's study of the dream having given us a clear understanding of those complexes lying in the unconscious, which breaking through cause mental disturbances, such a work as this one before us serves to throw further illumination upon such knowledge and understanding. Dr. White has here translated and presented a most important aid to psychoanalytic work.

Abraham reviews succinctly Freud's theories of infantile sexuality and repression, and of the fulfillment in dreams of wishes arising out of the repressed material, through that symbolism which conceals the true wish and its sexual character from the censorship of consciousness. A few typical dreams, he reminds us, appear, as do the Oedipus myth and some others, with but little symbolic clothing, for they seem so preposterous that the censor fails to recognize them as containing a wish fulfillment. In general, however, in dream and in myth, a symbolic guise must be pierced before the true content may be understood. Abraham has taken two principal myths, that of Prometheus and the origin of fire, and the closely related myth of the origin of nectar, and subjected these to careful analysis and comparison with the dream. The myth he shows is a racial, psychical product analogous to the dream for the individual. Following the work of Kuhn he traces the Greek legend further back among the Indo-Germanic peoples where are found the deeper layers of the myth in the earlier infantile phantasies of the race.

The dream contains often an apparent wish beneath which lies the concealed wish that reaches back into infantile sexual material. For the sexual both in the infancy of the individual and of the race is the strongest impulse and therefore receives the strongest repression. It is in this Prometheus saga that we can see these various stages of repression and sublimation and find the several strata of the fulfilled wishes. Comparing the later form with the Vedic myth,