

rightly understood and appreciated in consciousness, it has value in promoting psychological harmony. A good example of the function of the unconscious which consists in presentation of the psychological situation is the dream of the neurotic lady who identified herself with her suffering mother. The free associations of the dreamer are tabulated. The piecing together of these associations is shown to give an accurate representation of the patient's psychological situation in the early stages of analysis. This is an admirable piece of technique, on which Dr. Long is to be congratulated.

The keynote of the book is to be found at the beginning in the quotation from Jung's *Psychological Types* (not yet published). An extract may be given:—

“It was, and always is, phantasy which builds the bridge between the irreconcilable claims of the object and of the subject, of extroversion and introversion.”

Dr. Long shows how regressive phantasy is always the agent which prevents the patient from taking up the normal burden of life. On the other hand, she vindicates the truth of the above statement by examples of phantasy which, *constructively handled*, indicate the way out from the neurotic impasse.

Technical terms are used sparingly throughout. It is therefore a book eminently suitable for the general reader, and it is to be hoped that it may stem the present tide of misrepresentation and exploitation, a danger which is peculiarly liable to beset any new form of science.

JAMES YOUNG.

Personal Beauty and Racial Betterment. By KNIGHT DUNLAP, Professor of Experimental Psychology in the Johns Hopkins University. Cr. 8vo. Pp. 95. 1920. London: Henry Kimpton. 6s.

IN this eugenic tract the author lays down the principles of beauty in the human person. He asserts that certain characteristics, negative and positive, must be fulfilled in order that a person may be regarded as beautiful, that is 'fitted for parenthood', and in the first part of the book these are defined.

In the second part he gives his views as to how beauty is to be conserved and propagated. He points out the harm done by prostitution in spreading venereal disease, but at the same time remarks that it does something to prevent the propagation of the feeble-minded in view of the low conception-rate amongst prostitutes and the large proportion of feeble-minded in their ranks.

He shows good sense in insisting that eugenics cannot be enforced by law, but only by education and publicity, and quotes the tabus against incest and inbreeding to show how easily the sexual impulses are controlled by convention. He considers that at present the world is over-populated, and that the only remedy is to spread the knowledge of how to prevent conception amongst the classes which are multiplying with undue rapidity. At the same time he points out how the most beautiful women are at

present lost to parenthood, either by making wealthy marriages, when the demand for luxury bars large families, or by being selected for the stage. He thinks that the war may have had some influence in reviving sexual selection amongst women; that is to say, that they were more inclined to consider the physical attractions of the man than his wealth and position.

He concludes by appealing to all concerned to see to it that laws, conventions, and economic conditions are shaped so as to conserve beauty instead of hindering its propagation.

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