to note that Dr. Bovet in conclusion remarks: "One idea stands out from the book which I hardly foresaw on setting out to work, namely, the parallel that may be established between the fighting instinct and the sexual instinct, and the near kinship of these tendencies." It is clear that there is an excellent psychological grasp of the subject and that the writer's reading has been wide. We have a volume so lucidly and logically presented that it should appeal to all psychological students as well as to educationists. The numerous references add to its value.

C. S. R.

Our Fantastic Emotions. By G. KENDRICK SLADE, B.Sc. Pp. xii + 179. 1923. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price 6s. 6d.

THIS book is described as an attempt to suggest a fresh standpoint from which to view human activities. There is a foreword by Dr. S. Ferenczi, of Budapest, and the author has made use of Ferenczi's work on the development of the sense of reality. In his preface he states that he wishes his views to be regarded as suggestive rather than dogmatic, as indicating a possible viewpoint rather than a chain of evidence, and asserts that this book is an attempt to link together the old and new psychologies.

The old school regarded human activities objectively, and therefore essentially more precisely than the new school, who have undertaken the consideration of unconscious activities, the nature of which can only be inferred from an analysis of their tangible results. It is pointed out that the final justification for the choice of inference depends on collateral support from widely differing fields of investigation, such as folk lore, mythology, fairy tales, wit, poetry, errors of speech and morbid pathology. Primarily, the position of psychology among the sciences is discussed. Freud's two principles, the pleasure-pain and the reality principle, are then dealt with. Stress is laid on Ferenczi's unconscious fantasy of supremacy, resulting from the infantile sense of omnipotence, with the processes of projection, introjection and symbolization. An endeavour is made to correlate Freud's conception of the unconscious with that of Boris Sidis and Jay Hudson. Other chapters are devoted to investigation of separate emotions. In conclusion the writer says: "Though the great leaders of the differing Vienna and Zurich schools of psycho-analysis, Freud and Jung, may differ . . . yet in the matter of the high importance to be attached to fantasy they are in close agreement." He quotes in illustration how Jung describes fantasy as a psychic function whose roots are in what is collective as well as in what is individual, while Freud regards it as a phylogenetic possession in which the individual reaches out beyond his own life into the experience of antiquity.

In this book the author has viewed the psychic processes from a somewhat one-sided standpoint. He has undertaken a big task in attempting an analysis of emotional psychology from the material furnished by the various schools of thought, yet any such attempts are to be welcomed by students of psychology. There is much that is suggestive in the contents.

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