press the interdependence of this part with the whole, and also therefore of the many varieties of manifestation of sex interest or of the disturbances arising in relation to it. In discussing the factors which lie in point of time behind sexual manifestation, whether this is normal or disordered, or of the neuroses connected with it, he does not give room enough to the full content of the unconscious with its impulses. The viewpoint of the book however is that which will direct to human needs and its ultimate purpose is sound and wholesome.

L. BRINK.

Scott, James George, Müller, W. Max. THE MYTHOLOGY OF ALL RACES. In Thirteen Volumes. Louis Herbert Gray, Editor; George Foot Moore, Consulting Editor. Volume XII, Egyptian and Indo-Chinese. K. C. I. E. Boston, Marshall Jones Company.

The author of the first portion of this volume has succeeded admirably in presenting in a brief and popular but no less scholarly treatise such a difficult and extensive subject as Egyptian mythology. This he explains is impossible of concentration under one theory or system of understanding and interpretation. In its very history and essence it is as diverse and rambling as was actually the religious life of the ancient Egyptians, which maintained itself popularly through many centuries of history in many forms expressive of the thought and feeling of that long period with its many non-unified impulses. These created deities and myths which gradually arose and continued to exist side by side rather than in a gradual absorption of one by another, or of them all into a monotheistic or a pantheistic conception.

Such was peculiarly the character of the history of Egyptian religion and this the author has well portrayed in the plan of his discussion. He emphasizes in so doing these very peculiarities which mark Egyptian mythology and overthrows those forced interpretations which, from ancient classical times even to the present day, have attempted to discover a hidden spiritualism and sublimity under the guise of the crudities and materialism of their art and the customs and beliefs which are represented through it. Müller comes much closer to the actual source of the variety of beliefs and their crystallizations, when he makes them the expression of an equal variety and diversity of thought and experience arising out of successive periods of national life and modified through differing geographical and political divisions of the empire. He views this religion at no one particular crystallized epoch nor as the product of foreign influences nor as exerting as a whole system any marked influence upon other nations. It is rather to him indicative of a gradual and diversified growth of a great, a very ancient and a scattered people, who manifested a special capacity to hold tenaciously to old traditions and forms of belief more or less directly, and to graft upon these new conceptions without sublimating or submerging the old.

Hence the continued polytheism, actual rather than merely symbolic and emblematic, as some scholars and as the ancient Christian world tried to believe, and hence also the survival of animal forms mingled with human in their gods or the persistent worship of animals. True the author at times follows somewhat what seems a too rationalistic interpretation imposed by a later intellectual point of view, when he uses the nature interpretations. He fails to point out behind these the deeper psychic source within the human mind itself for what probably only later came to have a cosmic meaning. However, his presentation is so broad and candid an examination of facts that the field is laid open for the further thought and investigation, which he hopes from a future more sympathetic study of actual Egyptian sources.

As in the other volumes of this series the text is really replete with the suggestive facts of human attempt at self expression in gods and myths. The pages are full of the phantasy and symbolism which the psychologist finds still at work in the deeper layers of the human psyche, those depths where arise dreams of the night, daydreams and the pathological symptoms which are often created out of this material. The illustrations most happily interspersed throughout the text also peculiarly and often strikingly reveal the same elements and in certain instances are actually the pictured representation of some dream of today.

There is no lack of appreciation of the perhaps more classic presentation of the foregoing treatise, in admitting a special unique charm which pertains to the discussion of Indo-Chinese mythology. There are certain factors which make of this naturally a more popularly human story, which sparkles with a vivid reality of living beings impossible to carry across the centuries which have intervened since the Egyptian peoples lived out their faiths. The formal faith of the smaller groups which make up the Indo-Chinese peoples is much less ancient as respects their history. For even as they participate in the older religions of India and China their contact with them or their development of them after migrations and fusions of tribes is comparatively recent and also comparatively restricted especially as compared with the vast Egyptian nation.

Thus the author has not only the advantage of writing of peoples still living and enacting their childish beliefs but of these strangely mixed with the inroads of the white man's civilization among them. He has been able to get the myths as it were fresh from the soil, and has, one would think, personally watched the performance of prescribed ceremonials, and in these festivals and rustic shrines, in the tales of heroes and demigods, he has caught the very essence and flavor of the inner aspirations of the people. These arising from within seek at first these simpler and very direct means of expression. Here too the wealth of illustration in the book adds much to its spirit of present day

reality and the charming admixture of primitive faith and progressive contact with a more advancing conception of the world. The author insists throughout on the spontaneous origin of all these forms of expression, as indicative of the human psyche, and not to be fundamentally explained in borrowed forms nor in the later interpretations of advancing thought.

LAMBERTON.