methods of approaching these problems and dealing with them. Some space is also given to the ailments which the author calls relatively minor ones in view of the fact that they concern not the large social groups but individual lives, but which manifest themselves in the same inefficiency in meeting life's realities and the substitution of imperfect ways. These are in neuroses, to which, as White shows, psychoanalytic therapy applies these same principles of understanding and readjustment which are needed for social reconstruction. Individual and social hygienic reconstruction are thus closely linked and it is indeed in the socialization of the energy which has become imprisoned in the neurotic individual that his regeneration is attained. The author lays emphasis in the summary upon the one basis for a real and effective social hygiene, which will adjust the problems between society and the individual and free both from misunderstanding and repression, which only lead to unsocial conduct. This is that of a scientific interest which "will be able to see facts in their real settings and give them their true values." This means the recognition of the inadequacy, rather than a moral defect or delinquency as ordinarily conceived, as the source of the failures. And it involves the understanding of the causes for such inadequacy and failure, through which causes both may be reconstructively attacked.

JELLIFFE.

Woodruff, Helen S. *THE IMPRISONED FREEMAN.* New York, George Sully and Company.

Such a book as this can seem exaggerated and emotionally untrue only to those who are complacently ignorant, and willfully so, of conditions which are abroad in the very constitution of society. Whether the author is dealing with the circumstances of her characters outside the walls of a typical penal institution or the life within these, she is presenting actual facts of society. Through her book, her fearless handling of these more or less hidden things, through her revelation of the interworking of various causal factors producing a lamentable train of results, she shows how much these are actually all a part of our social world. We are accustomed on the one hand to pride ourselves upon certain features of society and congratulate ourselves on our safety and aloofness from the doings and tendencies, the character of the criminal class. They may perhaps be counted as unfortunate individuals, but are not to be considered too far. So on the other hand society has provided for them the proper institutions for correction, discipline and punishment, and sees to it strictly that they receive the full benefit in just the way complacent society has provided and only in such a way. For the rest no concern, or only concern to advertise one's own self righteousness and superiority over against the stained history and marred personalities of the victims of these social provisions.

Both space and time have been artificially considered in serial form for mere convenience and such measurements must not be confused with pure space and time in themselves.

In the same way form is conceived as separately existent yet essential to give value and purpose, to establish any meaning and worth, any direction to the process of evolution and to unite the manifoldness of energy systems. This belongs in the process of evolution yet is not of it, but must be constantly there to give test to processes and results, to form also the ideal by which these processes continue. The author's unceasing watch of this evolutionary activity, of the movement of energy in the unending flux, saves an obscurity that might otherwise arise in regard to the origin of form. His thought conceives it so closely to the process itself, measuring it, valuing it, inspiring it, that for all pragmatic purposes it belongs to his entire working metaphysical concept. Yet here, and as well perhaps in his discussion of consciousness, one feels the presence to some degree of an absolute reference, of some source from which these must arise, which is left too much unexplained.

Nevertheless the book grants the reader on the whole the impression of a practical and comprehensive metaphysics well founded on an energetic conception of reality as it is found and dealt with in actual experience. It furnishes explanation through these concepts of space, time and form, and with the aid of consciousness conceived even thus somewhat apart, for the perplexities and contradictions which experience with reality presents. In doing so it points out and reestablishes for our thought and inspiration the meaning of idealism and its possibility of appropriation for this experience of the now and the future. There is room in such a conceived metaphysics for the partial systems of the past or the imperfect concepts of the present. All are part of the process. And there is recognition also of the change and flux, the depth and extent of impulse and interest that move in individual striving.

JELLIFFE.

THE MYTHOLOGY OF ALL RACES. In Thirteen Volumes. Louis Herbert Gray, A.M., Ph.D., Editor; George Foot Moore, A.M., D.D., LL.D., Consulting Editor. Volume III, Celtic. By John Arnott MacCulloch, Hon.D.D.; Slavic. By Ján Máchal, Ph.D. Boston, Marshall Jones Company.

This volume of the series on mythology is somewhat late in time appearing as it does out of its serial place. The reader will find however that nothing in interest or value has been lost by waiting. The authors of the two parts of the book are to be congratulated on having for their subjects two races in which mythological material has flourished with a peculiar character and has existed down to the present time. At the same time the writers are close to the peoples of whom they write and peculiarly fitted to expound their mythical fancies and beliefs.