

particular ; the case for premarital examination and premarital sexual relationship ; masturbation ; methods of sex sublimation and sex education of children. In an appendix of about 100 pages, various matters touched upon in the text are given more detailed and technical consideration. These include the indications for therapeutic abortion ; abortion laws and statistics for various countries ; statistical evidence showing the increased danger of successive and badly spaced pregnancies ; the case for voluntary sterilization and eugenic breeding, including the recommendations of the Brock Committee ; birth-rate statistics for various countries, and statistical evidence showing the unreliability of Knaus's " safe period ".

Dr. Griffith strongly advocates an unshameful and straightforward ventilation of sexual knowledge both for the child and adult. He condemns the false modesty, prudery and taboo which surrounds sexual matters. Without minimizing the strength of the arguments in favour of this view, the fact remains that since the birth of human society sex has always been hidden, forbidden, and veiled in mystery and magic. We know the reason for this, and the question is, is that reason no longer valid ? For instance Dr. Griffith believes that as soon as the child begins to ask questions on childbirth he should have his curiosity satisfied. There should be no tales of storks or gooseberry bushes ! The myths given are not particularly poetic examples of our rich legacy of nursery tales and legendary, largely evolved to satisfy curiosity and so deflect sexual energy into cultural channels. The questions remain, Are we as yet sophisticated enough completely to divorce ourselves from the nursery ? and again, Is it certain that Dr. Griffith has anything better to put in its place ? Lastly, without being flippant, a hedonistic argument presents itself. The witty French philosopher tells how, after the Penguins had been baptized, St. Mael, beguiled by the devil, provided clothes for them. Innocence was lost on the island : shame, modesty, coquetry and the other complex and typically feminine sentiments came into being. The saintly man was dismayed to find " des petites Pingouines de six à sept ans, la poitrine plate et les cuisses creuses, qui s'étaient fait des ceintures d'algues et de goémons et parcouraient la plage en regardant si les hommes ne les suivaient pas ".

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**Sex in Relation to Society.** By HAVELOCK ELLIS. London : W. Heinemann, Ltd., 1937. Pp. xvi + 530. Price 12s. 6d.

*Sex in Relation to Society* was originally published nearly thirty years ago, as the sixth volume of the author's *Studies in the Psychology of Sex*. The present edition, abridged and revised throughout, is intended for a larger public. In the preface Ellis tells us that having re-examined his work from a later standpoint, he has received two opposed impressions. He notes with satisfaction a movement towards general sexual enlightenment ; while lamenting that practice has not kept pace with knowledge, " the attitude of law and the police remains fixed to its nineteenth century phase ".

If in the previous volumes of the " Studies " it was the scientist who was uppermost, here the social reformer and practised essayist are to the fore. It is quite impossible to do justice to or even attempt to discuss the many important and very controversial problems dealt with by the author. It is hardly necessary to state that every psychiatrist, if he has not done so already, should make acquaintance with this important work.

On one matter, however, the reviewer would like to point out that other views have been expressed. Ellis in his chapter on the "Art of Love" strongly advocates *coitus reservatus*, drawing his conclusions particularly from the practice of certain Hindu sects. Clinical experience has taught most of us that much psychological disturbance in woman is due to the egocentricity of her sexual partner, but this is a far cry from *coitus reservatus*. It would appear quite possible that the reader might develop some Adlerian syndrome on reading this chapter, wherein it is suggested that the sexual act not only can be, but should be, prolonged even up to an hour and a quarter. The reviewer is unable to bring forward any authority of the calibre of Ellis to refute this viewpoint, but he can quote the opinion of Dr. Bose. Dr. Bose has had considerable clinical experience with the Sahajia religious sect, who practise this method of intercourse. He publishes his findings in the *International Journal of Psycho-Analysis*, vol. xviii, 1937. A number of case-histories are given, and it is his opinion that "a long duration of coitus is not to be considered as a sign of virility; on the other hand, most often it is an index to repression of feminine cravings on the part of the male". All the cases cited by Dr. Bose show definite psychoneurotic traits.

In a work devoted to sex and society it is a matter for regret that one of our greatest authorities on the Elizabethan era, who is also our most distinguished sexologist, could not have found space for a chapter on the sexual life of Elizabethan England.

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**Dream Analysis.** By ELLA SHARPE. London: The Hogarth Press, 1937. Pp. 211. Price 10s. 6d.

Primarily intended as a hand-book for practising psycho-analysts, this volume should appeal to a much wider public; to anyone in fact whose interest in this fascinating subject has been stimulated by such classics as Freud's *Interpretation* and Jones's *On the Nightmare*.

The various dream mechanisms, abundantly illustrated from dream material, are clearly and concisely described. The author is convinced that dream analysis should still be the corner-stone of psycho-analytic therapy, and to this end the practical value of dream analysis is particularly stressed. Evidence is also brought forward to show how progress towards readjustment can be gauged by the changing nature of the dream content. To support the argument that dreams are subject to specific mechanisms, the author makes an interesting comparison between the dream and another product of unconscious activity, the poem. It is shown that the laws of poetic diction, the simile, metaphor, metonymy, synecdoche and onomatopœia are equally valid for the dream.

While many of the interpretations prove that the wit and resource of the unconscious can be of a very high order, this is not always the case. The question inevitably arises as to how far the unconscious itself is responsible for these discrepancies, and how far they may be explained by other unknown quantitative factors—for instance the waning inspirations of an overworked analyst. Another difficulty in dream interpretation is not the absence of inner meaning, but its superfluity. For example in the text three fire dreams are interpreted as being motivated by aggressive impulses. It would have been equally easy to interpret the idea of fire as a symbol for sexuality. It is hardly probable that any anamnesis would have rendered such a meaning