

phenomena. The patient would abandon himself to romantic ideas which soon became accentuated to the intensity of hallucinations, with complete disorientation and abstraction from reality. In psychasthenics also states of reverie are not infrequent, in which the mind becomes detached from actual reality and is occupied entirely with images and internal experience. As Janet pointed out, such individuals, habitually depressed, gloomy, dissatisfied with their actions, unable to gratify the sentiment of personality by efficient adaptation to reality and social life, seek to express it by the development of ambitious reveries and ideas of grandeur.

Here, then, is a psychological phenomenon which exacts mental activity much less elevated than attention to real life and action, and, moreover, tends to turn away the dreamer from the real difficulties which he has to surmount. By an exercise of attention these reveries are recognised as illusory and the necessary adaptation to reality regained. With a more prolonged lowering of the psychological "tension," however, the reverie invades the real life of the subject so that he cannot distinguish the one from the other, the ideas of grandeur expressing themselves without contradiction from reality, and leading to a complete transformation of the personality.

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*The Analysis of Dreams* [*L'Analyse des Rêves*]. (*L'Année Psychologique*, 1909.) Jung, C. J.

This paper presents clearly and briefly the main principles enunciated by Freud as to the psychology of dreams.

The contents of dreams, instead of being the product of accidental and senseless associations, or founded entirely on somatic sensations during sleep, are actually definite products of mental activity and accessible to a systematic analysis. The organic sensations are not the cause of the dream but only play a secondary rôle, and merely furnish the material for the psychic experience. The dream has its antecedent chains of associations and its own significance like every complex psychic product or volitional act. The apparently obscure and confused images of the dream are the curtains behind which is the essential idea or *latent content* of the experience. The dream has, therefore, something individual conforming to the psychological disposition of the subject, such disposition being itself the result of the previous psychic life.

Our life is spent in a struggle for the realisation of our aspirations. Many such wishes (complexes) meet with resistances preventing their fulfilment, *e.g.*, they may be disagreeable to the personality, which seeks to suppress them. Such complexes, however, which cannot find real expression, do so in other ways, one of which is in dream states. Every dream, therefore, represents the fulfilment of a suppressed wish, not usually directly expressed, but clothed in some fantastic or symbolic guise. This principle is capable of very wide application, for not only do ungratified complexes obtain expression in dreams, but also in waking states by various symbolic acts and thoughts.

The writer illustrates these conceptions by two examples, one of an actual dream and the other happily chosen from Goethe's *Faust*.

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