

bolism of dreams, is found in the background of fairy stories, myths, alchemy, Rosicrucianism, Free Masonry, and religious mysticism. Mysticism, which struggles for union with divinity, is the most extensive and therefore psychically the most internal unfolding of the religious life; it stimulates a much more powerful sublimation of impulses than the conventional education of mankind. "The object of religious worship is regularly to be regarded as a symbol of the libido, that psychological goddess who rules the desires of mankind, and whose prime minister is Eros." Thus the author, in finding at the heart of religion the titanic or suppressed psychic dross, takes a long step towards the sexualization of the universe. But even granting for a moment the author's right to reduce all to the sex impulse and exclude consideration of the potent food impulse, this psychoanalytic unmasking of the impelling power cannot prejudice the intrinsic value of mysticism.

THE THEORY AND PRACTICE OF MYSTICISM. By Charles M. Addison. Dutton; \$1.50.

PROBLEMS OF MYSTICISM AND ITS SYMBOLISM. By Herbert Silberer. Translated by Dr. Jelliffe. Moffatt, Yard; \$3.

In compiling a bibliography on mysticism for one knowing nothing about the subject but wishing to study it carefully, we should put the first of these books first and the Silberer volume last. "The Theory and Practice of Mysticism" is a good introduction to mysticism, stating in simple form what it is, what it has accomplished, and what are its possibilities for one sympathetic to its claims. It is a "first book," and like many first books does not scratch deeply.

Dr. Silberer's book, which moves in the realm of Freudian psychoanalysis, is a significant contribution to the study of the psychology of mysticism. Its argument is that the creative unconscious, utilizing elements of a purposeless and irrational life of impulses that formed the sym-