most scientific classes; yet science must have concepts; *veritatis simplex oratio est non*. Twenty-two pages are devoted to gaits, each of the latter being described and the discussion made immediately of use in many cases by a list of the chief diseases showing it. For the medical student and the less experienced practitioner these are of great diagnostic use.

This book provides much of the skeleton on which much neurologic diagnosis may be vitalized. To many a man who thinks himself far beyond or even "above" it, it would be of far more value than the most expensive set of textbooks in print; and its own price is small. The illustrations, nearly all of which are original, are excellent both graphically and educationally. Professor Livingston Hunt's little book should be known even more widely than it is.

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RELIGION AND SEX. STUDIES IN THE PATHOLOGY OF RELIGIOUS DEVELOPMENT. By Chapman Cohen. London, T. N. Foulis, 1919. 287 pp. Price 6s.

Evidently this book was largely a reaction to: James' "Varieties of Religious Experiences," which is characterized as a "remarkable piece of religious yellow journalism * * * a glorified revival meeting in an expensive volume."

The author modestly affirms that his book "does not claim to be more than an outline of the subject, a sketch-map of a territory that others may fill in more completely." He does not write as a pathologist nor as a psychologist. On the contrary he assumes the role of a historian of pathologic religious symptoms. These are not treated from the viewpoint of case-studies of individual humans, but from groups as these are organized into larger social movements. From the professional point of view it is not a controversial book, for it deals almost entirely with conditions that are admittedly pathological. The book is almost void of the discomforting discussion of the more normal and borderland religious manifestations. The author is content to prove that religious institutions and thought, and religious valuations, have been and are largely dominated by these pathologic states which he sets forth and which modern thought generally separates from normal religion.

It will be comforting to many to be assured at the outset that the object of his inquiry excludes the wider and perhaps more difficult field of the possible erotogenetic interpretation of all religions. Still others will be glad to be reassured that this volume gives no hint of any acquaintance with psychoanalysis. Again, while disclaiming any investigation of erotism in the philogenetics of religion the author makes investigation unnecessary by the dogmatic assurance that: "Neither sexuality, no matter how powerful nor how diseased, no matter how pronounced, can account for the religious idea. That has an entirely separate and independent origin." Being entirely innocent of any Freudian taint the author can add: "This should be plain to any one who has but

a merely casual acquaintance with the history of religion." These facts also tend to recommend the book to many timid readers.

In such spirit we get a hurried review of anthropologic literature and some impressionistic sweep over phallic worship. But the main emphasis is placed upon the erotisms and pathology of heretical sects, monastic institutions, asceticism, the crusades and witchcraft, with a lesser emphasis than usual upon the erotism manifested in the lives of the "saints."

If Mr. Cohen is a determinist it is with "limited liability" for he obviously is very moralistic, but irreligiously moralistic. This is shown when he holds Christian ideas responsible for the evils associated with Christianity, rather than to charge them up to the underlying impulses which made those creedal intellectualizations acceptable and gave them their great potency. Those qualities of the book which I esteem its weakness will be its strength with that part of the public for whom the book was designed. It is moderate in tone, evinces a wide reading, is free from such technical discussions as are suggested by its sub-title and is relatively conservative in its conclusions. From this viewpoint it should be counted among the more efficient items of anti-Christian literature.

The author is a Freethought propagandist who is widely known in Great Britain. From that viewpoint this book marks a departure from the former literature coming from the same general source. Hitherto the attacks upon Christianity have dealt with the accuracy of its teachings, the historicity of its founder and the ethical value of its moral creeds. In terms of pathology, this book attempts to explain the potency of Christianity, independently of its verity or divinity. More of that type of discussion is needed because it is always more illuminating.

THEODORE SCHROEDER.