

garded as crude and impracticable. Preference is given to the Norwegian scheme of health declarations before marriage.

Instruction in sex hygiene is commended as of direct eugenic value.

Some familiar tables and statements both of the Galtonian and Mendelian contentions are presented with extreme simplicity.

The most important chapters, medically speaking, are Chapters 8 and 9 on tuberculosis, insanity, feeble-mindedness and epilepsy and on the influence of the environment. Very instructive is the comparison between the inheritance of tuberculosis and that of insanity. "It is as inaccurate to talk of the inheritance of insanity as the inheritance of tuberculosis. The immediate cause of the latter is the attack of a microbe, and of the former it may be one of the many incidents or accidents in the life of the insane person; but in the same way as those who are free from the tuberculous diathesis can repulse the attack without knowing that it has taken place, so those who are free from the insane diathesis can pass with mind unshaken and unconscious of any danger through all the crises of life, whether brought on by outside events or by the changes that occur in the body at certain special epochs. It should be noted that to speak of the definite presence or absence of the insane diathesis is incorrect, for the mental instability which is denoted by this term occurs in varying degrees. In some cases the mind is fairly stable, and then it takes much to unbalance it, in others a less severe strain is needed; while in others again it gives way at the first test."

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EROS: THE DEVELOPMENT OF THE SEX RELATION THROUGH THE AGES. By *Emil Lucka*. Translated, with Introduction by *Ellie Schleussner*, New York: S. P. Putnam's Sons, 1915.

Mythology springs eternal in the human heart. Since the Freudian promulgation of its causes and origins has been given the public, there is no need to descant at any length on its pervasiveness and inevitability. It means simply that it is easier to identify things with the self than to discover their proper nature. Its essence is to use an analogy as if it were a fact. This book is as pretty an example as the printer's press has dropped, of the loose anthropomorphoid manner in thinking. Its culmination and purport is the "psychogenetic law," viz., "Every well-developed male individual of the present day successively passes through the three stages of love through which the European races have passed. The three stages are not traceable in all men with infallible certainty; there are numerous individuals whose development in this respect has been arrested, but in the emotional life of every highly differentiated member of the human race they are clearly distin-

guishable, and the greater the wealth and strength of a soul, the more perfectly will it reflect the history of the race. The evolution of every well-endowed individual presents a rough sketch of the history of civilization; it has its prehistoric, its classical, its mediaeval and its modern period. Many men remain imprisoned in the past; others are fragmentary, or appear to be suspended in mid-air, rootless. The spirit of humanity has lived through the past and overcome it, so as to be able to create its future."

The three stages are, first, that of the animal impersonalism of mere sexuality, such as is to be observed, so Lucka thinks, in the promiscuity of contemporary savages; second, that of the emergence, through the ideal impersonality of classicism, as that is shown in Plato, of a metaphysical love which ignored real woman and took for its object deifications of her, all symbolized in the cult of the Virgin Mary. In this stage there is a conflict between primitive sexuality and spiritual love. The conflict is resolved in the third stage. "In this stage there is no tyranny of man over woman, as in the sexual stage; no subjection of man to woman, as in the woman-worship of the Middle Ages; but complete equality of the sexes, a mutual give and take. If sexuality is infinite as matter, spiritual love eternal as the metaphysical ideal, then the synthesis is human and personal." The last stage is limited to the Teutonic peoples.

The argument, with its ample quotation from a variety of poets and pietists, with its vague generalizations about the evolution of the European mind, and with its general sentimentalism, is very pretty, like a poem; but far from convincing. It smacks too much of the great antitheses of Hegel, and of the smugness of Hegel. That great fictioneer among historians could have turned the trick no better, even to the last dot of vanity in identifying what is contemporary with him with what is best, and what is best with what is German. The pseudo-science of the use of the theory of recapitulation needs no comment, and the curious discrepancy between man and woman needs much that only a psychoanalysis could yield a basis for. The notion that in woman sexuality is personality and personality is sexuality is not unfamiliar, but it needs a great deal more proof than the *ipse dixit* of Mr. Lucka. The notion that only man undergoes erotic change seems to me so contrary to the observed facts as to rest on a basis quite other than the facts.

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