

*Infinity and Ego.* By I. C. ISBYHAM. London: The C. W. Daniel Company, 1930. Crown 8vo. Pp. 26. Price 1s. net.

The universe is part of my mind ; my mind is part of the universe ; yet the universe is, in either case, the same. Thus all distinction between mind and universe is abolished. The universe or mind cannot be increased or diminished by anything ; and this leads to the conclusion that the ego, as an object in consciousness, is infinity. Time and space are illusions inseparable from consciousness ; but there are egos of a higher order than ours, able to transcend the conditions of time and space imposed upon us.

Put briefly, such is the author's thesis, and he handles it in a stimulating manner ; but the treatment is far too condensed. We feel that we might enjoy a longer voyage with Mr. Isbyham. But this little book is too like a channel crossing ; no sooner have we settled down after the turmoil of the start than we are faced with the custom-house on the other side. M. HAMBLIN SMITH.

---

*Critique of Love.* By FRITZ WITTELS. London: George Allen & Unwin, Ltd., 1930. Demy 8vo. Pp. 317. Price 12s. 6d. net.

This book is intended for the general reader, and sets out to prove " that the new truths about our sexual life which Freud has discovered are not so loathsome as many people imagine." After a brief account of the original discoveries of Freud and Breuer, the author indicates the wide scope of the terms " sex " and " love " in psycho-analytic writings. He then discusses certain sex deviations, showing why it is that these are viewed with such great disfavour ; but he also indicates that masked sadism plays no small part in the production of activities of the highest social utility. The universal character of bisexuality is expounded, some results being discussed, and the influence of the equally universal narcissism is considered. A chapter on " Parents and Children " gives an opportunity for a description of the Oedipus complex and the formation of the super-ego. Chapters on " Le Grand Amour " and " Great Haters " are illustrated by instances drawn from history and literature, the Wagnerian examples being of special interest. Under the heading of " Love and Marriage," the author points out how seriously an excessive mother-fixation may interfere with the marital relation. The importance of bisexuality in marriage is considered ; and the book ends with a chapter on the " Child Woman "—the woman who does not want to grow up.

The book is not meant for the scientific reader, who will find therein little that is new. Whether the production of popular expositions of this kind is useful must be a matter of opinion. Such books appear to supply a demand, for their number is legion, especially in America. The general reader who is interested in

psycho-analysis will find no complications in the book, which is written in simple language. It is pointed out that psycho-analysis can be helpful only to those who desire to be helped. This is of practical importance, as the author illustrates by remarks upon kleptomaniacs. Many neurotics do not wish to be free from their neurosis; they may wish to escape from certain inconveniences of their neurosis, but that is quite another matter.

M. HAMBLIN SMITH.

---

*Das Genie-Problem: Eine Einführung. (The Problem of Genius: An Introduction).* By W. LANGE-EICHENBAUM. München: Verlag Ernst Reinhardt, 1931. Demy 8vo. Pp. 125. Paper, RM. 2.80; bound, RM. 4.50.

In 1928 Dr. W. Lange published his great work, *Genie, Irrsinn und Ruhm*, which was reviewed in this Journal in the July number of the same year, pp. 522 *et seq.* The great reception of Lange's work was well merited. The present smaller book, at a very moderate price, is intended as an introduction to its larger predecessor, but it also serves as a synopsis of Lange's views and, in parts, as an elaboration.

The problem of genius has for a long time been regarded as almost unsolvable, and Lange contends that it has not been properly put. What really is genius? Are we to regard it as a special form of talent, or is it a biological variety of the genus Man? The question is examined in five chapters under different aspects, namely, (1) Genius and Value, (2) Genius and Fame, (3) Genius and Talent, (4) Genius and Insanity, (5) Genius and Civilization ("Kultur").

It was not until the Italian Renaissance that the creative power of man became personified as "Genio." But "creative" had only reference to the imitation of Nature. The connotation of "creation of something new" dates from Leonardo, Vasari, Telesio about 1550. Only during the baroque period, about 1650, did the term "genius" assume the present meaning of an incomprehensible mystic creative power of a man. The person himself was not designated by that term until 1700. Lange deprecates the use of the term in this sense. There are no geniuses, but only highly-talented persons. Genius from the psychological point of view does not exist at all. Genius means the bringer of value—value understood as gift, as production, as personality-ideal. Genius is a very special effect, value-effect, on a large community. It is a relation to the community. Fame is a prerequisite to genius. This is discussed in the second chapter, with interesting side references to mass-psychology and suggestion. There is also a diagram giving some "fame-curves" of Goethe, Shakespeare and others.

The third chapter deals with "Genius and Mental Endowment (*Begabung*)." Talent is always something organic, biological,