history of the subject proves that such a result has never in the past followed. So far as the children of dissolved marriages are concerned, he claims that the State need have no apprehension, as the number who would be left to the public charge would be no greater than now follows in case of death of parents or illegitimacy.

R. NEWTON CRANE.

Loeb, JACQUES. *The Mechanistic Conception of Life.* University of Chicago Press; 1912; (London, Cambridge University Press); 6s. net; pp. 227.

UNDER this title Dr. Loeb has gathered into one volume ten essays and lectures, all of which have appeared in various publications within the last twenty years. They cover a wide range of subjects, and for the most part summarise recent work in these subjects. The connecting link between them is found in the fact that they all endeavour to explain biological processes on chemical and physical grounds.

Three essays deal with the mechanism of fertilisation and consequently with that of heredity, and are thus of particular interest to eugenists. For heredity forms the basis of eugenics, and all those interested in the latter science must wish to follow the latest work on heredity. These essays may be recommended as giving a clear and concise account of the remarkable experiments with regard to artificial parthenogenesis which have attracted the attention of biologists within the last few years, and in which Dr. Loeb himself has taken a leading part.

A. M. CARR-SAUNDERS.

Hubbard A. J. *The Fate of Empires.* London. Longmans, Green and Co.; price 6s. 6d.; pp. 220.

RECENTLY quite a number of books have appeared that aim at setting out the principles which govern the course of history. It has been the fashion lately to lay stress upon the importance of heredity and to attempt to account for the decay of civilisations by the disappearance of the better strains. Though we may be certain that heredity has something to do with the matter, most of these attempts appear to be somewhat immature in the present state of our knowledge. Mr. Hubbard's book, however, emphasises quite different factors. He has been much influenced by Mr. Benjamin Kidd, and the argument follows the lines familiar to those who have read "Social Evolution."

The argument, put briefly, is that at certain periods in history reason leads individuals to seek their own comfort by abolishing competition; in other words, Socialism makes its appearance. Reason again teaches men that it is not in their own interest to make provision for future generations; hence comes the fall in the birth-rate. Both these phenomena are much in evidence at the present day, and "the turning point in past civilisations has been marked, again and again, by the appearance of Socialism coincidently with a failure of the birth-rate." Thus civilisation is once more on the decline. What is the cure? How can civilisation be made stable? According to Mr. Hubbard there can be no enduring civilisation that rests on reason alone or on instinct alone, or "any religion that serves their purposes." In China, however, we find an enduring civilisation that rests upon "the prepotence of the suprarational method over that of pure reason." That, of course, was Mr. Kidd's main argument.

The weakness of arguments of this kind are their extreme vagueness. What is Socialism? It might be fairly argued that it resembles far more closely certain institutions which are prominent in the early stages of human history rather than anything we can discover during the decline of Roman and other civilisations. Then, again, it might be argued that the hope of civilisation rests more upon reason than upon anything else. What is required is a much fuller knowledge of many things—especially certain biological problems—before we can hope to attack with success

such a vast question as that of the cyclical rise and fall of civilisations. Nevertheless, such books as that under review are full of suggestion to those who take an interest in the wider problems that the contemplation of the historical record raises. A. M. CARR-SAUNDERS.

Chatterton-Hill, GEORGES, Ph.D. (Privatdocent of Sociology at the University of Geneva). *The Philosophy of Nietzsche: An Exposition and an Appreciation.* London. John Ouseley, Ltd.; 1912; price 7s. 6d. net; pp. 292.

IN this able volume Dr. Chatterton-Hill has given us a sympathetic yet discriminating appreciation of that potent, but erratic, genius, Friedrich Nietzsche. He regards Nietzsche as one of the great forces of modern Europe, and as a force working, on the whole, for good. He believes that Nietzsche's message—be strong, believe in life, cultivate an ideal of strength and beauty, despise the soft virtues, recognise that only through suffering can anything great be created, reject the mediocre conceptions of democracy and Socialism, beware of the materialism of science and ideals of mere comfort and equality, look for the coming of the Over-man, the leader, creator, autocrat—is a message which the modern world needs. He recognises the violence of Nietzsche's language, his exaggeration, his furious onslaught on most of the ideals—scientific, philosophic, sociological and religious—which our civilisation most highly cherishes. He discounts his perverted view of the origin and spirit of Christianity. But he does full justice to Nietzsche's originality and power, the grandeur of his philosophic thought, his intrepidity, his insight, his poetic charm, and his prophetic enthusiasm. It is not possible in the course of a brief review to do justice to Nietzsche's scheme of thought, which has affinities with the general doctrine of eugenics, although it may be that Eugenists may find him a dangerous ally. Nietzsche is the sworn foe of democracy, of equality, of the religion of love, pity, and sympathy, of asceticism, of pessimism. His ideal is one of exuberant life, of beauty, power, and strength. His hero is the strong man who can command and coerce, who is not afraid either to suffer or to inflict suffering. The weak, the timid, the incompetent are to be crushed out of existence or coerced for their own good. Sympathy is a mistake—it weakens him who gives and does not help him who receives. Morality is only to be approved if it can be shown to be more useful to life than immorality. The justification of humanity is the production of the superior race—the Over-man. This is the new wherefore? The categories of life are æsthetic, artistic—not moral. Science is materialistic, religion is a worship of the slave virtues, and so on and so on.

All this gives one furiously to think, as the French say. Much might be said on the other side. Nietzsche is not good meat for immature minds, but there are some to whom he may be a useful tonic or at least good red pepper. J. A. LINDSAY.

Key, ELLEN. *Love and Ethics.* London. G. P. Putnam's Sons; 1912; price 1s. net; pp. 61.

THE authoress here replies to some of the criticisms that have been showered on her former book, "Love and Marriage," protesting that, in pointing the way to the probable development of marriage in the future, she was only pleading for a recognition of the development of the social organism, and, therefore, forecasting what would be one of the necessary developments of one of the most important of social customs. Ellen Key is both an Idealist and a Eugenist, and from these standpoints she considers the existing marriage laws and customs of society, weighs them in the balance, and finds them wanting. The ideal of love and marriage she sets before us is perhaps far beyond the capacity of the average even to appreciate, much less to attain, but the future development of sex relations will be along the lines she