still fall, perhaps a little more clumsily for lack of their intermediary offices, into prostitution." Nor have they too much faith in an excessive care of girls and the destruction of their responsibility; "life is made up of risks, and perhaps none is greater than the risk of too carefully seeking to avoid all." But they are firmly convinced that many of the factors that make the prostitute, and probably her customer also, are definitely remediable. Such are a housing system which encourages the pollution of children in their homes, an educational system which denies the girl all knowledge that might equip her for the struggle between her deepest instincts and the outside world, an industrial system which condemns her to monotonous toil during an excessive period, without adequately nourishing food or leisure for mental development, or even healthy amusement, and a social tradition of the subservience of women to men which still further accentuates the tendency of the weak to drift into temptation. Nothing is said of any measures to combat the production of feeble-mindedness.

At the end will be found a bibliography which is, however, unworthy of so excellent a book, being loosely and carelessly compiled, and full of all sorts of errors, even of spelling both as regards proper names (Sawyer for Sanger, Kirsch for Kisch, Minod for Monod, etc.), and French and German words. HAVELOCK ELLIS.

Epitome of Current Literature.

1. Psychology.

Intuition. (*Psychol. Rev., November*, 1916.) *Dearborn, G.*

The concept of "intuition" is very frequently and popularly spoken of, and is especially attributed to women. The author believes that the time has now come when we should subject it to scientific analysis. That it is more often a feminine than a masculine characteristic he is prepared to believe, and he considers that, in the light of recent trends in psychology, intuition takes on a new and important interest.

There are at least four more or less distinct concepts labelled intuition: (1) The immediate knowledge of unlearned primary truth, an eighteenth century philosophical doctrine now chiefly of historic interest only; (2) the metaphysical usage of Bergson as instinct become disinterested; (3) the inexact use of the word as a foreboding of the future; and (4) the concept for which the author himself stands, as insight passing into foresight, or, in other words, an immediate knowledge of or insight into ejective, objective, and subjective processes and situations.

This involves at least four different kinds of psycho-physical event: (1) An *affect*, sometimes ill-realised, as to the intuited situation; (2) a *process of comparison and inference*, usually not consciously

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appreciated; (3) a *comprehension* of the intuition, often acute and wise; (4) an *instinct to trust* the impression thus received.

Beneath the surface a number of processes are involved: (1) more or less sensory perception, (2) emotional mechanism, largely neural, (3) awareness of the emotional aroma, (4) conscious appreciation of its significance, (5) the attempt to understand that significance, leading to (6) comparisons, (7) judgment based on the comparisons, (8) more or less unconscious inference, (9) integration of the affect and the reasoning process, resulting in (10) tendency to understand the factors of the situation in relation to experiences of life, (11) unconscious belief in the rightness of this process, leading to (12) self-confidence, and (13) conscious realisation of a useful fact often more valuable than the results of laboured and extensive mental toil.

The affect or emotion concerned may be one of many, and the author has elsewhere enumerated some eighty which may thus serve. Sympathy often quickens intelligence, but "the dynamism of hate is at least equal to that of love"; always there is some vital interest at work. The process of comparison and inference is characterised by being quick, accurate, and subconscious. The "situation" comprehended by the intuition may be defined as "any appreciable relationship whatever, ejective, objective, or subjective, so long as not irrational." In practice intuition is most often used to learn the probable behaviour and character of some other person; that is why women become so expert in intuition when desiring to protect themselves against the strenuous and aggressive male. An important factor is the affective instinct to trust the intuition. As a rule men do not have this instinct, but are on their guard against their intuitions as often hopelessly wrong; in women, especially very feminine women, it is strongly marked, and their intuitions are highly adaptive to the situation.

The author regards it as demonstrable that the entire intuitional process, except its product, is in the highest degree intelligent and at the same time subconscious. In this way intuition and its comprehension of a total situation is a real criterion of intelligence. It stands for a high degree of that safeguarding of the individual which mind is specially meant to serve; obtuseness stands for abnormality and lowness of human grade. In this respect, and especially in its derangement or its lack, intuition has not received in test-systems the attention it deserves. In his own experimental psychological work Dearborn has often realised the mental significance of defective intuition. Intuition may, indeed, he argues, fairly be regarded as a criterion of sanity. As an individual the deranged man's conduct may be satisfactory, his nutrition may be satisfactory; even the mental aspects of his organism may possess all the requisites of proper function. But he is out of tune with the social consciousness around him. In relation to this out-of-tuneness, this fundamental disharmony with social values, there is no more accurate or concise concept than intuition. Intuition "suggests directly that appreciation of the basal life-relationships, causal, rational, social, as well as psychologically personal, on which alone our whole important concept of abnormality has any modicum of meaning." HAVELOCK ELLIS.

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