

As a matter of fact, the genius of the species is at continual warfare with the guardian genius of individuals; it is its pursuer and enemy; it is always ready to relentlessly destroy personal happiness in order to carry out its ends; indeed, the welfare of whole nations has sometimes been sacrificed to its caprice. Shakespeare furnishes us with such an example in _Henry VI_ Part III., Act iii., Scenes 2 and 3. This is because the species, in which lies the germ of our being, has a nearer and prior claim upon us than the individual, so that the affairs of the species are more important than those of the individual. Sensible of this, the ancients personified the genius of the species in Cupid, notwithstanding his having the form of a child, as a hostile and cruel god, and therefore one to be decried as a capricious and despotic demon, and yet lord of both gods and men.

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(Tu, deorum hominumque tyranne, Amor!)

Murderous darts, blindness, and wings are Cupid's attributes. The latter signify inconstancy, which as a rule comes with the disillusion following possession.