As to primitive marriage the authors tend toward a promiscuity theory as versus Westermarck (p. 111). It is notable that the 'muscle' dance as sexual lure is found amongst the Arunta (p. 381). Religion as mere craft is suggestively noted (p. 130). The intense solidarity and communism of savage life is vividly portrayed in this work. The account of socialization suggests that if we could penetrate animal organization, for example, crows, we might find quite similar methods, a general animistic interpretation and adaptation, and a sort of unspecialized Totemism, for instance, in rain calls. In this work we find plenty of hard dry facts, of external description, thorough and precise, but we have little large, comparative and psychic interpretation. We learn very little of how the natives think and feel. The conservatism of savage life is alluded to, as also the rather narrow but real chance of variation. Their powers of observation and memory in what directly concerns their livelihood is mentioned, as is also their very limited power of numeration. In adaptive intelligence they are in one point inferior to the elephant, who thatches himself, for though the Australian has warm skins of kangaroo he has never thought to use them as defense from the cold which often goes below freezing point. As clothing is unknown to him, we must revise our definition of man as an animal that wears clothes.

The authors are far from making clear the concept of the natives as regards the life of the individual after death. They continually use the word 'spirit'; but the essence or vital core of the individual which changes residence is really concrete (pp. 137 and 516), and it seems obvious that the natives have not risen to the idea of body and spirit. It would certainly be highly desirable that a skilled psychologist should closely interpret the psychic basis of the ceremonies, etc., described, should study emotions and their expressions, and test the psychic power of the natives in various ways.

The work has good maps and photographic illustrations. Some of the faces and figures are finely sculpturesque, for example pages 35 and 43, and the full face, p. 38, is a veritable Olympic Zeus.

Hiram M. Stanley.