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But in his last three chapters the author is at his best. The anthropologist becomes the instructor of the legislator, the jurist, the economist, and the sociologist. Agriculture, manufactures and trade, divorce and suicide, distribution of intellectuality, competition, migration, crowding of urban centers, color and stature in relation to city life, and (most important in view of the recent acquisition by the United States of an enormous tropical area) acclimatization and the government of the dark races are discussed in the light of ethnology.

Few works on anthropology published in 1899 represent more conscientious labor or will deserve a larger audience. The Supplement, a handy volume of one hundred and sixty pages, is a list of all books and papers quoted, the arrangement being alphabetic by names of authors, and chronologically by titles thereunder. The index, occupying thirty pages, is a list of regions and topics in alphabetic order, the authorities on each being arranged chronologically. The author justly acknowledges the liberal help of the Public Library of the City of Boston in preparing the bibliography and in procuring the works.

O. T. MASON.

Experimental Study of Children. By ARTHUR MAC DONALD. (From the Report of the Commissioner of Education for 1897-98, chapters xxi, xxv.) Washington : 1899. 8°, pp. 987-1204, 1281-1390.

Dr Mac Donald has taken a series of measurements of the school children of Washington, D.C., and in the present paper gives the results of his inquiries. Most important among these are the results relating to the circumference of the head. The author finds that the circumference of the head increases with mental ability as judged by the teacher. The circumference of the head is also larger among the non-laboring classes than it is among the laboring classes. These results are in line with Venn's observations on students at Cambridge, England ; and also with the selective series obtained by Porter in St Louis. The author also finds that colored children have a larger circumference of head than white children. This may be due to two reasons: The head of the negro, being more elongated, would have a larger circumference if it had the same size on the level on which the circumference is taken. Furthermore, the stiffness of the hair would probably cause an apparent increase in the size of the head of the negro child. Dr Mac Donald finds that white children are taller, but not so heavy as colored children, and that their height sitting is much larger than that of colored children. This agrees with the well-known fact that negroes have relatively longer limbs than whites, but is of interest as showing that this relation between

the two races prevails in early youth. Another series of observations shows that colored children are much more sensitive to heat than white children.

Unfortunately the method used by Dr Mac Donald in presenting the results of his statistical inquiries is such that it would be impossible to form an idea as to their value, if the variability of the phenomena discussed were not fairly well known from other sources. He gives in his tables the grand totals from which his averages were calculated. These are entirely unnecessary, while the variability of each series and the error of the average, which are essential, are not mentioned at all. As a consequence of this omission a number of the conclusions drawn by the author cannot be considered valid. The following seem doubtful: "Children are more sensitive to locality and heat on the skin before puberty than after; and those of non-laboring classes more than those of the laboring classes." Others cannot be considered as proved: such are, that dolichocephalism increases with decreasing ability; that boys are less sensitive to locality and more sensitive to heat than girls; the statements regarding the relation of height, weight, and height sitting of dull and bright boys; that mixture of nationalities seems to be unfavorable to the development of mental ability. It seems to me likely that all the conclusions bearing upon the changes of mental ability with age are based on the fact that the judgments of the teachers as to mental ability at different ages are not comparable. The teachers judge by the attitude of children toward their lessons. When these are easily grasped they are considered bright. Therefore, if the author shows that dullness becomes more frequent with increasing age, I think he proves that the curriculum of the higher grades is relatively more difficult than that of the lower grades, but not a peculiarity of mental development. The slight differences found in height and weight of dull and bright children are important, because they contradict the validity of Dr Porter's results which were obtained by a different method of classification, namely, by comparing children of the same age in different grades and classing those in advance of the age as bright, those who are retarded as dull. This method of classification is open to the objection of introducing an element of artificial selection due to promotion from grade to grade.

Besides the results of his own studies Dr Mac Donald gives a summary of observations of others, without any attempt at criticism, and a list of instruments for anthropometrical and psychological studies which may be useful to those who have no access to the catalogues of the makers.

Chapter xxv of the Report contains a summary of child study in the United States which is also given in the form of brief extracts from the papers in question.

FRANZ BOAS.

Die Weltanschauung der Naturvölker. Von L. FROBENIUS. Weimar : 1898. 8°, 427 pp., ill.

Judging from the author's opinion expressed in the introduction to this book, we have here one of the most important contributions to ethnology that has ever been published. Dr Frobenius informs us that he has solved the whole question of the origin of African culture, and that it will be an easy matter for him to discover the origins of American culture. It seems almost cruel to disturb the serene complacency of the author and to subject to a critical review his magnificent assertions, which brush aside previous researches of many "good people" with a majestic sweep of the hand; but it is the painful duty of the reviewer to scrutinize the methods even of Dr Frobenius.

Following the advice of the author, we begin reading his book at the end—like a modern novel. We first find a few remarks regarding the significance of primitive religion which would be quite appropriate in a popular exposition of this subject; but they hardly convey any new idea to ethnologists—and notwithstanding Dr Frobenius' argument, I venture to continue to use the term "primitive religion" as signifying the whole range of transcendental ideas and practices of primitive man. He then asserts that what he calls "animalism," i. e., animal anthropomorphism, is the lowest form of mythology. Ancestor worship, which he calls "manism," is another but later form of primitive religion. The mythology of the heavenly bodies develops from the latter, the setting of moon or sun being the symbols of death. All creation myths are of later origin, being inversions of the myth of death. An inversion is found in the ideas that man after death goes to the sun, and that man descended from the sun; that the body is buried in a box, and that the sun in the beginning came out of a box (page 396 *ff.*). Another law is formulated by Frobenius as the law of "the transformation of motives." Ideas and objects which serve one purpose in one area will assume a new significance when transplanted to a new region. His third law is that of "interpolation"—by which he means that when two ideas in the course of their development become similar in name or in form, one of them tends to be assimilated by the other. This phenomenon has been called by others convergent evolution. Finally, the author enlarges upon the method that he has pursued and wishes to see pursued in researches bearing upon primitive religions.