

morality being incorporated into religion only in the later stages of culture. One of the most striking points in the whole work is Mr. Tylor's identification of the theory of "images" generally ascribed to Democritus with the savage theory of object-souls. Democritus explained the fact of perception by declaring that things are always throwing off images of themselves, which images, assimilating to themselves the surrounding air, enter a recipient soul and are thus perceived. This theory, Mr. Tylor adduces evidence to prove, is merely an application to the phenomena of thought of one of the most characteristic doctrines of savagery, the doctrine that every object, inanimate as well as animate, possesses a soul of its own. "Nor is the correspondence," says Mr. Tylor, "a mere coincidence, for at this point of junction between classic religion and classic philosophy the traces of historic continuity may be still discerned. To say that Democritus was an ancient Greek is to say that from his childhood he had looked on at the funeral ceremonies of his country, beholding the funeral sacrifices of garments and jewels and money and food and drink, rites which his mother and his nurse could tell him were performed in order that the phantasmal images of these objects might pass into the possession of forms shadowy like themselves, the souls of dead men. Thus Democritus, seeking a solution of his great problem of the nature of thought, found it by simply decanting into his metaphysics a surviving doctrine of primitive savage animism." No more pregnant identification of philosophic tenets with those of earlier religion has been achieved since Comte traced back to fetishism the conception of a soul of the universe as held by certain pantheistic schools.

In describing the nature of the soul as understood by the lower races—well indicated by the way in J. Amos Comenius's "*Orbis Sensualium Pictus*," where he figures *anima hominis* as a dotted outline of a man—Mr. Tylor calls special attention to the spirit-voice, which is conceived as a murmur, chirp, or whistle—as it were the ghost of a voice. Among the Algonquins souls chirp like crickets; among the New Zealanders, Polynesians, and Zulus, they squeak or whistle. Nicolaus Remigius, whose "*Dæmonolatreia*" is one of the ghastliest volumes in the ghastly literature of witchcraft, cites Hermolaus Barbarus as having heard the voice *sub-sibilantis demonis*, and, after giving other instances, adduces the authority of Psellus to prove that the devils generally speak very low and confusedly in order not to be caught fibbing. The idea of ghosts whistling is still far from extinct in England. In Leicestershire and elsewhere it is reckoned "very bad" to hear "the Seven Whistlers," though strict inquiry about them only elicits the suggestive fact that "the develin"—or common martin—"is one on 'em."

In his account of the doctrine of transmigration of souls, Mr. Tylor forbears to touch on one circumstance, which probably exercised some considerable influence on its development. When two systems of mythology, both originally derived from the same source, came into close contact after long separation, both the difference and the similarity between them could hardly escape attention. If the names of certain deities common to the two systems had been changed while their history and attributes had remained substantially unaltered, the theory of transmigration would, in some cases, satisfactorily account for the

phenomenon. In fact, mythologically, the doctrine of transmigration is simply true. Mythology is just now demanding of history the extradition of William Tell, on the plea that his ghost is one which has transmigrated from her domain; and the scientific detective who falls in with Robin Hood or King Arthur will hardly fail to recognise in the one the transmigrated soul of Phœbus Apollo, in the other, the wandering spirit of the Bear-ward in Bœotes, returned from his long sojourn in the northern sky.

Tempting, however, as are the inquiries suggested in this profusely suggestive work, the reviewer's limit has already been transgressed. We have not yet, we cannot have for years, or for ages, anything approaching to a complete science of history or exhaustive philosophy of religion, but the scientific student of Primitive Culture will at least admit that in these volumes the foundation of both has been "well and truly laid."

BOOK SHELF

Dr. Dobell's Reports on the Progress of Practical Medicine in different Parts of the World. Vol. ii. (1871, Longmans.)

IN these reports Dr. Dobell aims at obtaining from the natives of different countries concise statements of the advances made in medicine and the allied branches of knowledge, which have appeared in foreign journals, or in a more permanent form. He has obtained more or less full and detailed reports from America, Australia, California, China, France, Germany, Iceland, India, Italy, Java, Newfoundland, New Zealand, Portugal, Prince Edward's Island, Shetland Isles, Turkey, and the United Kingdom. The idea is a good one. The flood of periodical literature is so great that it is most difficult to keep up with the weekly journals of this country alone, and it becomes almost hopeless to do so with those of France and Germany. Such reports as those before us materially lighten labour, and the only objection to them is that a man who is working at any given subject cannot rely upon their being complete. The report on French progress by Prof. Villemin is a good one. That on German advances, by Dr. Alhaus is much too short. It might, with great advantage, have been extended at the expense of the excerpts from English writers. Everyone has access to the leading English journals, and, moreover, this part of the work is already well done by Braithwaite and Ranking, but comparatively few have access to Virchow's *Archiv*, the *Deutsch Klinik*, and the *Wiener Medizinische Zeitung*. Many of the English abstracts might have been condensed. We miss a Russian report. Yet both Russian naturalists and Russian physicians have journals of their own. On the whole the book is a useful one, and we can recommend it to our readers as containing a considerable mass of information which they will not elsewhere easily find.

Geometrische Seh-Proben zur Bestimmung der Sehschärfe bei Funktionsprüfungen des Auges. Von Dr. Boettcher. (Berlin, 1870. London: Williams and Norgate).

THIS little book, with its test objects, is intended as a substitute for Snellen's test types to be used by those who are unable to read, and has been drawn up by Dr. Boettcher, with especial reference to the testing of the vision of recruits. Besides the ordinary types, it contains a number of figures of squares and rectangles, variously disposed in regard to one another at different distances, and it need scarcely be added of various sizes. The very smallest require good vision to enumerate their number and disposition at the ordinary distance of eight inches, whilst the largest should be seen at two hundred feet. They afford