

He admits, in a note, that it is not likely that any one could be found to espouse the cause of what he calls materialism. The most effective answer he has to give to "monistic spiritualism," that if consistently argued out it would lead to solipsism, applies rather to idealism than to the animism against which the rest of his argument is directed. To his polemic against monism it might be objected, as to that against materialism, that no one would be found to defend the views attacked—at least, surely no one who believed, not only in body and mind, but in a third entity also, which is neither (even if this entity is "unknown and unknowable"), could call himself a *Monist*. Monism, as ordinarily understood, is the view, or hypothesis, that the *Träger* of conscious states is just the brain, and nothing else, and conversely that consciousness is a manifestation or aspect of certain brain activities. No third being is required where not even two are postulated. The rest of the argument against monism is to the effect that the supposed psycho-physical parallelism is not completely proven—which may be admitted—and even that in some cases it can be shown not to exist, a point on which Prof. Ladd's arguments hardly seem conclusive. The weakest part of the argument, however, is the implied idea, so common in philosophical discussions, that a metaphysical theory to be accepted ought to be capable of rigid demonstration, instead of being of the nature of an hypothesis postulated to explain the facts of consciousness, which can never be absolutely proved, but may be believed in with greater or less strength of conviction. It is therefore no argument against the monistic hypothesis to say we cannot yet, and probably never will be able to, trace the psycho-physical parallelism everywhere.

The most curious thing in the book remains, however, to be told. In its last pages the author admits not only that "this dualism is not the final word," but that "it must undoubtedly be dissolved in some ultimate monistic solution"! And it must be a little annoying to the monists, whom he has so bitterly attacked, to find that this is a problem which "this treatise hands over to the larger and all-inclusive domain of philosophy."

EDWARD T. DIXON.

OUR BOOK SHELF.

The Story of "Primitive" Man. By Edward Clodd. Pp. 206. (London: George Newnes, Limited, 1895.)

A BOOK such as this forms a useful stepping-stone to higher knowledge; it creates interest, and develops a desire for further information, therefore it possesses the chief qualities that go to make a good book for the average man. For the reader who wishes to know more about the subject than can be compressed in two hundred small pages, a list of books is given at the end of the volume. The illustrations are numerous, but some of these are badly printed. The text is very attractively written, scarcely a sentence being beyond the comprehension of the popular mind. Though the story is briefly told, we have no doubt it will prove interesting to a wide circle of readers. It may be well to point out that the remarks with reference to the chipped flints found in what was believed to be an Upper Miocene deposit in Further India (pp. 23, 24), will need modification when the book comes to a second edition, the bed in which the flints occur having been shown to be Pliocene (see NATURE, vol. li. p. 608).

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Britain's Naval Power. By Hamilton Williams. (London: Macmillan, 1894.)

THIS little volume ought to prove very useful to those who wish to know the chief events in the rise of Britain's naval power, without having to plod through details of little consequence. All the great battles are described, and plans of the actions are supplied with them. Celebrated single actions are also mentioned, and although, as the author himself states, some parts require revision and slight corrections, the volume is altogether a light and readable history of the first line of defence, to be commended to every one who desires to know something about naval battles without undertaking a systematic study of the subject.

Portraits berühmter Naturforscher. (Wien und Leipzig: A. Pichler's Witwe and Sohn.)

THE forty-eight portraits which, with short biographical sketches, make up this album, represent well-known men of science of the past and the present. With one or two exceptions, the plates are finely engraved from good portraits. Among our own countrymen in the collection are Darwin, Faraday, Sir William Herschel, Newton, Lord Kelvin (who is given his old and better-known name), and Tyndall.

LETTERS TO THE EDITOR.

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Discovery of Aboriginal Indian Remains in Jamaica.

THE island of Jamaica, at the time of its discovery by Columbus in 1494, is estimated to have been inhabited by about 600,000 natives, belonging to the race of the Arawáks—a people of simple habits and of a peaceable disposition. The barbarous and cruel treatment of these Indians by their Spanish conquerors, so rapidly decreased their numbers, that in 1655, the date of the conquest of the island by the English, it is probable that not a single specimen of the original type of inhabitant remained alive. Very little was left behind as a record that ever such a race existed here. A few pieces of earthenware showing very primitive ornamentation, and a few flint implements and beads, are practically all that remain to represent their arts and manufactures. Parts of the interior of the country are formed of Miocene limestone, and in this, many caves are to be found. Most of them have, however, yielded little of interest. In one, at Pedro Bluff, the only two aboriginal skulls hitherto known were found. These were submitted to Sir William Flower, and show a frontal compression with corresponding lateral expansion, a deformation produced artificially during infancy by the former inhabitants of the West Indian islands. A kitchen-midden at Northbrook, investigated by Lady Blake, has yielded pieces of ancient pottery, flint implements, shells, and bones of the Jamaica coney, *Capromys brachyurus*, Hill.

Great interest has been aroused in the island within the past few weeks by the discovery of a cave containing the skeletons of at least twenty-four individuals; the ages varying from that of a child with the permanent dentition not yet appearing, to that of aged persons with the teeth-sockets obliterated. Many of the skulls in their depressed frontal region resemble those from Pedro Bluff, and are, no doubt, aboriginal in type. There is, however, considerable variation in the amount of compression. Four of the skulls have been taken to England by Mr. Cundall, the Secretary of the Jamaica Institute, to be submitted to Sir William Flower.

A somewhat shattered canoe, about 7 feet long and 1½ feet wide, made of cedar-wood, was lying above many of the skeletons. An outer portion of the trunk of an *arbor-vitæ*, probably serving at one time as a "mortar," scarcely shows any signs of decay, as a result of the three or four hundred years it may have been in the cave. Among the remains were also obtained the perfect skulls and other parts of the skeleton of two coney; two large marine shells (*Fusus* and *Murex*), soft parts of which are still eaten by the natives; numerous land shells (*Helix*), and insect remains.