

dealing with a people still primitive in idea but no longer untouched by European culture. These are the Lala, a people of north-eastern Rhodesia. His method of treatment is comparable with that of Mr. Driberg. It is that of the graphic sketch of concrete incident and the record of ideas on specific points of belief and custom of the people themselves. Here again it is possible to grasp the significance of magical ideas in their effect in action. Particularly interesting is the way in which the author has brought out the psychology of the native attitude towards the missionary and other white activities.

Taken together, the two books are of special interest in showing how graphic studies of this type may be made to supplement the scientific record of observations in the field. They demonstrate how the beliefs, customs, and institutions described by the ethnographer function in the events and relations of everyday life.

*Le royaume d'Arda et son evangelisation au XVII<sup>e</sup> siècle.* Par Prof. Henri Labouret et Prof. Paul Rivet. (Université de Paris: Travaux et mémoires de l'Institut d'Ethnologie, Tome 7.) Pp. iv + 63 + 20 planches. (Paris: Institut d'Ethnologie, 1929.) 30 francs.

THIS, the latest issue of the interesting series published by the Institut d'Ethnographie de Paris, deals with an intriguing problem in ethnography and geography. It turns upon a small octavo book in the library of San Isidro in Madrid which came from the Imperial Jesuit College, and contains a vocabulary and exposition of the Christian doctrine in the 'Arda Language'. It is dated 1658. The language was identified in 1858 by Ludewig as being that of an Indian tribe of the upper waters of the Amazon, and akin to the Yamio whom the Jesuits attempted to evangelise from 1727 to 1768. An examination of a photographic reproduction of the vocabulary, however, as well as the discrepancy in the date and the fact that it was the work of Capucins and not Jesuits, led the authors to doubt this attribution. Certain words in the vocabulary were undoubtedly African. They accordingly now identify it as the language of Allada on the Slave Coast, the cradle of the dynasty of Dahomey before it was made subject to the kingdom of Abomey in 1724. The title-page of this interesting volume and the vocabulary are reproduced photographically with other interesting plates from early voyages.

### Psychology.

*The Morality of Punishment: with some Suggestions for a General Theory of Ethics.* By Dr. A. C. Ewing. Pp. xiv + 233. (London: Kegan Paul and Co., Ltd., 1929.) 10s. 6d. net.

Books upon the subject of punishment are usually written by humanitarians, cranks, or persons with some sort of a doctrinal axe to grind—theological or psychological. Dr. Ewing, however, contributes a thoroughly well-thought-out and well-informed dissertation, which will be read with profit by magistrates, schoolmasters, and clergymen, as well

as with sustained delight by philosophers and students of ethics.

Since Dr. Rashdall wrote his well-known chapter, "Punishment and Forgiveness", in his "Theory of Good and Evil", there has been nothing written in Great Britain of serious import on the subject, as Dr. W. D. Ross points out in his foreword. The author aims at reconciling the retributive and the deterrent theories of punishment in such a way as to do justice to the elements of value in both. Such elements, indeed, do exist; and Dr. Ewing, though repudiating the more savagely logical of retributive theories, has no difficulty in showing that the deterrent theory may be held and put into practice in such a way as to presuppose no visible moral point of view at all. For the deterrent theory (logically applied) presupposes in the criminal only a capacity for feeling pain, not of any moral sense as such.

Dr. Ewing deals further with educative ideas of punishment, and also with the complementary theory of reward. He adds a long chapter on the bearing of moral theory upon practice—that is, on the question how we are to decide in particular cases of conduct; a problem too much left by moral philosophers to the casuists whose inspiration has often been theological rather than humane. Dr. Ewing's work is of great value, and deserves careful study, not only by theorists but also by men of affairs. It is commendably readable—not a common quality in treatises on ethics.

*The Foundations of Experimental Psychology.* By H. Banister, Philip Bard, W. B. Cannon, W. J. Crozier, Alexander Forbes, Shepherd Ivory Franz, Frank N. Freeman, Arnold Gesell, H. Hartridge, Selig Hecht, James Quinter Holsopple, Walter S. Hunter, Truman L. Kelley, Carney Landis, K. S. Lashley, Mark A. May, T. H. Morgan, John Paul Nafe, George H. Parker, Rudolf Pintner, Eugene Shen, L. T. Troland, Clark Wissler. Edited by Carl Murchison. (The International University Series in Psychology.) Pp. x + 907. (Worcester, Mass.: Clark University Press; London: Oxford University Press, 1929.) 27s. net.

THE purpose of this large and comprehensive volume, issued from Clark University, one of the recognised homes of psychological research, is to indicate just where we stand at the present time in regard to the experimental method of inquiry in this field. To review such a book in detail would be a rather hopeless task, since it consists of no fewer than twenty-three independent studies of the subjects finally selected for treatment. But many of our readers will be glad to have an indication of the contents of the volume.

Chapters on heredity, the study of living organisms, and the mechanism of reaction, are followed by several chapters on the senses, two on emotion, and two on the psychology of learning. Then follow studies on the individual in infancy and in school, the adult in the community, and the conflict and survival of cultures. The last two chapters deal with statistical principles, of course with special