

dans chaque race un type crânien qu'il s'agit de retrouver."

The remainder of the work is divided into three parts. The first is devoted to the Aryans north of the Hindu Kusch range. These include the Galtchas, the Tadjiks of the mountains and the plains, the Iranians of the Pamir, and various lesser conglomerations, as the Kashgars, the Darvasis and the Karatheghins. Each of these is conscientiously studied, not merely from the physical side, but including their dialects, religions, governments, history and civilization. Free use is made of other writers, and it must not be forgotten that the author has extensive sources of personal observation, his wide travels in Central Asia having provided him with abundant material.

The second part takes up the tribes of Dardistan, Baltistan and Kafristan, with similar thoroughness. Especial attention is paid to their religions and castes, the influence of Mazdeism and Buddhism, their sociologic customs and the differences between the Aryan dialects north and south of the Hindu Kusch. Incidentally, many other questions of anthropology are mentioned. For instance, he assigns to the Dravidas of India a 'half-mongolic' origin (page 240), which thus explains their agglutinative languages. (This overlooks the quite different system of their agglutination.) In this part much use is made of the observations of Leitner and Risley, and the researches of Ratzel and Biddulph.

The third part is an epitome of his conclusions. A careful statement is presented of the physical traits, especially those of the crania. His inference is positive that the *Homo Europæus* never had his birthplace in Central Asia, as his corporeal type is nowhere found there. The Hindoo, of Hindustan, may be a homologue of the Mediterranean type.

A first appendix follows on the early Bactrian and Scythic coinage, of great interest to the historian and numismatist, and a second on the anthropologic terminology adopted by the author. A moderately well drawn and not very clear ethnographic map is appended.

The work deserves high recommendation. It is learned and fair, rich in information not easily accessible. Some will find it in a too ex-

clusive adherence to physical standards of ethnic comparison; but that is the author's avowed position.

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#### SCIENTIFIC JOURNALS.

##### THE MONIST.

THE bulk of the contents of the January *Monist* is occupied by three long and exhaustive articles: (1) 'The Logic of Relatives,' by C. S. Peirce; (2) 'Animal Societies,' by Paul Topinard; (3) 'The Philosophy of Buddhism,' by Paul Carus.

Mr. Peirce's article is his first publication on the subject of the logic of relatives since 1884, and while devoting much space to a critical analysis of parts of Schröder's new volume is still comprehensive enough to embrace an independent exposition of the theory of graphs, of dyadic relatives, and offers for the first time Mr. Peirce's rules for working with the 'General Algebra of Logic.' New diagrams and improvements of characters are introduced, and finally certain important mathematical developments in the combinatorial analysis are given.

Dr. Topinard examines at considerable length the causes and forms of the various social assemblages met with in the animal world, and his conclusions touch the important questions of the function of the various instincts, the rôle of the family, etc., in the formation of animal society, as well as directly develop a distinction between 'colonies' and societies, profoundly affecting that doctrine which bases sociology on biology.

Finally, in *The Philosophy of Buddhism*, Dr. P. Carus seeks to reveal the scientific kernel of ancient Buddhist thought, compares its results to the doctrines of modern psychology, animadverts upon Oldenberg's philosophical interpretation of Buddha's doctrines, and closes with a psychological elucidation of the doctrine of Nirvâna.

Prof. J. M. Tyler discusses Cope's *Primary Factors of Organic Evolution*; the usual French correspondence, and reviews of Ostwald's scientific classics and of works by Cantor, Griesbach, Freycinet, etc., appear; while in *Discussions* we have remarks upon *Panlogism*, by E. Douglas Fawcett, and a mention of the proposed new scientific catalogue.