A detailed account is given of the initiation of the boys into the duties and responsibilities of manhood. This is really a system of education. It only lasts a few months, but it is very thorough. The youths were subjected to good discipline, instructed in morals, and given time for meditation. "It is not easy," Dr. Haddon remarks, "to conceive of a more effectual means for a rapid training."

Of special psychological interest is the account of the training of a magician given by Haddon and Seligmann (pp. 321—323). It appears that anyone was eligible for such training, but by no means all could go through it. It lasted three years, and a magician only undertook the training of one aspirant to the profession at a time. First, with open eyes, the novice had to swallow a mixture of his teacher's fæces and water; he had later to eat various more or less poisonous plants, and finally decomposing human flesh. Magicians frequently mixed the juices of corpses with their food. It is easy to see how such a training was adapted to bring about that condition of temporary delirium or even real insanity which is so favourable for the prophet's exercise of supernatural powers. At some points it recalls the feats recorded of the Hebrew prophets. It is not surprising to be told that one effect was to make the magicians "'wild,' so that they did not care for anyone, and all affection temporarily ceased for relatives, wife, and children, and on being angered by any of them they would not hesitate to commit murder."

It will be seen that this volume is full of fascination in the light it throws on the real mechanism of the savage mind. It is illustrated by eighty-four figures in the text and twenty-two plates.

HAVELOCK ELLIS.

Part III.—Epitome of Current Literature.

1. Anthropology.

The Capacity of the Italian Skull [*La Capacità del Cranio nelle Popolazioni Italiane*]. (*Atti della Soc. Rom. di Antrop.*, 1904, *fasc. i-iii.*) *Giuffrida-Ruggeri.*

This is a critical summary by a leading Italian anthropologist of the main facts regarding the capacity of the Italian skull, in ancient and modern times, with reference to the separate provinces and to the country as a whole. There is not much difference in capacity between the ancient and the modern skulls, and sometimes that of the ancient skulls is superior; thus the Neapolitan skull is decidedly inferior to the Pompeian; the modern Roman has almost exactly the same skull capacity as the ancient Roman. The largest ancient Italian skull (Alfedena, 1482, C.C.), and the largest modern (Avezzano, 1488, C.C.) both come, it may be noted, from the same region, the Abruzzo

Aquilano. The author finds that the largest skulls are those of the Mediterranean race, and dolicho-mesocephalic, not—as he had expected, and as some authorities state—the brachycephalic. While this result may, doubtless, be accepted for Italy, we need not, therefore, on this account refuse to accept the opposed result obtained by many recent investigators in other countries (the Tyrol, Holland, etc.). Giuffrida-Ruggeri has carefully worked out the relation of the male to the female skull, and finds that for the whole of the country it is 100 to 89·6; as compared with other countries this is a medium result, and the author considers that 90 to 100 may be considered as the average relation of the capacity of the feminine skull to that of the masculine skull. It is a clearly written, interesting, and useful paper.

HAVELOCK ELLIS.

---

2. Neurology.

The True Motor Centres [*Die Wahren Centren der Bewegung*]. (*Neur. Cbl., Dec. 2nd*, 1904.) *Adamkiewicz.*

Dr. Adamkiewicz observes that ever since Fritsch and Hitzig in 1870 showed that, on electrical irritation of the cortex of the cerebrum, groups of muscles functionally related could be excited, it was thought proved that the cortex was the starting-point of the movements of the body and had motor functions. He claims to have shown in 1889 (1) that by the destruction of the cortex cerebri the animal only loses the psychical functions of thought, of feeling, and of will, but not the capacity for movements, which is quite unaffected. An animal without the cerebrum retains its natural attitude and performs all the movements of the body if artificially excited. On the contrary, it has not the power to initiate any movements. It follows from this that the cortex does not belong to the motor apparatus, but it is the organ in which all psychical action arises, and from which issue excitations for the movements of the body.

The common opinion is that the will arising from the cortex sends its impulses through the corona radiata, the inner capsule, and the crura cerebri down to the direct and crossed pyramidal tract, and thence through the anterior roots of the spinal nerve, whereby contractions of particular muscular groups are excited. This view confused the psychical and motor parts of the apparatus of the will in an unphysiological manner. There was no definite limit, where the organ of the will ended and the motor apparatus began. But we may infer from the size and structure of the mass of grey matter that such a division exists, and that this mass must contain, arranged in a regular manner, not only all the centres of the movements of the body, which, since Fritsch's and Hitzig's time, have been erroneously assigned to the cortex, but also arrangements for the conveyance of those excitations which come from the anterior parts of the cortex, those of representation and will. That the basal ganglia of the hemispheres can be either the motor centres of the movements of the body