

prefatorial injunctions, but also by appropriate warnings in the text. Preparations have been carefully chosen, with the view of illustrating reactions and also giving practice in a wide variety of operations. Each is prefaced by a theoretical discussion, and is concluded by an account of the reactions of the product. The modern method of teaching aliphatic and aromatic chemistry together has aided in their selection and arrangement.

The English work is much longer and more comprehensive; in addition to preparations and identification, it deals very fully indeed with quantitative analysis, and has a useful section on practical enzyme chemistry. It is so composed that its earlier pages can introduce the subject in schools, whilst it should prove useful to honours

degree students. The very full accounts of practical operations should be of great value in large classes where personal supervision is limited. Every student of organic chemistry will require this extremely low-priced book.

Special emphasis is laid by the American authors on the section dealing with the identification of compounds. They justly point out that a wide experience in practical chemistry, including incidental preparative work, can be gained by it, especially in the important matter of the manipulation of small quantities. They have exercised great care in the preparation of this section, and they claim that their methods, which have been thoroughly tried out at Yale, prove interesting as well as instructive to students. L. P. W.

Evolution of Kingship

Kings and Councillors :

an Essay in the Comparative Anatomy of Human Society. By A. M. Hocart. (Egyptian University Collection of Works published by the Faculty of Arts, No. 12.) Pp. 306. (Cairo: Egyptian University; London: Luzac and Co., 1936.) 4s. 6d.

MR. HOCART has already written an interesting work on the evolution of kingship; and here he deals further with the subject. Starting from the primitive man's desire to control Nature for his own benefit, as expressed in a ritual that mimics or prefigures the fulfilment of his wishes, he finds the prototype of the king in the leader of the ceremonies—the *choregus*, as we may say. Not very explicitly, since he prefers not to enter into the psychology of symbolism, he supposes the protagonist to become somehow identified with his objective, namely, Nature and all that it yields in support of human life; while, by a like process of identification, he is made equivalent to the cult-object as represented by animal, tree, victim, idol and so on. It is explained that "the essential thing in worship is not reverence but identity"; so that killing the king in solemn sacrifice is all in the day's work.

Such identity, it is added, consists in the fact that all alike are "receptacles of the same spirit, life, or whatever you may choose to call it". As owners of the various receptacles, the worshippers are apparently in a position to enjoy to the full this spirit or life at large in the universe, though but at second hand; since it is the splendour of the king that "provides the hard-driven peasant

with escape from his drab drudgery"—so much so that, if he realizes that he is but contributing to its upkeep, he will pay his taxes willingly, just as he should in duty welcome the privilege of paying tithes.

Meanwhile, the evolution of kingship would seem in certain respects to have been a degradation in the light of the early notion that a king is meant to reign rather than govern. In place of the undifferentiated quest for life of primitive times which takes concrete shape in the divine king as in an image, the modern world has by specialization narrowed down the aims of the social life as religious or civil, rather than as both together; so that in becoming administrative the higher offices of State lose in representative significance. For the rest, we are assured that "we vastly exaggerate the importance of government in our society", seeing that it is self-help that really governs. As for certain recent developments of the political leader, Mr. Hocart must, if he would follow ancient precedent, allow his claim to infallibility, but might likewise insist that an euthanasia goes suitably with that prerogative.

Taken as a whole, this essay is very suggestive, and it will come as a revelation to many that practical politics not only have had a mystical background, but even to-day may depend on the traditional sanctities of life for their subconscious motive. It is a pity that the author goes out of his way to "abjure the method of Tylor and his successors". He has inspiration enough to fill his chapel without pitting himself against the fathers of the church. R. R. M.