

FRASER 26
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28 Dec. 98

(26)

Yours very sincerely
J. G. Fraser.

The Ms. of Mrs Horvitt's
book has not
come yet. I
will look at
it & write
to you about
soon.

My dear Spencer
forgive me for
inflicting this long
letter on you
when you are so
busy.
My wife joins me
in very kind regards
and in all good
wishes for the New
Year.

I would not have bothered you
with my telegram last night if I had
not thought that you were sailing for
Australia today and that it was my
last chance to catch you. Write at
your convenience.

Talking the matter over with Ridge.
way since I wrote to you last I have
come to think that there is something to
be said for my writing an article on
your book in one of the magazines.

1) Our theory of totemism (if you
will let me associate myself with you in
it) is now published by having been
stated at the Anthropological. Any
one is now free to discuss it, and
possibly some may do so as soon as
the book appears. Their version might be

to the Morgan-Wethermark question, but you might very likely prefer to be staked
by yourself more at large elsewhere.

a more travesty of the theory, and it would be a pity if this were to pass uncorrected for months. The Journal of the Anthrop. Inst. may not be out for six months or more. I have reason to think that Jevons (who has an absurd theory as to totemism being a primitive form of monotheism) of all things in the world) was present at the meeting, and as he is down for a paper on ~~totemism~~ the ~~significance~~ significance of totemism in the history of religion, to be read before the Folklore Society, he may possibly use what he heard or fancied he heard at the Anthrop. Inst., long before our views are printed in the Journal.

2) In an article in one of the magazines I could speak more at large of the importance of your book, and thus call public attention to it better. The Anthrop. Journal is read only by anthropologists. I have not the least doubt that your book will make its own way on its own merits, but at least no harm could be done

by emphasizing these merits in a public way and at an early date. Jackson suggested to me independently (before the meeting) that I should write an article for one of the Quiverlies. This would give me more scope, I could touch on other points such as the Me Leman - Morgan - Westermarck ~~controversy~~ controversy, but there would be more delay in getting this out than in publishing a shorter paper in one of the monthlies.

What do you think? For some article. I am unwilling to write an new edition of the G. B. and don't wish to be interrupted. Moreover I intend to deal with your evidence not only in the body of my book but also in the new preface, which will probably be of some length, dealing with general questions, particularly the relation of magic to religion. So I am unwilling to pull out my plums that there may be in my book and

to put them in a magazine. In short
there is something to be said both for
writing an article and for not writing
it, and I feel undecided. Let me
know what you think. If I wrote
it I would not commit you to my
conjectural explanation of the taboo on
eating the totem, to which you may
still feel objections on the ground that the
Australians show no other trace of
conciliating animals. I admit the force
of the objection, but don't yet see how
the taboo is to be otherwise explained.
If you are done with your letter to me
(the one I returned to you), could you
let me have it back? What you said
in it about the Intichiuma ceremonies
being specially prominent in the more
desert parts of Australia seems important,
and in an article (if I wrote one) I
might call special attention to this, of
course giving you the credit of the
observation. I wonder whether I might
further state your opinion that group
marriage or sexual community was an
essential step in the evolution of human society
out of an earlier stage in which pairing and
isolation of the pairs were the prominent features,
as among the large apes? The idea was quite
new to me and struck me a good deal. It
would come in very *à propos* in referring