dencies may be reduced to the same functional causes working in different ways. The memory image tends towards hallucination, the remembered sentiment tends toward intensification and expansion in consciousness. Both are, however, affected by certain *réducteurs*, by the struggle with other elements. But while the memory image, the intensity and permanence of which are dependent upon the perception which gave it birth, is constantly being reduced by new impressions, the intensity and expansion of the sentiment, being dependent upon the degree of organization of the conative tendencies which it presupposes, and not upon the intensity of the perception which occasioned its appearance, are, within certain limits, increased rather than diminished by the arrest exercised by new elements (pp. 82, 83).

In conclusion, it may be said that this essay of Paulhan's reveals at the same time both the excellencies and the faults inherent in his general method. While some of his particular conclusions show, perhaps, a tendency to undue generalization and a certain lack of perception of some of the more difficult problems of analysis involved, the general tendency of his work is one in which the psychologist can take satisfaction. It contributes to our insight into the functionally important rôle which affective memory plays in the continuity of consciousness. And, while showing this, it incidentally fills up a gap in his own systematic portrayal of the mental life, a portrayal which, though written perhaps in a somewhat large and schematic way, has in its successive stages, without doubt, contributed not a little to that systematic view of the mental life without which our particular studies threaten to become 'useless knowledge.'

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SOCIAL AND GENETIC PSYCHOLOGY.

Indian Boyhood. CHARLES A. EASTMAN. New York, McClure, Phillips & Co. 1902.

Social psychology is not confined to works written with purely scientific purpose. In the book called *Indian Boyhood*, Dr. Eastman has given much valuable material for the psychologist, although designed primarily for his young son, as a record of his father's boyhood. Dr. Eastman has the double advantage of both an Indian's and a white man's education, and so is able to tell of Indian life not only from the inside but from the outside.

Many illustrations are given of the strong control of the group over the individual. In hunting, the Indian police "oversee the hunt,

lest some individuals should be well provided with food while others were in want. No man might hunt independently. The game must be carefully watched by the game scouts, and the discovery of a herd reported at once to the council, after which the time and manner of the hunt were publicly announced. * * * An Indian might hunt every day besides the regularly organized hunt; but he was liable to punishment at any time. If he could kill a solitary buffalo or deer without disturbing the herd it was allowed. He might also hunt small game."

The influence of group institutions is also illustrated by the Maidens' Feast (pp. 181 f.) which was jealously guarded against any unworthy participants, and by the similar feast of young men "in which the eligibles were those who had never spoken to a girl in the way of courtship. It was considered ridiculous so to do before attaining some honor as a warrior, and the novices prided themselves greatly upon their self control."

The forces which make toward collective and toward family or individual life are well shown also. Military necessities favored the large company, economic advantage the small group:

"There was a constant disposition to break up into smaller parties, in order to obtain food more easily and freely. So large a body [from two to five thousand] could not be easily supplied with the necessities of life; but on the other hand our enemies respected such a gathering! Of course the nomadic government would do its utmost to hold together as long as possible. The police did all they could to keep in check those parties who were intent upon stealing away. * * * It was chiefly by reason of this food question that the Indians never established permanent towns or organized themselves into a more formidable nation" (p. 261).

If Dr. Eastman's own boyhood was a typical one the consciously directed educational forces were very great among the Indians. They gave to the boy's mental and moral equipment for his life as hunter and warrior an unremitting and extraordinarily well directed course of instruction. In fact the customs in connection with the training of children were, like other customs, held to be divinely instituted, and hence were scrupulously adhered to. The pregnant Indian woman would frequently choose some character as a model for her expected child, learn all his exploits and dwell upon them in solitude. The infant warrior hears lullabies rehearsing exploits in hunting and war. The girl is at once addressed as the future mother of a noble race. The boy hears almost every evening a myth or a true story of some

deed which he must himself repeat the following evening, for the criticism or applause of the household. "His conception of his own future career becomes a vivid and irresistible force." "It seems to be a popular idea that all the characteristic skill of the Indian is instinctive and hereditary. This is a mistake. All the stoicism and patience of the Indian are acquired traits, and continual practice alone makes him master of the art of wood craft." In the case of Dr. Eastman his chief teachers were his uncle and grandmother, as his mother was dead and his father a prisoner among the whites. The uncle catechized him at night on what he had seen during the day, taught him the habits of animals, challenged him to fast with him all day, waked him with war-whoops and ridiculed him if he did not instantly grasp a weapon and whoop in reply, and sent him for water after dark when camping in a strange place. The grandmother gave special attention to the moral and religious training. "Religion was the basis of all Indian training" (pp. 49-60).

The games of the Indian boy are more directly related to the occupations of adult life than can be the case with those peoples which have exchanged the thrilling life of the hunter for prosaic farming and trade — except, perhaps, as the white boy plays marbles 'for keeps' or pitches pennies. "We practiced only what we expected to do when grown. Our games were feats with the bow and arrow, foot and pony races, wrestling, swimming and imitation of the customs and habits of our fathers." The boys even played 'medicine dance' in secret, for to imitate these dances was regarded by the elders as irreverent.

The most striking and impressive incident in the boy's education was his first offering to the 'great mystery,' made when he was eight years old. The story of the process by which his grandmother worked him up to the point where he was willing to sacrifice his inseparable companion, a dog, is most instructive. The complex emotions — desire for future success, pride in rising to the height of a brave deed, awe in the presence of natural forces, actual and suggested, social sympathy — exhibit the chief roots of the religious sentiment. Modern methods of 'painless education' certainly make a less forcible appeal to some of the deeper elements of character.

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