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GENERAL REVIEWS AND SUMMARIES

SOCIAL PSYCHOLOGY

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It is a satisfaction to the psychologist to find an anthropologist (1) affirming in a sociological review the necessity for the sociologist to make use of psychology in the interpretation of social phenomena. That an important place belongs to individual, and a still larger one to social psychology in the treatment of sociological data is after all so evident to those who know something of psychology that only gross ignorance of that science can account for the attitude of those for whose benefit Lowie writes.

Two illustrations are used to indicate the possible usefulness of psychology to sociology: (1) the bearing of the psychology of dreams upon Tylor's theory of the origin of the belief in souls and in their survival of bodily death; (2) the significance of curious non-logical associations known as synæsthesia, in particular the connection existing in the savage mind between number and its "mystic" value.

The discovery of uniformities in mental processes may help to solve vexing problems regarding the unity or diversity of origin of cultural traits. To demonstrate as does Lévy Brühl that the mystic property of number seven among Malays is not derived from their belief in the existence of seven souls, but that the reverse is true, is only a beginning. One must ultimately account for the existence in individual minds of the preëxisting numerical category.

Darwinism and Sociology (2) is a vigorous paper against the Darwinian assumption "that the amazing difference in cultural

level between the various peoples of the globe are due, wholly or mainly, to corresponding differences in innate mentality, and that these in turn were caused by the selection of natural and acquired structural modifications." The author affirms the contrary opinion that "culture is solely explicable by culture, and that every people is innately prepared to adapt itself to any civilization however high." In support of his opinion, Spiller reviews briefly recently gained information on the sensory measurements and the mentality of primitive populations, observations of the mental capacity shown by inferior races when transplanted in the *milieu* of cultured races, the relation of brain weight to mental development, and he attacks the conclusion of researches on the heredity of genius (Galton), and of abilities (Pearson's school). Before yielding his assent to a thesis which, in a less radical form, is familiar to readers of anthropological literature, the reader will want an opportunity of taking up one by one in a thorough manner the many points of the discussion.

The object of Hobhouse and his collaborators (3) is to ascertain whether there is any correlation between the types of material culture and social institutions. They distinguish first two types of material culture, lower hunters and higher hunters. From this second stage of culture development may take one of two directions; ascend through successive stages of the agricultural or of the pastoral type. In the second article the conclusion is reached that "both in extent and in internal quality, the development of social order considered here essentially as the maintenance of justice is roughly correlated with advance in economic culture."

REFERENCES

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3. HOBHOUSE, L. T., WHEELER, G. C., & GINSBERG, M. The Material Culture and Social Institutions of the Simpler Peoples; an essay in correlation. *Sociol. Rev.*, 1914, 7, 203-231, 332-368.