

REVIEWS

assertive impulses to come to the fore in ways which are often offensive, or silly. Yet the motives remain hidden in the unconscious, issuing however as "mental mechanisms," as the operations known as projection, rationalization, identification, dreams, etc., which play an important though usually unrecognized part in the fashioning of character and behaviour.

The essay avoids controversy, shows regard for the views of opposing schools, and is clear and concise in exposition. Since it deals rather with generalities than details it provides a useful introduction to the author's previous essays, namely *Mind in Conflict* and *Child Upbringing and the New Psychology*. (Reviewed in BLACKFRIARS, October, 1933.)

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SEXUAL REGULATIONS AND CULTURAL BEHAVIOUR. By J. D. Unwin, M.C., Ph.D. (Oxford University Press; 2/6.)

In this address delivered before the Medical Section of the British Psychological Society the author summarizes a thesis, more fully developed elsewhere, concerning the relations between the cultural development of societies, civilized and uncivilized, and the regulation of their sexual behaviour.

Briefly stated the thesis here set forth asserts that the cultural behaviour of a society, its expansive and productive energy, rites, attitude to the power in the Universe is directly proportional to, and conditioned by, the degree of severity in regard to the regulation, restriction or otherwise of the sexual opportunities of its members.

Analytical psychologists had previously suggested in regard to individuals that when social regulations forbid direct satisfaction of the sexual impulses, the emotional conflict is expressed in another way, and that which we call "civilization" has been built up by compulsory sacrifices in the gratification of organic desires.

Desiring to test the applicability of this theory to the cultural development of societies, the author set about investigating and collecting observations and experiences concerning some eighty uncivilized societies, and among civilized ones, the Sumerians, Babylonians, Hellenes, Romans, Moors, Anglo-Saxons and English. He has ranged therefore over a wide area in both space and time.

Sifting the evidence with great care he reached the conclusion just stated.

He was able to group his societies according to various levels of cultural and religious behaviour. At the lowest level are those he calls "Zoistic," above these are societies at a "Manistic" stage, and finally the highest are "Deistic." These latter enter into

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relation with the power of the Universe, building temples in which the power is supposed to reside. Deistic societies were invariably found to be very energetic and expansive and productive, and at the same time the sexual regulations imposed were very strict, particularly in regard to pre-nuptial continence, much stricter than was found in societies at a lower stage. The thesis is indeed interesting but depends for its validity on the facts adduced in support thereof, criticism of which we must leave to expert anthropologists.

Mr. Unwin sharply criticizes some popular conceptions of animism and other anthropological theories derived originally from Tylor, which seem to him to be based on misinterpretation of native words.

If we may venture an opinion, it is that the thesis in spite of the evidence seems to be over simple as an explanation of cultural behaviour in general, though no doubt further investigation on the same lines will either confirm or weaken the argument.

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SPAIN

The commentator on Hispanic affairs in this country has many difficulties to cope with, of which, perhaps, the most difficult is the relative, and in many cases complete, lack of familiarity with the events of Spanish history. Especially so is this the case when dealing with contemporary matters. Commentary on political controversies, a task arduous enough of itself when treating of the most kaleidoscopic country of Europe, is rendered doubly difficult when nothing can be taken for granted. To the average Englishman (read Catholic also!) Spanish historical personages, events and polemics of the present and last centuries mean little or nothing. However much one may deplore this lamentable ignorance it has to be accepted, nor does the present reviewer, little qualified for the task, propose to enquire into the causes underlying that ignorance, nor to comment upon the appalling travesty of truth that passes as history in the text-books of this country when Spain is the subject. The infamous *leyenda negra* with its accompanying stock-in-trade, the bloody inquisition, the horrors of misguided Hispanic colonization in the New World, religious fanaticism, clerical obscurantism, ignorance, bigotry, superstition, the barbarities of the bull-ring, the attractive dagger-in-the-garter señorita, the amorous guitar-playing and procrastinating Spaniard, etc., is rapidly losing ground in serious circles despite the strenuous efforts of Hollywood and of those benighted, phlegmatic Anglo-Saxons (mainly women) who after a hurried three months' conducted tour of the peninsular feel qualified to make pontifical pronouncements and unkind criticisms in so-called "travel books" for which the long suffering public has to