strate they possess the minds and language, and propensity to use them to discuss ethics, love, life, death and many other questions as have thinkers worldwide. They formulate ethical theory, and are disciplined in their own right. There are some more inclined to consider these than others. Freedom of thought is, vital to the concept of thought.

The second part, THE HIGHER ASPECTS OF PRIMITIVE THOUGHT, has eight chapters. In the thirteenth chapter he extends examination of motor and cerebral oriented personalities, differences between them in attitude, outlook and discusses again the indigenous peoples' logical frameworks and ability to view the world objectively, reiterating again that their concepts of reality are different not less valid than others. In the next chapter he discusses the development by thinkers of ideas, theories and their imperfect adoption by other members of society, of some functions of the thinker. Chapter Fifteen presents an extension of his case for speculation beyond mere fantasizing that occurs for its own sake. Again he strengthened his case with each succeeding chapter. He let the ethnographic material speak for the abilities and propensities of these people, showing their ability to systemize thought, think in complex abstractions and generally behave mentally as do others of the species. The nineteenth chapter on skeptical thought was outstanding.

Radin achieved his goal at least in part. He never truly proved the distribution aspect of the assumption. Some statistical data would have been helpful. He did not address the issue of diffusionary influence on these peoples' abstract formulations as deeply as I might want. Overall though he proved his point. The presentation was invitingly readable. The topics of ethnocentrism, cultural relativism and prejudice are as current now as then. It is valuable to me as a student for its treatment of these, the historical perspective it provides and the wide variety of ethnographic data used The reminder to always be cautious of methodology can not be overemphasized.
Mead's goal was to determine if personality differences in males and females were innate or to what extent culture might be the determining factor in helping shape an individual's personality. Mead selected three "simple" societies for her study: the Arapesh, the Mundugumor, and the people of Tchambuli. Each of these three cultures had a different expectation for accepted behavior. Gender did not necessarily play a part in the patterning process. In her introduction, she states that before undertaking this study, she "shared the general belief of our society that there was a natural sex-temperament" for each gender (p. xiv). The results of her study, however, led to the conclusion that the three cultures molded the difference in individual temperament and personality rather than an expected behavior according to sex.

Mead begins her book with a beautifully written introduction that speaks of man having woven a "fabric of culture" which gives human life "form and meaning" (p. v). The social fabric of the individual culture will bend an individual to certain behaviors and personalities, regardless of sex, or it may use differences such as sex, age, strength, or beauty to mold certain expectations of the individuals. She states that our society has very definite roles and personalities defined according to sex differences, and while many cultures have various roles according to gender, they often do not differentiate between personality and temperament. The first two studied cultures emphasized no difference in temperament between men and women. The cultures may expect them to have different roles, but the personality traits stressed are the same for both sexes.

The Arapesh people live in a range of steep mountains in New Guinea. Their life is an adventure consumed with growing crops, pigs, and especially, their children. The main duty of both men and women is to nurture and cherish their children.

There are different jobs and responsibilities for men and women. All, however, are expected to care for the children and live in a spirit of cooperation and nonviolence. Dr. Mead spends a good deal of time dealing with the care given the child in his first few years by both men and women. The child's warmth, unaggressiveness, and trusting are greatly due to the sense of security given each child. Mothers nurse their children for extended periods of time, and each child is held and played with throughout their early life, building up love and trust for all. They are trained to harm no one when expressing themselves. They have no games that teach aggressive or competitive behavior, so that both boys and girls develop a happy and confident attitude toward life. Men and women are expected to be alike in their temperament, and since society disregards a difference, no difference occurs.

The Mundugumor, although separated by only a hundred miles, are the exact opposite of the Arapesh. The Mundugumor, until three years before
the writing of this book, had been cannibals and headhunters. As with the Arapesh, their culture ignores gender difference and approves a personality that emphasizes violence and fighting, competitiveness, and aggression. Marriage involves the exchange of a sister for a wife, and often a father will use the sister instead to obtain himself another wife.

The Mundugumor newborn is treated the opposite of the Arapesh. He is rarely picked up or played with and is nursed quickly while the mother is standing. The child learns strict rules to follow and distinct behavior patterns to relate to different kin. By age nine or ten, the child is aware of the possibility of being sent to a neighboring tribe to be held as a hostage while the two tribes make raids together. If the raids do not go as expected, the hostages may be killed.

While the Arapesh make nurturing children a great adventure and the Mundugumor find satisfaction in fighting and competition, the people of Tchambuli, especially the men, live for art. Males see themselves playing various roles during rituals and ceremonies and valuing what others think of their performance. The women's interest in art focuses mainly on the social relationships experienced at ceremonies. Art is the most important thing in life for the men.

The women spend their day fishing, going to market, and mending and weaving fishing gear. They always work in large, cooperative groups, cooking together and plaiting their mosquito-bags together. The emphasis for the women is comradeship and efficient, happy work. This compares to the atmosphere in the men's ceremonial house, which is often one of rivalry and petty jealousy. Mead reflects that this is often also exemplified in contemporary ballet companies. The men appear to be dependent on the women for many areas of survival because of their goals centering on their appearance and their art.

Mead concludes that personality traits are no more inborn in males and females than are clothing preferences. Social conditioning plays an overwhelming role in the behavior of men and women. The conditioning often happens in early childhood and is a result of the culture of the parents. The deviants in these societies, or in ours, are considered maladjusted individuals and are condemned because they do not meet the culture's expectations. She also expresses concern in our own society for the individuals who do not meet the personality standards set for each gender. She states that the answer is not an across the board standardization but is an acceptance of many different temperaments and personalities. Recognition of individual gifts regardless of gender would be very beneficial for society and for the individual. No skill would be recognized simply because a boy or a girl owned it. Each child would be encouraged based on his or her individual gifts and personality.
Mead succeeds in showing her readers that culture is a significant factor in the way men and women behave. The book provides a great deal of stimulating thought about a question that often plagues our society in the current century. This well written book offers an easily understood and worthwhile reading experience for a student, professional, or lay person.

In the biography Louis Agassiz: A Life in Science, the author Edward Lurie has presented a superior account of this 19th century scientist and natural historian. Agassiz, a giant in his own right, made major contributions to modern knowledge in zoology, geology and paleontology. But more than anything else, Agassiz is portrayed as a student of nature who thought of himself as reflecting the wonder of that realm through his perceptions. As a student of nature, Louis Agassiz had an uncommon spiritual, emotional, and physical involvement with the grandeur of that realm. For more than fifty years the world of science would feel the impact of his accomplishments and the intensity of his drive to become "first naturalist."

In chapters 1, 2 and 3, Lurie artfully peels back the obvious successes of Agassiz and shows many of the underlying reasons for his triumphs as a man, a scientist, and as an educator. This engaging account of Agassiz begins with his boyhood days in Switzerland, where his deep love of nature had already become evident. At the age of fifteen, when most boys dream of girls, sports, or wealth, Agassiz was outlining his first set of personal intellectual goals. The first words of his memorandum were, "I wish to advance in the sciences and to become a man of letters." Inspite of the familial and social expectations he had to overcome, Agassiz never lost sight of his goal to become the premier naturalist.

Lurie portrays the young Agassiz as much more than a scientist. He was also a well-rounded person who possessed a considerable level of social skills, along with a handsome, athletic, physical appearance. Neither his superior intellect nor other outstanding abilities ever seemed to distance him from the ordinary person. Even in later years, success came often to Agassiz because of his youthful optimistic determination. He also had an ability to master and then shape the society around him. Agassiz seemed to possess a magical charm, which influenced people from all walks of life. People generally wanted him to succeed and when he was successful, his supporters felt