Lamarck is someone who believed in knowledge. The more a person had the better in all fields of science. To understand Darwin and later evolutionary theory, it is important to understand Lamarck and what he faced. Darwin waited a long time to publish his ideas and had many people read his ideas before he published *Origin of the Species*. He did not want the same gate to happen to his ideas that happened to Lamarck's ideas. Lamarck was ahead of his time and it only now that we can appreciate what Lamarck was trying achieve, even if his mechanism was wrong for evolutionary change. Burkhardt provides an insight into the time and person of Lamarck that is not found many other places. He shows hot the thinking of his time, his religious beliefs, and his studies of many different fields of science influenced Lamarck. Without this insight we cannot truly understand Lamarck or the evolutionary theory that was to follow. For anyone who is trying to understand Lamarck or the time period this book provides many insights into Lamarck, who he was, and the scientific community that he was a part of.

**PRIMITIVE MAN AS PHILOSOPHER**

Paul Radin, 1957
Review by Mark A. Shirley

This book was first published seventy -three years ago. Dr. Radin addressed a subject vital and timely in that day, as it still is today. The author's purpose as stated in the Preface was, to dispute the contention that members of those peoples referred to as primitive are inherently inferior mentally to members of groups perceived as more civilized. He asserted that individuality was not overwhelmed by a group mentality among them that in these cultures, as in all a portion will be thinkers, even philosophers in their own right. His aim was to examine primitive cultures from the perspective of their intellectuals.

In the Preface, he contended that only two points of commonality connect those societies popularly called primitive, these are the lack of a written language, and rightful claims of the territories they occupied when first contacted by those who would overwhelm them. Differences in cultures, and perceived simplicity of the conquered contributed to the mistakes in interpretation. He gave his view of the history of the topic, concluding that opportunity finally existed to reexamine the nature of the mind of these peoples. His discussion of definition and application of terms and the academic and practical importance of knowledge gained from further study and evaluation of the topic was insightful. He presented strict criteria for acceptance of eth-
nographic data he used. He believed that the conclusions reached by his limited study would prove valid in most instances.

The section Methods of Approach elaborates ideas expressed in the Preface, that perceived complexity of societies have no direct bearing on the presence of philosophers in them, or potential for philosophic formulations by their members. Also the languages of these so-called primitive societies can be used in the conception and expression of abstract thought. He built a firm primary case for his view. He used excellent examples in support of his assertions. Discussion on data and the methods of obtaining it was strong. The dialogue example used was interesting. It is important to note that this section had not been included in the two previous editions.

Chapter One began, restating the history in the Preface. He gave his assumption that one will find the same mental potential, in the same basic distribution among individuals in one society as will be found among individuals in others. A major point is that this assumption developed from his observations of and contact with indigenous peoples. The other major point in the chapter, the idea that interpretations current then were based on descriptions of culture and belief of non-intellectual portions of those societies, that truly ignored the existence of intellectuals in these societies.

In Part One, MAN AND SOCIETY, he deals with exactly that. In the second chapter examining the so-called primitives' perspective, noting that their folk models are different than the folk and analytic models of those who studied them. He described a character more expressive of sensations than many westerners. Chapter Three expands on the one before, arguing they have a strong sense of objective reality and this results in intense desire for prestige. Their perspective as he presents it, calls for complete expression of, knowledge of and responsibility for self, a pragmatic outlook balanced in personal expression, with high integration. He asserted that this pragmatism influenced the way that magic and the gods were perceived to function in their models. The fourth chapter examines the question of tyranny of the group. He argues that many investigators are unable to see past external aspects, fail to understand the framework, or the interrelationships, and don't accurately interpret what they observe. He concludes that the individual mentality is not overwhelmed as some postulated. With each chapter he adds strength to his case dealing with specific aspects of his general question such as, what is the ideal character and how the ideal relates to how they function in reality, or the issue of the interaction between men and women. He relates one chapter to the next creating a solid argument in support of his assumption. The ethnographic material he used allowed the cultures he discussed from around the
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 world wide. 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.

The first appendix provides the sources of poems he utilized. The second one is a case study of John Rave, a Winnebago who introduced the peyote religion to his tribe; very engaging this section is new in this edition.

Radin achieved his goal at least in part. He never truly proved the distrib -ution 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.

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**SEX AND TEMPERAMENT IN THREE PRIMITIVE SOCIETIES**

Margaret Mead, 1963
Review by Melody Ramsey

Margaret Mead, following a two-year expedition to New Guinea from 1931 through 1933, wrote *Sex and Temperament in Three Primitive Societies*