Carolina. Although unsafe to follow as an authentic history of the state, as Bishop Cheshire, himself an historian of the colonial period of the Episcopal Church in North Carolina, recognizes, his stories, nevertheless, catch the atmosphere of ante-bellum North Carolina better than any mere "scientific history" could do. The book is not without use to the recorder of social history, for in several instances, the Bishop faithfully copies documents in his possession: a bill of indictment drawn against two doctors of Edenton who were giving inoculations for smallpox in 1798 and letters concerning a duel in 1847.

The Democratic Party in Ante-Bellum North-Carolina, 1835-1861 is the dissertation which Professor C. C. Norton of Wofford College presented for his doctorate in 1927, and admirably supplements Professor J. G. deR. Hamilton's Party Politics in North Carolina; 1835-1860 published in 1916. Based chiefly upon the excellent file of ante-bellum Raleigh newspapers in possession of the North Carolina State Library and the manuscript letters of North Carolina's prominent ante-bellum political leaders in possession of the North Carolina Historical Commission, Professor Norton's book tells the story, with frequent long quotations from sources, of the growth of a conservative minority party between 1835 and 1843 into an aggressive majority in 1850, demanding and obtaining free suffrage in 1853 and after that gradually leaning toward and finally favoring secession. The book contains an excellent chapter on the ante-bellum newspapers after 1835, but it is to be regretted that Professor Norton did not give more attention to the economic and social conditions which played so important a part in the development of the Democratic Party in North Carolina.

A RACE PSYCHOLOGY

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Dr. Porteus, clinical psychologist of the University of Hawaii, who is already well-known for his researches at Vineyard, N. J., and his studies of Temperament and Race, was asked by the Australian National Research Council to investigate the mental traits and caliber of the Australian aborigines. He spent some months among the natives of Dampier Land, Kimberley, and Central Australia in what is in many respects a pioneer study of the intelligence and temperament of an old-stone age people in their native habitats. His book is divided into two parts, of which the first is an extremely interesting account of the Australian landscape, climate, flora and fauna with side-lights on the mores and folkways of the aboriginal inhabitants. The second part begins with a summary of the environmental handicaps and follows with a description of customs and beliefs and the results of physical and mental measurements. The volume is entertainingly written, beautifully printed, and instructively illustrated. Throughout the author draws upon Spencer and Gillen, Howitt and other ethnologists and explorers for comparison, illustration and explanation.
From the very first the author seems to have been eminently successful in winning not merely the cooperation but also the sympathetic understanding of his black subjects. One group made him a blood brother while several gave him freely from their stores of sacred churinga. Scattered throughout the first part are many interesting observations. He emphasizes the value of the primitive dance as a medium for ego expansion and group unification. Impressed by the solitude and darkness of the bush, he hazards the reflection that the disappearance of the general belief in ghosts, prevalent among us even two generations ago, is a result of more light and more company. In more than one place he notes that the sparsity of population is not due to a lack of food, but he offers no explanation. One is left to conjecture from other statements that the aborigines are hastening toward disappearance because of the cultural maladjustments due to white contacts. Nor do the natives take possession of territory no longer occupied, even though better than their own; the native is unhappy away from his familiar physical habitat. Nakedness in a country where the nights are often considerably below freezing, though midday may be burning hot, is nevertheless a matter mainly of choice, partly of necessity. It is not an evidence of low intelligence but an adaptation to the necessities of gleaning a living in a desert environment. In the northern areas, with steaming hot summers, clothing is almost unbearable even for whites. The natives near the missions, however, have learned to don clothing on the approach of the white man as a protection for his modesty. The author scouts the current belief that certain tribes are ignorant of paternity. He thinks this may be true of the women and the younger men, and explains the old men's insistence on spirit conception as due to their totemistic faith and a desire to escape the ridicule they fear would be theirs if the white man discovered them holding a contradictory belief. In this the Australian merely universalizes the good Christian's belief in the immaculate conception.

Probably the most important ethnological contribution of the study is the use of the need of group unification as an explanatory principle. We noted this above with reference to the dance. Food restrictions are cleverly designed to promote tribal unity, unselfishness, and mutual dependence. This is true also of the system of exogamous classes, which seem to increase in number as one moves from the stronger tribes to the less numerous and weaker ones. The system lessens competition for women and thus insures domestic tranquility; it promotes the power and prestige of the elders, makes blood relatives of all the tribe and checks female infanticide.

Passing numerous other matters we may note certain results of the physical and mental measurements. In physical proportions the Australian is unusually long-legged with average statures of males ranging for different groups from 167 cm. to 169 cm. They are thus distinctly taller than Italians but 2 to 4 cm. shorter than Englishmen. Moreover, the Central Australians who live in a niggardly desert environment averaged about 2 cm. taller than the Kimberley natives. Relative abundance of food apparently has little effect on stature. While agreeing that head size and intelligence show little or no correlation in individual cases, the author found that "mental brightness was about five times more frequent in those above the ninety percentile in head size, and mental dullness was about three and a half times more common among those below the ten percentile." Mental ab-
normality was associated with both extremes of head size. The Australian head length is much the same as that of Europeans, but shows "a quite marked deficiency in head breadth." Brain capacity of about 132.8 cc. for males is about that of the thirteen year-old schoolboy. Numerous strength tests were given. In the maze test the Australians attained an I. Q. of 80 as compared with 95 for Americans. Here again the Central Australians who had been subjected to a terrifying struggle for existence, owing to five years of continuous drought, excelled the natives of the Kimberley and Beagle Bay districts. The author notes also that "The younger children did comparatively well, but the older one’s responses were somewhat inferior." In general the tests revealed a degree of inferiority on the part of the natives who, though far from unintelligent, are believed by the author to be not readily adaptable to a civilized environment.

Here then is a pioneer and first-rate contribution to the psychology of races. The author has avoided dogmatism and weighed methods, conditions, and results carefully. It is to be hoped that similar studies on these and other primitive folk can be made before the inroads of civilization destroy the unity and completeness of cultures that are rapidly vanishing.

FOLK LIFE IN FICTION

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LONG HUNT. By James Boyd. New York: Scribner’s, 1930. 376 pp. $2.50.


A BURIED TREASURE. By Elizabeth Madox Roberts. New York: Viking, 1931. 296 pp. $2.50.


The stream of fiction dealing with regional and folk life continues. Although no region has suffered for lack of attention, especially noteworthy attempts may be found among the large number of such cultural studies of the South, many of which have already been mentioned in these pages. In the few which follow here, the settings range from the early days of colonial settlement to the present time; from the Atlantic Seaboard to Texas and the great southwest; from mountain and open country to the sparsely settled frontier town and the older established city; from the life history of six generations of a gradually dying low-country family to the up-country individualists whose descendants were not the least among the pioneers and builders of "fair Kentucky;" from larger groups carrying with them their cultures to the single family with its Lares and Penates, even to the solitary individual.

James Boyd’s Long Hunt is an excellent portrayal of the life and habits of the "long hunter," one of those intrepid followers of Daniel Boone, who traveled for months, often quite alone, in the primeval forests, from the western part of North Carolina to the Mississippi, returning to