

and making a slogan of it, the nation turned its attention rather to the culture that unites its people, emphasizing its major merits and recognizing the different values which may develop in a different culture, it would substitute realistic thinking for a kind of symbolism which is dangerous because it is misleading.

A knowledge of cultural forms is necessary in social thinking, and the present volume is concerned with this problem of culture. As we have just seen, bodily form, or race, is separable from culture, and can for our purposes be laid to one side except at certain points where for some special reason it becomes relevant. The chief requirement for a discussion of culture is that it should be based on a wide selection of possible cultural forms. It is only by means of such facts that we can possibly differentiate between those human adjustments that are culturally conditioned and those that are common and, so far as we can see, inevitable in mankind. We cannot discover by introspection or by observation of any one society what behaviour is 'instinctive,' that is, organically determined. In order to class any behaviour as instinctive, much more is necessary than that it should be proved to be automatic. The conditioned response is as automatic as the organically determined, and culturally conditioned responses make up the greater part of our huge equipment of automatic behaviour.

Therefore the most illuminating material for a discussion of cultural forms and processes is that of societies historically as little related as possible to our own and to one another. With the vast network of historical contact which has spread the great civilizations over tremendous areas, primitive cultures are now the one source to which we can turn. They are a laboratory in which we may study the diversity of human institutions. With their comparative isolation, many primitive regions have had centuries in which to elaborate the cultural themes they