

casting guerrilla warfare in its proper historical perspective. Beginning with the Spanish experience against Napoleon, they proceed through Clausewitz and Mao to Guevara. Guerrilla warfare, which is inseparable from political considerations, is carried out for three purposes: resistance to invasion, insurrection, or furtherance of the aims of a foreign power. The most profitable avenue for the United States in this field seems to be counter guerrilla action. A successful counter guerrilla program must involve separation of the guerrillas from their civilian support, their military defeat, and the reestablishment of internal security. The initial step necessitates creation of a friendly power base through an honestly administered reform program. Unfortunately, the authors assert, in such regions as Latin America radical reform has the greatest appeal. Finally, Paret and Shy appraise U.S.-supported aggressor guerrillas and concludes that these forces would require overt support; this would pose the peril of escalation to greater violence. Consequently, such measures are not, as sometimes portrayed, a cheap panacea for the Cold War. After many of the overenthusiastic pronouncements concerning guerrilla warfare, the authors' principal contribution lies in their realistic, balanced historical assessment.

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Cultural Aspects of Delusion. A Psychiatric Study of the Virgin Islands.

By EDWIN A. WEINSTEIN, M.D. New York, 1962. Free Press of Glencoe. Tables. Bibliography. Pp. 215. \$5.00.

A psychiatrist discovers the significance of *culture*! A suggestion that social scientists should not neglect the study of delusions in determining the mainsprings of *culture*. These are the main impressions. As the title indicates, it is an inter-disciplinary study, promising new insights. Psychiatric case studies, made during two and a half years practice of his profession in the Virgin Islands, are taken as micro-

cosms of the relationships of the disciplines involved. This is supplemented by references to standard works and his casual, non-professional, experiences while in the Islands.

Only one chapter is devoted to history, as such. This represents no new original research, although, it does attempt to highlight those historical events which account for the origin and development of the present ethnic groups in the Virgin Islands.

Five "culture groups" are distinguished in the Virgin Islands: 1. "native" (U.S.) Virgin Islanders—mostly descendents of Negro slaves; 2. British Virgin Islanders—little different culturally from the former, except in degree; 3. French—of European stock, but recently immigrated from the French island of St. Barthélemy; 4. Puerto Ricans—of mixed racial stock, also, recently immigrated; 5. "Continental"—mostly temporary residents from mainland U.S. Dr. Weinstein finds that there is a significant difference in the content of delusions, according to the ethnic group involved. For example: "The highest incidence of delusions, confabulations and hallucinations about children was noted among British and American Virgin Islanders and the lowest in the French and Puerto Rican groups" (pages 187-8). Other differences were noted with regard to food, sex, race and color, religion, death, violence, etc. Except for the "continentals," one subject, at least, prevades all the groups—concern with *obeah* (witchcraft). This appears to link the common culture of the Virgin Islands with other groups in the Caribbean area, and distinguishes it from either typically Latin or Anglo-American cultures.

It is possible to find many deficiencies in the study: the small number of cases involved—total of 148 cases (the French group is represented by only 12 males and 4 females); only informal attempts at correlating the cultural features exhibited by the psychiatric patients with the "normals" of the group from which they come; evidence that the problem of semantics,

although attempted, was not overcome—obvious, in the case of the Spanish and French of the two Latin groups, but also much evidence that even the “English” of the native Virgin Islanders is, in effect, a different language from American English in its connotations; lack of clear definition of some of the categories of subjects—e.g. no clear distinction between religion, obeh and institutions; the multi-goals of the study, resulting in no clear-cut reaching of any of them.

But these deficiencies do not destroy the worth of the study. He appears to have forcefully called attention to the place of culture in the treatment of psychiatric patients; he has made a contribution to the understanding of Virgin Island society; his inter-disciplinary attempts are admirable; his work contains many suggestions for more exhaustive studies; he gives, in effect, a clear warning to all U.S. “continentals”: *beware of cultural differences when practicing your profession outside!*

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Introducción a la prehistoria general.

By JUAN COMAS. México, 1962. Universidad Nacional Autónoma de México. Publicaciones del Instituto de Historia. Núm. 74. Illustrations. Charts. Bibliography. Indices. Pp. 249. Paper.

This book is intended for use as a text in the various institutions in Mexico which teach courses in prehistory on the university level. As such, it is an excellent volume. The author devotes some space to showing that evolution is not contrary to Catholic doctrine—a necessary precaution in countries predominantly Catholic.

The book deals with human prehistory all over the world. Twenty-five pages are devoted to the Americas, which seems meagre except that the condensation is so expert and the coverage so thorough. While mentioning certain controversial matters, the au-

thor manages to put them in proper perspective in a masterful way. Beginning with the history of prehistory and its methods and techniques, the author carries the student through highly condensed studies of geology, climatology and of the successive hominids culminating in modern man.

Unfortunately the bibliography lists one ridiculous volume, one generally discredited volume, and two works which are definitely out-dated. Other than this the bibliography is well chosen and will be an excellent guide for further study on the part of the student.

Any book on human prehistory is bound to be a bit outdated before it appears in print, so rapidly is the science of anthropology moving today. Such deficiencies must be remedied with supplementary reading. Such new discoveries as *Zinjanthropus boyseii* are too recent for mention in the volume under review.

We predict that this volume will be used in many Latin American universities. It is by far the best thing of its kind available in Spanish and better than most similar texts in English.

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BACKGROUND

A History of the Jews in Christian Spain. Vol. 1: *From the Age of Reconquest to the Fourteenth Century.* By YITZHAK BAER. Translated by LOUIS SCHOFFMAN. Philadelphia, 1961. The Jewish Publication Society of America. Notes. Index. Pp. 463. \$5.00.

Twenty-three years ago Yitzhak (Fritz) Baer published a collection of documents dealing with Jewish life in Spain, the result of years of painstaking research in the Spanish archives. In 1945 his narrative based on this work appeared in Hebrew; a revised edition was published in 1959. The present volume is a translation of this