

become parts of the outward world. For instance, we live in houses which are heated and we wear clothes. It is impossible to understand why people buy the kind of clothes they wear merely from the point of view of the psychology of the individual who purchases them. The suit bought by an individual is the result of an economic process which in large parts is independent of the individual who purchases the suit. The suit which we wear has a share in the determination of our subsequent behavior. Furthermore, it also has a decided social significance. Houses, apartments, jewelry, parties, travelling may be considered from a similar point of view. Due to our psychological attitudes we change the outward world and these changes have a lasting influence upon our actions. They persist even when our psychological attitudes have changed. The product of a psychological attitude persists even when the particular attitude has long disappeared and such a product may contain in itself an admonition to return to a previous attitude. The product has not only such an influence upon the individual who created it but also on any other individual who may come in contact with it. The psychological influence of lasting objects may be considerable in the long run. This is an influence which may even reach from one generation to another.

The material culture by which we are surrounded is the product of actions which belong to a psychological sphere different from the one we actually live in. It represents the continuous influence by the cultural and civilization patterns of our ancestors. In addition, an object once created goes along on its own in a way which could not be predicted beforehand. When I have produced a gun it needs to be shot by me; a cannon needs still more men and when I have two cannons they demand a general to supervise the men who serve the cannons. Finally, the cannons shoot whether I want them to or not. Artists always have been fascinated by the idea that the statue they have created will gain a life of its own. I refer, for instance, to the little book of Maserel: "The Work" which depicts the adventures of a giant statue which became alive to the astonishment of its creator. Material culture although created by psychological attitudes has become a part of the world which is no longer under the direct influence of individual creator's psychology and even influences the individual whether he wants to be influenced or not.

There is no question that the houses in which we live, the clothes we wear and the money system under which we are brought up influence our psychology even though they may have been created

under very different circumstances. We have to understand everything created in economic life in terms of psychological situations and motives. We must not make the mistake of thinking that things created by psychological needs are merely psychological. They have become a part of our psychological attitudes. How far our psychological attitudes are influenced by the events in the outward world is another problem. Everything which we find in economic life which is not necessarily of our own making is connected with psychology. In a broader sense the culture of an epoch is the sum total of the history of the tribes, nations and humanities concerning the relations of individuals to the outward world plus the result of the actions of humans in the world. We should not speak about single individuals since no single individual exists. Individuals exist merely in groups and they have similar problems and conflicts. They fight against their sexual tendencies, they fight against their own aggressiveness and they try to love their neighbors and relatives; difficult as this may be. The cultural development of the single individual depends upon psychological and economic factors. Our work is obviously the result of our psychological attitudes. However, when the work is accomplished it goes its own way.

In the theses on Feuerbach which were written in 1845 but were not intended for publication Marx wrote: "Social life is essentially practical. All mysteries which mislead theory to mysticism find rational solution in human practice and in the comprehension of this practice."

"The chief defect of all hitherto existing materialism—that of Feuerbach included—is that the object, reality, sensuousness, is conceived only in the form of the object or contemplation but not as a human sensuousness activity, practice, not subjectively."

Marx, furthermore, draws the conclusion: "Feuerbach consequently, does not see that the 'religious sentiment' is itself a social product, and that the abstract individual whom he analyzes belongs in reality to a particular form of society."

When we talk about psychology we mean, therefore, human action, with a specific aim. Religious sentiments have to do with the practices of individuals. Religious beliefs are encouraged or discouraged according to the total social and economic situation. This is, by the way, also the opinion to which Marrett has come in his studies on primitive beliefs. There are no theoretical beliefs even if individuals pretend that they have beliefs without practical designs.

This formulation coincides with studies I have conducted for