

systematically. Thirty-four chapters are grouped into six parts, but whereas some section headings indicate their content others do not. In the first category are "the nature and task of humanistic psychology", "research areas and methods" and "research products"; in the second are "the human experience", and "the growthful encounter".

It would be incorrect to dismiss this as a cranky book. Many of the contributors are eminent: I would instance A. H. Maslow, Carl R. Rogers, Hadley Cantril, Arthur Koestler, T. S. Szasz, Colin Wilson, Charlotte Buhler, F. T. Severin, R. J. Lifton, L. von Bertalanffy. These and others write about aspects of psychology, psychiatry, philosophy, creativity, literature, psychodelic research, religion, psychological growth and development, therapy and many other topics. Each of the authors is introduced and described (together with a photograph) by the editor. Although slightly overfrank, first-namey and embarrassing in the American manner, these pen-portraits are interesting.

It seems to the reviewer a sign of health and growth in any subject that all sorts of research and all sorts of theories (or anti-theories) should be followed by sincere men. In this way the so-called "humanistic" reaction to orthodoxy is stimulating and interesting. In one area, therapy, I would have the gravest reservations. Many of the descriptions of "basic encounter groups" suggest wild group analysis without direction or understanding and with the possibility of grave damage to some of the participants. C. R. Rogers is aware of this and denies it in the encounter groups he has studied or participated in. However, one cannot help wondering about those with less than his considerable experience.

In general the book is well worth looking at for anyone who wants to try and understand for himself what this "humanistic" reaction to behavioural science is all about. Certain chapters are of great interest, particularly, I thought, the review of LSD research (Mogar), a discussion of the humanistic psychology of Teilhard de Chardin (Severin), humanistic research on large social organizations (B. and S. Rome), the process of the basic encounter group (Carl Rogers), self-actualization and beyond (Maslow), the world of science and the world of value (von Bertalanffy).

I cannot help feeling, however, when the dust of one's thoughts has settled, that those aspects of the so-called humanistic viewpoint likely to be of permanent value will be easily absorbed in available theoretical models. These will need to include religious, philosophical and sociological models as well as psychological, psychiatric and psychoanalytic.

SIDNEY CROWN.

Disease, Pain and Sacrifice. By DAVID BAKAN. Chicago and London: The University of Chicago Press. 1968. Pp. 134. Price 54s.

The Psychic Function of Religion in Mental Illness and Health. By Committee on Psychiatry and Religion on behalf of the Group for the Advancement of Psychiatry. Report No. 67. Pp. 74. Price \$1.50.

Life, death, disease and pain are intimately connected and present the meeting point between philosophy, religion and science. Scientists can and do disclaim any interest beyond an empirical approach, leaving ultimate considerations outside the scope of their activities. The medical sciences also follow this line of thought, but their intimate connection with suffering is a recurrent temptation to trespass beyond and understand man in broader terms.

Professor Bakan is steeped in the Jewish tradition, and, as professor of psychology at the University of Chicago with strong psychoanalytical leanings, ploughs his way through the Book of Job, and through Freud, Selye and a great deal of contemporary research with skill and erudition. Out of this unusual trio he creates the concept of Telic decentralization. He adduces physical and psychological evidence whereby the very forces that determine man's growth, development and health carry within them the seeds of his destruction as they become detached or decentralized from a hypothesized end or telos. Nothing, not even Job's sacrifices, here postulated as response to infanticide wishes, will stop ultimate death or the vindication of Freud's death wish.

The aim of the book is given "as providing an intellectual context for the consideration of intimate aspects of human existence". After two thorough readings the only intimate aspects of human existence which were at all clarified were certain aspects of pain dealt with in the middle section. For the rest, Professor Bakan left me puzzled but optimistic that a prolonged personal conversation which could clarify our differences over use of language, dynamic concepts, and scientific and theological approaches would prove very rewarding.

By comparison *The Psychic Function of Religion in Mental Illness and Health* is a small work once again deeply imbedded in Freudian psychoanalytic thought which attempts to illustrate and clarify the place of religion in psychiatric illness. Its limitations are imposed by the framework of reference, for there is a great deal more in religion and psychiatry than that encompassed by the instinctual theories of orthodox Freudian psychology.

Both these works avowedly disclaim any formal

acknowledgement of the divine. This is perfectly legitimate. When however the Judaeo-Christian religions are treated as psychological exercises in human behaviour without reference to their divine authorship and aspirations, there is inevitably a significant loss and an impoverishment for the believer and possibly for the onlooker. A deeper examination of the psychology of religion requires an exchange and confrontation between mutually conversant thinkers, namely theologians, psychologists and psychiatrists.

J. DOMINIAN.

Analytical Psychology: Its Theory and Practice The Tavistock Lectures. By C. G. JUNG. Foreword by E. A. Bennet. London: Routledge and Kegan Paul Ltd. 1968. Pp. 224. Price 30s.

This book gives a very good exposition of Professor C. G. Jung's theories concerning the structure and contents of the mind, and of his three methods of investigation, viz. word association, dream analysis and active imagination. The five lectures, originally delivered in English in 1935, still make lively reading and abound with pithy or witty statements. Some of these will be readily appreciated by all psychotherapists, for example:

"Whatever we have to say about the unconscious is what the conscious mind says about it." "The parents make the neuroses of children." "It is no use at all putting people into drawers with different labels." "Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects."

With some other statements only a minority of psychotherapists will sympathize, for example:

"I wish I were still a medieval man who could join such a creed" (the Oxford Group Movement). "We do not want to change anything. The world is good as it is."

A special and welcome feature of this book is the inclusion of transcripts of the recorded discussions which followed each of the five lectures. The audience included psychotherapists of every school, and thus it was that a number of searching questions were asked. To what extent Professor Jung's answers are satisfactory must be left to the judgement of each individual reader. Sometimes it seems that the Professor is evasive, e.g. when a questioner asked, "what does it mean to be complete?", the reply was, "I must leave something to your own mental effort . . . to be complete is a very great problem, and to talk of it is amusing, but to be it is the main thing". On one occasion Professor Jung failed to answer a question; he had just given an account of a patient with compulsion neurosis who had undergone a complete Freudian analysis and remained uncured. The expenses for the

analysis had been paid by a woman friend much older than the patient, and Jung told him that he deserved to continue with his illness as a punishment for his immoral behaviour. Naturally enough, Dr. T. A. Ross asked, "Did not that come out in the analysis?" Professor Jung failed to reply, but continued to thunder against the wickedness of the patient. Here one receives the impression of a priest rather than of a psychotherapist. But on another page one receives a rather different impression: "Our sins and errors and mistakes are necessary to us, otherwise we are deprived of the most precious incentives to development . . . you may accuse me of being unchristian, but I do not care."

In general, what emerges from the discussions is that the semantic troubles of psychology are far from being resolved and that belief in the tenets of a particular school is a matter of faith rather than of reason. Such common words as emotion, feeling, affect, unconscious, transference were being used with differing implications by various participants. To Professor Jung the collective unconscious is "just a new branch of science, and it is really common-sense to admit the existence of unconscious collective processes." Others do not agree. Perhaps it would be appropriate to let the Professor himself give a final witty comment:

"You can think what you please about the facts of the world, and there will be as many theories in the end as heads that think about it."

I. ATKIN.

2. MENTAL RETARDATION

Das Neurologische und Psychische Defekt Syndrom bei Frühkindlichem Hirnschaden. (The Neurological and Mental Defect Syndrome resulting from Early Infantile Brain Damage.) By GERT HUFFMANN, introduction by WERNER SCHEID, in: Sammlung psychiatrischer und neurologischer Einzeldarstellungen. (Psychiatric and Neurological Monographs.) Stuttgart: Georg Thieme Verlag. 1968. Pp. 118, with 24 illustrations and 17 tables, Price 38 DM.

A very informative and well-written book based on the careful neurological, psychiatric, psychological and vocational examination of 100 patients, supplemented by 392 references to the relevant literature.

The author subdivides brain damage into endogenous (hereditary) and exogenous (pre-, peri- and post-natal) types. There are many causes for such damage. He found the neurological lesion non-progressive; it produces a variety of symptoms accord-