

tion, arguing instead that they are mutually dependent. His interesting study would have been more usefully described had the graph on page 46 been labelled correctly. Berry, the editor, contributes a short chapter on imitation, reminding us that more can be learned about a child's cognitive processes from a study of the errors made than the level reached on any composite test. Kellett reports on a study in which teachers did use a newly developed assessment check list. Not only were they enthusiastic about the tool, they seemed to be made more sensitive to the children's level of functioning after using it.

Fenn presents a brief report of her much quoted doctoral thesis. She claims that short structured language programmes are more effective than non-specific verbal enrichment. Whilst many readers will agree with her conclusions, the study needs replication with independent assessments of the children's progress. Then follows three chapters by Conn; Taylor, Berry and Conn; and Conn and Richardson which present a variety of pilot studies containing many interesting ideas. Beveridge argues that educationally subnormal children can learn from each other if matched for level. In turn, this requires more sensitive methods for observing the children in the classroom. Mitchell's chapter on parent-child interaction sticks out like a sore thumb. It takes the form of a theoretical review, divorced from application, and so runs counter to the aim of the book. This lapse is to some extent, compensated for by the final chapter by Stevens on the implications of the previous chapters for teacher training. Lazy college lecturers can start here!

Overall, this text is welcomed for focussing on the language problems of mentally handicapped children and for attempting to get over some new ideas to classroom teachers. It is doubtful if the gap is fully bridged, but since no one has yet found the secret for attaining this objective, the editor must be encouraged for trying.

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SCHIZOPHRENIA

Schizophrenia: A Philosophical Reflection on Lacan's Structuralist Interpretation. By ALPHONSE DE WAELHENS. New Jersey: Humanities Press. 1978. Pp 261. \$15.00.

Philosophical anthropology has never been accepted on this side of the Channel. Groethuysen, Landmann or Cassirer are not widely read; nor de Waelhens, a reknowned Belgian philosopher. This is surprising as his writings are more relevant to psychopathology than those of his fellow philosophers. His book is an exercise in psychopathological analysis and explanation. There are incisive critiques of the conceptual limitations of Kraepelinaean and Bleulerian metapsychology as well as the work of Minkowski, Berze, Binswanger and Szondi.

In the early chapters the influence of Jacques Lacan, the *enfant terrible* of French psychoanalysis, can be detected. This shows in de Waelhens' terminology (mirror-image, foreclosure, etc) and in his efforts to produce a consistent linguistic account of Freud's hypothetical constructs. Structures (in the French sense) are thus read into most psychopathological clusters. Even the Oedipus complex is found to 'speak the typical form of the being-in the world of the child, of the style of his communication with others, with things, and with himself'. This style of writing reflects the existentialist background of de Waelhens' philosophy and explains why this type of psychopathology has never appealed to British psychiatrists' taste. Nonetheless I think de Waelhens' approach constitutes a useful perspective. The mistake has been to believe that the 'search for meaning' which is the central concern of any philosophical anthropology must replace all other approaches.

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