Dr. Benedek's indomitable spirit and humane attitudes penetrate the book and will certainly stimulate readers to new fervour in their own battles when they become disheartened.

MAX B. CLYNE

### The Freud Journal of Lou Andreas-Salomé. Translated and with an Introduction by STANLEY A. LEAVY. London: The Hogarth Press. 1965. Pp. 211. Price 30s.

This journal, published for the Institute of Psychoanalysis, consists of the informal but also very informative private reflections of a remarkable person, who was attending Freud's seminars in 1912–13. Their value is, firstly, that of a keen mind's impressions of psycho-analytic and psychiatric history in the making. Secondly, for those interested in the Zeitgeist of the avant-garde European intelligentsia, this work provides a source of fresh data.

The author's biography is well and sympathetically sketched by Stanley Leavy, Assistant Clinical Professor of Psychiatry at Yale, and is worth reading on its own account. The writer of this journal was the sort of formidably cultured woman whom the old Russia produced and honoured. A Protestant Balt, she was the daughter of a Russian general of Huguenot descent, and dedicated herself to a ceaseless search for God, truth and self-realization, both as a sexual being and a spiritual person. Freud was not the only giant of her epoch whom she impressed and captivated. Her close friends also included Rilke, Werfel, Nietzsche and Ferenczi, while her critical enquiring attitude to Adler seems to have bothered him, since in the end she found his ideas confused and not to be classed with Freud's.

She published major works of her own: poetry, novels and philosophical essays, and died in 1937, having become, in her later years, a lay analyst. The fact that she was married is purely incidental!

The journal is of some importance to present-day psychiatry. It embodies some still valid criticisms of Freud's thought and methods in the constructive spirit of the genuine admirer, on a footing of equality. Thus she talks of his ignoring of social and power drives "lending seeming justice to Adler". She also objects to his treatment of the man-universe or mindbody relationship as dualistic. Perhaps her most fascinating contribution for us is, however, the light thrown by a charitable woman on the apostles and apostates around Freud at the birth of the psychoanalytic movement: Adler, Stekel, Rank, Tausk, Sachs and many others, and on Freud's reactions both to eager adherents and to rebels.

As a friend of Freud's, she occupies a position



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