

discharge in diffuse motor activity. Next, hope of satisfaction, based on present opportunity and on memories of previous success, stimulates the integrative mechanism to form a plan for realizing this hope. Finally, hope of satisfaction activates this plan so that it exerts a guiding influence, concentrating motor discharge on efforts to put the plan into execution."

Written in a slowly moving fashion, assumptions abound, each quite clearly introduced. The impression is of a labour of love for the converted, in whom alone would there be sufficient zeal to persist to the "Biological Foundations of Behaviour" at the final end.

JONATHAN GOULD.

Battle for the Mind. By WILLIAM SARGANT. Heinemann, 1957.

This delightful scientific true-life ghost story of our present day and age stole seven sunny hours with the same persuasive ease, and the same promise of a possibly happy ending, as if the tale had been told by the Maker of Dreams.

Dr. Sargant, on careful scrutiny, has nowhere, it would seem, overstepped the strict limits of scientific fact, if such a term may, even though doubtfully, be applied to clinical, essentially uncontrolled, observation. He would appear, however, to have used his language in such a way that this strict adherence is far from patent much of the time, and though, for instance, in two specific places, he explicitly states that he draws only analogy between dog-Pavlovian and Clinical, Political and Religious phenomena, yet the cursive reading of the text creates undeniably the sense that homology between the human experience and the animal response obtains.

Dr. Sargant's thesis is that the Pavlovian experimental data and theory developed in the study of dogs can, without modification, be applied with advantage to the study of various human responses, to wit:

(a) The acute battle neurosis and the response of this to abreactive methods of treatment.

(b) The phenomena of Religious Conversion—particularly in its more stormy emotional aspect.

(c) The phenomena of politically, and/or "police-fully" inspired brain-washing, confession-eliciting and thought control.

In that dogs are not credited with mind—particularly Egos, Ids, and Superegos—to draw on Dr. Sargant—a physiological explanation for the behaviour of the animals is the most apt, and in that there are similarities in the patterns of emotional response to be discerned, between the animals and the human, it is the germ of his thesis that similar physiological principles may be found to underlie the lot.

This is no statement to abash psychiatrists, doctors, most school teachers, animal trainers or dog lovers, and yet this book will arouse much controversy—in the opinion of the reviewer—because, throughout the text, the implication is, except when a formal statement of the position is made, that the observable behaviour of the dog is an adequate framework of reference for the experience of the human, neurotic, political, sinful or saved.

And it is important to remember that this book is written for the lay public. Perhaps to carry its message, and to have impact, the book had to be written in this fashion—for Dr. Sargant, while exposing, from his own diaries, Wesley, in more urbane and subtle fashion follows the precepts of this fiery reclamer of the souls of men. He provokes the reader, in part, by repeatedly directing his eye to his mirrored wagging tail, to some degree of emotionally charged attention to the topic of death, mutilation, disaster and worse—the betrayal of oneself and one's truths. He does this, whether it be in the chapters on war memories and breakdown into gibbering fear, the descriptions of conversion singly or en masse, with details of behaviour not in keeping with our cult of emotional reserve, or with accounts, mainly first-hand, of the evidence of some who have been through the brain-washing experience. Organically related to these has been a middle section on the emotional, mystical and religious states, which can be provoked by fairly simple group and sensory techniques in

voodoo and snake-handling cults. (A chapter on Brain-washing in *Ancient Days* is also contributed by Robert Graves, who assisted Dr. Sargant in the preparation of the final manuscript.) Having surveyed this vast territory, and having portrayed one's vulnerability to "conditioning" to "transmarginal stimulation" to "debilitation" and "ultra-paroxysmal" responses, Dr. Sargant sees to it, following Wesley, that the reader is not left in the Slough of Despond—his self-confidence and sense of self fragmented into the four aspects of canine cerebral reflex disintegration, described by Pavlov, and exploited by the Russo-Chinese terror systems and the New York Police, but leaving the role of the scientist—Dr. Sargant declares himself a lover of humanity and a saver of psyches if not of souls, and, taking us by the hand, gives good advice for the withstanding of the technique of brain-washing and the risk of falling into the pit of unwelcome political indoctrination.

This is a fascinating book, and far from flawless. Dr. Sargant does not give the evidence, so important for the layman, whereby Pavlov claimed to *show* that his dogs' behaviour was specifically localized in the cortex, and indeed, the current views of circuit-function in the brain would hardly be consistent with such ideas. Nor does Dr. Sargant explain to the layman in which way the Pavlovian theory (of stimulation—excitement—inhibition-inertia, transmarginal, paroxysmal and ultra-paroxysmal, stimulation and response, together with spreading inhibition and protective inhibition—which may become (in the human!) divorced from reality)—is in its various components more directly corroborated by neuro-physiological observation than is the equally, or more, flowery psycho-analytical theory, which makes no claims to physiological foundation in a specific sense. For Pavlov grew a great number of terms to account for the behaviour of dogs, and they but nearly talk! And, if these Pavlovian terms are left without neuro-physiological localization and foundation, the layman would be fully entitled to regard them as clinical descriptions analogous to other systems of psychology.

It would seem that the spheres of human response could have been argued in their own right as showing similarities—and then the theme of increasing tension leading to psychic and physiological débacle could have been demonstrated as between the physically and emotionally exhausted soldier, the religiously aroused ordinary decent man, and the victim of the terror, under all forms of mental and many forms of physical stress. In the text, the Pavlovian terms at times obscure the theme.

That Dr. Sargant invites the reader to abstract from the human experience those evidences of varying physiological stress and response, and to compare these, not only in different fields of human experience, but with evidence from non-human spheres, is in the best traditions of experimental medicine. The way in which he does this is in the tradition of provocation. To have reversed his order and led in the dog last, would have robbed the book of its sting, and left it only with its poignancy and gravity.

Dr. Sargant is to be thanked for his canine counter-irritant, and for producing a stimulating, and trenchant commentary on some affairs of all time and of now.

JONATHAN GOULD.

The Psychology of Sex Offenders. By A. ELLIS, Ph.D., and R. BRANCALE, M.D. Thomas, Springfield, Illinois; Blackwells, Oxford. 1956.

This reviews the first 300 cases referred to the New Jersey Diagnostic Centre, claiming to be the first "100 per cent. sample" of convicted sex-offenders. The authors have sadly missed an excellent opportunity for clinical reporting, but give some interesting information despite their obvious endeavour to justify the existence and preservation of their diagnostic centre, and to encourage its reduplication throughout the U.S.A. The literature on sex-offenders is almost entirely ignored. Perhaps the most interesting clinical information to be derived from this book is that the authors, a psychologist and a psychiatrist, consider 14 per cent. of their cases to be normal, and 29 per cent. to suffer from mild neurosis, but that 91 per cent. were "seriously