

of conflicting viewpoints. It is stressed that hominology is non-disciplinary and does not produce new data, but by integrating and organizing existing data, it may find new and fruitful interpretations.

As the book is based on the author's courses in hominology, a considerable amount of space is given to his teaching methods. For instance, he describes in detail his Criteria of Reality, a form of classification which helps the student to realize how he comes to accept or reject the information he receives. The importance of training students in self-evaluation is rightly stressed, but many general readers may be content to skim the sections devoted to the author's 'hominolograms', which he defines as 'visual representations, in the form of histograms or line graphs, of six Criteria of Reality applied to eight phenomenological Life Areas'.

In spite of these criticisms I found most of the book absorbingly interesting and stimulating. For me its greatest value lies in the immense amount of information provided, derived from the many specialities concerned with the origins, development, culture and ethics of mankind, and particularly in the short extracts from and analyses of the works of numerous writers in these and kindred fields.

The palaeontological survey (Ch. 10) makes fascinating reading, as does Ch. 2, entitled 'What is Human about Humans?', in which the various factors that make man unique are examined. Due importance is given to his helplessness in infancy and to his lengthy period of maturation and dependency on his parents, but the concept of neoteny is not specifically mentioned. In Ch. 12 man's moral and ethical values are classified and critically discussed. They are categorized into the Graces (representing self-control), Virtues (self-denial), Duties (obligations) and Dedications (ideals). No mention is made of tolerance or moderation, admittedly difficult to place in the author's classification, but surely needed most urgently by man, if he is to make anything of his future. Dr. Kahn stresses the importance of his highest moral value, Dedication, and is fully alive to the pitfalls of what he terms 'Pseudo-dedications', but I wish he had gone further in this. Bigoted idealism amounting to gross intolerance, whether religious or political, extreme Right or extreme Left, has for many centuries caused havoc throughout the world, and shows little sign of decline. It is perhaps man's most tragic failing that he appears to have forgotten the classical aphorisms of 'Festina lente' and 'τὸ μῆδὲν ἀγαν'.

In the final chapter Dr. Kahn discusses some of the most critical and controversial problems facing the contemporary world. These include the exhaustion of the world's resources, the danger of

thermo-nuclear war, poverty and overpopulation, racial discrimination, and the increase in crime. Here at last he breaks his general rule of neutrality and gives his own opinions with becoming modesty and lack of dogma.

Altogether, this is an invaluable reference book, which cannot fail to stimulate its readers to further study, and to which I certainly shall repeatedly refer.

L. C. COOK.

EXISTENTIALISM

Medicine in Metamorphosis. By M. SHRALA.
Tavistock Publications. 1969. Pp. 164. Price 38s.

This book is written by a specialist in speech disorders in children. Using a small number of case histories as a basis he expounds an existentialist viewpoint of aetiology, treatment and prognosis. Both in the resounding title and in the text he suggests that the existential approach is achieving a revolution in medical thinking. There is little, if anything, in the book to support this contention. Much of the writing embodies humanistic attitudes to the whole patient which, although sometimes rejected by individual doctors, have been the essence of medicine since it was first practised. The use of existentialist jargon sometimes obscures the message completely, as in the following:

'The child can only speak and behave in accord with his age level and other presuppositions in conditions where he experiences himself as directly and continuously present to his fellow-men.'

In other places one feels it could all be said much less pretentiously. Surely the following passage conveys no more than 'make the best of a bad job'.

'The defect contains a hidden and undeveloped potentiality, needing expression, demanded by life as a debt, a return for the offer of life. Life demands life. As a debt to life, the defect thus constitutes a challenge—to search for a way through the defect to the 'hidden treasure' that underlies it'.

The one theory that is put forward here is that of von Weizsäcker who postulated a causal chain extending from an individual's 'unlived debt to life' to dysfunction of one of his organs. In other words, the frustrations suffered by a person come to be expressed symbolically by a part of his body. This is not too far-fetched an idea, as the experiments on stress and peptic ulcer have shown. However, when it is used as the exclusive explanation of all bodily malfunction it becomes ridiculous, as in the following:

'The mother was also clearly dissatisfied, but not in an active or hopeful way. She was inclined to tears,

and her only immediate protest against her own situation was encountered as an exceptionally powerful odour of perspiration.'

The author acknowledges that the hypothetical link between the 'existential debt' and bodily illness is difficult to prove. 'Clearly, in fact, the demand for statistical verifiability is not always appropriate. The fundamental insights, for instance, that form the necessary basis of the investigation are not amenable to statistical treatment.' However, instead of modifying the hypothesis he goes on to attack the scientific method and makes dogmatic statements!

'If one participates in research and therapeutic work with extended responsibility, as for disturbances of speech development, one is most definitely confronted with the evident reality of these sequences.'

Such ex-cathedra statements are perhaps not surprising in view of the 'reciprocal comprehensibility' the author enjoys with his brother, who is a theologian. All in all, a highly-priced, slim volume which will confirm the world-view of the convinced Laingian.

J. LEFF.

Towards a Psychology of Being, Second edition.

By ABRAHAM H. MASLOW, D. van Nostrand Company, Inc., Princeton, New Jersey and London. 1969. Pp. 240. Price 21s. paper; 56s. cloth.

To go through this book in detail would be well nigh impossible. The author is particularly articulate and at the same time avoids verbosity. He is basically an existentialist, but careful to avoid being hailed or condemned as a creator of a new ism. Adlerian concepts come into this (p. 10, para. 4). Dr. Maslow emphasises constantly the gap between motivation and gratification. His concept of avoidance of knowledge as avoidance of responsibility is something which every psychotherapist constantly experiences even if he is not able to put it into words. The affinity between peak experience and identity experience is made quite clear; self-actualization is also seen as a basic need. Human values are self-propagated as long as they are healthily regressive and not unhealthily defensive, and the author gives a very fair place of importance to environment and sub-culture.

Dr. Maslow's book is original and learned at the same time. He exudes optimism and compassion, and his book is not only a must for a psychotherapist but also an ought for anybody who wants to be intellectually stimulated.

G. C. HELLER.

THE LONGEST FOOTNOTE IN HISTORY

On Sigmund Freud's Dreams. By ALEXANDER GRINSTEIN. Wayne State University Press, Detroit. 1968. Price \$17.50.

This book represents an extraordinary and valuable piece of work. The book deals with twenty-one dreams experienced by Freud and reported in *The Interpretation of Dreams*. Twenty of them occurred between 1895 and 1900. The final dream reported was dreamt by Freud when he was seven or eight years old.

The format of the book consists of devoting a chapter to a dream as a general rule: the Count Thun dream, however, takes two chapters, and the four dreams concerning visiting Rome are presented in one chapter. The dream and the often scattered references to it are therefore brought together and dealt with as a unit. The main purpose in the book is to follow up the references, mostly literary, that came into Freud's associations. Most of these references are to German novels which are no longer usually read and therefore would not be part of the reader's literary background. Dr. Grinstein painstakingly summarizes each of the references. At times these are tedious and complicated, and add little to the understanding of the associative material. At other times the summaries are unintentionally hilarious simply as a review of 19th Century German novels. For violence, incest, murder and rape they are well ahead of our current shockers. But for the most part they offer valuable footnotes to the dream associations. The book could be described as the longest footnote in history.

The book is not easy to read, nor was it intended as light reading. The author firmly announces that it is not his intention to 're-analyze' Freud's dreams. Yet the pursuit of the associations and the comments on the further meaning exposed lead unavoidably to some further thoughts. At the end of each chapter there is some general statement concerning the main unconscious themes present in the latent dream content. This aspect of the book is its least successful aspect. In attempting to avoid sensationalism, the comments end in banality. It is quite a burden to read sixty-eight pages, including the detailed summary of ten novels and plays, in order to learn that in the Count Thun dream Freud was rivalrous with his father, that the need to urinate suggests a confusion of genital sexuality and urethral eroticism, etc. Indeed the Count Thun dream does lend itself to some comments. The rebellious, aggressive, ambitious, self-congratulatory aspect of the dream might well be a defence against the fear of passivity. Freud was starting his vacation, felt he might be