

beginning to diminish. Treatment is seen in terms of psychotherapy, drugs such as antabuse being of occasional use only. On the whole, this is a potentially interesting book, which continually disappoints.

PETER DALLY.

Alcohol Addiction. A Psycho-social Approach to Abnormal Drinking. By HOWARD JONES. Tavistock Publications. Pp. 209+x. 1963. Price 30s.

This book contains a number of contradictions. It reports a study designed with mixed motives: "to make a serious study of alcohol addiction; and at the same time to enable the students to satisfy the research requirement for the degree of Master of Social Work in the University of Toronto". Thirty-six gaoled and thirty-six in-patient alcoholics were interviewed. Each sample was carefully drawn to be representative of its class of patients but the comparison of prisoners and patients was a "subsidiary objective"; in most of the book all the subjects were pooled, thus producing a sample with a "biased nature". The findings of this experiment provide the framework for the author, a sociologist at Leeds University, to express his views about alcoholism. Case material is quoted extensively but could have been considerably condensed.

Yet, despite these shortcomings, what the author has to say is of great interest, nowhere more than when he demonstrates how the alcoholic re-enacts towards his wife his dependent relationship to his mother. The peculiar bond between the alcoholic and his spouse has been noted by many authors, but here it is put on a firm basis and then expanded perceptively.

The sections dealing with differences between the prisoners and the patients also repay careful study. "The inebriate offender is inferior in his social adjustment to the patient at the alcoholism clinic" is the incontrovertible conclusion. Indeed, most of the middle chapters, which contain the principal data, are rewarding.

It is something of a contradiction that this book has been produced. The experimental findings could have been pertinently reported in a medium length journal article. There is a growing practice, of which the present publishers are frequently guilty, of expanding the presentation of results into monographs. Paradoxically, this book would have been more readable if it had not been written as a book, but published as an article. Nevertheless the author has things to say which will interest all those who have to care for and wish to understand alcoholics. His sociological viewpoint is very little removed from

the clinical but he puts a fresh outlook on some aspects that clinicians often see more narrowly.

NEIL KESSEL.

3. SEX

Towards a Quaker View of Sex. Edited by ALASTAIR HERON. London: Friends Home Service Committee. Pp. 75. 1963. Price 3s. 6d.

"For the previous fifteen hundred years almost every writer and leader in the Church, both Catholic and Reformed, regarded sexuality as unavoidably tainted with sin, and the sex-relationship in marriage (apart from procreation) as a licensed outlet for the bestial impulses in man. This latter concept of marriage is overwhelmingly repulsive to many of us now, yet it is no exaggeration to say that it has lingered in the Church almost to the present day . . ." "The insincerity of the sexual moral code may well be a cause of the widespread contempt of the younger generation for society's rules and prohibitions." "We shall have reason to say that sexuality, looked at dispassionately, is neither good nor evil—it is a fact of nature. But looking at it as Christians we have felt impelled to state without reservation that it is a glorious gift of God." "The evidence suggests that adult heterosexuality presents fewer problems where early love play is tolerated than where it is suppressed. It seems that some inhibited taboo-ridden traditional cultures are shot through with sexual troubles from which more permissive societies are largely free. It has been claimed that women in certain societies which forbid adolescent and pre-adolescent sex play are usually passive, take little part in coitus and rarely enjoy orgasm. The reverse applies to women from easy-going cultures." "Varied and extended fore-play, often learned in adolescence, has the function of synchronizing orgasm for the more slowly aroused female. Whatever may be the moral implications of such an inference, it would seem that the prohibition of physical intimacies before marriage (taking place usually in the twenties) may hamper for some its full enjoyment later." "In the course of our discussions we have several times recalled St. Augustine's statement: *Love God and do as you like*. This is a statement of the greatest freedom, but also of the deepest obligation. In so far as we love the good and know the mind of God we do not need rules and moral codes to guide our conduct."

This patchwork of quotations gives a general impression of the line along which discussion proceeds in the Quaker pamphlet, and the nature of the conclusions which are reached. For a presentation by Christian thinkers, it constitutes a revolutionary departure from the categorical imperatives in substance and the euphemistic and mealy-mouthed