

cannot but be interested in a report such as this, and would greet further instalments with pleasure.

The clinical psychiatric *pièces de résistance* in this volume, are the contributions by M. Bleuler, who spent a year with the workers at the Payne-Whitney Clinic, where Dr. Diethelm is Director. Here, Dr. Bleuler made his own further examination of 50 American Alcoholics undergoing treatment. By virtue of the criteria for admission to this Clinic and its associated beds, the patients were of the upper intellectual and occupational strata. Some of Dr. Bleuler's conclusions must be quoted:

Schizophrenia, manic-depression, epilepsy and oligophrenia, are no more common among the siblings and antecedents of alcoholics than among the average population of the same social and economic class. But alcoholism *is* much more common among siblings, antecedents and spouses, and so are morbid personalities, than in the average population of the same social and economic class. Most of these findings may be generalized, in view of his own further work in Switzerland (of which he contributes a preliminary discussion in a further chapter), and, also, the work of others which he quotes to effect. He uses his studies on alcoholism to refute the postulate that homosexuality is a necessary precondition, and to make cogent argument concerning those psychodynamic theories of schizophrenia, which causally relate this condition to stress in the mother relationship. Endocrinopathy may, in the given case, be a relevant factor in alcoholism, either as a causative metabolic lesion, or as a focus of emotional disturbance. Finally, the genetics of alcoholism are the genetics of abnormal personality development, of which alcoholism is mainly to be considered a symptom. But only an indication can be given here of the clinical satisfaction to be found in reading these lucid chapters, despite their far from infrequent impressive tables of figures, which the text brings alive.

Thus, the picture emanating from these pages is the alcoholic as a person, still more commonly male, who, the carrier of emotional maladjustment, of more or less formal and overt sort, responds to the stress of living, created by his environment and his reaction to it, by a self-damaging form of behaviour familiar to him in his near-ones in his formative years, and permitted by the society in which he finds himself. "Drowning one's sorrows in drink" has become transformed into "resolving resentment in rye", and all the usual and familiar adjuvants of the anamneses of maladjusted ones are present, in profusion, in the pasts of these. To boot, there may be somatic strains—perhaps endocrine and perhaps metabolic—but the main impression of the volume is that the aetiology is to be found in social, cultural, familial domestic and psychogenic spheres, if in the latter it be permitted to include those psychic phenomena which are temperamentally determined, and all pivoting upon the generation of resentment, and "resentment-substance" to which alcohol is the antidote.

Dr. Diethelm deserves full admiration for his inspiration and leadership of this team of workers, far greater in number and diversity of discipline than the list of official contributors. He has been midwife to a volume which will interest every clinical psychiatrist, whether he have a special interest in alcoholism or not—and a volume which has sections to give much food for thought to all who are interested in the misuses of one of the greater gifts to man.

Dr. Diethelm mentions, in his opening chapter, that the work so far done has provided clues for more investigation, and Dr. M. Bleuler records the wider project on which he is now engaged at the Burgholzi. Their further reports are matters for anticipation.

JONATHAN GOULD.

**The Integration of Behaviour.** By T. M. FRENCH, M.D. Vols. 1 and 2. The University of Chicago Press, and Cambridge University Press, 1952, 1953.

These two volumes, to be followed by three more, set the stage for the test study—an exegesis of the day-to-day notes of a case treated for two years psycho-analytically—by considering basic postulates and the function, discerned in dreams, of the process of integration. This is an innovation in psycho-analytical thought, briefly summarized in Volume 1. "First, the motivating pressure of a need seeks

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