

BOOK REVIEWS

STYLES OF BEING-IN-THE-WORLD

ROLLO MAY, ERNEST ANGEL, AND HENRI ELLENBERGER (Eds.) *Existence; a New Dimension in Psychiatry and Psychology*. New York: Basic Books, 1958. Pp. x + 445. \$7.50.

Thinking about it, it is strange to me that this work was not published long ago. Can you conceive of a major psychiatric innovation developing in Europe for over thirty years in hundreds of books and articles and remaining almost unknown in the U. S.? Yet until the publication of *Existence*, existential analysis was represented in English by two inadequate books and a handful of not always adequate articles. Practically every other major psychiatric innovation has come from Europe (i.e., Freud, Adler, etc.), but we are slow even to examine this one. *Existence* is now, simply, the major work on existential analysis in the English language.

The book has three introductory chapters by May and Ellenberger which serve to bridge the American and European viewpoints. The door into existential analysis is through the more readily understood phenomenology, which follows the introduction, with papers by Eugene Minkowski on a case of schizophrenic depression, Erwin Straus on hallucinations, and Viktor E. von Gebattel on the case of a compulsive. Existential analysis itself is introduced by Ludwig Binswanger and is followed by his case of Ilse and the long case of Ellen West. Lastly, Roland Kuhn presents a similarly detailed existential analytic study of a man who attempted to kill a prostitute. The six translations involved present four great Europeans who have never been represented in English before (except for Binswanger's small book on Freud). The volume represents a fine balance between theory and illustrative case histories. Conspicuously absent are Medard Boss, who already has two volumes in English, and representatives of the Vienna School. What is presented here, then, is the hard core of key works, without the confusing variants. The great Minkowski in phenomenology and Binswanger in existential analysis are also the most impressive in their articles here.

The book does not present an overall dogma of man. Rather it points out a method, phenomenology, by which one can enter into even the distorted and pathological world of a patient, by leaving behind presuppositions and value judgments. On the existential analytic side of this new European viewpoint one is shown some of the more significant features of the worlds of men.

The general frame of reference and goals here are those of Adler though some of the terms have changed. For instance, instead of style of life, the mode of being-in-the-world is emphasized. There is a deeper pursuit of phenomenology than in Adler and a clarifying of time and space structures of individual worlds. Clearly the approach is far more akin to Adler than to Freud in its emphasis on the holistic, gestalt, understanding of the individual. One almost wonders if the existential analytic movement is not a revolt against Freud which would not have been so imperative if the main analytic current in Europe had followed Adler instead of Freud.

The book leads one to ask significant questions. What determines how one is thrown into the world: social experiences or the ontological ground of the individ-

ual? The existentialists' answer inclines to the latter. Even though May asserts that a variety of psychotherapeutic practices emerge from this way of thinking, the reader cannot help but ask to examine these to see how they differ. On the basis of the cases one wonders if, in terms of time, all pathology leaps over the present to founder in past and future? But this is the point, that significant questions are raised here as though we are beginning to see men more clearly than before. The Europeans strike a surprising note to our ears by asking what, in clinical terms, is the ontological ground of man.

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PSYCHOTHERAPEUTIC THEORIES: ORDERLY DIVERGENCE, OR CHAOTIC SYNTHESIS?

ERICH STERN (Ed.) *Handbuch der klinischen Psychologie. Band II. Die Psychotherapie in der Gegenwart: Richtungen, Aufgaben, Probleme, Anwendungen.* Zurich: Rascher Verlag, 1958. Pp. 474. Swiss fr. 33.00.

L. SZONDI (Ed.) *Heilwege der Tiefenpsychologie.* Bern: Hans Huber, 1956. Pp. 188. Swiss fr. 18.00.

Stern's handbook of contemporary psychotherapy deals with theoretical trends, general treatment methods, and applied problems. It begins with chapters on Freud, Adler, and Jung, whom the editor considers to have, without a doubt, prevailed the most. These chapters are presented by Ernst Blum, Rudolf Dreikurs, and Heinrich Karl Fierz, respectively.

Three further theoretical trends included are existential analysis, by Alfred Storch; synthetic psychotherapy, by Wolfgang Kretschmer, Jr.; and Pavlovian psychotherapy. This last contribution, by far the shortest, is by Hellmuth Kleinsorge, professor at the University of Jena, Eastern Germany. He criticizes that official emphasis on Pavlovian doctrine has in certain instances created a mere illusion of scientific exactness by generalizing from animal experiments to human beings, while Pavlov himself had warned against such generalization. On the positive side Kleinsorge reports that psychotherapy in the countries of the soviet block is less concerned with the discovery of repressions than with the purposeful strengthening of socially constructive tendencies in the patient. The therapy is a rational one; among the areas brought to discussion during the individual interviews or group sessions are: how the patient "forms himself and lives" with regard to his environment, and what his attitudes towards his environment and society are. The phrase "forms himself" points to the conception of an active, responsible, relatively free individual, which can be noted throughout the soviet literature on psychology and education since the last two decades.

Six further chapters deal with treatment methods which are relatively independent of theoretical orientation. These are hypnosis and suggestion, presented by Berthold Stokvis; sleep therapy, by Hellmuth Kleinsorge; narcoanalysis, by L. Gayral; group psychotherapy, by S. R. Slavson; work therapy, by W. Enke; and child psychotherapy, by Erich Stern.

The last six chapters deal with problems of application: rapport and transference, psychotherapy of the psychoses, psychotherapy and the ministry, mental hygiene and human economy, the effectiveness of psychotherapy, and psychotherapy after dismissal from the mental hospital. These sections are written by A. Maeder, Christian Mueller, A. Koeberle, Heinrich Meng, Berthold Stokvis, and A. R. Bodenheimer. In the chapter on the ministry Adler is accused, on the same level as Freud, of extremely critical statements against religion, which reminds us of a similar blunder in an American textbook several years ago where Adler was criticized with Freud for overemphasizing sex. In his conclusion, Stern repeats the often expressed statement that each school of psychotherapy requires the complement of the others, and the hope for an eventual synthesis.

Szondi's book has as its very objective the promotion of the synthesis of the various methods of psychotherapy, but has a more limited scope than Stern's handbook in that it is concerned only with methods of depth psychology, and the contributors all reside in Switzerland.

The book is intelligently conceived in that the editor posed the same set of questions to leading representatives of six different methods, whose answers represent the body of the book. The four main chapters deal with Freud, Jung, *Schicksalsanalyse*, and Adler, and are written by H. Meng, Kurt Binswanger, L. Szondi, and A. Mueller. These expositions are followed by a chapter each on group psychotherapy with institutional patients by H. von Schroetter, and on religious psychotherapy by A. Maeder. All are discussed in a last chapter by U. Moser. The book closes with a summary by Szondi which includes a large two-page table presenting the answers by the various contributors to the original set of questions in a conveniently systematized and condensed form. Szondi concludes that the various approaches are altogether reconcilable in that they actually complement each other.

Regarding the question of synthesis with which the editors of both books are concerned, we would say that at present it can receive a positive answer only if the theories are poorly understood. Szondi gives some evidence of this. For example, he designates Adler as the father of "cultural pressure theory," not understanding that Adler was neither a hereditarian nor an environmentalist. Szondi also illustrates what such synthesizing would mean in practice. The therapist would have "to examine carefully, one after the other, the disturbances of the id as well as the ego, the influence of heredity and of pathological fate as well as the individual mistaken life plans, the disintegration of the person as well as the disturbances in belief, and would have to reduce all these partial factors to their common 'radical disturbance.'"

In our opinion, such synthesis would mean theoretical chaos in place of the presently existing theoretical divergence. We would rather hold with others in this field and in psychology in general that theories do fall into certain clusters, but that a synthesis of all theories is not possible. The better procedure would be for the adherents of each theory to strengthen their position by further research until such time when a decision can be reached in favor of one theory, or rather cluster of theories, on the basis of greatest adequacy to the greatest number of observable facts.

H. L. A.

RANGE AND LIMITS OF COMPENSATION

DAVID L. HART. *Der tiefenpsychologische Begriff der Kompensation*. Zurich: Origo Verlag, 1956. Pp. 194. Swiss fr. 13.50.

The author's thesis is that the concept of compensation is present in all schools of depth psychology as one of the "fundamental concepts of modern psychology." "Many psychological basic concepts must undoubtedly be regarded from the viewpoint of compensation, even when the term itself is not used." The book represents a survey of how the concept is handled by Adler, Freud, Abraham, Ferenczi, Reik, Stekel, Rank, Jung, Maeder, and Schultz-Henke. Regarding Freud, Hart considers the "return of the repressed" and "substitute formation" as forms of compensation, compensating for frustrated libido satisfaction, while in the sense of Adler compensation aims at making up for inferiority feelings. Hart appreciates that Freud himself would object to such an understanding.

Yet it would be a mistake to assume that Hart considers Adler as of central importance. On the contrary, he feels obliged to explain why he begins with Adler instead of Freud, giving as one reason that Adler is "credited with" having introduced the concept of compensation into psychology. On some ground or other Hart sees the compelling reason in the fact that Adler refers to G. Anton who in 1906 used the term compensation before him.

Leaving aside the question as to why the author gives credit to Adler only so reluctantly, the book, together with certain observations of our own, points to compensation as a concept which seems to take the place in Europe today which is taken by homeostasis in the United States. Compensation, like homeostasis, can, however, not be taken as the basic principle in any psychology which wants to do justice to the phenomenon of "becoming," of social evolution. Here we must assume a striving for perfection as primary, and inferiority feelings as secondary, induced by the goal of perfection, as Adler indeed stated in his later writings.

H. L. A.

ADLER IN FRENCH TRANSLATION

ALFRED ADLER. *La Compensation Psychique de l'Etat d'Inferiorite des Organes suivi de Le Probleme de l'Homosexualite*. Transl. by Dr. H. Schaffer. Paris: Payot, 1956. Pp. 247. French fr. 850.

In this volume Dr. Schaffer has provided an accurate and lucid translation of Adler's 1907 monograph on organ inferiority and of the 1930 edition of his small book entitled *The Problem of Homosexuality: Erotic Training and Erotic Retreat* which actually deals with all the sexual perversions. Whereas Adler's first monograph is presumably still available in English, having originally appeared in translation in 1917 and having been reprinted in 1946, his book on homosexuality never did appear in English in book form. Only an early version of the first part of the book was published under the title "The Homosexual Problem" in *The Alienist and Neurologist, St. Louis, Missouri*, 1917, 38, 268-287. The book is no longer available in German.

Adler's viewpoint of the sexual perversions is perhaps best expressed in the following passage. "The common phenomena in every sexual perversion (homosexuality, sadism, masochism, masturbation, fetishism, etc.) can be summarized

as follows: (1) Every perversion is the expression of an increased psychological distance between man and woman. (2) The perversion indicates at the same time a more or less deep-seated revolt against adjustment to the normal sexual role, and expresses itself as a purposeful, although unconscious, device to enhance a lowered self-esteem. (3) The tendency to depreciate the normally-to-be-expected partner is never absent, and consequently careful observation reveals traits of animosity and the struggle against the normal partner as an essential part of the general attitude of the pervert. (4) Inclinations toward perversion in men prove to be compensatory tendencies to alleviate a feeling of inferiority in the face of the overrated power of woman. And likewise, perversions in women are attempts to compensate for the feeling of female inferiority in the face of the assumedly stronger male. (5) Perversion emerges regularly from a personality which generally shows traits of increased oversensitivity, ambition, and defiance. . . . Ego-centric impulses, distrust, and the desire to dominate are prevalent; the inclination to 'join in the game,' be it with men or women, is slight. Consequently we also find a strong limitation of social interest."

The present French translation is to be generally welcomed for making again accessible Adler's understanding of the sexual perversions, which is as timely today as when it was first written.

H. L. A.

NEW CASE MATERIAL ON THE MASCULINE PROTEST

HAROLD GREENWALD. *The Call Girl; a Social and Psychoanalytic Study*. New York: Ballantine Books, 1958. Pp. 245. \$4.50.

This serious study of the "aristocrats of prostitution," written for the general reader, will be fascinating and informative for the professional reader as well. Greenwald presents material from two "psychoanalytical studies" of call girls (and refers to four others he has made) and from 20 "social psychological" interviews. Ten of these interview studies were made by himself, and ten were conducted by other girls trained by him. The book also includes two "psychoanalytic case histories" of men, one a pimp and one a client.

The author has a Ph.D. in social psychology and refers to himself as a psychoanalyst, which from the point of view of background explains his subtitle. But actually the study is much more social than psychoanalytic. The chapter on the psychoanalytic summary is meager in content, even though it includes quotations from the psychoanalytic literature. When these are shorn of their contradictions, what is left is hardly an exclusively psychoanalytic conception, namely, "the stress placed on the lack of early family love."

The social data obtained for the interviewed group of 20 call girls are among the book's most interesting findings: Not one of the girls gave economic need as the reason for her profession, and 18 of them had had chances to become financially secure by marriage or other socially acceptable ways but chose to remain call girls instead. Fifteen seemed to be above average intelligence. However, not a single girl came from a home in which the parents had a well-adjusted marital relationship, nineteen reported feeling rejected by both parents, and ten reported early experiences of being rewarded for sexual behavior.

Common personality characteristics in the 20 cases permit a clear composite picture of the call girl. She is unhappy, lonely, unable to trust anyone, beset with

feelings of insecurity and worthlessness, and takes to drink or narcotics. (Fifteen reported having attempted suicide.) She is bored, restless, and lazy. She is resentful and rebellious against her next of kin, and tends to take this out in her relations with men, all of whom, collectively, she sees as a predatory enemy. She is unsure of her sexual role and of what she is altogether. (Fifteen admitted having had homosexual relationships.) She wants to indulge herself and to have all the advantages of life without any of its chores or responsibilities. She is likely to be frigid generally, and almost certain to be without sexual feelings toward her clients, but she is haunted by the guilt of her aberrant sexual behavior.

This picture recalls uncannily Adler's description of the neurotic and delinquent in general, as does almost all of the material from the two detailed cases. Thus Greenwald's work is to be welcomed not only for its own value, but as a contribution to a common ground of observation and theory. The following taken from *The Practice and Theory of Individual Psychology* will show how Greenwald's findings and Adler's views on prostitution are truly supplementary. Adler pronounced as untenable the belief that "penury and misery" were decisive in becoming a prostitute, and pointed out that girls who have become wealthy continue the practice (p. 335). He spoke of the girl's "disinclination for her female role. In her profession she plays the role of a woman only for an easily duped partner, for she herself is far removed from it . . . and remains frigid. Thus while the man . . . believes he has demonstrated his superiority over woman, she is aware merely of . . . her monetary value, and so degrades the man to the role of her means of subsistence. Both of them consequently come . . . to the illusory feeling of personal predominance. . . . Corrupted generally early in life, these girls feel themselves to have been the victims of the 'superior man.'" (pp. 336-337). Small wonder, then, that it therefore occurs to them to imitate the male. Thus Adler described prostitution as an extreme form of the masculine protest.

Greenwald's approach to the problem of the call girl is sensitively holistic, which also brings it closer to Individual Psychology than to psychoanalysis. He is careful to point out that any extreme form of behavior is determined by many factors, one of which in this case being that our society makes the profession of call girl possible. His suggestions for preventing the problem are also without specifically psychoanalytic bearing. They have to do with strengthening the family, ruling out exploitive social relationships, making for greater cultural integration, and encouraging the creation of individual value systems.

R. R. A.

SYMBOLS OVERSIMPLIFIED

EDITH KRAMER. *Art Therapy in a Children's Community; a Study of the Function of Art Therapy in the Treatment Program of Wiltwyck School for Boys*. Springfield, Ill.: C. C. Thomas, 1958. Pp. xvii + 238. \$6.75.

The author's observations of the art activities of boys between the ages of eight to thirteen years and her discussion of the function of an art therapist are based on seven years' experience at the Wiltwyck School. She has written this volume for artist educators and art teachers as well as for professional groups.

The first part of the book is an introduction into art as therapy. The second part contains a description of the boys at Wiltwyck; their problems and treatment,

particularly the art therapy program; and mainly the author's ideas on the dynamics of the children's behavior as expressed by their art products which are interpreted in the light of Freudian theory. The third part consists of case histories. The book is richly illustrated with interesting art work by the Wiltwyck boys.

The author declares that the art therapist "is not a psychotherapist, and it is not his function to interpret deep unconscious content to his students." After reading this statement and the book, one wonders why the author constantly interprets "deep unconscious" material and uses psychoanalytic lingo for content that could have been expressed in simple English, understandable to a lay person. For instance, when the author finds that "Many children paint cowboys . . . reaching for their guns with both hands, shooting them off simultaneously," it seems obvious to this reviewer that a child may want to reassure himself by two weapons against the outside world. This is a sign of insecurity, or inferiority feeling, that he does not trust his own equipment which he has been provided with. But this obvious fact is interpreted by the author: "In many instances such a picture may express the reassuring fantasy of possessing two or more penises." In another instance the author states: "Octopuses or many-headed dragons may ward off castration fear by the fantasy of possessing a multitude of penises." Or, again, describing a picture of a "monster" drawn by a 10½ year old boy, the author says: "Since Matthews was not psychoanalyzed it is impossible to determine just what the Monster episode meant for him." Nevertheless, the author goes on: "The nose (of the monster's head) which also looks like another face is probably related to both ideas of birth and ideas about the penis, especially the fantasied, hidden penis of the mother."

Such interpretations are interesting, but they are generalizations. Actually, each child (or patient) has his own symbolism because each has his own private world. Symbols may have general meanings, but the important thing is to determine the very individual, private symbols and patterns of the patient, and to recognize and disclose their specific significance. Sweeping generalizations are dangerous, especially when they are presented to lay people. We should not forget that an umbrella may represent a phallic symbol, but it may mean only protection—or simply an umbrella. Furthermore, interpretations have sense only if they can be used to lead the child toward a better understanding of himself and his problem.

The monograph gives evidence of the great sensitivity of the author, her enthusiasm for her work, her love, devotion, and empathy with children. It affords an interesting, enjoyable lecture for professionals who are familiar with the psychoanalytic terminology.

The reviewer hopes that the artist and the art teacher, however gifted and skilled they may be, will heed the author's warning that training in art alone does not qualify anyone as an art therapist. Creative activities per se do not offer insight, nor help to solve personal or interpersonal problems. Art, like play activities, may be of value in helpful release or recreation; both may help to increase the self-esteem and give gratification. But they cannot substitute for therapy. Only the therapist's skill, understanding of personality-dynamics, and use of the verbal as well as non-verbal communications of the child, combined with warm empathy, remain the decisive agents in helping the patient.

New York, N. Y.

EMERY I. GONDOR

"PURE GOLD" AND THE POOR PATIENT

AUGUST B. HOLLINGSHEAD AND FREDRICK C. REDLICH. *Social Class and Mental Illness; a Community Study*. New York: John Wiley & Sons, 1958. Pp. ix + 442. \$7.50.

The sociologist Hollingshead and the psychiatrist Redlich, both from Yale, report on a research project which took ten years for a many-membered team to complete. The study was directed at the questions of whether mental illness is related to social class and whether a psychiatric patient's position in the status system has an effect on how he is treated for his illness—currently in New Haven, Connecticut.

The city was divided into five social classes according to an index using residence, occupation, and education. Class I has 3.4% of the population of 240,000; class II, 9%; class III, 21.4%; class IV, 48.5%; and class V, 17.7%. The findings far exceed anyone's guesses: The rate of all mental illness is 20% higher for class IV than for I-II and III, and three times greater for class V; by far the greatest percentage of neuroses (65%) occurs in class I-II; each type of psychosis is related inversely to class status, with the affective disorders showing the least variation and the organic disorders showing the greatest, with 28 times as many for class V as for class I-II; the custodial type of treatment accorded class V schizophrenics allows them to deteriorate in the back wards of the hospitals whereas class I patients are not allowed to deteriorate through such neglect; even where the economic factor is negligible, as in the clinics and community hospitals, there is class discrimination all along the line—with regard to admission, length of treatment, amount of psychotherapy, and professional rank of the therapist; the mores and values of class V patients are so different from those of the therapist that they cannot understand him and he, in turn, is frustrated by his inability to communicate and is shocked and revolted by their sexual, aggressive, and apathetic behavior. The study was carried out most elaborately and carefully, and is presented in a clearly organized, highly readable account.

Only a relatively small part of the volume, some 50 pages, is concerned with interpretation. It is, however, of the greatest interest. The authors' position may be summed up as follows. Their basic assumption is that there is but one effective type of psychotherapy, namely, classical psychoanalysis. (The New Haven psychoanalysts are a pure strain; "there are no adherents of Jung, Horney, Sullivan, etc." among them.) The authors submit, however, that this method is not applicable to lower class patients. And they conclude that new methods are needed for these patients. Actually, none of the data in the present study has any bearing on their basic assumption, for the design of the study did not include testing the effectiveness of various psychiatric methods, and the authors themselves point to the necessity of a "major research job" in evaluating by objective means the kinds of psychiatric therapy now in use. Since they concede that "psychoanalysis is limited almost exclusively to classes I and II for economic and social reasons," they are placed in the awkward position of having to admit that "the pure gold of psychoanalysis" (see below) is not valid currency in 87% of the population. The one revision of their present practice which they can envision is the way suggested by Freud himself, namely "to alloy the pure gold of analysis plentifully with the copper of direct suggestion" and other supportive measures. They regard this

suggestion as still one for the future, for "unfortunately, Freud's thoughts on this issue have been ignored by most of his disciples."

It would be unreasonable to expect a ready answer to the general problem facing psychiatry and the community at this point, but one can criticize the authors for ignoring the work done beyond the Freudian circle, while calling for new methods. They would know nothing more of group psychotherapy than two "pioneering" samples, even though groups lend themselves particularly well to intra-class contacts and communication and should bring relief to the therapists having difficulty with inter-class relationships. They make no mention of any non-"classical" methods, but for one footnote which names Carl Rogers along with other exceptions. And yet, whereas Freud's disciples have been lengthening their treatments, all of Freud's deviators, beginning with Adler, have moved to shorten the period of treatment, a trend dictated not only by the limitations on the patients' time and money, but by theoretical considerations as well. Neither the shorter therapies, nor the group therapies sacrifice insight in favor of "supportive, suggestive, or coercive techniques" which is what the authors imply for any technique other than their own.

A combination of sociological and psychiatric research forces is greatly to be welcomed and in the present study it has been extremely fruitful. Hollingshead and Redlich have successfully bridged any gap which may have existed between sociologists and psychiatrists, as they set out to do, but in their interpretations they still maintain a "splendid isolation" for Freudian psychoanalysis.

R. R. A.

FREUD WITHOUT PSYCHOANALYSIS

MARTIN FREUD. *Sigmund Freud: Man and Father*. New York: Vanguard Press, 1958. Pp. 218. \$5.00.

It is natural that there should be great interest in the family life of the man who has had such a wide influence on the conceptions and patterns of intimate relationships. And the fascination of the topic has been matched in this book by the literary skill of Martin Freud. He has not set out to satisfy the immeasurable curiosity of the reading public, but to portray Sigmund Freud as he, the eldest son, saw his father. This he does with a reserve and delicacy which seem to be essentially characteristic of him, and with a warmth which indicates a uniquely fine filial relationship. The result is a gentle sort of family chronicle. It contains much that is of value independently of its famous subject—the nice selection of its content, its delightful style and humor, and the acquaintanceship with its author. But clearly, and entirely within the author's plan, it is the contribution the book makes to our knowledge of Sigmund Freud that is of greatest interest.

It confirms the impression of Freud as a man of heroic stature, and also shows him in more commonly shared aspects. He was truly a man of many and great gifts: At every age of his life he is described as handsome, tall, strong, and agile. He was indefatigable, whether on long hikes or during his long working day, of from 16 to 18 hours (and, indeed, his whole family have a record of marked longevity). He had unusual physical courage and self-control. It is more surprising to learn that he was also gifted with "a merry heart" and a most active enjoyment of nature (even though his heart was closed against music), and that he was a lover of dogs. His son prized him as a companion, an excellent teacher, and a sympathetic counselor, always able to spare the time when he was needed. This feeling of

his son that the busy man always had time for his children was probably linked to the enviably long vacations the family enjoyed together. (In fact, our modern tracts on *togetherness* could derive excellent inspiration from the descriptions of these vacations.)

Marked conservatism is indicated by Freud's resistance to modern inventions, his political sympathies, and the many mentions of class distinctions and identification with royal personages. We are told very little about the mother of the family, Martha Freud, but it is plain to see that she was the perfect *Hausfrau* and wife, supervising a model household, achieving punctuality in all things, especially meals, sparing her husband whenever possible, even ordering his clothes. Freud must have slipped smoothly from the fond ministrations of his mother into those of his wife.

Martin Freud disclaims any trace of vanity in his father, but the book does seem to present evidence to the contrary. Probably the most telling bit is found in the account of the way in which Freud obtained his professorship through an "amiable intrigue" of a grateful patient—incidentally a baroness with excellent connections. Freud's own words can be quoted here in part from a letter to Dr. Fliess. "I reflected that waiting for recognition might take up a good portion of the remainder of my life, and that in the meantime none of my fellow-men were likely to trouble about me. And I wanted to see Rome again and to look after my patients and to keep my children happy. And so I made up my mind to break with my strict scruples and to take appropriate steps, as others do, after all." Aside from what one may feel this reveals about Freud, what is so striking about the statement is the universality of its rationale, down to the last "after all." In essence it could have been spoken by everyone who ever decided to relinquish a principle.

The author relates that it once became clear in a family discussion that the children did not know the difference between a bullock and a bull. "'You must be told these things,' father had exclaimed; but, like the majority of fathers, he had done nothing whatever about it." It is an ironic exercise to compare the picture of the Freud household with that of families who have attempted so zealously to live according to Freudian theories, as they understood them, where the parents parade nude before their offspring, the biological facts of life are offered up with the first nursery rhymes, the ambivalances in one another's attitudes are keenly sought, and the acting out of hostilities is encouraged and regarded as something of an achievement as well as a guarantee of mental health.

But this very difference suggests the answer to a question which Freud himself raised. In a letter of 1915, mentioned in Jones' biography, he wrote: "Why I—and incidentally my six adult children also—have to be thoroughly decent human beings is quite incomprehensible to me." While Freud could give no explanation on the basis of his own theory, the reality of the home life described in the present volume would surely account in good part for the decency of these children in adulthood. The layman would say, there was no nonsense about their upbringing; with more discernment one might say there was no psychoanalysis about it.

The Freud children grew up unaware of and seemingly untouched by their father's theories, and this is why Martin Freud was able to write his chronicle without mentioning them. This is also one reason why readers will find enjoyment and profit from the book regardless of their theoretical positions.

R. R. A.