

BOOK REVIEWS

INDIVIDUAL PSYCHOLOGY AND RELIGION

ALFRED ADLER AND ERNST JAHN. *Religion et Psychologie Individuelle Comparee; suivi de La Nevrose Obsessionnelle, Complement a l'Etude de la Nevrose Obsessionnelle, et Les Enfants Difficiles*. Trans. & Intro. by H. Schaffer. Paris: Payot, 1958. Pp. 172. French Fr. 1000.

This is another one of the excellent translations by Dr. Schaffer of the works of Adler. The main section of the book is represented by the discussion between the Protestant minister Ernst Jahn and Adler, which appeared originally in 1933 (Vienna: Rolf Passer); Jahn's part comprises 70 pages, Adler's, 43 pages. The remainder of the book consists of two papers by Adler on compulsion neurosis, published in 1931 (*Int. Z. Indiv. Psychol.*, 9, 1-16; English translation *Int. J. Indiv. Psychol.*, 1936, 2(4), 3-22) and 1936 (*Int. Z. Indiv. Psychol.*, 14, 193-195); and a 14-page paper on problem children, published in 1926 in a small series of monographs.

Of greatest interest today are Adler's views on religion which, in their complete form, are presently not in print elsewhere. According to Adler: "The idea of God . . . is the concretization and interpretation of the human recognition of greatness and perfection, and the dedication of the individual as well as of society to a goal which rests in the future and which enhances in the present the driving force toward greatness by strengthening the appropriate feelings and emotions" (p. 76). Adler appreciates religion for sanctifying "life and the love of one's neighbor" (p. 80), and concludes by stating, "I have always endeavored to show that Individual Psychology is the heir to all great movements whose aim is the welfare of mankind" (p. 117). The affinity between religion and Adler's psychology is clearly expressed in these pages.

H. L. A.

PSYCHOTHERAPY, EAST AND WEST

KOJI SATO, (Ed.) *Psychologia, an International Journal of Psychology in the Orient*. Vol. 1. No. 4. Kyoto, Japan: Psychologia Society, Kyoto Univ., 1958. Pp. 211-282. \$1.70.

This issue of a new journal is worth looking at because it makes a special attempt to relate the psychotherapies of East and West. In psychology the Orient today is a strange mixture of an ancient and neglected tradition which has an important bearing on mental health, and a race to catch up to Western scientific 'methodolatry.' It is the latter one usually finds in their journals. Under the leadership of Professor Koji Sato this new journal is presenting some of the Oriental therapies (which are new to us) together with experimental studies in the Western tradition. It is at the crossroads of East and West and is unique in this respect.

The lead article by Sato on "Psychotherapeutic Implications of Zen" illustrates the best the Orient has to offer. Sato speaks with an intimate knowledge of Zen and yet clarifies the Zen position by comparisons with Lewinian field theory

and psychoanalysis. "Identifying the self with the world," is presented as the essential goal of Zen training; with its emphasis on the "now and here" it abides by Lewin's principle of contemporaneity, and with its doctrine of "no-mind" it has a counterpart in free association. Yet Sato can criticize Zen as now a too rigidified system (what Alan Watts calls square Zen!). He would even see Zen as able to be rejuvenated by an encounter with Western science. This is certainly not simple regionalism and it is a challenge which has intrigued Horney, and Fromm.

This article is followed by one on Morita therapy in sufficient detail to show the main aspects of its functioning. It is an adaptation of Zen to the clinical treatment of all types of compulsives. Most notable in this is the rather original and productive view of the meaning of symptoms and the unusually action-centered approach to them which is a characteristic of Zen. This is the best in English on a type of therapy which works, and yet is almost totally unknown outside of Japan. I was impressed. This is followed by a case report of Morita therapy. The reviewer contributed an article linking Zen and *Daseins* analysis, and an article showing the clinical use of Zen and Taoistic concepts in psychotherapy. There are four other articles on therapy in Japan taking up, in turn, psychotherapy in general, non-directive therapy, play therapy, and psychoanalysis. In the latter Morita's optimism is contrasted with Freud's pessimism.

In the midst of a culture which largely emulates the West, Sato is attempting to show the pertinence of Oriental concepts to clinical problems. In this way this issue will beam to the West essentially new and challenging ideas. Yet one senses the West can play a role in this by challenging the Orient to bring out of hiding in its monasteries profound ways of understanding and affecting men that have been used for centuries.

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WILSON VAN DUSEN

EDUCATION IN THE CRITICAL

GEORGE F. KNELLER. *Existentialism and Education*. New York: Philosophical Library, 1958. Pp. xi + 170. \$3.75.

This is a serious questioning by a professional educator as to what existential philosophy might contribute to education. His knowledge of existentialism is thorough. He refers to all the major figures in a readable, quotable way. In fact his summaries of major existential positions are among the best. The existentialists themselves have not been too down to earth in translating this philosophy of action into action. Hence Kneller has a considerable task to relate it to education. In the end he reaches a major outline of the implications of existentialism in education, but he does not come to the ground of practical classroom problems. His is a study of the over-all philosophy.

The general position he comes to, he describes as similar to the Socratic method. Involve the student in the learning process. Let him find and examine the critical in his life. Let education be an experiential means by which he can find what is right and meaningful for him. It would be the exact opposite of mass

teaching and the leveling of the individual to the commonly accepted. It is quite close to Nathaniel Cantor's way of teaching though Kneller does not note the similarity.

"The existentialist attitude toward knowledge radically affects the teaching of those subjects which are dependent upon systems of thought or frames of reference: it states that school subjects are only tools for the realization of subjectivity. Knowledge should be appropriated through the exercise of concern and dread; not through objectivity. Universities are therefore wrong when they attempt to destroy the self-made thought of students, substituting for it a comprehensive intellectual system. The search for the meaning of life should not be directed toward objects; rather, it should be directed through the object or the system to the self. The important thing is not the object but the self's reaction to it."

At a time when education is the biggest mass-produced product there is, it takes daring to show concern for these things. It is to be hoped the book and the concern will be noticed.

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THE DANGER IN EXISTENTIALISM

COLIN WILSON. *Religion and the Rebel*. Boston: Houghton Mifflin, 1957. Pp. x + 338. \$4.00.

Any passionate and sincere search for the meaning of life merits our consideration, however young and floundering the seeker may be. Colin Wilson, who first attracted notice with *The Outsider*, continues his reflections in *Religion and the Rebel*. The book is divided into two parts, the first bearing the subtitles: *The anatomy of imagination* and *The outsider and history*; the second presenting biographical sketches of "rebels"—Boehme, Ferrar, Pascal, Swedenborg, Law, Newman, Kierkegaard, Shaw, Wittgenstein and Whitehead—an odd collection of companions, to our way of thinking. Because the lives of these men are interpreted by the author in support of his own theories, this part of the book is less valuable than the beginning, in which he defines existentialism for himself. Here we have a genuine personal philosophy.

"Adler's idea of the Power Instinct came to me as a revelation," he says at the beginning of his autobiographical introduction, describing the prodigious reading he had covered by the age of twelve. "It seemed to tie together all my observations of human beings."

"Adler's use of the term 'inferiority complex' supplied me with my fundamental idea. I decided that the desire of every human being is to appear in as good a light as possible to himself. And since the opinions of other people affect the way we see ourselves, we seek to preserve our complacency by winning their respect or friendship. . . . There came a day when I took up a pen and settled down to writing a long essay about these ideas. I began it in a new school notebook that has written inside the cover 'Colin Wilson, Form 2C,' and underneath it, in block capitals printed in red ink: 'These notes are based on the relativity theory of Albert Einstein, and the system of Individual Psychology of Alfred Adler.'"

Now, fifteen years later, the author speaks of himself as a mystic. "The mystic's view of the world . . . sees everything as beauty . . . The world may

torment him, and lead him to declare that it is a Waste Land or City of Dreadful Night, but the very fact that his vision has intensified it with revulsion means that he sees the world as more vital . . . One can see why an Outsider should turn with relief to the idea of pain; it represents an approach to reality."

"*Complete isolation*—that is what the Outsider is driving at," Colin Wilson concludes. "He knows that, if he could only achieve it, there is a completely different way of seeing the world . . . *The Outsider's final problem is to become a visionary.*" But this is something far different from what Einstein and Adler were driving at.

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NEWS AND NOTES

A *Call for Papers for the Eighth International Congress of Individual Psychology*, Vienna, end of August, 1960, is announced by the Congress Program Committee. A 250-word summary of a paper to be read should be submitted for the consideration of the committee before July 20, 1959. The summary must be typed in duplicate, double spaced throughout. One copy should be sent to one of the regional co-chairmen as follows: the Americas, Dr. Rudolf Dreikurs, 6 North Michigan Ave., Chicago 2, Illinois; the British Commonwealth and Israel, Dr. Joshua Bierer, 140 Harley St., London, W. 1; France, Dr. Herbert Schaffer, 26 Ave. des Archives, Paris 4; other European countries, Dr. Knut Baumgaertel, Zeidlitzstr. 3, Vienna 1. The second copy should be sent to the chairman, Dr. Alexandra Adler, 30 Park Ave., New York 16, N. Y.

At the *Fourth International Congress of Psychotherapy* in Barcelona, September, 1958, the following papers were read by Adlerians: "Existential analysis and synthetic psychotherapy," O. Brachfeld, Barcelona; "Ethical values in the prevention and treatment of neuroses," E. K. Ledermann, London; "Group psychotherapy aided by LSD 25," J. Bierer, London; and "Religion and Individual Psychology," H. Schaffer, Paris. The congress, which had for its main theme "Psychotherapy and existential analysis," is reported at length in *Amer. J. Psychother.*, 1959, 13, 111-120, by L. B. Lefebre who concludes, one might well summarize the tenor of the papers relating to the main theme as "the rescue of psychoanalysis from Freud and the Freudians."

At the *36th Annual Meeting of the American Orthopsychiatric Association* in San Francisco, March 30 to April 1, 1959, a symposium on "Projective techniques and personality theory" was held under the chairmanship of Bruno Klopfer. The Adlerian viewpoint was represented through a paper by H. L. Ansbacher which was read by Mrs. Asya Kadis.