

## BOOK REVIEWS

### MANS HOPES AND FEARS AROUND THE WORLD

HADLEY CANTRIL. *The Pattern of Human Concerns*. New Brunswick, N. J.: Rutgers University Press, 1965. Pp. xvii + 427. \$10.00.

With this book, Cantril has skillfully demonstrated that a large-scale study of man *can* be systematically conducted from the humanist point of view, i.e., without doing damage to man's uniqueness as a human being. The extensive scope of the study is staggering and admittedly ambitious. The sample of nearly 20,000 people from 12 widely scattered countries required the use of 26 different languages and took 6 years to obtain. This sample, representing 863 million people, or about 30% of the world's population, no doubt constitutes the largest number of individuals ever personally questioned about their aspirations and worries. Cantril has deftly managed to orchestrate this overwhelming amount of first-person data into a meaningful and significant opus. He has accomplished this tour de force with an astounding degree of sensitivity, clarity, and compassion.

The purpose of the study is "to understand the effects of circumstances on the outlooks which people hold for themselves and for their nations" (p. viii). The book "tries to find common ground in a unitary psychological system for the diversities of mankind as they are revealed in the varied nations into which people are grouped at this point of human history" (p. vii).

The book itself is readably organized as a series of interrelated levels. In the first, the theoretical framework is presented as that of transactional psychology (see 1 & 2). Fundamentally, the problem consists of trying "to understand people in their own terms," that is, of trying "to discover from the point of view of the individual participants in social and national life just what the dimensions and qualities of their reality worlds were" (p. 7).

Cantril is concerned with the genesis of aspirations. "Man's capacity to experience value satisfactions propels him to learn and to devise new ways of behavior that will enable him both to extend the range and heighten the quality of value satisfactions and to insure the repeatability of those value satisfactions already experienced" (p. 10).

Cantril submits that human beings are so designed genetically that they *require* the forms of behavior and standards of values of a culture if they are to function as they are apparently meant to (p. 19). Furthermore, "In the broad perspective of time, the social and political systems people have worked out for themselves can be regarded as [more, or less, self-conscious] experiments—experiments in the organization of social relationships, communications, provision for individual and public welfare, the training of the young, the exchange of goods and services, and the whole host of operations that contribute to social and political cohesion" (p. 19). In order to investigate this hypothesis, Cantril elected to study individuals in societies which differ greatly in the degree of success and of self-consciousness of their "experiments," some "that were highly advanced, some that were newly independent, some that were clearly under-

developed, some that appeared to be in a state of political and economic crisis, some that had just gone through major revolutions" (p. 28). The 12 countries chosen were: U.S.A., West Germany, Yugoslavia, Brazil, Nigeria, India, Israel, Egypt, Cuba, Dominican Republic, Panama, and the Philippines. Additional surveys, which differ in some respect or other from the 12 above, are reported for Poland, Japan, the Kibbutzim of Israel, and 600 parliamentarians from 6 countries.

The second level focuses on the basic methodological problem of obtaining a measure of the subjective standards which each human being has and "which guide behavior and define satisfactions, . . . [and] to learn what these standards are in a person's own terms and not judge them by our standards" (p. 21). The solution was developed in the form of an imaginative new technique, the Self-Anchoring Striving Scale (4), which permits quantitative comparisons, but avoids preconceived classifications. The respondent describes, in his own terms, life at its best and then life at its worst—for *him*. These descriptions subsequently serve as the end points of a scale, depicted graphically as a 10-rung ladder, in terms of which he was asked to indicate where he thinks he stands at present, stood 5 years ago, and expects to stand 5 years hence. The procedure was then repeated in reference to his country.

The next level consists of a verbal account of the respondents' concerns, organized by nation and interspersed with simple tables and graphs. In the subsequent level, Cantril presents comparisons of concerns across all the nations sampled. Then he depicts persons at different levels of satisfaction according to their high, medium, or low self-rating on the ladder device. Next, he pools the hopes and the fears of all respondents from all the countries in order to obtain an "idea of what it is that people in general are trying to move toward and move away from" (p. 275). Throughout this extensive presentation of results, Cantril has scrupulously avoided the temptation to inundate the reader with a flood of figures. Rather, he has skimmed off the most salient material for these sections and relegated the mass of numbers to detailed tables in the appendix.

Cantril finds five developmental phases of social and political organizations which are closely related to human concerns. These are: (a) acquiescence to circumstances (e.g., the rural masses in India, Brazil, and the Philippines), (b) awakening to potentialities (e.g., lower socio-economic urban Brazilians, Filipinos, and Panamanians; Yugoslav peasants; and the more backward Negroes in USA), (c) awareness of means to realize goals: sensing the possibility that the new potentialities perceived can become real (e.g., Nigerians, Cubans, Dominicans, and the majority of Negro Americans), (d) assurance and self-reliance: experiencing intended consequences through action (e.g., Israel), and (e) satisfaction and gratification: general satisfaction with a way of life achieved which promises continued development (e.g., Americans, West Germans) (pp. 303-310).

In the last chapter, which appeared originally in slightly different form in this *Journal* (3), Cantril has achieved a valuable systematic unity through his presentation of "the demands human beings everywhere impose on any society or political culture because of their very nature" (p. 315). Although these eleven "demands" are congruent with the five needs formalized earlier by Maslow (5) in his theory of the sequential development of needs, they constitute a major synthesis and extension of modern thought on this critical psychological issue.

Cantril's approach represents a skillful and tenable rapprochement of cultural relativity and cultural determinism, which is firmly based upon solid empirical data. In fact, the fresh insights as well as the new integration of previous knowledge he provides in these conclusions will significantly influence the theoretical and methodological direction of the social sciences for years to come.

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#### A POSSIBLE EUTOPIA

ABRAHAM H. MASLOW. *Eupsychian Management: A Journal*. Homewood, Ill.: R. D. Irwin & Dorsey Press, 1965. Pp. xvi + 277. \$3.50 paper.

These are notes made by Maslow during the summer of 1962 when he was observing management in a large plant and familiarizing himself with the literature in the new field of the psychology of management and industry. His self-coined term *eupsychian* means the ideal psychological, best possible, i.e., what *can* happen in the light of known human attainments in extrapolated "higher" forms of social organization which this taller human nature makes possible (p. xi). Emphasis is on the possible, which implies improvability without the certainty of perfectability. Although Maslow cautions that in reality one is not likely to be dealing with exclusively self-actualizing people in an island sheltered from interference, he believes that thinking and working toward such a future Eupsychia is still a good idea. The present work is evidence of this belief. Its significant contribution lies primarily in offering a wealth of eupsychian insights and suggestions, and secondarily in presenting a balance between seeking the best and realizing given limitations.

To take the secondary aspect first, we cannot hope for the good life achievable at the top of the hierarchy of human satisfactions, when the basic needs are not met. Thus we cannot expect to find mutually enriching behavior among segments of people struggling for subsistence; and we must expect that for those presently well cared for physically and personally, a change of circumstances, such as a national catastrophe, would change their way of life radically and regressively. Therefore, "good" management principles are good only under good conditions (p. 38) and the objective requirements of the situation must be used as the centering point or organizing point for the appropriate kind of leadership (p. 122).

The eupsychian insights are lavishly given. They are greatly stimulating to anyone interested in the development and therapy of the individual and the

betterment of society. They make up many times for the shortcomings of the "journal" nature of the volume, with its repetitions, asides, etc. There is the insight that the industrial situation has a new-horizon, great potential for being a path of personal growth. It offers many aspects of self-actualizing through commitment to a job and becoming a part of something large and important when one is engaged in an industrial enterprise or profession. Also the benefits of enlightened management, including profits in the long run, may help along this path. The industrial situation is the basis for Maslows' approach. There is the insight that holism fully understood means that all things interrelate. Thus, "Whatever improves one human being at any point tends to improve the whole human being. Whatever tends to improve the whole human being tends to improve all other human beings, especially those in close contact with him. Whatever improves the society at any point tends to improve the rest of the society" (p. 101). There are several new enlightening notes on synergy and further refinements of the selfish-unselfish resolution. There is an excellent final section on "The Theory of Social Improvement."

All this will be of great interest to the readers of this *Journal*. The kinship to the Adlerian spirit is further brought out in a fine discussion on healthy versus unhealthy power; the emphasis on the cognitive in an individual's seeing the demands of the situation and responding in his own unique way; and especially in the direction of Maslow's whole effort which he says is, as it has always been, "an ethical one, an attempt to wed science with humanistic and ethical goals, with efforts to improve individual people and the society as a whole" (p. 3). The book indicates how such a union could be possible.

While the book is informal, the author has provided a great and welcome aid in systematizing and appraising Maslow by appending his complete bibliography including reprintings and translations.

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### THE WORLD OF CLINICAL PSYCHOLOGY

BENJAMIN B. WOLMAN (Ed.) *Handbook of Clinical Psychology*. New York: McGraw-Hill, 1965. Pp. xv + 1596. \$32.50. Text edition \$24.50.

This is truly a volume of overwhelming dimensions. Considering that it follows shortly after two other monumental volumes, one written, the other edited by the present editor, it offers still further testimony to his enormous productivity. The reviewer finds it impossible to do real justice to this work and is satisfied essentially to call its existence to the attention of the reader.

The material is presented in six parts. Part 1, research methods, consists of five chapters (122 pages). Part 2, theoretical foundations (over 250 pages), presents in six chapters a historical introduction and genetic, brain-neurological, biochemical, social and cultural factors. Another four chapters deal with personality theories in general, learning theory, and Freudian and non-Freudian theories. Among the contributors are H. W. Magoun, M. K. Opler, O. H. Mowrer, Ross Stagner, and Patrick Mullahy. For us Mowrer's view on the emotions in mental disturbances was most remarkable. The latter are not "emotional disorders." Rather, "Given the *life-style* of such persons, their emotions are emi-

nently appropriate" (p. 272). Thus Mowrer supports the Adlerian position in this important aspect.

Part 3 deals in nine chapters (over 270 pages) with the various diagnostic methods, from interview to projective techniques, in contributions from Molly Harrower, J. D. Matarazzo, S. R. Hathaway, A. I. Rabin, E. S. Shneidman, Z. A. Piotrowski, Ross Harrison, Florence Halpern, and Henry Brill.

The largest section is Part 4, dealing in 15 chapters and nearly 500 pages with clinical patterns as follows: organic mental disorders, focal brain lesions, seizures and convulsive disorders, speech disorders, psychological aspects of disability, clinical patterns of aging, mental deficiencies, psychosomatic disorders. This is followed by discussions of neuroses, schizophrenia, depression, psychopathic conditions, and delinquency. The last two chapters deal with childhood disorders and with mental health.

Treatment methods are presented in Part 5, in 12 chapters of over 250 pages. They are: psychotherapy in general, followed by Freudian therapy, non-Freudian therapy, client-centered therapy, behavior therapy, group therapy, hypnotherapy, drug therapy, and the special areas of the treatment of children, and treatment in mental hospitals and in general hospitals, while the last chapter deals with prevention.

Part 6 is devoted to professional problems, discussed in 7 chapters of over 100 pages. The areas dealt with are: training, the work itself, relations to other professions, and ethics. There is also a chapter on international trends, by H. P. David. This chapter presents a survey which covers 57 countries and gives a collection of information heretofore not available. These and further data from this survey have since been published in book form.

As this last chapter takes us around the larger part of the world, so does the volume as a whole take us over the greater part of the field of clinical psychology.

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### A TRANSACTIONAL APPROACH TO PSYCHIATRY

ERNEST BECKER. *The Revolution in Psychiatry: The New Understanding of Man*. New York: Free Press of Glencoe, 1964. Pp. xi + 276. \$5.50.

This book is a continuation of the author's commitment, begun with *The Birth and Death of Meaning: A Perspective in Psychiatry and Anthropology* (New York: The Free Press, 1962), to tackle two recalcitrant intellectual and social problems: the unification of the social sciences and the demedicalization of psychiatry.

The revolution in psychiatry is its invasion by philosophy and the social sciences (p. 2). With an optimism that springs from the Enlightenment promise that intelligence could be applied to the solution of human social and moral problems, the author draws on his considerable knowledge in sociology, anthropology, social psychology, and psychiatry (he was a member of the faculty of the department of psychiatry in Syracuse for three years) for an understanding of human function and malfunction. The central and unifying themes are drawn from John Dewey's transactional metaphysics and theory of human nature,

the primary principles of which are that mind is subsumed to total organismic striving and that action is primary. "The world that exists *outside* the organism and the experience *within* the organism, are complementary aspects of one transactional behavioral process" (p. 18). Within a fictional world of symbolically connected objects, rules and games, man strives to maintain an adequate sense of self-esteem.

Upon this simple, central theme, Becker develops his theories of schizophrenia and depression. Since experience consists of transactions with environment, the failure or stifling of this encounter leads to "meaning-blindness": the lack of refined appreciation for the complexity of the symbolic environment which is mirrored in the "crippling of the power to act" and, consequently, depleted self-esteem. The fact that mentation is reciprocally related to action and is stimulated by problematic situations in which the power to act is stalled, accounts for the bizarre nature of schizophrenic thought; it consists of the private manipulation of fantasies and fancies, untutored by corrective experience with public social objects. The schizophrenic suffers from behavioral ineptitude. "Ineptitude in the use of one's powers leads to ineptitude in the world of people. One withdraws from his dealings with unpredictable and anxiety-arousing person-objects, and turns instead to safe and dependable manipulations of symbol-objects" (p. 54).

The depressed person develops a capacity to perform successfully within a certain range of objects, rules and games. However, this range, while differentiated, is narrow; and if crucial elements of it are lost, the possibilities for satisfying action diminish or disappear. When "action bogs down," meaning and consequently self-esteem, are difficult if not impossible to sustain. Depressive affect is the total organismic experience of the constriction of action and meaning.

In addition Becker makes valuable contributions to the social psychology of personality, shame, guilt and (especially recommended) love. The synthesis and application of the highlights of a century's work in philosophy and the social sciences to these central problems of psychiatric thought constitute a serious challenge to psychiatry as a medical science and specialty.

The tragedy of this book is that it will do little to alter that collaboration, nor will it receive wide attention in psychiatric circles. Psychiatry does not welcome criticism, especially from other disciplines. But those who do not fear the collapse of disciplinary boundaries or the threat of the scientific imagination to current social practices will find *The Revolution in Psychiatry* to be a vigorous stimulant and a worthy contribution to the understanding of important human problems.

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### SELF-HELP FOR SELF-ACTUALIZING

FREDERICK C. THORNE. *Tutorial Counseling: How to be Psychologically Healthy. A System of Psychological Values Underlying Positive Mental Health.* Brandon, Vt.: Clinical Psychol. Publ. Co., 1965. Pp. xiv + 159. \$5.00 paper.

The promise of its title is fully realized in this bibliotherapy text which derives from Dr. Thorne's clinical experience of more than 25 years with normals,

defectives, and all types of personality problems. It is addressed to any one who can respond to a call to examine his life and to suggestions for evaluating and improving his performance in all the areas and roles of psychological functioning. Among these Thorne deals with values, experience, emotions, intellect, self-control, self-actualization, health, interpersonal relations, work, marriage and sex, money, and leisure, analyzing their separate aspects and pointing out the part they play in the totality of living. Much of the discussions is directive and practical, and yet there is a continuing consideration of values as the reference points about which lives are organized. "The mind needs a strong supporting system of values. . . as the body requires a skeleton" (p. 16).

The emphasis is on positive health, rather than correction or prevention. Thorne's purpose is to stimulate the reader to maximizing "the resources with which he was born or which society has developed through training" (p. 9), to achieve complete self-actualization and the most active possible existence. This involves necessarily living responsibly and behaving rationally in order to make the world a better place in which to live.

As one would expect from a "tutorial" approach, it is self-deterministic in stressing learning as the means to growth, and it is supportive in its encouragement (though there is nothing of the "few easy lessons" with "guaranteed" successful results). All skills are acquired; they require practice (self-training) which, in turn, calls for patience and perseverance. Absolute values and goals are avoided. Progress must be measured in individualized gradations. Not one's assets and liabilities count, but what one is going to do with them to actualize one's best potentialities. "Fortunately, every person (even including mental defectives) has great underdeveloped resources for growth" (p. 58). "People of lesser ability can enjoy actively almost everything that life has to offer" (p. 13). Even modest achievements add to one's self-esteem, as does any degree of self-control which he can muster. The more one can do for oneself, the more secure will he feel. The real value of a person lies in how much he has done to improve his own condition and that of society. And the field of providing services to other people is infinite.

To be alive is to be active, and active living always involves making mistakes. "The only way never to commit an error is never to do anything and even this is a great psychological error" (p. 155). Self-criticism should be continuous, but always constructive and non-defensive. Regardless of what has happened in the past, it is the present that counts in what a person is and becomes. "The time . . . is NOW. Start to develop all your abilities more highly by doing as well as possible what needs to be done today" (p. 13).

Surely this is a work of expertly tested common sense, which achieves a balance between realistically observed limitations and difficulties inherent in man's situation and the ever-present opportunities for realizing his possibilities more fully, whatever the individual's starting point. It should be a most useful guide to the self-examined, rational way toward attaining greater self-worth and social-worth, the dual standard for a "good" person (p. 10).

## CHILD DEVELOPMENT FROM AN ADLERIAN PERSPECTIVE

DON C. DINKMEYER. *Child Development: The Emerging Self*. Englewood Cliffs, N. Y.: Prentice-Hall, 1965. Pp. xi + 434. \$9.25.

Don Dinkmeyer, co-author with Rudolf Dreikurs of *Encouraging Children to Learn* (Prentice-Hall, 1963), is closely identified with Adlerian theory and practice. While he is chairman of the psychology department, National College of Education, Evanston, Ill., he is also consultant in elementary school counseling and parent-child counseling.

Dinkmeyer has made a major contribution in presenting a college textbook in child development, with the major aim of providing "the reader with the ability to recognize individuality in the child and work with the theory and principles of child development in facilitating the child's total development" (p. v). The point of view is developed that individuality is largely influenced by the child's self concept, and this in turn by his perceptions and interpretations of his inner and outer environment. In the main, then, the child's expectancies of himself influence his behavior and development. The author attempts throughout his book to show how parents, teachers, and peers help to shape the child's opinion of himself and his world.

In an effort to provide an overview of the entire field of child development, one is confronted with a seemingly impossible dilemma: depth of subject matter vs. continuity and simplicity. The author has de-horned the dilemma by providing ample references to sources which have treated certain concepts of development in greater detail, thus preserving the continuity.

The chapters are organized on a conceptual basis, yet the interrelatedness of the developmental process is not overlooked. The reader is first introduced to the general field of child development, followed by a brief, but comprehensive, survey of the varied schools of thought which have influenced child-study techniques, research, and theories. Although somewhat loosely written, the various theoretical points of view are given excellent treatment in each of the conceptual areas, and are used most effectively to emphasize and contrast the position of the self theories, and to present the significance of style of life for understanding the individual child. In this approach lies the uniqueness of this book. In effect this is the first text in child development to present an Adlerian core to the understanding of human behavior.

This would be an appropriate textbook in several levels: It is written in an easy-to-read style which would make it quite effective as a textbook for an introductory course in Child Development, while the numerous references cited provide possible resource material for graduate students. Addressed to education students and teachers, the book is also suited for parents involved in child-study groups.

The author treats Adlerian tenets in a somewhat abbreviated manner, and one could raise questions about oversimplification as an unwanted by-product of clarity. But this is a relatively minor criticism compared to the strong "plus" in the book's favor, namely, the artful wedding of theory and application. Dinkmeyer has provided a comprehensive survey of child development while incorporating specific suggestions for practical work with children. College teachers with an Adlerian or a "Third Force" commitment will particularly welcome this text.

## BIRTH ORDER IMPRESSIONISTICALLY APPROACHED

IRVING D. HARRIS. *The Promised Seed: A Comparative Study of Eminent First and Later Sons*. New York: Free Press of Glencoe, 1964. Pp. ix + 339. \$6.95.

This speculative-exploratory, richly informative work is rewarding reading for anyone interested in the factor of birth order—especially as a foil to the more usual, thinly-sliced experimental studies in this field.

Building on a typology of Pascal, Dr. Harris, a psychoanalyst, hypothesized two basic orientations which he defines broadly as connectedness and disconnectedness, characteristic of first and later sons, respectively. "The wide comprehender entertains many premises because he is motivated or impelled to interconnect them into an integrated whole. The deep penetrator addresses himself to the disconnected part. . ." (p. 19). Since both these processes are essential in creative work, the categories are a matter of preponderance.

The method for checking the hypothesis is a "rough quantitative treatment of qualitative impressions" (pp. 20-21) based on the study of some 1000 eminent men, using the evaluations, wherever possible, of a recognized authority in a particular field. The fields are moral authority, thought and action, ambition and action, the sense of self, life aims, political directions, literature, history, and science. Here the differences between first and later sons seem to lie, respectively, in inner and outer moral authority, plural-mindedness and single-mindedness, the heroic and the militant, the "I" and the "me," the conservers and the consumers, the Stoics and Epicureans, among others. Harris cites a very few experimental birth-order studies, principally some results from Helen L. Koch which are amazingly corroborative.

There is also that part of Harris's hypothesis which deals with the cause of the basic polarity, "some factor contained or reflected by order of birth," namely, psychological intensity of the parent-child interaction. "For better or worse, the first-born of a sex encounters more psychological connectedness in his nurture by his parents than does a later-born of the same sex" (p. 286).

The author is aware of inadequacies in his method. He admits freely to a personal bias, a major theoretical indebtedness to Freud, but qualifies his orientation as being that of the early psychoanalytic period when Jung and Adler were still associated with Freud, "inasmuch as the birth-order notion was principally advanced by Adler; and the idea. . . (of) two universal types was primarily that of Jung" (p. 23). Harris merely claims for his work that the various trends shown by his evidence "cannot be attributed to coincidence or chance, and that there is a good probability that the basic hypothesis is valid" (p. 287). We would agree with his view that it is too soon for the behavioral sciences to give up the qualitative case-study approach, "and that an exclusive reliance on quantitative methods of the more precise sciences would sacrifice knowledge for certainty" (p. 251). On the other hand, the leeway of interpretation involved in fitting evidence, even when it is evidence in-the-public-domain, into categories of one's own making is great. For example, although many of the author's first-son and later-son characterizations of Freud and Adler ring true enough, he also succeeds in aligning Freud with Kant and Shaftesbury, while aligning Adler with Machiavelli and Hobbes (p. 38). Thus one is moved to say, the experimental approach is still a necessary adjunct to even erudite impressionist exploration of a problem as complex as that of birth-order correlates.

## AN EXCEPTIONAL CASE WITH UNIVERSAL APPEAL

VIRGINIA M. AXLINE. *Dibs: In Search of Self. Personality in Play Therapy*. Boston: Houghton-Mifflin, 1964. Pp. xi + 186. \$3.75.

This is as delightful and instructive a book as one could find anywhere, let alone among psychological case studies whose lessons are usually tediously distilled from among sordid minutiae. *Dibs* is the case of an extremely withdrawn five-year-old boy whose suffering is resolved during the time span of a school year, with the help of the author's superb skill. It is a history touched with joy and beauty as well as understanding. It would be an almost incredible account were it not for the facts that its conversations have been impeccably recorded, and that the reader himself receives so sure an impression of the author's strong therapeutic influence.

What impresses us most about Dr. Axline's approach is her complete other-centeredness: she imposes nothing of herself on the other person—neither hunches, expectations, ultimate goals, timing, or eagerness to find out. Thus she is completely acceptant of the other, free to enter into his perceptual framework in so far as he is willing to disclose it. Happily, the other then responds to the acceptance, is encouraged to give more of himself, and in so doing, finds himself. Dr. Axline does not probe, she offers no interpretation, she builds no supportive relationship which would only complicate the other's problems. What she does bring to the encounter is her confidence in the other, so that he may become more self-sufficient. The play-therapy situation supplies the "concrete reality basis of a shared experience" (p. 27) between herself and Dibs. The only occasions for exercising any enforcement on him are the demands of the situation: Some things have to be done; when the time is up, you must go; things can't always stay just the way you leave them.

Dr. Axline gives the reader relatively few explanatory comments. Although she does state that in psychotherapy "method is the implementation of a basic theoretical formulation" (p. 70), she says almost nothing about hers (which is known to be Rogerian). Perhaps she comes closest to expressing it in connection with her interview with Dibs's mother, where she speaks of giving the other the experience of being "respected and understood, even though that understanding was, of necessity, a more generalized concept which accepted the fact that she had reasons for what she did, that she had the capacity to change, that changes must come from within herself, that all changes . . . were motivated by many cumulative experiences" (p. 71).

We must not give away Dibs's story—since everyone will want to read it for himself. We shall only permit ourselves the following reflection. Miraculous as it is to see Dibs unfold and blossom in therapy, it is equally so to realize that somehow, without benefit of incoming warmth or outgoing communication, he had nurtured within his locked-in self an immanent seed which held a zest for life, a feeling of oneness with nature, a response to beauty, a desire for contact so strong that it animated objects with which to empathize and relate when it was thwarted by people. This is surely evidence of man's strong innate potential for relating to his world.

Dibs is truly an exceptional case, way up in the highest range of humans; but this in no way diminishes what we can learn from him. On the one hand,

he has already become a figure vividly known to many of the author's students, because, as one of them put it, "Dibs only wanted what we all want" (p. 183). On the other hand, because of the very differences which set him apart from the usual distribution of people, he serves as the exception who *dis*proves the rules, who modifies and illuminates our understanding. Thanks to Dr. Axline, knowing Dibs enables us not only to glimpse human nature more clearly, but also to stretch our appraisal of it.

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### ENCOURAGEMENT FOR THE HANDICAPPED

EVELYN WEST AYRAULT. *You Can Raise your Handicapped Child*. Preface by Margaret Mead. Introduction by M. A. Perlstein, M. D. New York: Putnam, 1964. Pp. 318. \$5.95.

The author is another living and inspiring example of the truth of Adler's concept of "compensation for organ inferiority." Evelyn West Ayrault's life demonstrates that with the correct psychological attitude on the part of parents and teachers, even a severely handicapped child can grow into an adult whose special experiences, rather than defeating him, may equip him uniquely to help other human beings in similar circumstances.

Rarely, to my knowledge, has the overcoming of initial obstacles in the growing-up process been depicted in such vivid, moving detail as in the author's first book, *Take One Step* (Garden City, N. Y.: Doubleday, 1963). There we were shown the calvary of a child with cerebral palsy in her herculean attempts to manage a body she could not control. Her account of her first steps alone gave the full impact of her parent's day-to-day predicament: how could they achieve the self-control not to identify too much with the tiny girl's pain and failure in her crucial encounters with reality, and thus not keep her helpless?

The determination of her mother and father that she become a self-sufficient, functioning human being has been amply justified and rewarded: Today Evelyn Ayrault is an independent, educated, fulfilled and successful professional person whose social usefulness as a psychologist treating handicapped children is on a par with the most gifted, organically "normal" persons.

Who, therefore, is better equipped to write her second book, *You Can Raise Your Handicapped Child?* This is a readable, sound, and optimistic handbook, providing parents with concrete rules for recognizing and helping their child to cope with and overcome his difficulties from the very beginning. The chapter headings reveal something of the realism and thoroughness with which the family's everyday problems are examined: e.g., The Importance of Psychological Evaluation, Fear and Jealousy, Attitude of Parents, Day to Day Problems, The Therapeutic Value of Playtime. A "Digest of State Laws and Regulations Affecting the Handicapped" is appended.

A sampling of the sub-headings suggests the Adlerian attitudes behind much of the author's thinking: Should a handicapped child be disciplined?; The perfectionist parent; Encourage the development of communicative behavior; Train him to tolerate unpleasant experiences; The responsibility of the teacher. The author's last paragraph, summing up her philosophy, will strike a responsive chord in us all:

To develop a plan for the child's future vocational pursuits, a cooperative effort between child, home and school must be embarked on with mutual goals in mind. This plan needs to be put into action at the earliest possible time. No matter how much therapy he takes or how much education a handicapped child is given, he cannot be said to be habilitated if he shows a potential for vocational training and does not receive it. Schooling has little meaning if he is then returned to his home environment to vegetate and make no use of what he has learned. The handicapped child must be equipped and encouraged to make his way in life if he has any capacity to do so.

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### BOOKS RECEIVED AND BOOKS NOTED

BECKETT, P. G. S. *Adolescents out of step: their treatment in a psychiatric hospital.*

Detroit, Mich.: Wayne State Univer. Press, 1965. Pp. 190. \$6.95.—The actual operation of an inpatient service is described including a 13-page statement of ward policies and routines. While the objective is the development of responsibility—"with responsibility come real independence . . . the freedom of living one's own adult life"—and while therefore permissiveness is considered contraindicated, this is all clad in terms of limit-setting and external controls, until the adolescent's "own internal controls" have been strengthened. The author believes that the patient "did not actually have to behave the way he did" and that he will be "capable of developing . . . control" (p. 31).

BENTZ, H. W. *Sigmund Freud in Uebersetzungen; Sigmund Freud translated.*

Frankfurt a.M.: H. W. Bentz, 1961. Pp. xiii + 58. DM16.80 paper.—A compilation of 182 Freud translations in book form into 18 languages, published between 1945 and 1961.

BERRILL, N. J. *Worlds without end: a reflection on planets, life, and time.* New

York: Macmillan, 1964. Pp. viii + 240. \$5.95.—Professor Berrill is one of the world's most distinguished, knowledgeable, and literate of biologists. His books are remarkable for their wide-ranging coverage of the whole field of scientific inquiry, for their lucidity and graceful style. He has the soul of a poet and the mind of a scientist, a combination which makes everything he writes a joy to read. In the present volume he reflects on planets, life and time in a manner more helpful, it seems to me, than most works that have ever been devoted to the consideration of man's place in the universe and on this planet in particular. It is a splendid and beautifully wrought work.—  
A. MONTAGU, *Princeton, N. J.*

CAPRIO, F. S. *The modern woman's guide to sexual maturity* (1959). New York: Grove Press, 1965. Pp. 256. \$0.95 paper.