BOOK REVIEWS

WHICH THEORY AT WILTWYCK?

WILLIAM McCORD AND JOAN McCORD. *Psychopathy and Delinquency*. New York: Grune & Stratton, 1956. Pp. x + 230. $6.50.

In his foreword, Gordon W. Allport calls the book by William and Joan McCord "the most comprehensive and most dependable source of information available on psychopathy," and we are willing to accept this judgement—except for the points to be discussed below.

The book deals with the definition of psychopathy, its diagnosis, causes, and treatment, by which is meant the type of milieu therapy practiced at the Wiltwyck School for Boys. Allport considers the evaluation of this therapy "the most original contribution of the book." To carry through their evaluation of the Wiltwyck treatment the McCords "devised several ingenious measuring instruments to tap relevant aspects of personality, including aggressive fantasy, guilt reactions, punitiveness of attitude, ego-ideals, and the boy's moral code."

Contrary to the frequent conviction that the psychopath does not respond to treatment, the authors found that in childhood, at any rate, "in most areas psychopaths and behavior disorders reacted favorably to milieu therapy" (p. 165). They conclude "with some degree of confidence" that "the treatment decreases aggression, strengthens the conscience, and helps the children's relation to authority" (p. 165). In an earlier, comparative study the McCords had found that no similar changes occurred in conventional schools for delinquent boys (p. 126).

In view of these encouraging results with Wiltwyck treatment, the question forces itself upon the reader, what specifically is the method used at Wiltwyck and what theory is behind it? It is here that the McCords not only fall short, but, for one reason or another, fall into serious error.

1. The executive director of Wiltwyck is Ernst Papanek, under whose leadership, it is acknowledged, the school changed from a small children's home into "a brilliant experiment in the treatment of maladjusted children" (p. 124). About his psychological background the McCords only state that "as a young man, Papanek studied with Freud" (p. 124), leaving the reader with the impression that Papanek is psychoanalytically oriented.

This, however, is not the case. While it is true that Papanek at one time attended lectures by Freud, he studied primarily with Adler, in whose favor he soon decided. For a great many years Papanek has considered himself an Adlerian, and is a member of the American Society of Adlerian Psychology. He has recently been co-author with Alexandra Adler, daughter of Alfred Adler, of an article on child guidance for a forthcoming handbook on neuroses and psychotherapy. Yet the McCords' book does not mention the name of Adler.

For their brief description of Wiltwyck's philosophy the McCords turned to Papanek's original expository paper (8) in which he presents his program in detail. This paper by Papanek, it is true, does not say anything about his background, nor does it name the psychological theory on which his convictions are founded. The first paper in which Papanek tied his conception of social work to Adlerian psychology specifically (9), however, is dated a year earlier than the McCords' book.

2. According to the McCords it was August Aichhorn who, after the first World War, founded child guidance clinics throughout Vienna (p. 108). But this is not so. While Aichhorn took over and reorganized in an ingenious way a home for delinquents in a town north of Vienna, it was Adler who founded the Viennese child guidance clinics. The McCords' error may be due to the fact that some of Adler's clinics were eventually taken over by the City of Vienna and thus came under the direction of Aichhorn who was at that time an official in the Vienna department of welfare. Adler remained connected with these clinics in an advisory capacity.

The relationship of Aichhorn's Freudian orientation to his practical work with delinquents has considerable bearing on the present discussion of the educational theory at Wiltwyck. Freud, always inclined to think in terms of distinct categories, explained that there is a fundamental difference between psychoanalysis and education. In his foreword to Aichhorn's famous book, *Wayward Youth*, he writes, "The work of education is something *sui generis*: it is not to be confounded with psycho-analytic influence and cannot be replaced by it (7, p. 99). To an experienced educator with warm sympathy, such as Aichhorn, "psycho-analysis could teach little that was new of a practical kind." Freud continues, substitution of psychoanalysis for education is to be "disrecommended for theoretical reasons" (7, p. 99). "In the case of children, of juvenile delinquents, and, as a rule, of impulsive criminals something other than analysis must be employed" (7, p. 100). And Aichhorn confirms that "the educator very often overestimates the significance of psychology in welfare education and easily overlooks the development which the science of education has taken since Herbart . . . . The welfare educator who . . . would devote himself exclusively to the study of psychology and psychoanalysis, would undoubtedly not be equal to his tasks" (4, p. 30).

Adler, on the other hand, saw his Individual Psychology as directly applicable to education. "It is around the principle of social feeling that Individual Psychology has developed its pedagogical technique" (1, p. 11). "We can hope to reach all the teachers and through them all the children. . . . It was with this aim in view that I started to develop some fifteen years ago," he wrote in 1931, "the Advisory Councils in Individual Psychology which have proved so valuable in Vienna and in many other cities of Europe" (2, p. 178). "Unlike other psychological approaches, Individual Psychology allows no gap to exist between theory and practice. From such a point of view scientific knowledge is already practical wisdom, for the knowledge is a knowledge of mistakes, and whoever has this knowledge . . . immediately sees its practical application in the guidance of the personality concerned" (1, p. 4).

As the Vienna child guidance clinics were not founded on Freudian psychoanalysis but were founded by Adler, we see in the above, deep theoretical supports for this fact.

3. The McCords in their book, although not in their earlier paper, create the strong impression that "permissiveness" is the main treatment factor at Wiltwyck. "The experiment rests upon an axiom of permissiveness and unconditional love. The children are allowed to express their pent-up bitterness and antagonism as long as no irreparable damage is done" (p. 134). "By allowing the boys to 'act out' their aggression in socially harmless ways, the school provides an outlet for hostility" (p. 170).

While permissiveness plays a part in Adlerian psychology for the purpose of establishing rapport, it has no further function, no actual therapeutic function. The idea of permissiveness as treatment implies the assumption that affectively charged hostile impulses have been repressed and that their abreaction is part of the cure. In Adlerian psychology no such virtually autonomous impulses are recognized. The main therapeutic agent is the insight into the social coherence and social embeddedness of all human life which the patient must achieve, the acceptance of the "logic of man's communal life" (3, p. 34).

Adlerian milieu therapy requires the structuring of the situation so that the child can experience his coherence with the larger society. The child lives in a permissive environment only to enable the staff members "to take the wind out of his sails" (6, p. 338) and to get him to cooperate at all. The actual treatment, then, consists essentially in using all possible occasions to impress upon the child that human living means living in a larger community, to prepare him for such living by enabling him to learn useful human skills, and in case the boy commits a bad deed, not to punish him but to make him suffer the true consequences of his acts. This is what Papanek calls the "consequence" method.

It is urgently to be hoped that a second edition of the McCords' book will correct these errors, so that they will not continue to pass on historical and theoretical confusion, thus marring the dependability of the book.

University of Vermont HEINZ L. ANSBACHER

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Reply to Ansbacher's review of Psychopathy and Delinquency.

We entirely agree with Dr. Ansbacher's major point: Wiltwyck's general policy, under the leadership of Ernst Papanek, is more closely oriented to Adlerian than to Freudian theory. We did not wish to imply that Papanek's work was an imitation of Aichhorn's (indeed the exact opposite may have been the case), but rather to explicate Wiltwyck's program by comparison to its better-known European counterpart. In a practical sense Aichhorn's work, too, was more Adlerian than Freudian. One can argue, for example, that Aichhorn did not value permissiveness simply as a release of energy, but rather as the first step to adult-child rapport and as an encouragement of "social interest." By giving deserved historical credit to Adler, Dr. Ansbacher's criticism is a valuable contribution to our book.

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[1] Because it must be considered more authoritative, this translation of Freud's foreword to Aichhorn's book was used, rather than the one found in the English edition of the book (5). There are considerable differences between the two. For example, where Strachey's translation reads: "In the case of children . . . something other than analysis must be employed" (7, p. 100), the translation in the book reads: "In the case of children . . . the psychoanalytic method must be adapted to meet the need" (5, p. vii).

Stanford University WILLIAM MCCORD

ASSUMPTIONS AND ASSERTIONS—THE BASIC CONSTRUCTS

CAMILLA M. ANDERSON. *Beyond Freud; a Creative Approach to Mental Health.* New York: Harper & Brothers, 1957. Pp. vi + 282. $4.00.

Dr. Anderson has written a highly readable book which is ambitious in scope, at times overambitious, since she attempts in its three sections a theory of personality, an abnormal psychology, and a theory of psychotherapy. She is at her best in the first section; the last section is too sketchy.

Although trained as a Freudian, Dr. Anderson rejects most of the central Freudian theories, such as libido theory and psychosexual development. In going beyond Freud, she acknowledges an intellectual debt to Pavlov, Korzybski, Sullivan, Krishnamurti, and Honrey, but it is apparent that she has not quite caught up to Adler, although her book is essentially Adlerian. Her single reference to Adler credits him with the theory of organ inferiority which brings her knowledge of Adler up to 1907.

Adlerians will find much in Dr. Anderson's views, "concepts (which) were in fact arrived at independently," which is in many ways a restatement of Adlerian theory. Her views regarding "association deficit pathology" are similar to Adler's on organ inferiority; her allusion to "security operations" is no more than a translation of Adler's safeguards. She recommends, like the Beechers, a "tough" attitude toward children and, like Adler, the avoidance of pampering. Her emphasis upon survival as the goal of behavior is very reminiscent of Neufeld's writing on self-preservation and self-perseveration in this Journal (1953, 10, 140-168). Even to the extent of employing the same phrase as Dreikurs used on occasion, she writes, " 'catching one-self' at whatever one is doing symbolically is always helpful" (p. 257).

According to Dr. Anderson "the psyche is the person's total assumptions with reference to his interpersonal functioning" (p. 20). Adlerians would not quibble with this. Nor would they quibble with the following statements, although they would substitute "style of life" for "psyche," a term on which the author herself frowns. "The person's value system is identical with his psyche, which is synonymous with his soul" (p. 20). "The psyche is an acquired adaptive 'device,' developed because of sensed inadequacy, whose function is to achieve survival (security) in an interpersonal world" (p. 20). "Perhaps the most difficult aspect of change [in the obsessive-compulsive character] is involved with giving up the need for perfection" (p. 155). "It is almost a universal delusion of man that he can achieve safety or security, and one of the ways he tries to attain it is through striving for 'perfection' " (p. 248). These illustrations could be multiplied almost indefinitely.

In discussing psychotherapy, Dr. Anderson is quite in accord with Dreikurs that the individual's unrealistic "assumptions concerning interpersonal operations," what Dreikurs calls the basic mistakes (this Journal, 1953, 10, 99-122), must be reappraised.

Adlerians will probably be most interested in two concepts which they hold implicitly and which Dr. Anderson clarifies explicitly, "significant people" and "frustrated entitlements." The first concept is only part of the picture as this reviewer sees it, since it ignores the diadic relationship between the child and the significant people and minimizes the influences of the other siblings on the child. Still, in this area the author not only goes beyond Freud but also beyond Adler.

This excellent volume is so thoroughly Adlerian in orientation that it is ironic that it was a non-Adlerian who wrote it. The impression that the author leaves of her lack of familiarity with Adler leads the reviewer to believe that in this Journal's symposium on "What is an Adlerian?" (1951, 9, 143-155), an important operational definition was omitted. An Adlerian, if we should judge this and other writers on personality theory, is one who accepts the theories of Fromm, Horney, and Sullivan.

Roosevelt University, Chicago HAROLD H. MOSAK

E. LAKIN PHILLIPS. *Psychotherapy; a Modern Theory and Practice.* Englewood Cliffs, N. J.: Prentice-Hall, 1956. Pp. xviii + 334. $5.00.

This is a refreshingly courageous attempt to deal with the problems of psychopathology and psychotherapy, without a good many of the traditional Freudian trappings that have pervaded the field. Specifically, the author rejects such concepts as personality "depth," unconscious motives, repression, recovery of infantile memories, civilization as but a thin veneer covering blind asocial forces, and others. Such ideas are branded as wasteful of therapy time, inefficient in goal achievement, productive of cross-purposes in the therapist-patient relationship, and as harboring too pessimistic a picture of human nature. The correspondence with Adler's basic orientation is apparent. Adler too, spurned the Freudian depth approach, and stressed the contemporary interpersonal situation rather than the 'backward look' and had a much more hopeful view of human strivings. The advantages posted by the author in favor of his theory are, that it is testable, is linked to findings in learning and communication theory, is economical in application, and "puts more choice, more control, more intelligence into the organism and utilizes these for constructive purposes" (p. xvi).

Phillips' basic construct is the "assertion," for "behavior . . . is a result of various assertions made by the individual about himself or about his relationships with others." The person chooses that behavior which "seems likely to bring confirmation of his assertions" (p. 2). The assertion is presumablys ynonymous with such concepts as expectation, or choice (p. 39). The name given to this approach is "interference theory," and the applied aspects are called "assertion-structured therapy." Psychotherapy is described as an "interference with ongoing behavior and attitudinal characteristics, rather than as a method that brings about change through extraction, uncovering, relieving (and re-living) repressed materials" (p. 175), and it involves the alteration of the patient's assertions toward a more realistic level.

In the sample cases presented, the patients' difficulties always involve at least one assertion that is in conflict with the reaction of the environment, constituting a "disconfirmation" of the asssertion. Assertions are not simply direct quotes from the patient, but appear to be some paraphrase, or interpretation of the patient's behavior, as seen by the therapist. The key position of the assertion is noted when the author says, "If we know these and the attendant disconfirmations then the symptom complex and the reason for tension fall into line" (p. 40).

Conflict, between assertion and the environment, is said to produce tension and symptoms of neuroses. One of the meatiest chapters of the book views all psychopathology in conflict terms. Studies of experimental neurosis in animals are reviewed, and cast into the mold of approach-avoidance conflict. This is a heroic attempt to unify a great deal of data and make practical sense out of it for the clinician, but it is felt that at times the author bent over backward to force a fit to the model. This is so especially with Liddell's work. The careful reader will find a need for further documentation and more rigorous development of details, but as a practical working model, the conflict paradigm seems as good as any.

One chapter concerns itself with a stout defense of the nomothetic approach to clinical problems. In another chapter the author's skillful defense of the position that the concept of unconscious motivation is superfluous is fascinating reading. Throughout the book are incisive stabs against the Freudian approach, sometimes carried to the point of becoming a distraction.

The short chapter on general communication theory contains some promising ideas which should have been further elaborated. The last chapter offers three assertion-structured therapy protocols, to illustrate the technique, and indicate differences from other therapies. It seems to be a very down-to-earth methodology, requiring relatively few sessions.

In sum, Phillips has attempted a gigantic task, namely, the development of a valid psychotherapy and personality theory, by way of a rapprochement of experimental and clinical work. The book must be considered as a programmatic statement of what may be accomplished along these lines in the future. It is recommended to workers in the field, to the end that the theory may indeed become developed sufficiently for more general practical application.

University of Vermont NORMAN J. SLAMECKA

GROUP PSYCHOTHERAPY COMES OF AGE

RAYMOND J. CORSINI. *Methods of Group Psychotherapy.* New York: Blakiston Division, McGraw-Hill Book Co., 1957. Pp. xi + 251. $6.50.

This is a textbook on group psychotherapy which is a basic, comprehensive introduction to theory and method. Although it is a relatively short volume, so that some things of importance had to be omitted or compressed into a few sentences, Corsini has collected and abstracted a vast amount of material. His bibliography contains 419 items, including publications through 1955.

A more detailed discussion is given to the four major theories which are applied in group therapy, those founded by Adler, Freud, Moreno, and Rogers. Corsini holds Adler's to be the oldest form of group psychotherapy, although it was therapy in front of a group of interested listeners rather than within a group of co-patients. Corsini does not state explicitly to which school of thought he belongs, but his sympathies are clearly with the counseling method based on Adler's theories and developed by Rudolf Dreikurs.

In some chapters Corsini uses an objective approach to present his material; in others he restructures the collected material according to his own point of view. The latter seems to the reviewer a more stimulating approach. It is found in the chapter on dynamic processes which have therapeutic effect during group therapy. These "mechanisms" are summarized as: *emotional* factors, which include mutual acceptance, altruism or social feeling and transference as a "strong bond between group members;" intellectual or *cognitive* factors, such as listening to others, realizing that others are like oneself and, as the final step, understanding oneself; and *action* factors of reality testing, ventilation (apparently the same as a limited acting out) and interaction between patients. Corsini's material on the selection of patients for group therapy and on how to start a group are interesting and helpful, and the chapter on evaluating group psychotherapy seems especially valuable and original.

Sixty pages of protocols of group sessions are presented, "edited to bring out the significant aspects of a particular method, to give a more exact and satisfying impression of the unique procedures involved than could be given by actual transcripts." The four methods illustrated in this way are called *analytic*, in which the therapist, whether Freudian or Adlerian, stresses unconscious processes; *nondirective*, in which the main therapeutic tool is the group climate of safety and the freedom of expression; *family counseling*, in which concern is on immediate problems and their solution in a common-sense manner without stress on unconscious motivation; and *psychodramatic*, in which problems of significance are recreated in the group setting, re-enacted by the members, and discussed by the group to achieve insights and changes of behavior. Illustrated in this way, the methods come to life and are experienced by the reader with an immediacy that no theoretical discussion could effect. This holds true especially for the last two methods.

Corsini's book will be profitable to everyone interested in group psychotherapy, whether beginner or experienced therapist. The first, theoretical part gives an excellent birds-eye view of the field, including its history. The second part with its protocols will realize one of the author's purposes in writing this volume in that it will broaden the viewpoints and enrich the ideas of every therapist who might otherwise forget that other methods besides his own are practiced in group therapy and bring valuable results.

Alfred Adler Institute, New York HELENE PAPANEK, M. D.

J. L. MORENO. *The First Book on Group Psychotherapy*. (3rd ed.) Beacon, N. Y.: Beacon House, 1957. Pp. xxiv + 138. $3.50.

Moreno has republished his original monograph of 1932, *Application of the Group Method of Classification*, with the addition of a newly written introduction and postscript, and a foreword by Walter Bromberg. The reasons for bringing out this edition are to celebrate the 25th anniversary of the appearance of the mongraph, Moreno's first in English, and, on the strength of gratifying hindsight to give it its present title. Certainly there can be no question that the ideas of group therapy and group dynamics have spread to take up an ever growing place in therapy and many other fields, and that Moreno's early experiments with groups constitute the pioneer studies for this movement.

Moreno was the first to seize upon the social interest of the individual—even when there is only a vestige of this to be found, as in the spontaneous desire of one psychiatric patient for another, or one prisoner for another—and put it to work therapeutically through the means of a group assignment. As William A. White has so well phrased it, "Can we not rely upon the bonds among men as a means of reforming them" (p. 117)?

Since this work was first released as a preliminary report and much of it concerns suggested procedures, its reappearance with additional material would have been of greater value if it had also included subsequent findings. This deficiency may be understood in the light of a statement by Moreno in which he classifies contributors in the field as "producers, the actual creative workers on one hand, and the scholars and writers on the other hand" (p. 136), counting himself among the former. We might say, permitting ourselves some paraphrasing, that the book marks an anniversary of Moreno as practitioner and theoretician, though it is actually for more than 25 years that he has been employing his own unflagging spontaneity and remarkable dyamics for the therapy of groups.

Burlington, Vermont ROWENA R. ANSBACHER

THE FAMILY TOUCH IN PSYCHOTHERAPY

C. F. MIDELFORT. *The Family in Psychotherapy.* New York: Blakiston Division, McGraw-Hill Book Co., 1957. Pp. vii + 237. $6.50.

Dr. Midelfort holds that since the family, not the individual, is the unit in which illness occurs, it must also be viewed as the unit of treatment. In this we fully agree, and have ourselves used techniques of family therapy since 1920, following Adlerian practice.

Midelfort implements his own concept of family therapy in several ways. Certain relatives may participate with the psychiatrist in the therapy; or they may aid in the therapy, as when a husband takes over as a nurse for his wife, staying with her during the eight days of insulin therapy. Midelfort reports nine cases of schizophrenia which were treated with "family therapy and to almost no extent with individual therapy." In paranoia he believes "the psychiatrist cannot approach the patient directly, but can find a way to help the patient . . . through common activities with the patient's children." In the chapter on psychopathic personality and character neuroses six cases are presented which show that "family therapy promotes the social organization of the family;" the therapist helped his patients temporarily by straightening out practical problems.

This reviewer concurs in the position that good psychotherapy involves not only understanding and interpretation of psychodynamics, but also adequate knowledge of the environmental conditions and active steps to eliminate unhealthy emotional influences on the patient. Furthermore, this approach enables observations of significance which might otherwise be missed. For example, on the basis of such observation Midelfort reaches the conclusion: "Since these paranoid feelings of rejection are often true, it is not necessary for paranoid reactions to be delusional."

The family approach can be—and is—adopted by therapists irrespective of theory or specific practices. We see eye to eye with the author, when he defines the basic approach as "love and socialization." But Midelfort includes a technique, the nature of which is more particularistic: he stresses that love and socialization can become established in the patient to a greater extent by means of body contact. His rationale is as follows.

"Conversation is a form of activity that prepares for action through understanding, support, and planning, but conversation alone is always somewhat incomplete and frustrating. . . . Some sort of action beyond conversation is most desirable. It is possible for the therapist to show his feelings for the patient by sitting close to the patient, by touching and being touched by the patient, and by giving comfort in various ways, such as having the patient sit in his lap, by holding the patient like a baby. These actions that involve both the patient and the psychiatrist show that the therapist cares for the patient" (pp. 16-17). "[At times] the therapist, a warm, friendly person, was a catalyst who started the reactions of love, affection, and family activities for these frustrated people" (p. 153). "[At other times] the need for body contact, when not satisfied by parent, spouse or child, may have to be supplied by the therapist, who, if willing to give love, approval, acceptance, and understanding through body contact with the patient, may learn something about love and schizophrenia" (p. 64).

The author himself realizes that it remains to be proved whether the results of family therapy such as he describes justify the use of the method. The nine schizophrenic cases, mentioned above, showed three improved without recurrences, three improved with recurrences, and three not improved.

Be that as it may, we cannot hold a brief for the body-contact technique for the following reasons. The patient who experiences body contact with the therapist might not always be able to handle his positive feelings towards the therapist; the therapist might be misunderstood by the patient's spouse, fiance, religious advisor, etc., which would lead to greater difficulties for the patient and the therapist and even the latter's profession. Lastly, body contact with adult patients is not necessary for an adequate therapeutic relationship. In our experience, a handshake or a tap on the shoulder is sufficient bodily reinforcement for therapeutic interpretations.

New York, N. Y. EDMUND SCHLETTER

IS SARTRE'S EXISTENTIALISM THERAPEUTIC?

ALFRED STERN. *Sartre; his Philosophy and Psychoanalysis.* New York: Liberal Arts Press, 1953. Pp. xxii + 223. $4.50.

This book makes it quite clear that existentialism represents something more than a fashionable school in European philosophy today; that it grew on the tragic ground of a desperate anguish, filling hopeless souls with the desire to explore the deepest roots of human existence; and that it tried to bring an answer to the pivotal questions whether man can transcend himself, whether there is freedom in his inner life, whether there is a purpose in his being. The book was preceeded by a Spanish edition in 1951, and followed by a Japanese translation in 1956.

Alfred Stern is a professional philosopher who lived in France during the time of Sartre's development, and was a soldier in the French army where he could witness "the total axiological bewilderment of (his) younger comrades." He has an extensive knowledge of modern French literature as well as that of many languages, and thus can do justice to the great number of expressions of existentialism coming from the world's writers since the end of the last century. Altogether he draws fully upon the long line of thinkers who were Sartre's "spiritual forefathers:" the Stoics, Pascal, Descartes, Kant, Schelling, Fichte, Hegel, Schopenhauer, Kierkegaard, Nietzsche, Marx, Bergson, Husserl, Marcel, Valery, Heidegger, Jaspers, Bachelard, Freud, Adler, Croce, Schnitzler, Malraux, Salacrou, and Ibsen—and also Kafka, Dostoevski, Berdiayeff, and Unamuno.

Stern finds that Sartre rejects most of the basic Freudian tenets and has a great deal of similarity with Adler, despite the fact that he wrote only about his disagreements with Adler. Sartre's "original choice" and "fundamental project" are shown to have their counterparts in Adler's goal and life plan; his "bad faith," in Adler's conception of the neurotic's freeing himself from responsibility through the use of his inferiority and placing of the blame for it on others; his role of the "gaze" of others, in Adler's observations on the neurotic's dependence upon how he appears to others.

Yet Stern rejects, most convincingly, Sartre's psychoanalysis as mental therapy, because ultimately it has nothing to offer but anxiety.

Stern's writing has a welcome simplicity and is not without a sense of humor. He portrays Sartre as the thinker who spends a great deal of time in the cafes and writes much of his work on the marble tops of small round tables. Referring to Montesquieu's analysis of the coffee served in the Parisian cafes, Stern says, this may be the explanation for the fact that, when leaving the cafe, the Paris existentialists persuade themselves "of having made revolutionary philosophical discoveries of many things that others, less exalted, consider self-evident."

New York, N. Y. LUCIA RADL, M. D.

SELF-HELP THROUGH INFERIORITY FEELING

MARIE BEYNON RAY. *The Importance of Feeling Inferior.* New York: Harper & Brothers, 1957. Pp. xiv + 266. $3.95.

Marie Beynon Ray is a writer of skill and understanding with many self-help books to her credit, including the widely read *How Never to be Tired.* Seeing the dramatic and optimistic aspects in Adler's concept of compensation together with its eminent and common role in personality adjustment, she has used this as the theme for her latest book, *The Importance of Feeling Inferior.* A general trend towards the more optimistic views of Adler in comparison with those of Freud is noted in the foreword by the late Dr. Manfred J. Sakel.

Mrs. Ray's coverage of inferiorities is most thorough since she does not only deal with many objective inadequacies, physical and social, but also fully understands and exploits the relativity of the subjectively determined inferiority feelings. The importance of the inferiority feelings is that they may be used as springboards to success. To show that this can be done is the first function of the book, and the selection of case histories attesting to such positive compensation makes fascinating reading.

The next step, logically, is to show the reader how he, too, can use his inferiorities, once he has become aware of them, to his advantage. But here we felt a weakness in the presentation, probably because there was no organized argument. Had the scattered explanations been grouped together, this might have lent them more conviction and eliminated certain inconsistencies. Besides, we missed an account of the factors which differentiate the achievers from the plain sufferers. Adler would have said that the higher degree of social interest with the ensuing courage is the decisive factor in successfully compensating for handicaps. After her first biographical example Mrs. Ray asks: "Isn't it obvious that Angelo Siciliano became Charles Atlas because he was once a 97 pound runt, the prey of bullies?" Well, no, it is not obvious. Nor can we agree when, toward the end of the volume, Mrs. Ray says: "You have seen how [the inferiority complex] can make a president out of a rail splitter." We have seen, thanks to the case histories so excellently and tersely sketched, that these things have been done, but *how*, is another matter.

There is, however, no doubt that the author has made a contribution to Individual Psychology, and we should say that she has done so on four counts. The first is her rich collection of case material. The second is her aptness at expressing simply and graphically concepts which are intricate and slippery to the grasp—testimony not only to her skill as a writer but necessarily to her understanding of the subject matter as well. For example, in one sentence she explains and resolves the paradox of change despite constancy, as follows. "Although at the end of his fifth year a child's personality has crystallized and the meaning he gives to life, the goal he pursues, the style of his approach to life, and his emotional disposition are all set, all these things can be changed in later life if he can free himself from the mistaken interpretations of his childhood" (p. 254). In another example, she skillfully works in a familiar phrasing from Adler in the following brief exposition of the meaning of indeterminism. "Where determinists see only necessity on the one hand and impossibility on the other, indeterminists see a plurality of possibilities, an opportunity to choose and therefore to change. After the event, they say another event *might* have occurred" (p. 246). Academic writers will not only admire many of these formulations, but should also be able to make use of them.

A third contribution is the direct historical credit which Mrs. Ray gives to Adler for several insights which are today generally assumed and taken for granted. As she says, "Once someone announces that the earth is round, it seems that we have always known it." Furthermore, she brings out certain comparisons between Adler and Freud; her imaginary conversation between the two is a gem, and most instructive.

Fourthly, whatever practical success the book may have in inspiring the lay reader, it has a challenge for the professional psychologist, for the book's weaknesses reflect to a large extent the weaknesses in psychological knowledge. We need to know much more about the dynamics of curiosity, courage and the willingness to cooperate; we are still quite ignorant regarding the infinite capacity for taking pains, or for that matter, regarding the finite capacity; we must learn better ways of enticing, as Adler put it, the individual and of helping him to entice himself to the best use of his capacities; and we must continue to study the criteria for evaluating what this 'best' is in the long run. For showing up these psychological lacunae in a fresh light, we are indebted to Mrs. Ray.

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