

formance within the cortex seems to be more dependent for functional integrity upon its subcortical relations than upon its cortical connections with neighboring fields. The "cortical detours" provide an "increased allotment of space" to each of several subcortical functional systems.

Neocortical areas yield relatively objective, disinterested, internally perceived experiences, while those relating to the phylogenetically older systems evoke more personalized and self-involved subjective experiences. Thus, the temporal lobe and occasionally the insula may yield, on stimulation, "experiential hallucinations or interpretive illusions." Stimulation of the amygdaloid complex yields psychomotor confusion, which is followed by amnesia. The hippocampus (according to Milner and Penfield) seems to be the repository of neuronal mechanisms that preserve "the stream of consciousness" or, at least, play an important role in the mechanisms of reactivation of such a record of consciousness. It is interesting to note that the commonest evoked *emotional* response is fear, and that there are no reports of evoked pain, taste, or smell.

Speech representation appears to be largely restricted to one hemisphere, usually the left. "If the cases with injury in early life are excluded, there is no difference in incidence of aphasia after operation on the left hemisphere between the left- and right-handed." Even though the patient is left-handed, with weakness of the right hand from his early years, aphasia may follow operation on the left hemisphere. The authors depend initially upon Wada's (1949) sodium amytal test for determining which hemisphere subserves speech.

The last chapter is an interesting departure from the rest of the book and reflects the senior author's abiding concern with the way in which language is initially learned and the instructive implications of this concern as applied to the social problem of teaching supplementary languages expeditiously and effectively.

As compared with previous clinical and physiological observations concerning the central nervous mechanisms relating to speech, the contributions of Penfield and Roberts are monumental. The authors have made their account even more fascinating and moving through their obvious sensitivity to each patient's individuality and welfare and to the ethical problems involved in the physicians' invasion of the patient's brain-mind. This study clearly required a skilled and dedicated team of experts; it is gratifying that they were also thoroughly humane.

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Theory of Psychoanalytic Technique.

Menninger Clinic Monograph Series, No. 12. Karl Menninger. Basic Books, New York, 1958. xiii + 206 pp. Illus. + plates. \$4.75.

Karl Menninger is an accomplished writer and an experienced psychoanalyst; his book is a most readable didactic presentation of the traditional concepts of psychoanalytic therapy. The author stresses that this is a book on the theory of psychoanalytic treatment, but the assets of the book lie more in his practical recommendations and vivid descriptions of the fundamental psychodynamic phenomena of the treatment—such as regressive transference, countertransference, resistance, and the analyst's interventions. These psychodynamic phenomena are colorfully described, but they are not knit together tightly into a fully convincing theoretical model. As a whole, the author follows the traditional views, although some controversial issues are briefly referred to. The central significance of the transference phenomenon is convincingly stated, and its regressive nature is concretely demonstrated. The author's main emphasis is placed on the frustrating nature of the therapeutic experience which results from the fact that the therapist with his detached, objective, and relatively silent behavior does not satisfy the patient's infantile cravings, which, as the therapy goes on, become more and more infantile. As a result of these frustrations the patient regresses to earlier and earlier modes of feeling and reacting. A schematized regression scale is presented, in which the author follows Sandor Rado's diagram.

The crucial issue of psychoanalytic treatment remains essentially unanswered—namely, why, after a certain period of regression, when a point is reached, the patient turns around and progresses to more adequate forms of organization of his impulses, feelings, and object relations. The author is frank in admitting that his theoretical framework cannot provide a cogent answer to this question. This impasse is the result of his basic scheme, which does not correspond accurately to the actual psychological processes during treatment. Particularly, the fact is overlooked that from the very beginning of treatment, and coincident with the regressive process, continuous, spontaneous, integrative efforts are present which are continuously supported by the therapist's interventions. Regression and integration are simultaneously going on during the whole of the treatment, although the distribution of these processes may differ in the different phases of the treatment.

Perhaps the weakest spot of the theoretical model offered by Menninger is that he does not scrutinize sufficiently

the psychodynamic meaning of the term *regression*. A most important, but rather late, contribution of Freud's consisted of discriminating between the two kinds of regression. Originally, by *regression* Freud meant a return to periods of personality organization that have proved satisfactory in the past—a kind of retreat, into a happier past, from difficulties, conflicts, and traumatic experiences which have arisen at some point of mental and physical growth, usually during the early years of family life. Later he introduced another form of "regression"—the return to unsettled traumatic experiences. The simplest examples are dreams in which the dreamer conjures up and reexperiences overwhelming situations of the past. Freud explained this type of regressive phenomena as the ego's effort for subsequent mastery of an unresolved overwhelming experience. This type of return has a definite therapeutic significance. It is the self-curative effort of the "psychic apparatus" to reduce the excessive and never-resolved excitations caused by the traumatic event. Many of the regressive phenomena during psychoanalysis are of this nature, and they have a great therapeutic value. In fact, without them the therapeutic effect of psychoanalysis cannot be explained. Regression in the sense of escape to earlier, relatively satisfactory phases of development can be considered as resistance, and it has anything but a therapeutic value. It may have, however, great research value, giving insight into the earliest modes of feeling, thinking, and behavior.

The other type of regression is highly therapeutic. The patient reexperiences some of his old, unresolved-conflict experiences during treatment, but this re-experiencing takes place under more favorable circumstances. Not only are these revived conflicts of lesser intensity than the original ones but the adult ego is more capable of facing these conflicts, which originally the child's ego could not resolve. Moreover, this re-experiencing of old conflicts takes place in a different framework. In place of the original persons, an objective, helpful, and emotionally uninvolved therapist is now the object of the patient's predetermined reactions. These reaction patterns were responses to the old family situations and do not fit the therapeutic situation. This has a corrective value. This discrepancy challenges the ego, whose basic function is to adjust to a given situation, to find new and more adequate reaction patterns. These are the concepts which readily explain the therapeutic value of the psychoanalytic process.

Menninger gives a very vivid description of the emotional processes which take place during the treatment and also gives an excellent presentation of different types of intervention by the analyst.

Because of his convincing emphasis upon the regressive emotional experiences of the patient, it is somewhat perplexing when the author reconfirms the thesis—which, to be sure, is still shared by a considerable number of analysts—that cognitive insight supported by the interpretations of the therapist is the primary and most specific factor in psychoanalytic theory. Menninger gives a clear picture of both the significance of the emotional experiences and the cognitive processes which take place during treatment, but he gives no thorough evaluation of the interaction between these two basic therapeutic factors.

All in all, the book represents a valiant effort to bring order into the complexity of the psychological processes which take place during a psychoanalytic treatment. It will stimulate the student's urge to understand the principles of what he is doing and discourage the tendency to rely simply on practical rules and regulations. Although he will not receive final or even always correct answers, it will challenge his own thinking and make him try to fill out the gaps.

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Alcohol and the Jews. A cultural study of drinking and sobriety. Monographs of the Yale Center of Alcohol Studies, No. 1. Charles R. Snyder. Yale Center of Alcohol Studies, New Haven, Conn.; Free Press, Glencoe, Ill., 1958. 226 pp. \$5.

Alcoholism is one of the most frequent forms of social pathology. Drunkenness, as a single cause, is responsible for almost half of the total number of arrests of men in our country. It causes incalculable damage to property and a high loss in human lives. No wonder that its causes and effects are the subject of much research and study. Within recent years studies in alcoholism have emphasized three aspects of the phenomenon: the psychiatric (the personality of the alcoholic), the physiological (the constitutional "craving" for alcohol), and the sociological (alcoholism as a symptom of social disorganization).

Snyder, in this stimulating monograph, contributes findings derived from a cultural study of drinking among the Jews, who seem to be free, to a marked degree, from the pathological manifestations of alcoholism, despite relatively frequent drinking. These findings are

very explicit indeed: "[they] suggest that the emergence of drinking pathologies where drinking is prevalent cannot be explained by exclusive reference to individual psychology or to a mysterious 'craving' for alcohol presumed to be physiologically determined. The possible role of psychophysical processes is not denied but social and cultural phenomena, especially those related to normative or cultural traditions regarding drinking, appear to be essential for the emergence of these pathologies" (page 202).

Snyder's study is based on data collected in a series of interviews with a large number of Jewish men (students and nonstudents) in New Haven, Conn. These data are interpreted in the light of information derived from studies of drinking in non-Jewish groups (Irish Catholics and British Protestants) as well from Jewish traditional (religious) literature pertaining to drinking and other more general sources on Jewish culture. The author's interpretations and conclusions are well illustrated by tables and diagrams. A most helpful and stimulating form of supportive material, which adds a great deal to the value of the monograph, is the use of verbatim quotations from interviews.

The author demonstrates very convincingly the close correlation between Jewish drinking patterns and religious affiliation. Though an orientation toward sobriety is manifest throughout the material, this is found to be strongest among Jews affiliated with the Orthodox group, and it decreases in intensity among the Conservative, Reformed, and "Secular" Jews. The more the Jews become secularized, the more they tend to adopt the drinking patterns—including drunkenness—of the larger society.

The data speak for themselves. However, in my opinion the author attaches too much weight to the significance of the formal affiliation of his respondents with one or another religious group. There are reasons to believe that when Jewish respondents identify themselves with the Orthodox, the Conservative, or the Reformed groups they are actually indicating not so much their adherence to specific religious practices as the degree of their identification with the Jewish culture and its system of values. In other words, the terms *Orthodox*, *Conservative*, or *Reformed* are frequently used as symbols of cultural identification. Hence, the observed changes in the drinking patterns are in fact associated not with changes in religiosity but with changes in the intensity of cultural identification, which, in turn, are expressed in the movement from the Orthodox to the Reformed congregation.

In order to determine the true significance of the religious element, it would be helpful to view Jewish attitudes to-

ward drinking not only in the light of specific ritual practices but also in conjunction with consideration of other cultural values which are looked upon by Jews as being "Jewish"—values such as a positive attitude toward enjoyment (in moderation) of other good things in life (food and sex), concern with mental and physical health, attitudes toward violence, and so forth.

This suggestion, however, is not intended to detract from the actual merits of Snyder's study. He has proved, in a most satisfactory fashion, the significance of the social science contribution to the understanding of problems in the field of mental health, and his monograph is highly recommended to all those interested in the field of social pathology.

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Elephants. A short account of their natural history, evolution, and influence on mankind. Richard Carrington. Basic Books, New York, 1959. 272 pp. Illus. + plates. \$5.

To most men elephants are gigantic mammals that may be seen occasionally by going to a zoological park or to a circus, where they can be admired and marveled at because of their huge size and their very obvious intelligence. We are apt to forget, and perhaps many of us are even unaware of the fact, that elephants and men have been closely associated for untold thousands of years, back through human history and prehistory. Indeed, the evolutionary and social history of Man was inextricably interwoven with the history of the elephants and their mastodont cousins throughout the great Pleistocene ice age, and it is only within the past few millennia that Man has emerged as a completely dominant mammal in a world where once the great proboscideans ranged widely and in great numbers across all of the continents.

This book by Richard Carrington will find a welcome niche on the shelves of all who may be interested in elephants and who have not had the opportunity to make first-hand studies of the enormous literature concerning these wonderful animals. Succinctly, and in very readable prose, Carrington sets forth much that is interesting and important about elephants. The reader will find this volume an absorbing account about elephants and a useful reference book for future consultation.

The book is divided into three major sections. The first deals with living elephants—their anatomy, physiology, and ecology; the second, with the long and