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 psychoanalysis. How insight and emotional experiences interact and mutually support or sometimes interfere with each other is probably the least clearly understood and most controversial issue of 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 toward 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 millenia 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