

essence. In a further and longer section the analysis is pursued into the human situation, into the problem of liberty dramatically raised by Sartre. A brief but valuable book.

KENELM FOSTER, O.P.

EGO, HUNGER AND AGGRESSION. By F. S. Spierls, M.D. (Allen and Unwin; 12s. 6d.)

This book by a South African psychiatrist claims in its subtitle to be a 'Revision of Freud's Theory and Method'. 'Revision' is an understatement: if the emphasis on hunger (as against sex) makes it positively anti-Freudian, the emphasis on Ego makes it anti-analytic altogether. Suggestive use is made of biology and physiology, of Gestalt-psychology, and of the 'Holism' of Field-Marshal Smuts; but little is left of Freud (despite due honour to an outmoded pioneer) except his most naive conceptions of religion as obsession and of God as hallucination.

One man's meat is another man's poison, and the adage is supremely true in the function which the author calls mental metabolism. This book is not every man's meat, and it is nobody's cup of tea. It is no food, either, for what Dr Perls calls the 'hanging-on bite'; but the theoretical chapters will often reward the demands they make on incisors and molars.

The last part of the book contains much excellent advice in practical technique; it would gain had the practical exercises been recommended more modestly for mental hygiene and after-care rather than as therapy. The chapters on 'Concentration on Eating', 'Visualisation', 'Sense of Actuality', 'Internal Silence', 'Body Concentration' and 'Assimilation of Projections' could be safely recommended to nearly everybody who is well enough to put them into execution. They can be theoretically justified as well by the Aristotelian-Thomist conception of the inter-relation of psyche and organism as by the author's own more problematic theories. But the exercises in the 'First Person Singular' might encourage inflation, no less than the self-deception which the author rightly deprecates in Couéism, if practised by the immature. His equation of normality and extraversion should be a sufficient index both to his strength and his limitations; the book as a whole cannot be recommended to the uncritical or to those who fondly suppose that neurosis is amenable to any panacea and does not require individual attention. V.W.

MAMRE: *Essays in Religion*. By Martin Buber, translated by Greta Hort. (Cumberlege: Melbourne University Press; 12s. 6d.)

BETWEEN MAN AND MAN. By Martin Buber, translated by Ronald Gregor Smith (Kegan Paul; 12s. 6d.)

Professor Buber has hitherto been known to English readers only by his stimulating essay in existential thinking, *I and Thou*, and by his fascinating *Jewish Mysticism and the Legends of Baalshem* with its charming anecdotes of the Chassidist movement. In *Mamre* may be found the bond which links these two seemingly varied preoccupa-