

Book Reviews

HANNAH S. DECKER, *Freud in Germany. Revolution and reaction in science, 1893–1907*, New York, International Universities Press, 1977, (*Psychological Issues*, vol. 11, no. 1, monograph 41), 8vo, pp. xi, 361, [no price stated].

The reception of Freud and his new psycho-analysis by different countries makes an interesting study. The author is concerned here only with Germany's reaction, and is dealing with a challenge to the established order, as was the case elsewhere. It follows that the process is of great complexity, the most significant factor being Victorian attitudes towards sexuality and childhood, predominantly repression and hypocrisy concerning the former.

This book is concerned mainly with the medical reception of psycho-analysis, but the second portion investigates the early interaction of experimental psychology and psycho-analysis, which reveals interesting differences. The third section concerns the response of the educated German public, and finally the author discusses certain significant nineteenth-century intellectual trends vital to the reception of psycho-analysis in Germany. The text is well written and documented, but the author, being committed to the technique, is not able to be critical enough of it.

H. TRISTRAM ENGELHARDT jr., and STUART F. SPICKER (editors), *Mental health: philosophical perspectives*, Dordrecht and Boston, D. Reidel, 1978, pp. xxii, 302, Dfl. 55.00/\$19.95.

This volume resulted from the fourth Trans-disciplinary Symposium on Philosophy and Medicine held in Galveston, Texas, in May 1976. The organizers, H. T. Engelhardt jr., and S. F. Spicker, assembled a distinguished faculty of philosophers, historians, and psychiatrists, including Alan Donagan, Stephen Toulmin, Horacio Fabrega jr., and Thomas Szasz. Despite the talents of individual participants, the papers and recorded commentaries are of mixed quality. Alan Donagan's 'How much neurosis should we bear?' stands out as a thoughtful exposition of the concept of neurosis as loss of autonomy. Irving Thalberg and Caroline Whitbeck also explore aspects of this theme. Other contributions are concerned with the mind-body problem, medical taxonomy, and the late Erwin Straus's phenomenological approach to an anthropological psychiatry. The one traditional historical paper—that of Chester Burns on nineteenth-century American medico-legal traditions—is superficial. Thomas Szasz's article merely repeats some of his well-known strictures on contemporary psychiatric practice and, if the printed 'Round-table discussion' reflects the actual occasion, Szasz refused to engage in any sort of dialogue with his critics and commentators.

Although most non-philosophical readers will find some of the papers rather heavy going, Engelhardt's twenty-page introduction to the volume gives excellent summaries of the individual contributions and some useful reflections on the symposium's general theme.

WILLIAM A. R. THOMSON, *Spas that heal*, London, Adam & Charles Black, 1978, 8vo, pp. x, 222, illus., £5.25.

Yet another book on spas. It deals mainly with those in Britain, but also discusses those on the Continent briefly. There are also chapters on 'Hydrotherapy and

Book Reviews

hydropathics', 'The rationale of spas', and 'Spas today and tomorrow'. Although many quotations are included, there is no documentation, other than occasionally in the text.

Despite the voluminous literature on spas, there is not yet available a scholarly and comprehensive work that places the spa in its historical perspective, taking into account the inextricably woven medical, social, economic, political, and religious aspects that form its background. The present volume, like the vast majority of its predecessors, is mainly descriptive and entertaining.

However, Dr. Thomson does have a message, which is a plea to re-introduce spa therapy, to take the place, in part, of expensive and often ineffectual drug treatment. On the whole, his arguments are persuasive and sensible.

JERZY TOPOLSKI, *Methodology of history*, Dordrecht and Boston, Reidel, 1973, pp. x, 690, Dfl. 105.00/\$39.50.

Professor Topolski's book, which first appeared in Polish in 1973, is the most voluminous recent contribution to historiography. He defines methodology of history as "the consideration of the ways in which actual historical research is made (pragmatical methodology) and the scientific results thus obtained (apragmatical methodology)", but does not include in it the theory of historical processes. Part One of his work deals with the subject matter of the methodology of the sciences and of history, and with the scope of historical research. Part Two considers patterns of historical research, and Part Three the objective methodology of history, including the influence of Marxism. Part Four concerns the distinction between knowledge based on historical sources and non-source-based knowledge, defined as statements and guide-lines used to study the past. Part Five gives an analysis of scientific procedures used in history, including the various methods of establishing facts, quantitative methods, explanation in historical research, construction and synthesis. Part Six discusses the structure of history as a discipline.

The text of this book is not always easy to follow, and much of the copious documentation is to Polish sources; there is, nevertheless, ample reference to Western historiography and historians. Naturally enough, many of the examples given refer to Polish history. Few will care to read all of Professor Topolski's book, but there are many areas that readers will wish to consult.

M. J. MORGAN, *Molyneux's question. Vision, touch, and the philosophy of perception*, Cambridge University Press, 1977, 8vo, pp. [vi], 213, illus., £7.50.

William Molyneux (1656–1698), a friend and correspondent of John Locke (1632–1704), posed the question as to whether a person blind from birth would identify the world about him if he regained his sight. The problem of congenital blindness as discussed by eighteenth-century philosophers is the basis of this book. The author, believing that modern psychologists have distorted the views of Locke and Berkeley, discusses in detail their work on perception, and also that of Diderot and Condillac. In a final chapter he deals with Lotze and Kant, but, other than a discussion of recent developments, does not include the nineteenth century. On the whole, documentation is sparse, but this is otherwise a scholarly contribution to the history of perception.