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HUMAN POTENTIALITIES*

ALDOUS HUXLEY†

Anatomically and physiologically, man has changed very little during the last twenty or thirty thousand years. The native or genetic capacities of today's bright city child are no better than the native capacities of a bright child born into a family of Upper Paleolithic cave dwellers. But whereas the contemporary bright baby may grow up to become almost anything—a Presbyterian engineer, for example, a piano-playing Marxist, a professor of biochemistry who is a mystical agnostic and likes to paint in water colors—the paleolithic baby could not possibly have grown into anything except a hunter or food-gatherer, using the crudest of stone tools and thinking about his narrow world of trees and swamps in terms of some hazy system of magic. Ancient and modern, the two babies are indistinguishable. Each of them contains all the potentialities of the particular breed of human being to which he or she happens to belong. But the adults into whom the babies will grow are profoundly dissimilar; and they are dissimilar because in one of them very few, and in the other a good many, of the baby's inborn potentialities have been actualized.

In the not too distant future it may be that the native abilities of large groups of human beings will be improved by deliberate selection. But until that time comes, we must be content with what we have. And what we have is so rich and so various that to make the best of it, to make

* A chapter from a symposium edited by Sir Julian Huxley, entitled *The Humanist Frame*, to be published in the United States by Harper & Brothers.

† Visiting Sloan Professor March 15 through May 1, 1960 to The Menninger Foundation, Topeka, Kansas.

actual the native potentialities of all the many breeds of men and women, will keep us busy for centuries to come.

The paleolithic baby was as richly endowed with human potentialities as is the baby of today. How, in the course of history, were so many of those potentialities actualized? And what should be done now and in the immediate future to actualize the many and great potentialities which, in most individuals, still remain latent?

Let us begin by considering the conditions which make it possible for the inborn potentialities of developing human beings to be realized. Man's needs arrange themselves in a natural hierarchy. At the lower end of the scale are the basic physical needs—the need for food, the need for bodily safety. A stage higher we find the basic psychological needs—the need for love, received and given; the need for belongingness, for acceptance within a community; the need for respect and status. And finally, at the upper end of the scale, there are the least urgent but most specifically human of our needs—the need to satisfy curiosity and acquire knowledge; the need for meaning, order and comprehensibility in terms of a symbol-system; the need for self-expression through the manipulation of symbols; the need for self-transcending development (in other words, the felt urge to actualize more potentialities).

The more specifically human needs at the higher end of the scale cannot be satisfied—indeed, they cannot even be felt—until the basic physical and psychological needs have received their proper satisfaction. Thus, love casts out fear—but only where circumstances are favorable. Hunger and stress, if sufficiently prolonged, cast out the very possibility of love. And along with the possibility of love they cast out the possibility of experiencing, and *a fortiori* of satisfying any of the intellectual or emotional needs at the higher end of the scale. For certain individuals it may be possible to feel and satisfy certain of the more specifically human needs and to actualize some of their potentialities as symbol-manipulators, in a state of more or less complete lovelessness and isolation. But for most people and in most circumstances the actualization of their specifically human potentialities can be achieved only when the basic physical and psychological needs have been satisfied, only when they have enough food, enough safety, enough sense of belongingness, enough respect and enough love. Nature and nurture are always synergic. Unfavorable surroundings make it impossible for even the most highly gifted individuals

to actualize their potentialities. Bad nurture will starve or smother, will mask or distort, the best of natures. Conversely a poorly endowed individual cannot be made by even the best environment to actualize potentialities which he does not possess. To achieve success, the eugenist must be a social reformer, the social reformer a eugenist.

We see, then, that it is only in a favorable environment that the inborn potentialities of the individual can be actualized. Today most of the members of the world's most civilized societies are brought up in the uneasy bosom of a small exclusive family group, within an overcrowded, highly organized, urban-industrial community, geared either to mass consumption, or to national aggrandizement and the consolidation of the rule of a power elite, or to both simultaneously. This is most certainly not the perfect, or even a very good environment. But it is the best we have. And we can improve it—but only if we begin by diminishing the threat of war and solving the population problem. Meanwhile let us see what might be done, here and now, to help children to actualize more of their native potentialities.

Every adult human being is a multiple amphibian, the inhabitant, simultaneously or by turns, of several worlds. The most basic of these worlds is the electrochemical world of our bodies in relation to their continuously changing environment. We can be conscious of the movement of our fingers as we play a Chopin mazurka. We can never be conscious of the innumerable and inconceivably complex electrochemical events taking place in our eyes, our brains, our nerve fibres and our muscles as we look at the symbols inscribed on the page before us and translate them into controlled and coordinated finger movements on the keys of the piano. It is only inferentially, through scientific research guided by an explanatory hypothesis, that we know how what we feel is related to what is happening on the electrochemical level.

Above the electrochemical world lies the world of first-order subjective experiences. We have internal experiences of visceral function or malfunction, of hunger, thirst and satiety, of fatigue or zest, of vivid rememberings and imaginings, of hunches, dreams, archetypal symbols, oceanic feelings, of muscular tensions and relaxations, of obviously caused or seemingly causeless joy and gloom, confidence and anxiety. And from the outside we have experiences of weight, heat, cold, color, texture, form and all the rest.

Our brains, among other things, are instruments for automatically con-

verting the bewildering profusion of first-order experiences into manageable symbols. These symbols are organized into systems, of which the most important is language. In the beginning, not of the universe, but most certainly of civilization, was the word. Language makes it possible for us to give meaning to first-order experiences, to classify and relate them, to explain to our own satisfaction what has happened and why, and to predict what is likely to happen in the future. Literature, science, technology, philosophy, religion, ethical ideals, codes of law, social organizations—all the constituents of civilization are the products of activities directed by language on the higher levels of abstraction. But, alas, literature is more often tedious or vulgar than excellent. Religions, even the highest of them, consist at most times and in most places of one part of spirituality to nine of superstition, magic, priestcraft and bad science. The nature of our philosophy of life and of our legal and social institutions is such that we find ourselves under a compulsion to use our science and technology either foolishly, as in mass consumption and mass entertainment, or destructively, as in war and nationalistic rivalry. Over against the ethical ideals formulated by Gautama, Jesus and Lao-tse must be set the ethical ideals of Jenghiz Khan, of the Puritans, of Hitler and Lenin. Language is like those Indian deities who are at once creators and destroyers. It makes us capable of acting with an almost godlike intelligence, but also with a kind of subsimian stupidity. Through its formulation of rules, ideals and principles, it gives us the power to persevere in courses of angelic virtue, and also in courses of truly diabolic wickedness.

How can the human amphibians who inhabit these three worlds—of electrochemical events, of first-order experiences and of language on every level of abstraction—be helped to actualize more of their inborn potentialities? In its main lines, the answer is clear enough. The infant, who lives only in the two worlds of electrochemical events and vague incipient first-order experiences, becomes progressively more human and progressively more himself as he is led further and further into the world of language. Precisely how human he will ultimately become and how fully himself depends in part upon the nature, propitious or otherwise, of his surroundings, and in part on the structure and content of the local language and on the degree to which the prevailing philosophy of life encourages realistic thinking and appropriate feeling. Every child is educated in a particular language and (formulated in terms of that language's syntax and vocabulary) in a set of basic notions about the world, himself and other people. And along with the basic notions goes assorted information on a great variety of subjects. In civilized societies of the Western type, this verbal and notional education is systematic and intensive. All boys and girls are subjected to ten or twelve years of schooling, and some, the specialists, to as many as sixteen or eighteen years.

Two Weaknesses of Education

The results of all this compulsory, universal and gratuitous education hardly seem commensurate with the time, energy, money and devotion expended. Many suggestions for improving the present system have been offered, and in all countries new curricula, new methods of instruction are constantly being tried. I am not competent to evaluate these educational theories and practical experiments. All I shall do in the present context is to touch on the two gravest weaknesses, as it seems to me, in the current systems of formal education—the failure to give children an understanding of the nature and limitations of language, and the failure to take account of the all-important fact of human variability.

The analysis of language and the other symbol-systems has been one of the major intellectual achievements of the twentieth century. But in general education the results of this achievement have as yet hardly made themselves felt. There are, of course, compelling reasons for not telling children too much about the symbolic medium in which they live and move and have about sixty-six per cent of their being. Mass consumption depends on advertising, and religious, ideological and nationalistic zeal is kept simmering by the kind of propaganda that, to be effective, "must be confined to a few bare necessities and then be expressed in a few stereotyped formulas." (The words are those of the greatest propaganda virtuoso of modern times, Adolf Hitler.) Commercial, nationalistic, ideological—all propaganda depends, for its persuasive power, on the misuse of language (misuse, of course, from the rational humanist's point of view). Any attempt to give all children an understanding of the nature of language would almost certainly meet with determined resistance on the part of enormous vested interests, commercial, religious, military and political. Meanwhile let us have some educational experiments, sufficiently prolonged and on a scale large enough to permit us to assess the consequences of a thorough training, from childhood onwards, in semantics. To what extent would it help boys and girls to

actualize potentialities which, if they had not received this kind of training, would have been buried under unexamined preconceptions and traditional notions or smothered by uncritically accepted propaganda?

And there is another question to be asked and answered. In very many persons, old and young, religious or political propaganda produces a zeal whose intensity depends, not on the rationality of what is said or the goodness of the cause that is being advocated, but solely on the propagandist's skill in misusing words in an exciting way. Zeal, especially aggressive zeal directed against some person or group, is a powerful psychosomatic pick-me-up. "Damn braces, Bless relaxes," as Blake wrote. How, then, shall the life of reason and kindliness be made as thrilling as the life of crusading unreason? This is a very serious problem, to which we shall return.

From formal education's failure to give children an understanding of the nature of language let us now turn to its failure to take sufficient account of human variability. In no other species are the differences between individuals so great as in the human race. Turn the pages of Sheldon's monumental *Atlas of Men*. Those eleven hundred and seventy-five photographs of naked Caucasians reveal creatures almost as unlike one another, at the extremes of viable variation, as hippos, antelopes and gorillas. And these structural dissimilarities are correlated, as we all know by everyday observation, and as Sheldon and his precursors have demonstrated by systematically studying large numbers of individuals, with temperamental dissimilarities no less striking. And this, of course, is not all. On top of the temperamental and anatomical differences (how correlated with them we do not yet know) are differences in biochemical make-up and differences in general ability and special gifts—differences so great that they can almost be regarded as differences, not in degree, but in kind. To herd all these dissimilar creatures into one classroom and to subject them all to the same kind of intellectual, emotional and ethical training seems, on the face of it, absurd.

At the present time, unfortunately, it is very difficult, for practical reasons, to adopt any other course. But perhaps in the future, when the problems created by rapid population growth have been solved, and when men of good will are free to think in terms, not of brute quantity, but of quality, more realistic methods of differential education may be developed. The beneficiaries of such methods will actualize their potentialities more fully and effectively than the victims of the present system

can hope to do. The Sabbath was made for man; but, by conviction or economic necessity, the dispensers of mass education think and act as though man were made for the Sabbath. Departures from a statistical average of accomplishment are adjusted to the system's Procrustean bed by stretching or chopping. Those whose physique and temperament cause them to deviate from an arbitrarily chosen norm of right-mindedness and good behavior (or even from the average) are bribed or dragooned into a semblance of conformity. (At the present time the exigencies of mass consumption, the pressures of nationalistic rivalry and the pronouncements of such prophets as Freud and John Dewey have combined to consecrate, as humanity's ideal type, the extraverted good mixer, who combines back-slapping geniality with aggressive drive. The almost perfect incarnation of this ideal is Mr. Khrushchev.)

The fate of those who, in a given society, are condemned by their inherited anatomy, biochemistry and temperament to be heretics, is not an enviable one. For the sake of the community (for no community can afford to waste its most precious asset, the gifts, the fully actualized potentialities, of all its members), no less than of the individual victims of an unrealistic ideal that happens at the moment to be fashionable, the enormous spread of human diversity should be recognized, respected and systematically made the most of.

We see then that, to be fully effective, training on the verbal level must begin by taking into account the idiosyncrasies of individual physique and temperament. In an age whose thinking is dominated by the notions of environmental determinism in its Freudian, Marxian or Behaviorist forms, this return to common sense and the immemorially obvious, this advance into genetic realism, will be hard. We have grown accustomed to books on the science of behavior, in which no reference is made to the behaver's hereditary make-up; we are all too familiar with psychoanalytic case-histories in which there is never the smallest indication of what sort of creature, biologically speaking, the patient was. Did Mrs. X weigh two hundred pounds or ninety? Was Mr. Y a daddy-longlegs or a jellyfish, a bull or a marmoset? The disciples of the man who never mentioned any part of the human anatomy except the mouth, the anus and the urethra, leave these questions unanswered. But things are beginning to change and in time, no doubt, the Freudians will discover somatopsychic medicine, Watsonism will come to be tempered by Sheldonism. Let us hope for the best.

Education on a Nonverbal Level

In most societies (and this is especially true of Western societies) very little effort has been made to educate children and adults systematically on the nonverbal level of first-order psychophysical experience. Generally speaking, nonverbal training has been given only when advancing technology (the fruit of language-directed thought, experiment and organization) has made it necessary for some or all of the members of a society to use their mind-bodies in new ways. For example, the mass production of automobiles has made it necessary for millions of men and women to learn the art of driving at high speed. In the process a number of hitherto latent potentialities were actualized in the trainees. Who, a bare sixty years ago, seeing Queen Victoria in her pony-drawn bath-chair could possibly have imagined that within a single lifetime ladies of comparable age and dignity would be stepping on the gas along the Pennsylvania Turnpike and cornering at fifty miles an hour on the Corniche? Similar examples could be multiplied almost indefinitely.

Thanks to the application of verbalized thinking to practical problems, new tools and processes are devised. To make use of these new tools and processes, new psychophysical skills must be learned, with the result that new first-order experiences present themselves to the learner's consciousness and unsuspected potentialities are actualized. This sort of thing has been happening, generation after generation, for the last several thousand years, and it is all to the good. But as a course of education on the nonverbal level, this sort of thing is too spotty and haphazard to be satisfactory. What is needed, if more of the potentialities of more people are to be actualized, is a training on the nonverbal levels of our whole being as systematic as the training now given to children and adults on the verbal level. "Make the body capable of doing many things," wrote Spinoza. "This will help you to perfect the mind and so come to the intellectual love of God." Spinoza's advice seems especially apposite at this time when so many of the old psychophysical skills have been rendered unnecessary by fool-proof machinery. In the nature of things machinery that is fool-proof is also inspiration-proof, spontaneity-proof and virtuosity-proof. With the advance of automation we can rely less and less upon the educative force of technology. This makes it all the more urgent to give what Spinoza calls "the body," but what it would be more accurate to describe as the mind-body on its nonverbal levels, a systematic training specifically designed to actualize the greatest possible number of humanly valuable potentialities.

It is in this kind of training that we shall find the remedy for the excessive specialization, about which so many educators are now so deeply concerned. By most of these educators the problem is wrongly stated. Basically it is not a question of too much science and too little of the humanities, and the cure for specialization is not the Hundred Great Books or a course in Plato. Everybody, of course, should know something about the Republic and other Great Books. But a course in Plato can do nothing to educate the organism on its nonverbal levels. Like courses in physics and chemistry, it imparts a highly specialized training to the symbol-using mind, leaving the whole realm of first-order psychophysical experience to take care of itself. The humanities are just another kind of specialization, and the cure for specialization is a course in the field of nonverbal learning.

Perceiving is at the root of all our thinking, feeling, willing and acting. It is, therefore, with perception that any systematic training on the nonverbal level must begin. "Make the mind-body capable of doing many things." Make it capable, first of all, of perceiving much, perceiving accurately, perceiving discriminatingly, perceiving with the fewest possible notional preconceptions. This perceptual awareness will "help you to perfect the mind"—that is to say, the symbol-using, symbol-conditioned side of the thinking, feeling and willing organism. And this is not all; it will also help you "to come to the intellectual love of God"—in other words, it will help you to go beyond discursive reasoning in terms of symbols and come to what the Buddhists call "the wisdom of the other shore," to the unitive knowledge, obscure but self-evident, wordless and therefore profound, of the oneness in diversity, of

> a World in a Grain of Sand,
> And a Heaven in a Wild Flower.

The value of systematic training in perception as a true yoga, a preparation for enlightenment here and now, in the everyday world, was stressed many centuries ago, by certain of the Tantrik philosopher-psychologists of India. "What is this life beyond form pervading forms?" the Goddess inquires of her consort, Shiva. "How may we enter into it fully, above space and time, beyond names and descriptions?" Shiva answers her in the most practical and scientific way, with a list of one hundred and twelve exercises in awareness—awareness of first-order experiences, visual and auditory, tactile and visceral, imaginative and imageless. "Radiant one, this consciousness may dawn between two breaths. After breath

comes in and just before it goes out—*the beneficence.*" "See as if for the first time a beauteous person or some ordinary object." "Intone a sound audibly, then less and less audibly, as feeling deepens into *this silent harmony.*" "When eating or drinking, become the taste of the food or drink and *be filled.*" "While being caressed, sweet princess, enter the caressing *as everlasting life.*" "Wherever your attention alights, at that very point *experience.*"

This kind of Tantrik training in pure receptivity, in being aware simply of the events going on within the mind-body or outside it, was used therapeutically in the early years of the present century by the Swiss psychiatrist, Dr. Vittoz. Vittoz treated neurosis, not by dredging up the memory of traumatic experiences from the unconscious, but by training the patient to live here and now in the world of first-order experiences instead of in the world of emotionally charged symbols relevant only to events that took place long ago. The same Tantrick approach to mental health is advocated in the *Gestalt Therapy* of Perls, Hefferline and Goodman who prescribed a course of exercises in the awareness of first-order experiences almost as comprehensive as Shiva's. Like Vittoz, these authors have found that mental health can be greatly improved by teaching people to break out of their prison of symbols and memories—to escape by becoming aware, in a state of pure receptivity, of their first-order experiences. Combined with a sound education in the nature and proper use of language, such a training in awareness on the nonverbal level would undoubtedly help the developing child to actualize potentialities of intelligence, of sensibility and of enjoyment which, in all too many cases, our current systems of education fail, more or less completely, to bring to the surface.

Heightened Perception

And here let me stress the importance of that enhanced enjoyment which becomes available to persons whose perceptual awareness has been trained to the highest pitch of acuity and discrimination. "If the doors of perception were cleansed," Blake writes in *The Marriage of Heaven and Hell,* "everything would appear to man as it is, infinite." The dirt which has to be wiped from the doors of perception is symbolic grime—a muddy residue of notions about what things "really" (and in this context "really" in fact means "merely") are. But when we understand that words stand only for the similarities between first-order experiences, each one of which is unique, when we learn to pass at will

from the stale "oldness of the letter" (the world of symbols) to the fresh "newness of the spirit" (the world of first-order experiences), then and only then will our potentialities for enjoyment be actualized.

Meister Eckhart has described the difference between the outer world as it is seen through the refracting glasses of symbols and notions (religious symbols, in this case, and theological notions) and the outside world perceived in first-order experiences, simultaneously sensuous and mystical. "My inner man [the reflective, symbol-using mind of the theologian] relishes things not as creatures but as the gift of God. But to my innermost man [the enjoyer of mystico-sensuous first-order experiences] they savour not of God's gift, but of ever and aye."

And how eloquently Traherne speaks of the ever-and-aye landscapes of his first-order experiences as a child, and later, having "unlearned the dirty devices of the world," as a mystic with cleansed perceptions! "Your enjoyment of the world is never right till every morning you awake in Heaven." ("Nature," in the jargon of the old theology, is the world conceptualized, the world as seen through the distorting medium of words and notions. "The supernatural"—"Heaven," in Traherne's phrase—is the world, within and without, as it is apprehended in a first-order, mystico-sensuous experience.) Traherne was "covetous and earnest to persuade others to enjoy the world" as he himself did, and he "perfectly hated the abominable corruption of men in despising it." They despise it so heartily and find it (their doors of perception being darkened by thick layers of conventional notions about what's what) so extremely boring, that they have to become television addicts, gamblers, revivalists, alcoholics, political agitators—anything so long as it will relieve the *taedium vitae* and "give them a kick." It is useless to preach the life of reason to people who find that life is flat, stale and unprofitable. But if the life of reason could be combined with the life of cleansed perceptions and a capacity for mystico-sensuous enjoyment, rationality could make a wider, stronger appeal, and the idiocies and delinquencies to which, in our boredom, we now resort would seem less alluring.

Let us now consider very briefly some of the other ways in which the nonverbal side of the organism might be trained with a view to actualizing more of the individual's desirable potentialities. It is an observable fact that good psychophysical functioning is dependent to some extent upon the maintenance, at rest and in action, of a certain specific relationship between neck and trunk. As they grow up, most children born into

civilized societies develop bad postural habits, and these bad habits result in impaired functioning of the mind-body. Because the bad habits come in time to feel right and natural, it is difficult to become aware of their badness and still more difficult to replace them by good habits. A method of doing precisely this—a method of "creative conscious control"—was developed by the late F. M. Alexander. In the opinion of John Dewey, who wrote introductions to several of Alexander's books and who had personally studied with their author, this method is to education what education is to life in general. For Dewey, ordinary education was merely training on the verbal level, combined with inadequate or downright bad training on the nonverbal level. By giving children a training in correct posture and the "proper use of the self," Alexander's method would improve all-round functioning and permit the individual to exercise a measure of voluntary control over his unconscious processes. Dewey's advocacy of this kind of training has had no effect.

On the nonverbal level most people's "use of the self" is as bad as ever it was. In this respect schoolteachers and university professors are just as badly educated as their pupils. Indeed, being older and so having had more time to contract bad habits, many teachers have miseducated themselves to an extent that no mere child or adolescent can match. *Quis custodiet custodes?* For the would-be reformer, that is always the question.

Ethical Education

"Be good, or else . . . ." This is the *leitmotiv* of traditional morality. Commandments are thundered down from Sinai, Categorical Imperatives are formulated in Koenigsberg, laws are promulgated and correct behavior is everywhere prescribed. As children, as adolescents, as adults, we are constantly enjoined, exhorted and implored to do what gods and governments and the experts in etiquette command. If we obey, we shall be rewarded, or at least we shall escape punishment. If we fail to obey, we shall catch it, here and hereafter. Be good, in a word, or else . . . .

But, oddly enough, nobody ever tells us *how* to be good. None of the child's pastors and masters ever offers to teach him a practical way of implementing his New Year's resolutions, of actualizing his potential virtues. "For the good that I would I do not; but the evil which I would not, that I do." St. Paul's problem is everybody's problem. How is it to be solved? Experience shows that bribes and threats, that punishments and rewards, that good intentions and efforts of will are, all of them, only moderately effective. Prisons are full of recidivists and "the strongest

oaths are straw to the fire i' the blood." Even systematic conditioning has failed, up till now, to produce the results expected of it. The Jesuits boasted that by their educational methods they could condition any child into life-long obedience to the Church. But Voltaire was one of their star pupils, and the general level of those who have received a religious education is not conspicuously higher than those whose education has been in secular schools. Modern dictators have borrowed freely from the Jesuits, have improved their methods and have engendered in their subjects a greater degree of orthodoxy than was achieved even in the palmiest days of the Counter-Reformation.

But imposed orthodoxy offers no solution to our ethical problem. How can I get myself to do what I really want to do, and how refrain from doing what I really don't want to do? The only kind of universal conditioning that might be an unqualified blessing to all concerned is that which Arapesh mothers give their infants. While suckling and fondling the child, the mother brings it into physical contact with other members of the family, with visiting friends and with the domestic animals of the household and, as she does so, repeats the word "Good, good, good . . ." The blissful experience of being held, caressed, and nursed comes to be associated in the child's mind with affectionate contacts between itself and other human or subhuman creatures. This association is then associated with the sound of the word "good"—a sound to which, in due course, the child will learn to attach a meaning, so that a first-order experience will come to be interpreted in terms of a positive value-judgment.

That we shall perish unless we learn to love more warmly and widely than we do at present is only too obvious. All the higher religions have stressed the supreme value of love. Christianity enjoins us to love our human neighbors and to regard as neighbors even our enemies. More realistically, Hinduism and Buddhism extend the field of love into the nonhuman world. We must love, the Indian prophets tell us, not only our fellow men, but also our fellow animals. The twentieth-century ecologist would add that we ought to love the whole planet and treat it as though it were a vulnerable living organism, refraining scrupulously from all those outrages against nature which have turned so much of the once fertile earth into treeless and eroded deserts, have befouled so much of what was once beautiful with excrement, industrial wastes and slums. Love is as necessary for human survival and growth as are bread on the physical and knowledge on the symbolic level. Buddhism, Christianity

and modern science are in full agreement on this point. But how curious and how ironical that the only people to devise a method for conditioning children to love more warmly and widely should be a tiny group of savages in the wilds of New Guinea!

A general conditioning of young children to feel more affectionately towards more of their fellow-beings would doubtless improve the moral and emotional atmosphere of the societies in which it was practiced. But it would still leave many of the problems of ethical method unsolved. Be good—but how? For a fairly large percentage of the population, a fairly satisfactory answer to this question is provided by auto-suggestion. Professor Hornell Hart has described a number of auto-suggestive techniques for implementing good intentions and preventing oneself from doing what one doesn't want to do, in a very sensible and practical book. And methods which are almost identical, except that the language in which the auto-suggestions are given has a vaguely theological cast, are used by members of the numerous sects and churches which have crystallized out of "New Thought." Individuals vary greatly in the degree of their suggestibility. But for the sixty or seventy per cent of people who, some with the greatest of ease, some with a good deal of difficulty, can make statements or give commands on the verbal level and have these statements attended to and these commands carried out on the nonverbal levels of the autonomic nervous system and the subliminal mind, the methods of auto-suggestion, in or out of hypnotic trance, are of great value, both ethically and therapeutically. These methods make possible the actualization of desirable potentialities which, if they were not used, would remain latent.

On its deepest, most unspeakable and ineffable level, the nonverbal side of our nature is a sequence of countless electrochemical events. Illness is a disturbance of the order of these events, an upsetting of their balanced relationships. When the balance is restored, we become capable once more of actualizing the potentialities which, during our illness, had been forced, so to speak, below the surface, leaving us for the time being less fully human than we were in health. Most diseases, fortunately, are self-terminating; but it is possible in many cases to accelerate the restoration of our upset electrochemical balance by means of drugs. If pharmacological methods work in illness, might they not also work in health? Might it not be possible, by means of suitable pills and shots, to establish a new and more favorable electrochemical balance in the healthy organism and in this way cause hitherto latent potentialities to be actualized?

Human beings have been trying to do precisely this ever since Noah first planted a vineyard, made wine and got gloriously drunk. Unfortunately most of the classical stimulants, sedatives and hallucinogens do their mind-changing work at a ruinous cost to the organism's electrochemical basis. Recently, however, there has been a change. Pharmacologists still produce plenty of ambivalent miracle drugs, whose unpleasant side-effects are almost as remarkable as their healing powers. They still contribute to the ever-lengthening list of those "iatrogenic diseases," which are caused by medical treatment. But they are now learning to synthesize drugs which powerfully affect the mind on the levels of first-order experience and of symbol-manipulation, without doing any harm, or more than a very little harm, to the electrochemical substratum through which they work upon the mind. In certain cases of depression, for example, a few doses of one of the psychic energizers can totally abolish a deeply rooted conviction of sin, and can do so without changing the blood picture and without upsetting the heart, liver or kidneys.

Within a few years it will probably be possible to lift the electrochemical balance within many healthy individuals to a new position of equilibrium, at which organic functioning will be better, first-order experiences more enlightening, and symbol-manipulation easier and more effective. And all this at little or no physiological cost. It will also, of course, probably be possible at an equally low cost to the body, to maintain a chronic ataraxia, to induce contentment with their lot even in slaves, to make people feel happy though subhuman, happy in spite of the fact that the conditions under which they live are stultifying and degrading.

That discoveries in the field of pharmacology might be used by future dictators for nefarious purposes is only too obvious. Knowledge is power and power is ethically neutral—at the service of anyone, malevolent or well-intentioned, stupid or intelligent, who can get his hands on it. How the fruits of science are to be used is decided not by scientists, but by citizens—and at any given moment the leading citizen may be called Hitler or Stalin.

The likelihood of our leading citizens being called Hitler or Stalin will be greatest, it is obvious, in a world where nationalism is an axiom, where war is systematically prepared for, and where the biological reasons

for dictatorship and organized violence are irresistibly compelling. At the present time we are running two races at once—the armament race and the population race. The armament race consumes about half of the energy and resources of the most highly civilized societies. What remains is enough, for the moment, to support those societies in comfort. It is not enough, however, to permit them to make headway in the race against world-wide population increase. We have to choose, not between guns and butter for the rich, but between guns and bread for the have-nots, guns and the possibility of a more human life for the nearly two thousand millions of us now condemned to a subhuman existence. Nationalism and the preparation for war prevent us from doing what must be done if a bad biological situation is to be prevented from becoming worse; and a worsening biological situation exacerbates nationalism and makes war more probable.

Our first and most urgent task is to break out of this vicious circle. This can be done, it seems to me, only if we deliberately shift our attention from the insoluble problems of national power to the difficult but soluble problems of demography and individual development. The glamour of the old nationalistic idolatry may prove to be irresistible: in that case we are in for trouble—worse trouble for more people than at any previous period. But if we can start thinking of the world in terms, not of national power, but of basic human needs and the human potentialities which may be actualized when (and only when) those needs are satisfied, we may look forward to the future with a certain sober optimism.

We have enough knowledge even now to be able to save ourselves from being overrun by our own numbers, and to actualize those desirable potentialities which, up till now and in the overwhelming majority of men and women, have never emerged from a state of latency. The knowledge, I repeat, is there; but knowledge, by itself, cannot originate action; its function is to direct the action that is initiated and maintained by feeling and will. Feeling and will are moved, in their turn, by a philosophy of life and also, to some extent, by the detailed knowledge of what might be expected to happen if a certain course of action were adopted. Knowing the good things we might do, and knowing also the disastrous things that are happening and will happen if we continue to act as we are acting now, we may perhaps be moved to will the consummation which our philosophy assures us to be desirable—the realization of our full humanity.

DRAWING THE FAMILY TRIANGLE: AN ADJUNCT TO THE PSYCHIATRIC EVALUATION

L. JAMES GROLD, JR., M.D.*

In evaluating a patient's personality, the psychiatrist finds intrafamilial relationships highly important. Methods for prompt discernment of these relationships save time in evaluations for psychotherapy and may prove of therapeutic benefit to the patient. I have found it helpful, when evaluating patients, to utilize a drawing technique with a sharp focus on family relationships. This specially structured interview session facilitates the discussion of conflict-ridden areas which patients usually avoid.

The patient is encouraged to express whatever thoughts occur to him while drawing a picture of his parents. After he completes the drawing, he is requested to draw himself in the existing parental scene while again freely expressing his thoughts. Since he draws the parental couple as a unit, he is forced to introduce a drawing of himself into the scene in some relationship to the parental figures. An investigation of his drawing and of his accompanying remarks helps the psychiatrist make inferences concerning the patient's interaction with his parents, his self-concepts and identification patterns.†

To comprehend the meaning of each of the verbal and pictorial elements necessitates an understanding of how they have been modified and distorted by the patient's patterns of defense. These patterns can be partially investigated by a questioning period at the end of the task. At the same time, the patient's degree of insight into his own thought processes can be ascertained.

A heterogeneous group of forty outpatients, fifteen of whom were in evaluation and twenty-five in therapy, were interviewed in this manner. Sixteen of the patients were women. The patients, whose ages ranged from 16 to 45, could be divided into general diagnostic categories of one-third borderline schizophrenic reactions, one-third neurotics, and one-third personality disorders.

All interviews with the patients were the examiner's first and were conducted without his having any prior knowledge of the patients'

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† The description of a related technique which has been used primarily with children can be found in an article by Hulse, Wilfred C.: The Emotionally Disturbed Child Draws His Family. *Quart. J. Child Behav.* 3:152–174, 1951.

psychological states. Summaries and inferences from this interview material were later checked in a conference with each patient's therapist. There were decided investigative advantages in using patients who had been in therapy for a long time, since the inferences could then be compared with the therapist's considerable knowledge of his patient. The problems introduced into the ongoing therapeutic process are discussed later in this article.

All of the patients were asked to, "Draw a picture of your parents on this sheet of paper and while you do this, tell me whatever comes into your mind." After the patient designated completion of the task by returning the drawings, he then was requested to, "Draw a picture of yourself on the same page and again tell me whatever comes into your mind." Detailed notes were taken of the patient's verbal and nonverbal reactions. When the drawing was completed, the patient was asked general questions regarding the entire scene. He was encouraged to discuss each significant detail, such as the positions of the figures on the page, their relative sizes, their appearances, and any unusual comments he might have made during the drawing, or discrepancies between the drawings and the associated thoughts.

When the examiner compared his inferences from the drawings and interviews with the therapist's insights, he noted that these patients were able to discuss quite disturbing areas of their lives. Also, the inferences from the drawings coincided frequently with the therapist's understanding of his patient. Only in those cases when the patient was unable or unwilling to describe his own reasoning processes, did the interpretations become highly speculative and subject to error. Only a small percentage of the patients were so inhibited as to make drawings and comments which were essentially unrevealing.

A number of verbal and pictorial elements which proved useful in making inferences were the position of the figures on the page, distortions of the self and parental images, discrepancies between the verbal comments and the pictorial units and the parent drawn first. Not all these were useful in every case, as their meanings could not always be ascertained. However, as will be seen in the abstracts of the interview sessions, aspects of the patient's personalities became clear once these elements were understood.

The significance of the position of each image on the page was first seen during an interview in which the patient drew himself distinctly

apart from his parents. "My initial thought was to draw myself as a small child between my parents but a thought flashed through my mind, 'You're on your own now, an independent person; you no longer need your parents.'" The patient's therapist confirmed the examiner's inference of a dependent person who attempts to give the impression of self-reliance and independence.

Discrepancies between the pictured parental and self images and their verbal descriptions occurred in most of the drawings. The patients drew the three test persons and described their relationships to one another as the patients actually saw them, as they wished to see them, or as they feared to see them. They exaggerated or de-emphasized the sexual or aggressive aspects of the figures. They diminished the psychological impact of the images by drawing stick figures, vague outlines, or only parts of the figures. For example, one patient perceived that he had drawn himself to look like a "horrible ogre." On reflection, he found this difficult to understand, since he was not "really that bad." However, the next day he discussed with his therapist his idea of himself as a "monster," as one easily capable of hurting the people he loved. He had earlier denied any such hostile feelings.

A patient who had been in therapy for four years drew his parents as "idealized images" and himself as a "small, happy child." "I drew father to be more masculine than he is, mother more feminine, and myself as an eight-year-old child. This was the only happy, secure time of my life." The patient's therapist confirmed the speculation that this patient's return to an idealized time in the past was a defensive maneuver designed to remove the patient from the conflict-ridden desire for his mother and fear of his father. The patient was able to discuss both of these thoughts in the questioning period at the end of the interview.

One patient allowed an unexpectedly hostile comment to slip out. A very constricted, passive man, who pictured himself as never having a cross word for anyone, exclaimed while looking at the drawing of his father, "That looks like somebody who's been run over by a car; one eye is ready to fall out; it's horrible." Questioning these statements revealed previously hidden fears and hatred of his father.

An example of a patient's perceptions of the interactions of her family triangle is represented in the drawings of a 22-year-old unmarried, college student who was interviewed as part of her psychotherapy evaluation. (See Figure 1.)

She first depicted her mother as a pleasant, plump, innocuous-looking individual, her father with arms outstretched like a scarecrow and herself a small, undifferentiated, almost asexual figure. During the drawing, she spoke of how she had never been able to express anger to her abusive mother for fear of hurting her feelings. The patient complained of how little energy she had for completing any task, whether it was obtaining a degree from college, or overcoming the inertia to date boys. The evaluator described her as a plump, sloppily-dressed, adolescent girl, not unlike the picture that she drew of her mother.

After two months of expressive psychotherapy (two sessions a week), the patient had dieted to an attractive 125 pounds, was dressing neatly and had considerable energy for her newly awakened interest in boys. She now represented herself (see Figure 2) as a confident seductress and commented at the end of the drawing, "I look a great deal like Marilyn Monroe." Her father was drawn first this time, with more masculine characteristics, including a mustache which he had shaved off several years before.

According to her therapist, during these intervening two months of therapy, the patient became aware of her intense anger at her mother and her competitive strivings for the father's affection. The conflict over sexual attraction to her father and anger with her mother for being a rival, clearly had been developing in the transference relationship. At one time, the therapist was seen as the male love object and, at another, as the hated mother. Both aspects of this conflict became apparent when the second drawing of the family triangle was compared with the earlier one.

This girl's solution to the Oedipal complex, as depicted in the earlier drawing, was to perceive herself unconsciously as asexual, her father as demasculinized, and to identify herself with her mother, depicted as a projected image of herself in the drawing. The second drawing disclosed a new self-concept, that of a sexually attractive female no longer as clearly identified with her mother and drawn in closer proximity to her father, now drawn much more masculine.

The importance of the first-drawn parental figure is exemplified in the protocol of a patient who had been in therapy for three years. He explained his first impulse on hearing the instructions was to draw his mother, but a sudden feeling reminded him that he might expose some unwelcome thoughts concerning her so, instead, he drew his father, someone that he could discuss more comfortably. Further questioning revealed previously hidden intense wishes to be dependent on his mother.

When one patient was asked his reason for drawing his father first,

Figure 1

Figure 2

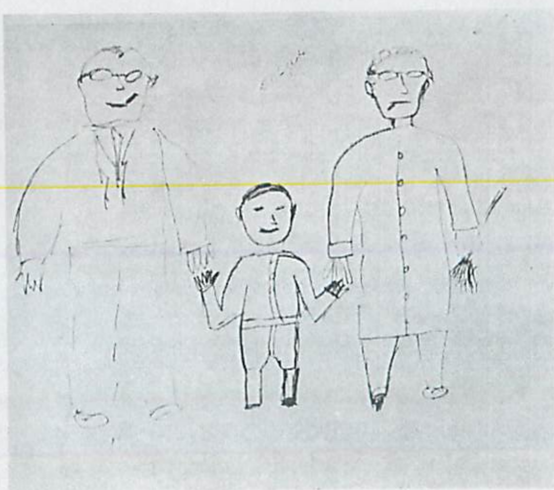
Figure 3

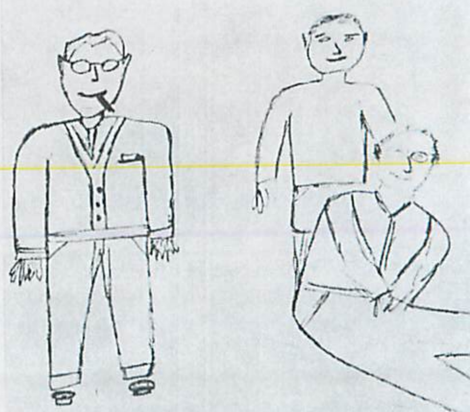
Figure 4

it became clear that the instructions had been misinterpreted. The patient stated that he had heard the instructions to be, "Draw a picture of your father and then your mother."

Discrepancies between the verbal comments and the pictorial productions gave clues to the patient's dynamics. One adolescent patient concerned himself with a group of his associations, superficially unrelated, but unconsciously of great significance to the parental figure that he was drawing. He spoke in detail of his girl friend, while unconcernedly drawing a picture of his mother, and of the family car, which was to be obtained for a week-end date, while drawing his father. Subsequent questioning of these associations exposed strong, affectionate feelings for his mother, who had previously been described only as a hostile and ungiving person.

An abstract of an interview with a 34-year-old patient is included in order to demonstrate the richness of these structured sessions.

> He began by drawing a picture of his father (see Figure 3) and commented on his being a neatly dressed business man. He then placed his height above the picture. He described his mother's physical appearance at a ten year later period than his father. The patient's father had died and it was necessary for his mother to work in a grocery store to support her two children. "When working in the store, she always carried a turkey-feather duster in her hand." The patient said that she was five feet one or two inches and placed this designation above her picture. "She would not appreciate my drawing of her," he added.
>
> After being asked to draw himself, he anxiously asked if he had to place himself on the same page and if any specific age was called for. He was told that it was up to him. He then began unemotionally, "I drew this picture of my father from a photograph of both of us standing together. So, I shall draw a five-year-old boy with reddish, auburn hair and short pants, whom I can't recall ever being dirty. It appears that I have put two different time periods together in this drawing."
>
> The completed drawing was returned to him and he was asked to survey the entire scene. "I recall that as I grew older, I disliked my father more and more, but, at this earlier period of time, I liked my father more than mother." "Why do you think you chose the age of five?" "I am concerned about these earlier years in the evaluation. I'm not sure why I would draw myself at that age." "Any thoughts about placing yourself in the middle of the drawing?" "It's a natural place to put me. I suddenly have a new thought; I never did anything to disappoint mother. Maybe I really loved mother more than I did father."

Many speculations could be made concerning the underlying conflicts active in this patient's life. Most obvious are the adaptive mechanisms,

such as a detached and unemotional discussion of his past and a compulsive structuring of this stressful situation by embedding both figures in specific, distant, reality situations. The mother was drawn at work in the grocery store; the father-son grouping was drawn from a specific photograph. His choice of age five for himself hints at his regressive desire to return to a pleasant time in the past when he was cared for by both parents. But both parents have certain unreal qualities about them. The father is drawn with vague, sketchy lines and the mother with a cold, forbidding, masculine appearance. At this stage of the evaluation, the defensive structure, inferred from this interview, was confirmed by the therapist, but the regressive wishes had not yet been clearly seen in therapy.

Two months after therapy was begun, the patient was retested. (See Figure 4.) Once again he drew his father from the memory of the photograph. The drawing of his mother was also from a photograph taken on an excursion to the beach several years after his father died. "I remember the photograph because it was the last time I could remember us doing anything enjoyable together. It was shortly after this trip to the beach that mother couldn't walk at all because of her arthritic hip."

The patient again became anxious when asked to place himself in the drawing. He wondered aloud, "Where do I fit in? I see myself in the same scene; swimming at the beach; standing next to mother; hoping to get her approval, which is never forthcoming." (This patient's frequent use of the present tense gave some indication of how involved he became in the drawing.) In reviewing the entire scene, he was struck by the grouping of himself and his mother and how "father was just extra." When questioned as to his reason for drawing his father first, he stated that, "Now he is more complete; I really wanted to put a bottle of Four Roses in his hand; he was a drunkard and somewhat less than desirable at times. I don't visualize any emotional need ever being satisfied by father."

He was then asked to compare this drawing with the earlier one. He commented that this time the figures were more definite and the time sequence more realistic. "The picture of mother is more feminine now; the first picture looks more like a jailer. In the first drawing, the scene is really of father and me, mother is extra; the second one is of mother and me and father is extra. I am now beginning to see that this second drawing is of three people, each with their problems and concerns, while

the first is more selfish, a picture of a boy with a problem. Another picture in the future might be of three adults."

Retrospectively, in the first picture, the patient seems to have represented a primitive lack of differentiation from his father and a regression to a pleasant situation in a specific time in the past. The father-son grouping is clearly delineated from the mother, but not from one another. The second drawing represents a period of six years later in time and reflects possibly a beginning separation from this early dependency conflict and a start at self-definition. One could speculate that in therapy the patient desires approval and signs of love from a feared, nongiving, maternal transference figure.

Discussion with the patient's therapist substantiated the earlier prediction that the regressive desires to be cared for would enter the therapeutic situation. The day the first bill was presented to the patient, he began to complain how everyone expected so much of him and how little he received in return. He even considered termination of the therapy at that point. The speculation was also confirmed that the patient saw the therapist as a nongiving, depriving, mother-substitute.

Discussion

Although there were obvious advantages in interviewing patients who had been in therapy for varying lengths of time, sometimes the interview was seen as an intervention in the therapeutic process. One patient became angry at being allowed by his therapist to become a "guinea pig." A paranoid patient thought the interview was his "sentence" for rehospitalization. Another patient felt that this interview was held to confirm his therapist's impression that the patient was not benefiting from therapy.

On the other hand, several therapists reported unexpectedly therapeutic results in some patients. As the patients were forced to re-evaluate their self-concepts and relationships with others, insights were expressed in subsequent therapy hours, which had been initiated during this special interview.

A more important source of anxiety than that described above seems to be connected specifically with the nature of the task itself. Requiring the patient to concretely picture the interrelationships and perceptions of his family triangle is, of itself, anxiety-provoking. The attempts the patient makes to reduce this anxiety permits observation and understanding of the defensive operations of his ego.

By understanding the thought processes of the patient, it is possible to learn how much insight he has into his own adaptive maneuvers and some indication of how he tests reality. More important, however, the interviewer can make inferences about the patient's current interactions with members of both sexes, his self-concepts and identification patterns represented by the models of his mother, father and himself in the drawings. And, as was seen in one of the previous examples, one can also speculate about the patient's perceptions and reactions to his therapist.

COUNSELING SKILLS ADAPTED TO THE LEARNING OF FOREIGN LANGUAGES*

CHARLES A. CURRAN, PH.D.†

Discussions of the relationship between counseling and learning in the literature suggest the presence of a learning component in the counseling process. In addition, many problems of language communications have implications for personality disturbances. According to Bateson and others,[2] the schizophrenic patient, for example, is basically impeded in "the process of discriminating communical modes either within the self or between the self and others. . . . He has difficulty in assigning the correct communicational mode (1) to the messages he receives from other persons . . . (2) to those messages which he himself utters or emits nonverbally, and (3) to his own thoughts, sensations and percepts."

Moreover, recent research in the counseling relationship has emphasized the intensity of belonging and commitment between counselor and client. The presence or absence of warmth and acceptance has been shown to influence significantly the effectiveness of the counseling. If the counselor lacks a deep and complete commitment to the relationship, because of undefined needs and resistances in himself, the client senses this, and withholds himself from the relationship. Thus barriers are maintained that can sometimes seriously impede the counseling process. Consequently, an added aim of the research was to study the subtleties of the relationship between the language expert and the learner, particularly those factors that decreased the learner's sense of threat, insecurity and anxiety and furthered his sense of trust, belonging and identification with and security in the relationship with the language expert.

The present report on a three year research project represents a study in some facets of the counseling relationship and a new approach to the learning of foreign languages. The basic aim of the research was to determine if methods used in counseling skills and relationships could be adopted to facilitate the learning of foreign languages.

This paper will attempt to report briefly on: (1) Some concepts behind the research. (2) Some counseling methods and sensitivities

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adapted to foreign language learning. (3) A discussion of some of the results as indicated by evaluation data and personal protocols. (4) Some tentative implications and hypotheses that may be drawn from the results thus far obtained.

Subjects in the research were graduate and undergraduate groups from three colleges.* The learning of four languages, German, French, Spanish and Italian was chosen as the direct goal of the project. (For non-Americans this project also involved indirectly their improvement in English.) The methodology was patterned upon counseling techniques, and adapted to the personal and language problems met in learning a foreign language. These problems were conceived as similar to those in a counseling process for personality problems. Thus, the learner was considered not as a student, but as a client; and the native instructor was thought of not as a teacher, but rather was trained in counseling skills adapted to his role as language-counselor.

Learning foreign languages was chosen as the goal of the research, because (1) it poses one of the major difficulties in our present educational process, and (2) it represents a testable situation, where standardized written tests, controlled comparisons with ordinary college class progress and individual tests, are possible. A third and more compelling reason, however, was the observation made by many people that in learning to speak a foreign language, they became anxious and felt threatened. The reactions they described often seemed similar to, if not identical with, those of people in beginning counseling interviews, as they try to describe complex personal problems.

The four particular languages were chosen not only because they are common to western civilization, but also to make the learning problem more complex. In addition, they bear a basic relationship to the Saxon and Norman origins of most English words. We wished to see if these four languages could be considered as somewhat unified in English, and if they were capable of being learned in a unitary process. This might be analogous to the ways separate and apparently unrelated problems or life-situations often seem to become more interrelated as a person gains insight into himself and his situation in the counseling process.

The threat of being called on to speak a foreign tongue is not only psychological; the whole psychosomatic system is directly involved. This

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is particularly true if one must speak that language in the presence of others who know it well. Distortion of sounds, being unable to hear and distinguish words, or to pronounce the new sounds accurately could, therefore, be considered as resulting not only from the newness of the sounds, but also from the person's state of stress. One may hold on to a false sound because it is similar to a familiar sound in his native language. Perhaps he gets security from this sound, whereas the completely new sound is too strange and unfamiliar.

This may imply a twofold problem intrinsic to the learning of foreign languages, and perhaps to the learning of many other things. There is the immediate problem of the learning process itself. But if a person is also in a highly threatened state, there is the more complex problem of how and to what extent his defensive and tense emotional state impedes adequate learning.

This concept of threat may be one clue to why the small child learns one or more languages so readily. He is apparently not so threatened by new sounds since he has as yet no familiar language. He is also willing to depend on others and is generally surrounded by an atmosphere of warmth and understanding from his parents and others from whom he learns, which gives him security as he begins to learn his native language.

This is quite different from the way an adolescent or adult approaches the learning of a foreign language. He has acquired basic security in a set of sounds and expressions with which he is comfortable and which are more or less adequate to express what he wishes to say. He is much less likely to feel threatened in his own language and does not ordinarily fear rejection or feel insecure speaking it. But the instant such an adult is expected to speak in an unknown foreign language, all his normal linguistic securities and proficiencies vanish. His anxiety mounts, apparently because he has little or no adequate means of coping with the situation.

Linguistically, he is in a state similar to that of many people at the beginning of counseling interviews. They too, in one or more important areas of their lives, fear the rejection of others, and generally feel inadequate to cope with their problems. Just as the psychological client is moved more or less strongly toward a solution to his problems and at the same time is frustrated by his confusion, the language client is anxious to speak the language, but is equally frustrated by his lack of linguistic

tools. Both clients seem also, on the one hand, to be dependent and have someone else solve their problems; and on the other, to feel hostile and resist such dependency, in their own urges to find an independent, self-directed solution.

If we ask what a counselor brings to a client threatened and anxious about personal problems, we might answer first of all, a deep understanding and acceptance of the client's feeling of inadequacy and the anxieties and insecurities it produces. Through the counselor's commitment and dialogue, the client learns that his inadequacies will not be used against him, but will be understood and so reflected as to improve his self-understanding and enable him to cope with his threatened situation. This then would be one of the basic factors in the language counselor-client relationship.

The language counselors were consequently trained in the general theory of personality threat-reactions and in the general techniques of counseling with particular emphasis on warmth and acceptance. They also learned in series of experiments[4] how one feels in a threatened state for which one can find no solution. As subjects of these experiments they all experienced the same reactions of conflict, confusion, and ambivalence to be dependent yet at the same time to be independent. The same reactions to threat were experienced by the native counselors in German, French, Spanish and Italian who were foreigners in America trying to learn English. Some spoke it proficiently, while others were in various stages of learning. Yet all were sharply aware, sometimes daily, of their feelings of insecurity and anxiety and the accompanying emotions and somatic components.

One further factor was revealed in some of the language-counselors whenever their own native language became the focus of a discussion. Being at a disadvantage where everyone spoke native English, they sometimes had compensatory urges when given an opportunity to speak and instruct in their own language. They were alternately, for example, either overly protective and reassuring, or too abrupt and quick. One of the first things their training gave them was the awareness of this compensatory drive. They saw that in their unskilled efforts to help language learning, they were often really disturbing the language client, and making him alternately hostile, or too dependent.

The language counseling relationship began, therefore, with the client's linguistic confusion and conflict. The aim of the counselor was first to

communicate an empathy for the client's threatened, inadequate state and to aid him linguistically; and then slowly to enable him to arrive at his own increasingly independent language adequacy. Consequently, the more expert and sensitive the language counselor became in conveying warmth and empathy, the more effective he would seem to be in moving the client toward language independence.

The methodology, therefore, was devised to create relationships with the language-counselor which enabled the client to grow linguistically from a state of dependency, insecurity, and inadequacy to an increasingly independent, self-directed, and responsible use of one or more foreign languages.

I

In the language counseling process, the same experience in which the client needed acceptance of his threatened, emotional state and aid in his linguistic confusion, was combined with a situation where he needed immediate use of his foreign language to take part in a group conversation.

By this arrangement, we ended with both language-counseling, and at the same time a relationship with from six to twelve people in a group discussion. This group process was heightened because interrelationships were carried on in four foreign languages. What might seem like the mixing of tongues after the Tower of Babel, turned out to be a surprisingly smooth and consistent growth in communication and language security, as the language counseling process developed. One of the advantages of this arrangement, was that each person took part in a group experience in a natural relationship with people he knew only slightly and grew to know better as they talked together. But all the talking took place in four foreign languages.

To arrive at this, we devised five stages of adaptation. In the first stage, the client was totally dependent on the counselor. He received from the counselor, much as a small child receives from his mother, every word or phrase he intended to use in the group discussion. This was achieved by having the counselor sit a little behind the client who could express his ideas in English as a personal communication to the counselor. The counselor then reflected these ideas in a warm, accepting, and sensitive tone in the foreign language the client was to speak. If the client chose to speak French, he had a native French counselor. German, Spanish and Italian counselors were also available. Each member of the group could, however, overhear the English exchange between the language counselor and client and he therefore knew what each person would say to the group in the foreign language.

In stage one (see Table I), after the client received his idea in the foreign language form, for example French, he then turned to the group and presented this idea in French, still having the counselor's aid if he mispronounced or hesitated on a word or phrase. This was the client's maximum security stage in which, while he spoke either French, German, Spanish, or Italian, he was sure that he was speaking the language without error, and pronouncing the words accurately. There was no way in which error could be reinforced, and, on the contrary, the whole relationship was intended to reinforce accuracy and correctness.

No particular effort was made to screen the group members. They were all either undergraduate, graduate or professional students who simply enrolled in a course labeled, "Psychological Research in Foreign Language Learning." Groups were held in two separate colleges and a third group was composed of professional people and college students from different universities. This last group retained some of the same people for three years. The other groups varied each semester.

Consequently, all the members of the groups began with insecurity, hesitation and caution. They were self-conscious and aware of each other, since they were all comparative strangers at the first session. Because no one was forced to speak unless he wished, there were inevitably periods of silence and then difficult struggles to talk with one another. At first, topics like the weather were monotonously repeated, until the group, tiring of this, began to discuss why they could not speak more freely about their language fears and insecurities. This kind of breakthrough occurred in each group and gradually brought to its members feelings of security and belonging. This seemed to be one of the major helps they received from the group. Being understood and accepted while they were fearful and inadequate linguistically, gave them confidence that they could speak and understand these languages, and it increased their desire to be able to do this.

Combining language-counseling with a real life situation introduced the language learner into two interrelated but different experiences. In one, he began as a dependent, insecure, handicapped person, who received security and clarification and overcame his handicap through having his linguistic tools supplied by the counselor. The warm manner in which this was done enabled the client not only to gain increasing

TABLE I

Stages in Language Counselor-Client Relationship from Counselor Dependency to Independence

Stage One

The client is completely dependent on the language counselor.

1. First, he expresses *only* to the counselor and *in English*, what he wishes to say to the group. Each group member overhears this English exchange, but is not involved in it.
2. The counselor then reflects these ideas back to the client *in the foreign language* in a warm, accepting tone, in simple language especially of cognates, in phrases of five or six words.
3. The client turns to the group and presents his ideas *in the foreign language*. He has the counselor's aid if he mispronounces or hesitates on a word or phrase.

   This is the client's maximum security stage.

Stage Two

1. Same as in step one of Stage One.
2. The client turns and begins to speak *the foreign language* directly to the group.
3. The counselor aids only as the client hesitates or turns for help. These small independent steps are signs of positive confidence and hope.

Stage Three

1. The client speaks directly to the group *in the foreign language*. This presumes that the group has now acquired the ability to understand his simple phrases.
2. Same as in step three of Stage Two.

   This presumes the client's greater confidence, independence and proportionate insight into the relationship of phrases, grammar and ideas.

   Translation given only when a group member desires it.

Stage Four

1. The client is now speaking freely and complexly *in the foreign language*. Presumes group's understanding.
2. The counselor directly intervenes in grammatical error, mispronunciation or where aid in complex expression is needed.

   The client is sufficiently secure to take correction.

Stage Five

1. Same as in step one of Stage Four.
2. Counselor intervenes not only to offer correction but to add idioms and more elegant constructions.
3. At this stage client can become counselor to group in Stages One, Two, and Three.

psychological security and confidence, but to grow, step by step, in his language competence.

Simultaneously, he gradually learned to communicate to the group in one or more foreign languages and to understand their foreign-language communications in return. He was, in this sense, always exposed to a double threat. The relationship with the counselor was threatened as the client struggled to communicate in one or more foreign languages. But he had an even sharper threat from the group itself, where he could not protect himself by presenting his ideas in his own native language. Group members became secure with the language counselors but remained, for a much longer time, insecure with and threatened by one another.

The language counselor's sensitivity to the client's handicapped and dependent state was, therefore, especially important in stage one. Sentences or phrases had to be kept to six or seven words, the parallel translation kept simple. If possible, cognates were used to give quick recognition and security. Simple constructions were used and idioms were avoided. One language-counselor, trained in a European translator school, had to unlearn all her involved methods of translating and her manner of rapid complicated speech which only panicked language-clients.

So while the client was anxious about speaking an unfamiliar foreign language to a group, he had the counselor's warm acceptance and language ability to reflect immediately and accurately in simple phrases, what the client wished to say. As a result, clients were soon able to speak to the group with rapidly growing confidence and security.

Here in four languages, the individual grew in his relationship with the group and in his independent use of his language skills, as he realized each member of the group had the same feelings, personal struggles, and anxieties around the same language threat as he. He could then begin to express his own ideas to the group, even at a personal and intimate level, through the medium of one or more foreign languages. This furthered his own confidence in communication and growing reassurance. He could also understand with increasing accuracy everything being said in the four languages, since he had overheard the words in English in the prior client-counselor communication.

Once this ease in stage one was reached, sometimes after two one-hour sessions, the conversations flowed in an easy, normal manner. The par-

ticipants often forgot for long periods that they were in a cumbersome arrangement, much as amputees, *e.g.*, play basketball, or drive cars as soon as they sufficiently adapt themselves to their handicap. For a number of students, the acceptance of the "handicapped state," seemed in itself a fundamental point in their belonging and sharing in the foreign language. Some did a brief "meditation," as they called it, on their handicapped state before the beginning of each language session. Later, masks were provided, for those who wished them, to heighten the handicapped feeling in the sense that they could experience being blind at the same time. A number found the masks a definite aid and continued to use them. Others were not helped by them.

Normal conversation, once established, defeated fatigue. Conversations could continue two or three hours, much as if they were in English. Boredom also was avoided as more intimate, personal and stimulating discussions and cross-cultural interchanges occurred. At a later stage, groups would choose discussions that illustrated particular tenses, *e.g.*, a future trip to the moon, to use verbs formed in the future tense.

All the sessions were tape recorded. As the tapes were played back to the group, the counselors sometimes copied each client's sentences on a series of 4 × 6 cards, with points of grammar briefly indicated, and gave them to him. At other times, an opaque projector was used, so the whole group could see the sentences while listening to the playback of the conversation. The main emphasis, however, was on the conversational exchange itself which seemed far more interesting and valuable to the group according to their own evaluation.

Obviously, stage one took time. One was free, however, as he pleased, to move to stage two (see Table I). Those with previous training in a particular language especially tended after a shorter time to speak a few phrases on their own in that language. Stage two was designed to correspond to this natural transition toward independence and language maturity. In stage two, the counselor adapted himself to the client's beginning confidence and desire to take independent linguistic steps. As the client gained confidence in his capacity to speak the foreign language, he felt reassured about doing it, in a small way, by himself. At this stage he spoke directly to the group in the foreign language after having first communicated his ideas to the counselor in English. The counselor intervened only when the client clearly hesitated or turned for help. The degree of sensitivity and empathy between the two was often

surprising; the counselor seemed to know when the client needed help and when he did not. If help came too soon, the client was momentarily hostile. He reacted the same way, however, if help came too late and left him in a helpless state.

In the third stage, the client—with more confidence, independence, and proportionate insights into the relationship of phrases, grammar and ideas—spoke immediately to the group in the foreign language without communicating in English to the counselor. Only when the client clearly needed help did he turn to the counselor to say in English the expression wanted in the foreign language. The counselor often supplied instantly the word or phrase the client was struggling for without any English communication between them. The intense concentration of their communication together, and the deep relationship and security of both, seemed to produce this joint understanding. The following excerpt from one of the counselors—a student from Germany—describes a subjective reaction to the client-relationship at this stage:

> "Their conversation is flowing through me. I am participating in one continuous flow of thoughts, that goes through me in two directions. I have a humble role: people refer to me only when they need help. The rest of the time they are having a conversation among themselves. Nevertheless, I am not excluded from the conversation. I am participating in a passive role, giving myself to what they want to say, not producing something myself. Giving myself to the others, helping them so smoothly that they forget to realize that there is somebody without whom they would not be able to perform all this, somebody, who gives them their security."

In stage four, the client had arrived at a rather independent ability to express what he wished to say to the group in the foreign language itself. The whole group had correspondingly gained sufficient comprehension of the other languages involved, that they understood without translation what was said directly in the foreign language. Consequently the counselor's role here was the reassurance that a native person was observing with intense concentration everything the client said and yet offering aid only when help was needed in some complex expression, grammatical error, or mispronunciation.

In stage five, the counselor intervened not only to correct the, now, more rare mistakes, but also to add idioms and more elegant constructions where necessary.

There were no rigid lines between the five stages. One was free to move from one to the other as he pleased. General fatigue or some tem-

porary insecurity might cause a person to start again in stage one after he had been for some time previously in stage two, three or even four. Changing languages would, of course, often change stages. A fluid process existed in which the five stages served only as clues to the relationship between counselor and client and client and group at the moment. This could change whenever the individual client desired.

Having in mind the five stages of the counselor-client relationship, we can now study briefly the other ways communications were made in addition to those in stage one (see Table I). Stage two allowed for more people in the group—one counselor to three persons. The counselor stood and walked over to each at a signal from the client.

In stage three, by the use of the telephone, the counselors were in other rooms, or sometimes in other parts of the city, to be telephoned when needed. The telephone was dialed in (live) so that when a mistake was heard, the counselor whistled and the client picked up the telephone to get the correction.

In stage four, each client had one earphone connected to another room. If he made an error or needed help, only *he* heard the counselor—the others may not even have known he was helped. The counselors, however, heard all that transpired in the clients' room.

At stage five, the client sometimes became counselor for a group in stages one, two or three with the native language-counselor or counselors (in this case called guides) on a third circuit, or in the room, but only to offer necessary correction or aid to the counselor. The group's entire relationship was with the counselor, not with the native expert. The native expert removed from the group, either psychologically or physically, was heard only by the counselor.

II

With certain changes in methods and procedures as new data and awareness came forward, there is a certain understandable variation in both the results themselves and the methods used to achieve them. The first group, which carried on for one semester, was more primitive and exploratory in its methods than the last group of the last semester. In the beginning, we depended almost exclusively on subjective methods of evaluation. We asked each client to put on a scale of one to ten, a level-of-expectancy number about what he expected to achieve in each language. At the end of the semester, each was asked to put another

figure of what he felt he had actually achieved in each language and then to discuss this. All the discussions were tape recorded. This procedure was followed with each group after the first group, and provided somewhat similar results.

From these evaluations it was evident that generally the student achieved far more than he expected. The students were naturally insecure, skeptical, and even anxious when they were informed that they were to attempt to learn four foreign languages at the same time by counseling methods. In the recorded protocols, students expressed amazement that this could be done, and that they had been able so freely to participate in a discussion in four foreign languages. They not only expressed an intense sense of sharing with the others, but also a profound identity with the four languages. They, in fact, gained an increasing sense of the unity of these languages and their own identification with this common civilization.

This was strikingly evident to one group when a student speaking native Chinese and Japanese acted as language counselor in these languages during one of the last sessions. The contrast between these two completely different foreign languages and the now familiar western civilization languages, with which the students were increasingly at ease, made all the more vivid their sense of personal identity and the common foundations underlying these five languages.

In the protocols, each student seemed to have to a surprising degree personal and sometimes even traumatic emotional blocking against one or more of the languages because of experiences going back sometimes to early childhood.

Typical hostile reactions of members of all groups, particularly the non-English, were those of an American student toward Spanish, as a result of attempting to learn it by associating with Spanish students, and of a Spanish student toward English which she attempted to speak with the American students. This evidence would work against the theory that the way to learn a foreign language is to go to a foreign country, or to mix with a group of foreign students. The contrary was true for both these students who felt rejected and outcasts from the native group who spoke so fast and seemed to pay little or no attention to them. In ordinary unstructured social relations, none of the American or foreign students felt nearly as free to communicate with one another as is popularly assumed by our foreign exchange programs. We assume that

allowing students from different foreign countries to live together or share classroom or social activities, should produce not only joint language learning but intimate personal and cultural exchange. Our group members were almost unanimous in insisting that this was not so. Contrary to being free with each other, they were in fact very threatened because of the cultural differences.

By contrast, in the language-counseling groups, each student had a deep sense of being accepted and of belonging. This was one of the things most commonly commented upon by all American and non-American students. It was only in the group that each foreign student could feel himself the equal of the American and in the same respected position, since all were more or less equally handicapped in four languages and an authority in one.

In the first group, no objective measures of progress were used. A member of the group, however, having no previous training in French, except in the research, applied to another university, and passed the examination with the highest possible level of French credit. In her subjective evaluation of herself, she felt she had made even more gain in Spanish and equal gain in Italian. Other group members had similar convictions of their gain in competence in these four languages. Two members of the second group won the Spanish and French prizes in their college.

Objective written and oral tests were given to all groups after the first. The standardized Kansas State Teacher's College written language tests were used. Oral tapes at four levels of difficulty were given and objectively scored. To test our groups against control groups, these same written and oral tests were also administered to 169 college students in first year courses in German, French, and Spanish. (There were no Italian courses available.) The scores were compared. A record was received of the semester grades of each student in the control group. This grade was also compared with the language-client scores on the same tests.

The written and oral tests gave evidence of consistent gain in written and oral comprehension and understanding. Some students in the experimental groups, in fact, had scores at the end of one semester in French, German, or Spanish (and we might, therefore, interpolate similarly for Italian) which compared favorably in gain with that made by college students in only one of these languages in a regular college course.

The experimental group and individual language counseling members spent less time on the four languages than the college students spent on one.

We were unable to test the actual proficiency gain in speaking foreign languages. We can only presume that it would approximate the gain shown in the written test and particularly the gain shown in comprehension of the spoken foreign languages. Since, however, one of the main achievements which each language client rated subjectively was his growth and confidence in his ability to speak and be understood in these foreign languages, then this might be presumed to be the area of equal or perhaps greatest gain, at least for some. In future research, we hope to devise methods to test this aspect more accurately.

III

Some years ago Brachfeld pointed out the "turning point" evident in language learning.[3] This "turning point," or what we called the language threshold, was very evident in our research. Some students even recalled the precise day when this sense of belonging, this passing over the threshold, occurred in one or the other of the foreign languages. It was closely related to a deep sense of psychological belonging and sharing with the language counselor.

One of the main results of the counseling-learning relationship was that it seemed to enable students rather rapidly to pass over this threshold of confidence and away from fear, uncertainty, and strangeness. In one semester they seemed to acquire a positive identification with the four foreign languages and a confidence and security that they could learn to speak and understand them. A second result, interrelated with the first, was the overcoming of strong personal blocks against a particular language itself or the people it represented. These blocks existed in at least one language for over half the students.

A number of students, both American and foreign, indicated deep personal gains. In one group, two foreign students felt helped in overcoming personal shyness and blocking in speech not only in English but in their own languages. One aggressive American student commented about his battle with the group at first, his temptation to withdraw, and the self-insights and help he felt he had gained personally as well as linguistically.

The written and oral tests indicated a significant gain in written and

spoken language competence. This in general compared favorably with the scores made in individual languages by control groups of college classes taking only one of these languages alone. This suggests that learning all four major European languages by a language-counseling method would be possible and perhaps more efficient than learning each one through a separate process. Each group was convinced of this and was surprised at the ease with which Saxon-English words and many German words and many Norman-English words and French, Spanish and Italian words, were related.[1] These foreign words did not then seem nearly so removed from their own language and they were, therefore, much less threatened by language strangeness.

Another result was an increasing awareness that language is really "persons." That is, the focus shifted from grammar and sentence formation, to a deepening sense of personal communication. The concept of "communion" was restored to communication, first through the acceptance and understanding received from the counselors and then from the gradual sense of belonging and freedom in one or more foreign languages with the group.

Findings of the research would seem to demonstrate that the process of foreign language learning has much in common with the process of psychological counseling. They begin at the same stage of negative emotion, where conflict and confusion predominate, and the person is unable to cope by himself with his problem. Then there is steady growth toward confident, independent activity and insight. This moves the client in the direction of increasingly less need of and dependence on the counselor.

There is also a change in self-reference and self-image. The language-client begins with a negative self-reference in his fear of or resistance to the foreign language. He slowly begins to see himself speaking this foreign language and he emerges with a positive self-reference to the foreign language.

This process was definitely furthered by the language counselor's ability to establish a warm, understanding and accepting relationship. When this happened, the counselor ceased to be another foreign person and became an "other-language self" for the client. This, in the clients' own evaluations of their experiences, seemed to be the most important agent in the client's gains in language proficiency and security. As in psychological counseling, the client's growth was most effectively furthered when there was an intense empathy between himself and the language counselor. Through this he could slowly grow in a more independent understanding of and coping with his language problems. He could thus grow in language maturity and responsible independence.

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In Memoriam

DAVID RAPAPORT, Ph.D.

1911–1960

The Menninger Foundation, American psychiatry, the world-wide discipline of psychology—all these—and the Riggs Foundation, in particular, suffered a tragic blow December 14 in the death of David Rapaport. He died suddenly while apparently in good health and spirits, dining in a restaurant with Dr. Martin Mayman of our staff who was visiting him in Stockbridge.

Doctor Rapaport came to this country some years before World War II. He interested many of us in the Szondi test, which he brought from Hungary. He assisted Dr. J. F. Brown in establishing psychological testing at the Foundation, and after Doctor Brown's departure developed here a more and more extensive psychological service and a division of psychology. When the Menninger School of Psychiatry was being established in 1945, he set up a program for selection research which resulted in the monumental study prepared in 1958 by Doctors Holt, Luborsky, Rapaport and others. He taught us the possibilities of psychological testing and developed a program of testing here, the theoretical and practical results of which appeared in *Diagnostic Psychological Testing*, the magnificent volumes 3 and 4 of the Menninger Monograph Series.

Doctor Rapaport developed and headed our Department of Research from 1946 to 1948. He was a warm friend, a great teacher, and above all a scientist. He went to the Riggs Center with the idea of furthering in particular his theoretical research, and produced two wonderful works for which he will always be remembered, *The Organization and Pathology of Thought* and *The Structure of Psychoanalytic Theory.*

His death is one which science can ill afford. We have been deprived of great things that his creative mind was continually evolving. We have lost a friend, one of the spiritual founders of our organization. But the students he inspired and instructed will carry on his example.

He will be mourned, he will be emulated, he will be remembered.

K.A.M.

ACTIVITIES OF THE MENNINGER FOUNDATION

The 15th distinguished person in the arts and sciences to come to The Menninger Foundation as an Alfred P. Sloan Visiting Professor in the Menninger School of Psychiatry was Dr. S. I. Hayakawa, internationally noted semanticist. Doctor Hayakawa arrived in Topeka in January for an appointment of three months.

He is professor of language arts at San Francisco (California) State College and is editor of *ETC.*, a quarterly review of general semantics published by the International Society for General Semantics. Doctor Hayakawa has held visiting professorships at Columbia University Teachers College, the University of Notre Dame, and the University of Hawaii.

In 1959 he was awarded the Claude Bernard Medal for Experimental Medicine and Surgery by the University of Montreal—the only non-physician ever to have been so honored. Doctor Hayakawa is the author of three books: *Oliver Wendell Holmes* (with H. M. Jones), *Language in Action,* and *Language in Thought and Action,* and is the editor of two anthologies, *Language, Meaning, and Maturity,* and *Our Language and Our World.*

The program of visiting professorships in the School of Psychiatry is made possible by a grant from the Alfred P. Sloan Foundation. Its purpose is to bring persons of outstanding achievement to Topeka to enrich the professional education of physicians studying in the School.

° ° ° °

The Foundation's activities in law and psychiatry, under the direction of Dr. Joseph Satten, have received a major impetus through a gift from Mrs. Alan Scaife of Pittsburgh, Pennsylvania which will make it possible to proceed in three specific areas:

1. To develop a program in law and psychiatry on a permanent basis which would be oriented to the application of psychiatric techniques to problems of crime and delinquency and to the development of new and better techniques.

2. To develop a two-year postgraduate clinical training program for psychiatrists especially interested in problems of delinquency and criminology.

3. To plan a research treatment center with adequate staff and facilities to serve as a pilot demonstration of what psychiatry might do for this vexing problem of society.

Specifically, this grant will be used to provide additional personnel, to supplement fees paid by courts for the examination of offenders, and to provide expert consultations to our staff from attorneys, judges and correctional officials.

° ° ° °

Twenty-three physicians attended the sixth annual seminar for occupational physicians at the Foundation in January. Conducted by the Division of Industrial Mental Health in cooperation with the staffs of Topeka State Hospital and Topeka Veterans Administration Hospital, the five-day program is for physicians who are concerned with the health of a large section of a company. Its purposes are to help participants increase their understanding of psychological motivation and the emotional aspects of medical problems, to acquaint them with techniques of brief psychotherapy, and to enlarge their knowledge of psychiatric treatment methods and criteria for referral. This year, participants came from 12 states, the District of Columbia, and Canada.

Again this year, there will be three seminars for executives sponsored by the Division of Industrial Mental Health. Dates of the three are March 13–17, April 24–28, and May 15–20.

° ° ° °

Doctor William Menninger addressed the Wyoming State Legislature in Cheyenne in January and the South Carolina State Legislature in Charleston in February. These appearances bring the total of state legislatures he has been invited to speak before to 19. The other states are Alabama, Arizona, California, Colorado, Indiana, Iowa, Kentucky, Michigan, Minnesota, Ohio, Oklahoma, Oregon, Pennsylvania, Tennessee, Texas, Vermont, and Washington. Doctor Will has also been appointed a consultant to the Division of Mental Health of the State of Washington.

° ° ° °

A pilot study in personality organization begun a year ago by Dr. Harold M. Voth and Dr. Martin Mayman is being continued with the support of a grant from the United States Public Health Service. The question posed by Doctors Voth and Mayman, in respect to the normal personality, is: What kind of psychological forces determine personality and forms of mental illness?

READING NOTES

According to *Time* (May 9, 1960) Thomas Huxley (Aldous Huxley's grandfather) had a curious relation to theology and religion. He is said to have signed letters in mock Church Latin, calling himself an episcopophagous (a bishop-eater). He became very interested in the Old Testament and dismissed Comte's positivism as "Catholicism without Christianity." Although he died without benefit of clergy, he is said to have declared that if the climate and company were right he preferred Hell to annihilation. This quotation is also ascribed to him: "If I am to talk about that of which I have no knowledge at all, I prefer the good old word *God,* about which there is no scientific pretence."

° ° ° °

I finally got around to looking at the *tour de force* perpetrated by Robert Graves and Joshua Podro in rearranging, recasting, remodeling and reforming the New Testament or, rather, the Gospel story (*The Nazarene Gospel Restored,* Doubleday, 1954). This novelist and this Hebrew scholar got together some ten years ago and struggled with the various distortions and contradictions which have been discovered in the texts. They did quite a little library research and they came up with a considerably enlarged and lengthened life of Christ, largely quotations from the various Gospels plus various insertions and deletions. The result isn't going to suit *anyone.* The authors must be a little disappointed that the thousand pages of carefully worked over text have excited so little comment and interest. Actually I think the effort deserves a little more appreciation—and might have gotten it, had the presentation been a little less pretentious.

° ° ° °

Dr. Bernard Hall has discovered that Abraham Lincoln once wrote a murder mystery story. It was published anonymously (1846) in the *Quincy Whig* but Lincoln's authorship was well known to his associates. Three brothers were accused of doing away with a friend of theirs. One of them admitted murder and accused his brothers of the act. The place was found where—as the confessor said—the struggle took place. Some of the money which was taken from the victim began to circulate. The evidence was pretty complete—when the victim turned up alive! Apparently nobody ever found out what it was all about, where the money came from or why the man disappeared or where he

went, although some long hypotheses have been formulated. (See *The Collected Works of Abraham Lincoln,* Roy P. Basler and others, editors, Vol. I, page 371.)

* * * *

A Tennessee girl married a Japanese diplomat in 1931 just as tension between the two countries was developing. They went back and forth across the Pacific several times, but were in Washington at the time of Pearl Harbor. They spent the war years in Japan where the author was not interned. In *Bridge to the Sun* (University of North Carolina, 1957), Gwen Terasaki portrays the living conditions, customs and characteristics of the Japanese people with great skill and tenderness. It is a book anyone going to Japan would profit from reading.

* * * *

The author of *The Secret Books of the Egyptian Gnostics* (Viking, 1960), Jean Doresse, is a French scholar who gets so deep in the study of Gnosticism and is so bulwarked by authorities that he doesn't always make it clear to the reader what he is writing about. The discovery of about 48 separate works written in Coptic about 1600 years ago, buried in jars near Luxor, Egypt, is truly exciting. Coptic, you must realize, is to ancient Egyptian as Aramaic is to ancient Hebrew. There were many people and many sects called Gnostics, which seems to have been a wide mixture. This book includes a complete translation of the Gospel of Thomas, a work containing about 120 "sayings of Jesus." Some of these are repetitious, some of them are novel. The authorities have not yet decided how authentic they may be considered.

* * * *

As soon as I saw it advertised I got *An Introduction to Kansas Archeology* by Dr. Waldo Wedel (U.S. Government Printing Office, 1959), about which a recent reviewer says: "Although titled 'an introduction' this monumental volume is the most complete archeological synthesis yet made for any state in the union." For $3 you get 723 pages, plus many pages of photographs, plus one of the best histories of the early Indian locations in Kansas that I have ever read, plus an enormous bibliography.

And there is much about the Kansa and the Wichita, which were the main two tribes; and about the Osage, Pawnee, Apache, Kiowa, Comanche, Cheyenne, Arapaho and Paduca who were also here.

* * * *

I believe we psychiatrists should come out more definitely, more frequently and more noisily in opposition to professional boxing. I think of this whenever I see these television exhibitions of men—and even youngsters—being pitted against each other to slug it out for our amusement. When a retired official who has been in the boxing business all his life can condemn it; when the National Broadcasting Company is courageous enough to discontinue its Friday night exhibitions; when the *Reader's Digest* can say it is a brutal and crooked racket, we psychiatrists can also rise up and say it is a mankiller, inhuman and unsane.

For several years the distinguished professor of physiology at the University of Kentucky, Dr. Ernst Jokl, has been putting into medical literature illustrations of the head injuries and eye injuries reported by boxers, the common neglect of therapeutic measures and the frequent occurrence of damage to the mid-brain. Some of these articles, together with other studies relating to athletics which have been published by Doctor Jokl, are collected in *Medicine and Sport* (University of Kentucky, 1960). The book includes the extraordinary case reports of two Olympic champions with serious neurological handicaps.

* * * *

A rapidly developing area of interest in psychiatry which most of us know too little about is that of speech disorders and hearing disorders. There has recently appeared a journal of abstracts, most capably edited, with the title *DSH Abstracts.* Hearing, hearing disorders, speech and speech disorders are indexed and abstracted. It is published under the auspices of the Department of Health, Education and Welfare by an organization founded by the American Speech and Hearing Association in Gallaudet College.

* * * *

Twenty years ago when I was writing *Love Against Hate,* I ran across George Drysdale's once famous but now little known *Elements of Social Science.* "Mankind is like a forest of trees, too thickly planted . . ." Drysdale wrote. "We who look on may reconcile ourselves to this horrible condition of the majority of our fellows; although we may seek to disguise it by vain boasts of the advance of civilization, the poor themselves can never be reconciled . . . ."

In those days and, indeed, until a few years ago this was ridiculed as Malthusianism. Today nobody laughs. It isn't funny; it is a tragic

problem. William Vogt wrote about it ten years ago in his *Road to Survival*, which repeated the popularity of Drysdale's book. Now Vogt has said it again, even more forcefully, in *People! Challenge to Survival* (William Sloane Associates, 1960).

Seven per cent of the world's population (the people of the United States) consume more than half the world's raw materials! "How long," he asks, "will the *other* people put up with such inequity when already they suffer widespread hunger, illiteracy, and the restless tides of discontent?"

* * * *

Some years ago when psychiatry was just getting on its feet there was a flurry of books describing personal experiences—most of them harrowing. The most influential of these for many years was Clifford Beers' *A Mind That Found Itself*. For the present generation something of the same effect was created by Mary Jane Ward's *The Snake Pit*. Snake pits are disappearing, but there are still minds finding themselves after a descent into the depths. *Out of the Depths* (Harpers, 1960) by Anton T. Boisen is an account of such a descent and such a finding of oneself. Doctor Boisen demonstrates that his illness had a positive value for him. He described it as "problem-solving experiences" which left him "not worse but better." He has become a world leader in furthering the work of chaplains in psychiatric hospitals, clinical pastoral training in seminaries, and research in the psychiatry of religion.

* * * *

A surgical operation and an attack of mental illness are two of the dramatic, painful, existential experiences which come to human beings. Sometimes both come to the same individual. Many psychiatrists have been *fortunate* enough to have had a surgical experience and learn about pain and patience and human interdependence in this way. The interrelations between surgery and psychiatry have intrigued many of us—Groddeck, Smiley Blanton, the writer, Helen Dunbar, Helene Deutsch, Grinker, and now Maurice Levine and his surgical colleague, James Titchener in Cincinnati. The latters' book, *Surgery as a Human Experience* (Oxford, 1960), is a good continuation study, excellent as an introduction to the idea of psychosomatics.

* * * *

Dr. Martin Hoffman of Syracuse in the *American Journal of Psychiatry* for September 1960 takes a good square look at the word "health," and

the expression, "mental health," and concludes that they can only be defined as referring to a state of affairs approved by someone, especially "the people." What one profession or political party or specialized community thinks is healthy, others regard as unhealthy. This applies to technicians like ourselves. Consequently Hoffman gets around to the precise position that we have frequently announced, namely that the important thing is not the labeling, but the question of how to deal with the people whom we were formerly content to merely label.

He also gratifies this reader highly by saying that not only mental health but also mental illness, normality, abnormality, neurosis, psychosis, perversion, psychopathic and sociopathic are words that *cannot be defined.*

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I have been reading up a little on dualism recently. Freud was impressed, you will remember, by the Love-versus-Strife formulation of Empedocles; Heraclitus came along a generation later with the law of opposites, which Carl Jung said was the most marvelous of all psychological laws.

While these things were going on in Greece, our spiritual ancestors were laying the groundwork of Judaism and Christianity in a colonization a thousand miles to the east, all because an extraordinary king got converted to another religion with some ethical principles. It disavowed slavery and captive-taking and a lot of other unrighteousness, and so, voila! the Jews went back to Jerusalem. What a curious thing that we Christians and Jews and psychoanalysts give so little credit to the great efficient cause of our being here!

Zoroaster was the reformer, not the originator, of the religion now named after him. As Samuel Johnson said, under his touch "a consciousness of world-purpose" grew up (in Iran), ethical and spiritual. Zoroaster's name means Wonderful, or Messiah. His birth is supposed to have taken place amid earthquakes with a star appearing and a comet blazing across the heavens. When he was 14 or so he refuted the theologians and vanquished them in dispute just as Jesus is said to have done at about the same age.

K.A.M.

BOOK NOTICES

Red Rose and Gray Cowl. By WARREN KLIEWER. $2.50. Pp. 54. Washington, Omega Books, 1960.

Freud is quoted as saying that poets discovered the unconscious. Warren Kliewer is a fresh rediscoverer of the unconscious on the prairies of the Middle West. *Red Rose and Gray Cowl* on the surface is a collection of poems about people, animals and nature. Beneath the surface is much of psychiatric import—ambivalence, dreams, fantasy. ("An Ecologue of the Fifty-Minute Hour" is definitely psychoanalytic.) The general reader will find in the book rhythmic, evocative poetry with such telling phrases as "the grammar of silence," "a thin, gray crop of snow," and "jocular justice and tepid truth." The reader attuned to science as well as art will be rewarded by deeper study of Mr. Kliewer's work. Here is authentic poetry plus. The author doubtless has been influenced not only by observation and literary studies, but by the years he spent as a psychiatric aide at The Menninger Foundation. (Nelson Antrim Crawford, M.A.)

The Psychological Report. By WALTER G. KLOPFER. $4.50. Pp. 146. New York, Grune & Stratton, 1960.

Upon the psychological test report depends the usefulness of all the rest of the work done by the tester. Despite its importance, relatively little has been written about effective test writing. Against the background of "horrible examples" of misleading and pretentious reports, Walter Klopfer presents his own system of organizing test findings, a method that should assist the student to derive appropriate inferences in an orderly manner. The author advises describing the behavior of patients in basic English, rather than in the private jargon of any particular test or theory, and the avoidance of certain common biases. Klopfer adds a number of his own test reports as samples to be judged against his standards and he clearly takes his own advice seriously. This book should find use in the training of clinical psychologists. (Herbert J. Schlesinger, Ph.D.)

Say It With Words. By CHARLES W. FERGUSON. $3.50. Pp. 232. New York, Knopf, 1959.

An ideal book for the nonprofessional writer who wants to express himself effectively in articles, papers, reports, even letters. Instead of presenting a mass of dull and hard-to-understand rules, Mr. Ferguson emphasizes the few fundamentals of good writing. Unique is his practice of using in each chapter a style vividly illustrating the principle discussed; the reader learns by reiterated example as well as by precept. Anyone who wants to write better can get the know-how from Mr. Ferguson. Even the professional writer will find suggestions to improve his style. Moreover, the book is fascinating reading, ranking with the work of St. Basil, Emerson, Antoine de Saint-Exupéry, and other greats who have discussed the art of self-expression. (Nelson Antrim Crawford, M.A.)

Identity and Anxiety: Survival of the Person in Mass Society. MAURICE R. STEIN and others, eds. $7.50. Pp. 658. Glencoe, Ill., Free Press, 1960.

This collection of readings, emphasizing the influence of social and cultural processes upon the patterning and problems of personal identity, is a useful

complement to the frequent discussions in recent years of these same topics from a clinical perspective. The modern "identity crisis," according to most of the forty-three contributors, can only be understood by exploring the relationships between personal life histories and changes in social institutions: work, politics, education, popular religion and the newer techniques of thought control. Discussions of "the terror and therapy of work" are among the most provocative of the many themes explored in this book. (Charlton R. Price)

The Psychoanalytic Study of the Child, Vol. 14. RUTH S. EISSLER and others, eds. $8.50. Pp. 433. New York, International Universities, 1959.

Like its predecessors, this volume offers a rich store of both clinical and theoretical discussions. A brilliant example of the former is Albert J. Lubin's case history, "A Boy's View of Jesus," from the analysis of an adult male homosexual. On the theoretical side, Leo A. Spiegel's "The Self, the Sense of Self, and Perception" is a significant, closely reasoned argument in the field of ego psychology. Phyllis Greenacre presents play as a factor in creative imagination. Another interesting contribution to the esthetic field is Lili Peller's psychoanalytic interpretation, "Daydreams and Children's Favorite Books." As indicated by these selections, the volume contains a considerable amount of material of as much importance for adult as for child psychology. (Nelson Antrim Crawford, M.A.)

Tropical Childhood. By DAVID LANDY. $6. Pp. 291. Chapel Hill, University of North Carolina, 1959.

The Family Life Project at the University of Puerto Rico has enriched our knowledge of the effects of culture and social structure on patterns of family formation, human fertility and personality development. Doctor Landy's study, one of a series of researches undertaken by the Project, combines traditional ethnographic methods with projective techniques from clinical psychology in an analysis of patterns of socialization and personality development in a Puerto Rican rural community. Comparative data collected in a New England urban community add to the value of this book, which will be of interest both to clinicians concerned with family care and those with a research interest in relationships between culture personality development. (Charlton R. Price)

The Multilingual Manual for Medical Interpreting. LOUIS R. M. DEL GUERCIO and others, eds. $2.50. Pp. 160. New York, Pacific Printing, 1960.

This is a clever and useful compilation of English phrases and questions which a doctor uses in obtaining a history from a patient. They are translated and transliterated with phonetic spellings into six languages—French, Spanish, German, Italian, Polish, and Russian. The manual makes it possible for a physician to obtain the necessary information needed from a patient whose language the doctor cannot speak or understand. It is highly recommended for those with curiosity and interest in learning basic words and phraseology in these six languages, and particularly for residents and staff of large city hospitals or other institutions where there are patients who cannot speak English. (Nathaniel Uhr, M.D.)

Foreign Language Books

Jahrbuch für Jugendpsychiatrie und ihre Grenzgebiete (Yearbook of Child Psychiatry and Allied Fields) Vol. II. W. VILLINGER, ed. $6.25. Pp. 287. Bern, Hans Huber, 1960.

An un-reviewable, but interesting collection of original papers by many different authors covering a wide gamut of topics, such as the abuse of the diagnosis Childhood Schizophrenia, separation of mother and child, children of paranoid parents, autistic behavior in childhood, biological considerations of psychosexual deviations, group diagnosis and group therapy, forensic problems in child psychiatry, followed by twenty pages of congress news items.

Erziehungsberatung und Erziehungshilfe (Pedagogical Counseling and Pedagogical Assistance). By AUGUST AICHHORN. $5.50. Pp. 200. Bern, Hans Huber, 1959.

These are twelve essays on psychoanalytic pedagogics from Aichhorn's archives, with a short chapter about the author by H. Meng. They are in the spirit of "Wayward Youth," direct, humanitarian, and with great simplicity and warmth.

Einführung in die Pharmakopsychologie. Vol. 4 of *Enzyklopädie der Psychologie in Einzeldarstellungen.* By HERBERT LIPPERT. $7.75. Pp. 254. Bern, Hans Huber, 1959.

The strange sequence of title words is no accident: this is meant to be a pharmaco*psychology* and not a psycho*pharmacology* text. Its organizing principle consists of the main headings of general psychology, with the chapters describing systematically drug-induced changes in drives, emotions, perception, thought and volition, action, expressive movement, consciousness, and even personality and culture. A 1695-item bibliography is included.

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Four Psychological Test Manuals published by Hans Huber Verlag, Bern and Stuttgart:

BIEDMA, C. J. AND D'ALFONSO, P. G.: *Die Sprache der Zeichnung* (The Language of Drawing). $5.95, pp. 145, 1959. This is an adaptation of the well-known Wartegg drawing test in which subjects are asked to complete a few suggestive strokes into a whole drawing within limited space.

SZONDI, LIPOT: *Lehrbuch der Experimentellen Triebdiagnostik,* Vol. I (Manual of Experimental Drive Psychology. $11, pp. 443, 1960) and its supplement *Trieblinnäus-Band,* Vol. III (A Linnaeus Table of Drives. $6.75, pp. 99, 1960). This is the revised and more complete edition of the Szondi test (Vol. II is the test set itself) which is, alas, no more convincing than the first edition and splendidly ignores the critical literature.

ZULLIGER, HANS: *The Behn-Rorschach Test.* $5.85, pp. 200, 1956. An independent text, in English, on the Behn series which was originally designed as a parallel or alternate form to the Rorschach test cards.

Paul W. Pruyser, Ph.D.