

congress for Psychiatry at Zurich in 1957. It is a remarkable fact that the beginning and end papers should be separated by a span of half a century, and it is interesting to study the development of his thought concerning this: the prototype of all mental illness, and the great challenge still to psychiatry.

Jung has done great service to this study in his long and immensely active life, and he started at a time when the atmosphere in the medical profession was very 'materialistic' compared to now. Jung gave eloquent and convincing denial to the idea that all mental illness had a physical or organic basis, which then meant a discoverable lesion or infection of the brain; he demonstrated that 'dementia praecox' had a psychogenic basis which he then termed a 'complex', which could be elucidated by psychological analysis. Moreover he showed that many of the most florid or degenerate symptoms were in fact induced by the dreary and hopeless mental hospital existence to which they were then still condemned.

The battle between the organicists and the psychologists continues, but in different terms: it is now seen as a constitutional functional disturbance of the organism, with bio-chemical changes, as against a profound dissociation of the ego brought about by very early environmental factors of an unfavourable kind. It is generally held however that both sides are right. But Jung says, in his 1957 address, that: '*The psychogenic causation of the disease is more probable than the toxic causation*' (author's italics). And in a final letter quoted in the book, to the Chairman of a symposium on Chemical Concepts of Psychosis: 'I consider the etiology of schizophrenia to be a dual one: namely, up to a certain point psychology is indispensable in explaining the nature and causes of the initial emotions which give rise to metabolic alterations'.

The volume is more clinical and less speculative than Jung's other works. For the expert there are suggestive vistas and interesting details; for the layman interested in this horrifying illness there are chapters, including a European broadcast, which are readable and even exciting.

CHARLES BURNS

EMOTION, by James Hillman; Routledge and Kegan Paul; 40s.

The concept of emotion occupies a central theme in the three different disciplines of philosophy, psychology and medicine, in all of which man features as the centre of study. Approached from such widely different backgrounds, it is not surprising that theories on this subject are widely divergent and conclusions bear little, if any, relation to one another. The author, who made this subject his doctorate thesis at the University of Zurich, covers an immense range of material from the Greek era to our day. Emotion as an entity, examined from the biological, psychological and spiritual viewpoint receives, in the course of some three hundred pages and nearly five hundred references, a thoroughly comprehensive review. Dr Hillman allows the spokesmen of various

'schools' to express their views fully with frequent and suitable quotations. He takes no sides, letting the material guide the reader until the very end where he uses an Aristotelian model to integrate the various views. This is done neatly and, if it fails to convince those intransigently entrenched in scientific empiricism, it offers an original and holistic approach. Dr Hillman has a very clear and firm grasp of his subject and is to be congratulated on a lucid and succinct presentation of a perennial theme which is at the very heart of current mind-body controversies. No one whose field of operation is in any way linked with this subject can afford to remain unfamiliar with this book.

J. DOMINIAN

MAMBU, by Kenelm Burridge; Methuen; 42s.

For the past sixty years or more there have appeared from time to time among the Kanakas of New Guinea millenary cults which envisaged the return of the tribal ancestors, bringing with them vast quantities of the manufactured goods that first came to the country with the arrival of white men. Haddon, the first English writer to comment upon them, remarked that the appearance of new religious cults was characteristic of periods of rapid social change. Later the 'cargo' cults have been interpreted as a sort of collective mental derangement in peoples not intellectually capable of assimilating the new ideas presented to them; as a form of excitement to replace forbidden activities such as head-hunting; as a protest against the return to authoritarian rule after the war-time period of informal friendly contacts with Australian and American troops, or against the great disparity in wealth between Kanakas and white men, or against colonial status as such, with all that it implies. A Marxist writer sees the cults as expressions of a demand for a new economic order.

To Dr Burridge they are essentially movements of moral regeneration, and he suggests that through them the problem of the connections between Christian dogmatics and indigenous religious beliefs may be approached. He holds that they are the expression of 'disnomy', a condition of people who have no fixed norms of conduct and consequently are bewildered by the wide choice of actions open to them. His example is the community of Tangu, where, he tells us with no explanation beyond a reference to an article published elsewhere, the rules determining the choice of marriage partners and the correct way to contract a marriage have broken down. They have suffered 'the destruction of the major hinge of political, social, economic and domestic relationships: stable marriage' (p. 147). This statement is not elucidated.

However, in fact the cargo cults are closely concerned with the relationship between Kanakas and white men. Myths tell how the present inferiority of Kanakas is their punishment for a primal sin; others tell how Mambu, the actual leader of a protest movement in 1937, was helped to get the cargo by a friendly European. In Dr Burridge's interpretation this 'moral European,' who must