

process of individual transformation. For those who survived an encounter with the god or gods within, Jung promised rebirth as a true "individual," free from all the repressive mechanisms of conventional beliefs about family, society, and deity. The successful survivors of such pagan regeneration became reborn as spiritually superior "individuated" beings. Such individuals working together could eventually bring about the "new man" and would save the world.

Enough has been said to demonstrate the importance of these two books. It should be further noted that the author is not engaged in an attempt to debunk Jung. He is neither a Freudian nor a fundamentalist Christian. What he presents is a serious historical study and reassessment of Jung's life and work, one that cannot be ignored by the serious student. At the same time one is not surprised that Jung's family did everything it could to suppress *The Jung Cult* and to discredit the author. We are fortunate that they were unsuccessful in achieving this.

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ERNST FALZEDER AND EVA BRABANT WITH THE COLLABORATION OF PATRIZIA GIAMPIERI-DEUTSCH (EDS.): *The Correspondence of Sigmund Freud and Sándor Ferenczi*. Volume 2, pp. 1914–1919. The Belknap Press of Harvard University Press, Cambridge, MA, 1996, 395 pp., \$46.95, ISBN 0-674-17419-4.

This sad, poignant, and gripping collection of the correspondence of Sigmund Freud and Sandor Ferenczi during World War I is as fascinating and revealing a publication as one can imagine. Freud is often criticized for having blundered badly into a boundary crossing, demanding that Ferenczi choose between the two women he "loved" (a mother and her daughter, both of whom were his analysands!) by marrying the mother, who was eight years older than Ferenczi. This occurred at the same time Ferenczi was putatively an analysand of Freud's, having experienced some short periods on the couch representing this "psychoanalysis" that Freud considered "finished, not terminated, but rather broken off because of unfavorable circumstances" (p. 153).

The personalities of the two correspondents emerge dramatically in their letters. Ferenczi is mercurial, unstable, passionate and neurotic. He addresses Freud as "Dear Professor"; Freud in turn writes to him as "Dear Friend." Freud is solid, stable and somewhat gloomy, as well as consistent, mature, and dedicated. His intense internal struggle to maintain a certain analytic distance from Ferenczi is quite manifest, while at the same time his need for the friendship and his appreciation for Ferenczi's warmth and devotion to him is apparent.

All this occurs against the background of being on the losing side in World War I, with the miseries and frustrations that obviously entailed. Freud at one point had three sons in uniform and was very much worried about each of them; Ferenczi's career was continually disrupted by calls to serve as a military physician, a disruption that made it almost impossible for him to dedicate himself to psychoanalysis. He was so determined to continue this dedication that he even attempted

to analyze his commanding officer while they were both on horseback, the first instance, as he puts it, of "hippic" psychoanalysis (p. 50).

Given the background of this terrible war it is easier to empathize with the struggles of both Freud and Ferenczi to maintain some kind of stability and to continue a very human relationship that was sometimes one of an analyst and patient and sometimes one of an older with a younger friend. Freud has been much criticized for this vacillation, but without it I am certain that both parties would have suffered greatly, and Ferenczi, the patient, most of all. Probably Freud's most glaring mistake was to write directly to Ferenczi's intended betrothed, conveying an offer of marriage at Ferenczi's request.

In the outstanding introduction to this book by Axel Hoffer, it is suggested that Freud had, at least, an unconscious attraction to Ferenczi's betrothed herself, which might account for Freud's continual pressure on Ferenczi to marry her. This may or may not be so, but it does raise the issue of the status of Martha, Freud's wife. She is rarely referred to in this almost 400 page volume of correspondence, and when she is mentioned, it is in a rather disparaging manner by Freud, characterizing her as essentially a fuss-budget who has little tolerance of discomfort. For example, Freud writes, "I don't dare bring my wife to an unknown second- or third-rate Hungarian spa. She can be so unhappy with little things and lose her sense of humor (p. 285). At one point, Anna Freud has stated that she and her mother were the persons who made it possible for Freud to do his work. I believe this is true.

It is hard to discern very much about Freud's intimate thoughts from this beautifully printed book of letters; in contrast to Ferenczi's continual, almost free, association outpouring, Freud, like a good analyst, is more reserved and tends to convey "the news of the day" more than his psychic secrets. An outstanding characteristic of this book is the set of footnotes that follows most of the letters explaining the allusions in them and informing us about the various individuals mentioned. The introduction by Hoffer is by itself worth the price of the book, outlining the Ferenczi affair with Gizella and her daughter Elma and orienting us beautifully to the focus of the correspondence: Freud's psychoanalysis of Ferenczi. As Ferenczi puts it, "I am still deeply mired in the juvenile—not to mention the infantile" (p. 40).

Throughout the work, we observe Freud's attempt not to involve himself in Ferenczi's inner struggle with pieces of advice, but sometimes he slips and, at other times, he makes interpretations based on the correspondence. (Some have insisted this correspondence *is* Ferenczi's psychoanalysis).

Freud attempts to maintain a separation between the friendship and the analysis. For example, at Ferenczi's request, he reserves two hours a day for Ferenczi's psychoanalysis during the summer but he adds:

I also hope to see much of you otherwise, and you should have at least one meal with us daily. Technique at least will require that nothing personal will be discussed outside the sessions (p. 130).

It is difficult to imagine how this worked in practice. Freud's two letters to Gizella (p. 176, pp. 191–192) are absolutely extraordinary and cry out for some kind of explanation that I cannot give. Certainly no psychoanalyst today would dream of writing such letters to the intended fiancé of one of his or her analysands. But the criticism of Freud has tended to ignore his obvious wish for Ferenczi's stability and happiness and his sincere conviction that this would only come about if he married Gizella.

Near the end of the correspondence, Freud quotes a literary character who is killed but storms on because he has not noticed it. In a footnote it is remarked that Freud made this comparison with regard to academic psychology, "that it storms on without noticing that psychoanalysis has cut off its head" (p. 307). I have recently heard the same kind of remarks made by psychopharmacological psychiatrists about psychoanalysis. The seriousness and dedication of Freud and Ferenczi, as manifested in this correspondence and their determination to dig deeper and deeper into the human psyche, should make us hope that this latter metaphor is untrue.

This volume is highly recommended to all psychotherapists and I look forward to the concluding volume of the correspondence, which I am sure will prove to be equally dramatic as a documentation of the "period of growing tension and disagreements between the seventeen-years-old Freud and Ferenczi until the latter's death—at the age of fifty-nine—of pernicious anemia in May 1933" (p. xvii).

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WEN-SHING TSENG AND JON STRELTZER (EDS.) *Culture and Psychopathology: A Guide to Clinical Assessment*. Brunner Mazel, New York, 1997, 261 pp/, ISBN 0-87630-839-6.

In the past several years, several psychiatric books have been published about crosscultural issues. This is an appropriate response to the clear need of providing acceptable services in an increasingly multi-ethnic and diverse society. In *Culture and Psychopathology*, Drs. Tseng and Streltzer have edited a book describing the complex issues in assessment and diagnosis of patients from diverse cultures and socioeconomic backgrounds. The chapters are contributed by members of the Department of Psychiatry at the University of Hawaii and reflect the experience of psychiatric practice in that multicultural state. However, the clear and thoughtful approach with its practical suggestions will benefit all clinicians evaluating patients from different backgrounds.

The book's opening chapter by Tseng gives a good overview of the issues of cultures and diagnosis and makes a sensible plea for cultural sensitivity and understanding in the diagnostic process. The book then, in each chapter, examines the impact of cultures on various psychopathologies: anxiety, depression, pain, somatic complaints, dissociation, psychosis, posttraumatic stress disorder, suicidal