

in order to study his chosen sample. He was fortunate to have a private party finance his trips. Working outside the system allowed him the latitude to explore and to have the independence to develop the type of theories he did.

My only suggestion to the author would be that if he were to work within the establishment it might be worthwhile to have a law degree. His difficulties arose within the bureaucracies and may not have been the bureaucracies themselves so much as the presentation of theories which, had he gone to law school, could easily have been in terms the bureaucrats understood.

He pointed out that it took him time to tune in on the messages given by the skyjackers particularly because of their persistent use of terms of motion and height. The bureaucrat too deals within a certain language which often turns off the psychiatrist, leading to conflict rather than cooperation with the authorities.

The positive feature of the work is that Dr. Hubbard studied one form of deviant behavior exclusively. One feels, however, that his findings may have significance in other forms of deviant behavior involving murder and rape. Certainly a potential new viewpoint in these other areas is implicit in his findings.

Dr. Hubbard makes an interesting suggestion that skyjackers should be notified that, rather than a death penalty, an immediate mental hospitalization would await them if caught. Dr. Hubbard's suggestion runs in the face of modern civil libertarians. Yet, in a number of instances it would probably be beneficial to the patient and to society if certain types of crimes were considered manifestations of mental illnesses and would incur institutionalization rather than incarceration. We could certainly include rape, armed assault, murder, etc., among this type of crime. This would probably reduce our court dockets considerably. The fact that this smacks of a Russian police state does not deter from the appropriateness of the thought.

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HUMAN DESTRUCTIVENESS. By Anthony Storr. New York: Basic Books. Pp. 127. 1973. Price \$5.95.

If I were to write books instead of reviews for this *Bulletin* I would make more money, especially if the books I would write would be as slim and overpriced as the one under current discussion. The pages are about 5½" by 8½". They are printed in nice, large type and there are wide margins. At \$5.95, via the new or the old math the per-page figure is quite respectable.

The book is really a monograph, one of a series written by members of a "think tank," the Columbus Centre, located in the lovely Sussex countryside. It must be a *particularly* British "think tank" as witnessed by the following from page 12. ". . . The English, though unfriendly to strangers, are in general orderly, controlled and not much given to violence. It may be that a psychology which postulates that the beginning of our psychic existence is fraught with hatred and fear of retaliation has a particular appeal to the urbane and disciplined English; but this I must leave for the sociologist to determine. . . ." Anthony Storr is not a sociologist, nor is he a cultural anthropologist, biologist or ethologist. He is a psychoanalyst who has presumably spent much time with those other "-ists" at the Columbus Centre discussing issues at the basis of human persecution and extermination, the *raison d'être* for the Centre.

His monograph is an attempt to review the state of current knowledge about the bio-ethologic/psychologic roots of man's urge to destroy other men, and to reach at least partial conclusions about those roots. It should have been one of those great things in small packages, and it is a genuine disappointment that it is not. The book suffers from structural, organizational and stylistic problems which make it difficult at times to read and retain. What Storr has to say is quite important, perhaps even critical in these times of pseudo- and semi-attempts to create peace in the world. As I read it, the work can be viewed as an arch with the author's keystone thesis spelled out clearly on page 79. This is near the end of his chapter on sado-masochism which, with psychopathy and paranoia make up his exemplary points of departure in discussing facets of human aggression and destructiveness. On page 79, he states,

"Since it is not reasonable to discard the hypothesis that an unfavourable experience of early childhood is likely to leave persons with an increased propensity for cruelty, and yet we have to accept the fact that so-called normal people can easily be persuaded to behave cruelly, we are still left with a dilemma. There are two ways out of it. We can assume that our habitual ways of rearing babies in our culture are sadly deficient so that what we consider a 'normal' adult is in fact a deprived and damaged adult. Or we can assume that there is some basic flaw in the human species which makes human beings cruel irrespective of how much loving care they have received."

Storr leans in the direction of the first way. I give away no plot keys to the potential reader when I quote the author's final sentences. ". . . There is no short answer to human destructiveness. Let us hope that a longer look at the way the human animal develops may eventually produce some modification in our violent and destructive species." His thesis regarding the relationship between better child-rearing and world peace is reasonable and logical. Political decisions are made by individuals. If these individuals were not reared in a faulty manner which somehow tended to stimulate (as Storr hypothesizes) a *possible* innate, albeit dormant tendency toward destructive aggressivity, the decisions would not reflect that aggressivity.

The ethologists copped the Nobel Prize last year, and of course Storr must deal with their concepts of instinctual behavior. In doing so, he makes some telling points and some strong observations of his own. One of his best refers to the lack of individualized aggressivity in crowd members. ". . . The most remarkable thing about human crowds is their sheep-like tendency to follow a leader, not the fact that they occasionally get out-of-hand." In his elaboration, however, Storr really does not take us anywhere. He sees most of the psychoanalytic bases for the explanations of aggressivity or its lack as related to Freudian explorations into sexuality and direct sexual or sexual/aggressive behavior. I was surprised that he did not relate his comments about obedience to psychoanalytic studies on orality. Toward the end of the book there is a passing reference to René Spitz. Storr does elaborate a good bit on the concept of the displacement of rage originally (and appropriately) directed at the parents, a dynamic to which most writers on destructiveness and dangerousness refer. He contrasts those displacing individuals with "normals" who can be made to be cruel (*à la* the description of Hannah Arendt and Stanley Milgram). However, he again fails to follow through by elaborating any ideas referable to the importance of the difference between being "made to" do things and doing those same things from one's own volition, and we are left with the same puzzle without even clarification of the question. ". . . It may be that those in concentration camps who refused to participate in barbarities were more 'abnormal,' or at least unusual, than those who did not. To be an Eichmann is less rare than to be a saint. . . ."

Storr's conclusions that paranoia is ubiquitous in Western society, and that everyone's potential can be tapped can not simply be directly juxtaposed to Milgram experiments without at least a few steps spelled out in between! The human animal has to be more complicated than that! Otherwise, why do Storr's references to history, biology, genetics, ethology, sociology, psychology *et al.* contradict each other so?

Storr is pessimistic about man's future on earth—or, for that matter, anywhere. I wonder if he is really displacing his pessimism regarding his inability to understand in depth that which is not yet completely understandable. If so, my message to Storr is to take heart. Erich Fromm is following close behind with a book titled, "The Anatomy of Human Destructiveness." The blurbs say that *he* has the answers.

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