

greatly reducing the frequency of erection. Both Money³ and Laschet⁴ have used such drugs with success in a variety of conditions, including exhibitionism.

But we still need solid data regarding the subsequent behavior of offenders subjected to different treatment conditions. The experimental design is obvious—random assignment of offenders to treatment groups representing the therapies we wish to test, multiple indicators of improvement (masturbation fantasies, frequency of desired and actual exposure, and so on), and follow-up for several years. Until such data are available the conflicting findings from different jurisdictions will continue to obscure the advantages and disadvantages of various approaches, thereby preventing rational policy-making.

PARK ELLIOTT DIETZ
Baltimore, Maryland

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SKYJACKER. By David Hubbard. New York: Collier Books. Pp. 262. 1973. Price \$6.95, \$1.95 (paper).

Dr. David G. Hubbard has written a significant book. Until I had read the book, I had begun to believe the propaganda that psychoanalysis had not developed any new and significant investigatory theories over the last thirty-plus years. The presentation of the book and the energy of Dr. Hubbard in seeking out a specific area of pathology—an individual who skyjacks an airplane—allowed for the development of a theory which spins itself in understandably large proportions throughout the book.

A quick view of Dr. Hubbard's findings are that, in their family backgrounds, the skyjackers were born into a legitimate union in which the parents were in no way emotionally close. Characteristically, the parents fit a virtue-versus-force stereotype, the fathers being usually extremely violent men who were chronic alcoholics, while the mothers were typically religious zealots whose preoccupation with God stood in sharp contrast to the evil images presented by the fathers. By adolescence, most of the fathers of skyjackers were no longer present in the family scene.

As children, the skyjackers walked late. Their earliest dreams were frequently nightmares which woke them. During preadolescence there was a fairly masculine identity; the dreams at this time would be of flight. During adolescence and beyond they became persistent failures and, leading to the act of skyjacking were consistent regressions to earlier stages of life.

To highlight the steps of regression, Dr. Hubbard speaks of the preverbal level in which the now mature skyjacker stands up, almost as if he were walking, finally making a further step backward perhaps into omnipotence or perhaps into defying gravity itself. The final act within the plane is a final regressive move toward death (suicide, murder, or rape).

Hubbard felt that these regressions were without reasonable explanation in the present literature of psychiatry. His own explanation led to his development of seeing gravity as a psychiatric construct and later developing a concept around the cryptovestibular system of the inner ear which he felt was disturbed in the individual who became a skyjacker.

Dr. Hubbard spends time in this book discussing his battle against the establishment

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.

LEONARD R. FRIEDMAN
Boston, Massachusetts

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,