of his work. However, the chapter on love and sexuality tends to ramble and relies perhaps too heavily on Wittgenstein, Rhees, and literary sources to establish a fairly obvious point that love is a many splendoured thing, and that sexual love involves more than desire. All of this detracts from an otherwise scholarly critique which is developed out of an excellent appraisal of Malinkowski, Klein and Reich.

Whereas *Freud and Human Nature* concentrates on Freud's views on the role of sexuality in human life, morality, and the relationship between the individual and society, *Freud and the Mind* is concerned with his account of the unconscious, phantasy, emotions, repression, and free will. Here it is argued that Freud's mechanistic and causal language prevents a full appreciation of his achievements and that his philosophically-based determinism conflicts with his intention to liberate the analysand. Here too Dilman's objective is to remove the 'philosophical froth' from Freud's theory. We find that Freud's determinism is philosophical excess baggage: although he made an original and lasting contribution to psychology 'the language in which he presents his contribution reflects the philosophical prejudices of his time'. Again, it is philosophy that prevents Freud from saying what he wants to say, and it is the philosophy embedded in the popular versions of Freud in the contemporary consciousness that robs his work of any depth. Dilman does not attempt to equip Freudian theory with a more acceptable philosophical framework; his aim is simply to purge the theory from philosophical contamination.

The obvious merit of *Freud and the Mind* lies in the way Dilman traces the development of Freud's discovery of the unconscious, explores the possible meanings of unconscious memories and phantasies, and examines the extent to which the unconscious can be said to determine thought and action. Nevertheless, it is very hard to assess many of the arguments. Unlike *Freud and Human Nature*, where Malinkowski's anthropological work is frequently cited, this text suffers from a scarcity of scientific sources. Not a single psychiatric case study is cited. There are no references to recent empirical research, no treatment of recent discussions in the journals of psychiatry. Instead the critique of Freud is conducted with reference to a range of literary characters in the works of Shakespeare, Proust, Dostoyevsky, and Tolstoy. A preference for literary

studies over case studies might provide an acceptable mode of philosophical inquiry in some quarters but the value of deriving clinical criteria from literary insights is highly dubious. Psychologists and psychoanalysts would be ill-advised to base their diagnoses on an analysis of *Crime and Punishment* or recommend a course of therapy on the basis of insights derived from an account of Kitty's self-deception in *Anna Karenina*. The attempt to rid Freud of 'philosophical froth' ultimately involves the replacement of Freud's philosophical presuppositions with those held by fiction writers. Dilman has attempted a bold and original critique of the philosophical underpinnings of psychoanalysis, but his almost exclusive reliance upon fiction and an unquestioned appeal to the authority of Wittgenstein, Weil, Rhees, suggests that the book is of greater value to the literary critic than the clinical therapist.

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The Influence of Christians in Medicine

Editors, J T Aitken, H W C Fuller and D Johnson, 186 pages, London, £3.95, Christian Medical Fellowship, 157 Waterloo Rd, SE1 8XN, 1984

Thirteen of the chapters in this book appear to have been written cooperatively by the editors, and one, on 'The Spread of Western Medicine', is by Gordon A D Lavy. The book is designed primarily for Christian medical folk of an evangelical outlook, in the sense that after the Reformation period it concentrates on 'Protestant medical circles. But it is in no sense a partisan work. It is written in an eirenic spirit, and makes full allowance, among other matters, for the contribution of Arabs and Jews in the development of medicine. Since we tend to be preoccupied with the issues and controversies of our own time it is wise to achieve a sense of perspective by reflecting on how we came to where we are, and this is true of Christians and the Christian tradition in medicine.

This book is narrative rather than analytical history, fitting the contribution of outstanding individuals into an historical framework. Henceforth, it is remarked, this will no longer be possible because increased technical complexities have made

medicine much more a corporate activity. How a Christian contribution can best be made in these circumstances is beyond the scope of the book. There are hints of a polarisation between Christianity and what is incidentally referred to as 'agnostic', 'atheist' or 'scientific' humanism which could make such a contribution difficult. If the hints were developed they would probably over-simplify the polarity. But parallel to this is the contention that monotheism is a stimulus to medicine because it means we view the world as orderly, and not as subject to the caprice of pagan deities or mere chance. The picture emerges of a long line of devoted individual practitioners, often embroiled with a Church frequently in error, sometimes corrupt, and inclined to be jealous. The defects of the individuals concerned are by comparison underplayed. Physicians and surgeons naturally are the focus of attention, but in modern times representatives of nursing and preventative medicine are brought into the narrative. There are no specific references, but details of the chief sources consulted and an index of all the persons referred to, as well as a subject index, are provided. The book deliberately excludes psychological medicine, as being too large a field, and 'faith healing' because its concern is with 'orthodox medicine'. If there are any remnants of the idea around that Christianity has been hostile to the latter down the centuries (an idea propagated by secularist movements earlier in this century), this book will scotch them. Of modest size, this book may well be of interest to others beyond the Christian Medical Fellowship for whom it was produced.

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Professionalism and the Empowerment of Nursing

American Nurses' Association, 76 pages, Missouri, American Nurses Association, 1982.

This is a collection of papers concerned with the professional status of nursing and, more importantly, with the power which goes along with that status. The papers were presented at the 53rd convention of the American Nurses' Association in 1982. According to the preface the papers in this volume 'show the determination of nurses to take the