

that the body cannot make for itself are found only in animal fats! But on page 192, Hurdle states to the contrary, and correctly, that they *are* in vegetable oils after all.

Dr. Hurdle's easy reassurances about the safety and nutritional excellence of the ordinary food supply may be evaluated in the light of his similar reassurances about DES. "Some say that estrogen (often called DES) can cause cancer in humans," he says on page 114, by way of trying to equate the natural hormones of the woman's own body with the estrogen additives used by the meat industry to produce chemically castrated, quick-fattening steers. "This is because it's been shown to happen in certain lab animals . . ." Wrong again, Doctor. This is because it's been shown to happen in certain humans. Check your New England Journal of Medicine reports on teen-age daughters of women given diethylstilbestrol to supplement their natural estrogens and prevent miscarriages. These daughters have now formed an association for mutual help and psychic support because so many of them develop cervical cancers in adolescents.

The idea, on page 125, that a person with a "wheat intolerance" can substitute "barley, rice, rye or soy for the wheat in cereal or flour without getting into trouble" in order to get more grains into the diet is an error. Genuine coeliac cases will usually get into a lot of trouble on the rye, and often the barley, although the extent of the genetic damage has to be individually determined. They will probably be okay on the rice, and the soy, though the latter is a bean and won't help with the grain allowance.

In the oddly attenuated list of vitamins he discusses on pages 186-187, he chooses to include K, which, he says, is made in the liver and found in "ample quantities in gelatins and Jello." My texts say it's made in the intestine by bacteria (if you're not on antibiotics, that is), and they list "leafy greens such as alfalfa, and organ meats, especially pork liver," as sources. Jello, yet!

He also says that "all flour and cereals will deliver all the vitamin B you need," and adds "Fortunately, Vitamin B is one of the very difficult to come up short in this vitamin even if you try." There is no "Vitamin B" but a whole array of quite diverse metabolites. Beyond that, both statements are simply wrong. Some B fractions are synthesized in the intestinal tract by bacteria, always supposing you aren't on antibiotics and have gotten your bugs back after your last bout. The needs rise under stresses of all sorts, so far many may be needed than can be made even in the healthy gut. And some B fractions aren't detectably synthesized in the gut and must be eaten every day. As for white rice and flour, even "enriched", and degerminated cornmeal, some of

the best chapters in nutrition's history are the unravellings of the disasters that occur when you depend on them for "the vitamin B you need".

The statement occurs on page 203 that "the human body is incapable of storing for future use any vitamin it needs," which is nonsense. The fat-soluble vitamins are stored very well, as has been known empirically since antiquity.

He disapproves of "odd-ball" foods, yet he used "yeast cakes" for deficiencies. Baker's yeast? Brewer's? We aren't told. I guess when it's yours, it's a normal dietary supplement. When it's someone else's, it's an odd-ball food. Dr. Hurdle falling well within the normal human range on this one, uses yeast cakes when he's a mind to, but spends a good bit of space putting down help for some reason (which happens to be a very good trace mineral supplement, actually).

It's a useful book though. There are rules of thumb for calculating your energy needs, and tables of calorie content of foods, exchange lists of foods to be used ad lib. and foods to be avoided while dieting. And he's on the side of the angels against unnecessary surgery and drugs. It's just too bad that a man who doesn't hesitate for a minute to disrupt the stasis quo on exercise, and integrate research on psychic function into physiology, can't dig out the current research and challenge the non-nutrition conformism just as hard. Up and at 'em again, Dr. Hurdle! And do your nutrition homework this time. After all, white bread is just another kind of loafing!

*Psychee: Self-Analytic Consciousness*, Akhter Ahsen, New York: Brandon House, 1977.

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The reader will find this book an exciting personal adventure into the depths of his own consciousness. As he follows the exercises he is able to personally validate the authenticity of eidetic analysis. It is an experientially based approach to self-enlightenment which avoids the snarl of verbalization. The spirit of the technique is a positive acceptance of life based upon a clear vision of the way in which antipathies and polarities are resolved within an ultimate unity. This work brings a mystical Eastern influence into the Western world of psychotherapy that has long been dominated by verbally dependent systems of analysis. The emergence of eidetic analysis is a significant happening in this field.

Self-analysis of consciousness based upon the exploration and understanding of eidetic images is more than just another system of psychotherapy.

It might be better described as a system for personal growth or self-enlightenment. The usual implicit power structure of most therapeutic situations (client-therapist) is down-played by the emphasis upon self-analysis, self-education, personal experience, and an explicit recognition of the need to heal others as part of one's own progress toward wholeness. The emphasis upon the universality of human experience is reflected in the sharing of personal images and empathy processes.

Ahsen maintains that inadequate past research led us to the erroneous conclusion that eidetic imagery is unique to a few individuals. He has shown that the eidetic image is the universal and primary repository of consciousness. Within the brain are stored the eidetic records of consciousness past and present. Eidetic analysis involves the uncovering and clarification of the past by experiencing it again by means of eidetic imagery. The consciousness gap existing between what the individual experienced and what he thinks he experienced is gradually resolved. Consequently, therapy or personal growth involves the simultaneous experience of consciousness past and present to form a unified whole.

The notion of experiencing past consciousness is astonishing when compared to the view of consciousness as a fleeting moment in time never to be retrieved. However, consciousness in eidetic analysis is a matter of "right-seeing" unobstructed by the screen of verbal rationalization maintained by the ego.

Ahsen points out the biological psychological importance of parents to the development of the individual's psyche. Consequently, the eidetic imagery process focuses upon the parents. He believes that positive biogenetic patterns for the life process are latent within the individual's consciousness waiting to be contacted and developed through eidetic analysis. The eidetic images of the individual's parents are the key to his current and potential state of self-consciousness.

The major instrument of eidetic analysis is the Eidetic Parents Test. This is a collection of 30 image themes dealing mainly with the perception of parental body parts, parental orientations and movements. Following presentation of the image theme, the individual concentrates upon the image, writes a brief description, then develops related images and answers ten questions designed to clarify consciousness of these images.

From the total of generated images the individual then concentrates upon one positive image for pleasurable release, one negative image for elucidation of the problem and one vague image for clarity of detail. Empathy responses are

made to the primary image by others who are present. Further re-empathy responses can be made to the empathy responses.

The eidetic image has three dimensions: the vivid image; the vivid emotional response and the vivid meaning. The consciousness-imagery gap may concern any of these three dimensions of the eidetic unity. Repeated exploration of images through the Eidetic Parents Test and other exercises ultimately leads to spontaneous change. The emphasis is upon resolution of the gaps between past and present consciousness uncovered by eidetic analysis. The intense experience of past consciousness is a prerequisite for regeneration of a present unified consciousness. Painful emotional experiences are accepted with a type of detachment until their transparency is realized and the ego no longer identifies with them. Consequently, a great deal of energy is released for more positive ends.

The main purpose is the ultimate unification of individual consciousness rather than just analysis per se. The process of eidetic analysis is analogous to the way in which a leaf, with a section removed, will spontaneously fill in the missing outline in a Kurlian photograph. The process is also likened to a biographical movie which can be slowed down by concentration for clarification. Repeated replays and deep concentration also permit intense experience and understanding of the past in order to form a present unified consciousness.

Within the psyche Ahsen maintains there is only one reality where fact or fantasy can produce identical somatic results. The only thing that really matters, therefore, is the individual's consciousness, for it is this that determines his reality and experience. This situation gives a magical dimension to mental processes which, Ahsen believes, has to be acknowledged. He also believes the "unconscious" to be simply a condition of noncontact between past and present consciousness.

Ahsen draws support for the rationale underlying eidetic analysis from Kurlian photography, the brain stimulation research of Wilder Penfield and the recent advances in the split brain research which point to a bimodal human consciousness. Ahsen has also done supportive research himself which is not explicitly cited in this book. There is also apparently a large amount of clinical data supporting the use of the technique. Its ultimate validity depends upon successful widespread usage. Dissemination seems to be the primary aim of this handbook. With the aid of an instructional designer a more streamlined presentation could be prepared in order to minimize overlap and duplication.

Eidetic analysis is unique as a simultaneous blend of diagnosis and therapy. Its scope ranges

from an individual working alone, through "consciousness couples" to families and groups. The possibilities for widespread self-directed lay therapy or personal growth are enormous. There is a chapter devoted to the use of the technique with groups. One does not have to be a trained therapist to use the technique although clinical training and experience are an advantage. There seems to be a distinct possibility that many members of eidetic groups could introduce and guide others through such an experience. The technique could revolutionize the course of psychotherapy if it is disseminated carefully. A good instructional manual would help. It should be noted that like most systems of therapy, eidetic analysis makes extensive time demands of weeks and months; however, it is a small price to pay for self-enlightenment.

*One Child by Choice*, S. Hawke & D. Knox, Englewood Cliffs, N.J.: Prentice-Hall, 1977.

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*One Child by Choice* concerns a controversial and contemporary issue, which is, as the title implies, the "only child" family. The book deals with the myths, advantages and disadvantages of being an only child, from the point of view of the young, the adolescent and the adult "only" child. A section is included on "rearing the single child".

The subject has the potential for relevance to a large audience. However, for the keen and curious-minded reader, this book may be a disappointment. The research population sampled by the authors seems to be limited to those mainly of a white, middle-class background. Frequently, generalizations are made from an anecdotal record of one. Comparisons are often made which reveal an obvious bias in favor of the one child family, when, in fact, the instances compared are inconclusive.

Material acquisition and financial benefits are often espoused by the authors as important advantages, or "pay-offs," of being an only child — at a time when many people apparently are turning away from these as a measure of fulfillment and achievement.

In addition, the prospective reader who is also a student of English syntax should avoid this book.

Above all, the authors have chosen to treat a highly complex topic in a rather simplistic manner; i.e., such factors as communication patters within the family, historical backgrounds of parents, knowledge of parenting and changing life styles, receive only superficial coverage.

The authors do state that couples should have the freedom to choose a family size which is consistent with their own values. The bibliography suggests an extensive review of the available literature; however, the content of the book seems rather *more subjective* in nature.

In conclusion, *One Child by Choice* is limited in its potential for use by professionals. It may be thought-provoking and provide a topic for discussion by laypeople.

*How Real is Real?* Paul Watzlawick, New York: Random House, 1976, 266 pp.

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Anyone who has read the work of Paul Watzlawick cannot easily forget it. His most recent text, *How Real is Real?* leaves the reader with a challenge. The challenge requires the reader to embark on a journey of confronting "reality" and "communication" in styles very different from conventional counselling perspectives.

The concept which is most central to this recent publication is the definition of reality. Reality, for any of us, is a function of the way we communicate and the rules which tend to define the communication. An example which illustrates this axiom can be found in the schizophrenic-like behaviour which can be induced in a member of a family when the other members begin conveying conflicting or double messages at the same time. Through close examination of everyday paradoxes, semantic punctuation and non-contingency factors within our systems of communication, Watzlawick attempts to show how "our everyday traditional ideas of reality are delusions which we spend substantial parts of our daily lives shoring up even at considerable risk of trying to force facts to fit our definition of reality instead of vice-versa (p. xi)."

The implications of experience being defined through communication for the counsellor cannot be ignored as the author draws attention to the danger of that assuming one's own definition is the only one and adds that this is particularly hazardous when it is held by people who want to or have influence over others. Much of what a counsellor does involves assisting clients to alter their behaviour based upon a change in perception of reality!

The book is refreshing to read in that the author's training in languages, philosophy and clinical psychotherapy surface in a well integrated fashion. It is easy to detect the writer's interest and