

picture of the period of transition in psychology undertaken by Phenomenological, Existential and Neo-Freudian systems. The next three chapters are mainly devoted to the study of holistic trends in psychology. Since the focus of the book is on Maslowian psychology, after a brief discussion on the contributions of Wertheimer, Kofka, Kochler, Goldstain, Allport, and Frankl who influenced Maslow, a detailed study of Maslowian descriptive holism is presented.

Maslow, being a secular Humanist, is accused of denying the existence of a supernatural reality, and deifying man. Consequently, his system falls short of the qualification of an integral holism, argues the author. The concluding chapter puts forward the possibility of developing a holistic humanistic psychology within the frame-work of an authentic christian humanism. This is nothing but an authentic christian psychology where human and divine are integrated.

The author really deserves appreciation for his scholarly exploration of the various branches of knowledge especially in philosophy and religion in order to find out the roots of contemporary psychology. Thus the present work will undoubtedly be a great asset for the scholars not only of psychology but philosophy and religion as well.

**A. Vadakkemuriyil**