



having to expend considerable energy supporting such heavy-weight volumes. It would have been more desirable to have material in five volumes, which would make the mechanical process of reading much easier.

ERNEST E. BRUDER

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The Art of Loving; Erich Fromm; Harper, New York, 1956, 133 pp. \$3.00.

As is characteristic of Erich Fromm's books for the most part, *The Art of Loving* is a summary of much of the essence of previous books and an advancement into new fields of investigation. In most respects it is an excellent book, and perhaps it is the best objective analysis of love and its significance in the contemporary Western world which could be made.

The author's context and purpose are indicated in the book's Foreword, where he states: "This book . . . wants to show that love is not a sentiment which can be easily indulged in by anyone, regardless of the level of maturity reached by him. It wants to convince the reader that all his attempts for love are bound to fail, unless he tries most actively to develop his total personality, so as to achieve a productive orientation; that satisfaction in individual love cannot be attained without the capacity to love one's neighbor, without true humility, courage, faith and discipline."

The Art of Loving is divided into four parts. In the first part, Fromm asks the question, "Is love an art?" and then examines the possible reasons for the peculiar attitudes toward love prevalent in modern Western society. He then answers his own question in the affirmative, and states three steps which are necessary for the mastery of any art; namely, the mastery of theory, the mastery of practice, and an interest in the particular art to the degree of ultimate concern.

In the second part of the book, the author turns to the theory of love. He states that "separateness" is the major problem of human existence. The term "separateness" here is used to cover and include everything previously, in *The Sane Society*, included under the term "alienation" but in a more general and less technical sense. Then, after an exposition on three partial solutions to man's problem of separateness, he states that the ideal solution is love properly conceived. Following this, there is a somewhat extended explanation of the love relationships between child and parent, and between the "I" and various love objects.

In a third section entitled "Love—Disintegration in the Western World," Fromm links our theories and practices of love up with our economic and social patterns with particular emphasis on the former. He is particularly critical of the modern "teamwork" type of marriage which aims at continually ironing out all of the wrinkles which appear in the love relationship without ever arriving at a "central relationship." The primary aim seems to be to "treat each other with courtesy and . . . attempt to make each other feel better." Following this he advances a logical critique of Freud's primarily sexual orientation, and of various types of "pseudo-love" (e.g., idolatrous love, sentimental love). This section is concluded by a criticism of religion and love (as the author criticized psychiatry in *The Sane Society*) for being primarily "happiness" orientated and/or success orientated.



In the final section, there are several suggestions for the cultivation of love, and it closes with a delineation of love as primarily a "faith" relationship.

This reviewer finds Fromm's whole approach to be too rational, logical, and cut-and-dried. In fact, it is so much so that there is an air of unreality about much that is said. In the section on love toward God one gains some idea of Fromm's personal position and of the basic unreality of the subject which he is discussing. It is as if, while never knowing God in any real sense, the author, in addition, had never really known love either. This is, of course, not the only explanation for an apparent sterility of the author's treatment. There can be little doubt after reading *The Art of Loving* of Fromm's justified hostility toward the sentimentalistic view of life as it much too frequently manifests itself in our culture. Perhaps Fromm has over-reacted in these terms.

Furthermore, on the basis of a considerable reading in problems of mental health, this reviewer questions whether it is possible to teach, cultivate or instill any extensive and genuine sense of love in a person who has or had not experienced it by the following of a set of logical rational principles. If a person is to be "converted" to love, the conversion would have to be accomplished on the emotional level.

In fact the whole problem with Fromm's approach, the rational emphasis noted in different contexts in the above two paragraphs, is also one of the points on which the author criticizes Freud's approach. While there is a large measure of truth in some aspects of this criticism (e.g., in terms of Freud's overemphasis of the sexual aspect of love), it would nevertheless agree with Fromm's premise that love is "a rational phenomenon . . . the crowning achievement of maturity." For this reviewer such a concept of love as a purely rational phenomenon is unreal. A better criticism of Freudian sexual primacy comes from Viktor Frankl, the existentialist logotherapist, who claims that Freud is more out of date than wrong, a judgment which Fromm implies in this book and states more extensively in *The Sane Society*.

Despite the broadness of the above criticisms, *The Art of Loving* is a very important book and contains many extremely valuable insights, especially in terms of the faults and weaknesses of modern Western culture. Certainly no clergyman should fail to read it.

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Jewish Medical Ethics. Immanuel Jakobovits; Philosophical Library, New York, 1959. 381 pp. \$6.00.

The literature of medical ethics has been heavily dominated by the contributions of Catholic moralists. For this reason, if for no other, the appearance of the first comprehensive treatise on the subject of Jewish medical ethics is significant. The author, an authority on medicine and Jewish law, uses an historical approach to trace the development of religious views of medico-moral problems from antiquity to the present day. He does not confine himself entirely to Jewish law, but frequently alludes to and summarizes Catholic and Protestant opinions in comparison.