

Written from a Jungian perspective these sections are the best and will be the most helpful to readers unacquainted with this subject matter.

If the authentic religious intuition in the form of dream or vision can rise from the deep "unconscious" places in the soul, then it is of the greatest importance that priests, ministers and religious educators begin to get in touch with this unconscious — perhaps eventually incorporating dreamwork into their teaching and counseling ministries as Kelsey and a very few other clergymen are doing. This book can be a valuable first step for those who feel moved to make an interior search for the divine image. — *Gerald Joseph*, Co-editor, DREAMS AND INNER SPACES, a recently founded small monthly periodical for dreamwork, Los Angeles, CA.

The Anatomy of Human Destructiveness. By ERICH FROMM. New York: Holt, Rinehart and Winston, 1973, xvi + 521 pages. \$10.95.

Any new book by Erich Fromm is sure to attract a large audience. His writings have had a real impact upon American thought, for he has been a leader in recasting the basic insights of orthodox psychoanalysis into more humanistic form, thus popularizing them. In this time of violence, cruelty and warfare a work on human destructiveness by this psychoanalyst and social philosopher offers a welcome prospect.

Fromm attempts to provide a new theory of the roots of human violence. First of all he shows how inadequate are the theories of both the instinctualists like Lorenz and the environmentalists typified by Skinner. He rejects on one hand the view that violence is irredeemably knitted into the fabric of human personality, and on the other, that it has no roots at all. Fromm also criticizes Freud's theory of the death instinct or death wish. In the appendix he gives an excellent summary of the development of Freud's thought on the subject. He continues, however, to give Freud's sexual theory of neurosis a central place. He produces interesting materials from anthropology suggesting that primitive man was less destructively aggressive than civilized man, and so builds his case against the instinctualists.

Fromm's basic thesis is that violence comes from what he calls "character passions." These are not biologically rooted, but are caused by man's condition of being thrown into a meaningless world. They develop as an attempt to cope with this painful situation. They are rooted in the nature of man's personality, rather than in his biological structure. There are two sets of these passions, first those of love which nurture and fulfill life, and then those which tear down and destroy life. The latter result in cruelty, destructiveness and malignant violence. Fromm carefully distinguishes this malignant violence from benign violence which is rooted in biology and is simply a form of instinctual self protection. He traces much of the development of the malignant passions to the influence of the coercive social environment.

The book is suggestive, but it abounds in difficulties for the critical reader. One is surprised to find important contributions to the study of aggression during the last few decades omitted entirely; either Fromm has not read them or simply does not acknowledge them in his bibliography.

In addition Fromm assumes that man has been cast into a meaningless



world, and so there is no use considering theological or religious thinking. It does not occur to him that religion might be dealing with realities that are significant for the problem. Yet he criticizes behaviorism for the same kind of assumption that the psychic does not exist. Philosophically the writing is fuzzy and weighted with words, often old ones given new meanings. A little attention to semantics would have been helpful, particularly an understanding of general semantics. Fromm endows human life and the unconscious with almost a metaphysical reality, and then makes no attempt to relate this to the rest of man's world.

The book concludes with a flowery humanistic sermon on the need for rationalistic faith in man's ability to change the quality of life through analysis and social change, and we are exhorted to step forward into the humanistic battle. But this book provides little or no evidence for the success of such a religious ideology. On the whole it will convince only those who have thrown over formal metaphysical religion and now worship the new cult of Man. — *Morton T. Kelsey*, University of Notre Dame.

Genetic Fix. By AMITAI ETZIONI. New York: The Macmillan Co., 1973, 276 pages. \$7.95.

New knowledge is dangerous, especially when there is no way set up to evaluate it in human terms. It is Etzioni's opinion that a properly manned commission on review is essential to provide guidance to researchers and programmers, especially in the field of genetics. When one considers what can now be accomplished in terms of genetic controls through a variety of testing and programming, it is enough to scare anyone. If it is possible to determine in advance the sex of an unborn child, will this lead to an increase in abortions of women who prefer boys to girls, or vice versa? What procedures should be set up to control this situation in terms of both individual rights or preferences and the good of society as a whole? If fetuses can be developed in test tubes, then implanted in female carriers, using either their own or other's genes, what does this say about creating superpeople? If there are criminal genes, should those having them be refused the right to reproduce? If artificial insemination often draws from the same unknown donor, what are the dangers of incest and the resulting distortions of heredity? If the pill has such dangerous side effects, why are not those who use it given the information available from the FDA? Do those who use abortion realize how many future deliveries will be premature?

Just a knowledge of the risks involved in many of these procedures would help most people make intelligent decisions, but often the decisions are complicated ethically and are of significance to society as a whole. Yet many scientists are opposed to any kind of controls and many others are lax in the application of ethical norms. Etzioni, who attended a conference on genetics in Paris, has told the story of the conference along with his contributions and reflections, thus providing an interesting story line for his own conclusions about who should make the key decisions. The Center for Policy Research is promoting his studies, and it is clear that the situation at present needs some kind of careful and responsible controls.

These are the concerns of church and synagogue: and the support of in-
Kelsey, M. T., 1974: Review Fromm, E.: *The Anatomy of Human Destructiveness* (1973a, English),
In: *Religious Education*, Vol. 69 (December 1974), pp. 747f.

