



home, "passions, fornications, drunks, pals, some scheme of the universe, corns, inherited diseases, a greengrocer's business, a milk walk, a paper stall, brats, a slut of a wife." But in spite of his struggle to see them as real, they wear the faces of batmen and servants—underground figures and completely mysterious.

Some critics suggest that Tietjens represents a defender of the lower classes. On the contrary, he is merely a defender of their limits. It is true that noblesse breeds a tender regard for the tiller of soil, the shepherd, and the poor merchant, but only as long as their behavior conforms to the categories set up in the feudal mind. Behavior that exceeds these limits is interpreted as presumption, and, through it, vellein becomes barbarian. In this mode of thought, the masses represent chaos—always a potential menace. The restraint of feudal conventions, it is assumed, gives them humanity.

The aristocratic mind withdraws from the terror of a world of changing forms; however, on an island of its own it can survive. In self-imposed exile, surround-

ed by faithful retainers (the "rocks" on which the "lighthouse" is built), Christopher and Valentine live their bucolic idyll, insulated from the world in ruins.

The war, like the industrial fog that had long hung over the countryside, had been only a symptom of a deadlier disease, and the perfidious nation merely a magnification of the untrue self. The premise of *Parade's End* is the same as that of *The Good Soldier*—that conventions are erected as restraints upon impulse—but it concludes that if the ruling class, the architect of morals, is itself not restrained, then it dies in the wreckage, its own house about its ears.

Yet, hidden in Yorkshire under the debris, Tietjens and Valentine are a new Adam and Eve, and Tietjens discloses his intransigent conviction that after a long, dark night of the collective soul, aristocracy (meaning true nobility, which is based on virtue) may be reborn. It is said that during the Deluge it was a Yorkshireman who stood on Mount Ararat with water up to his chin and shouted to Noah: It's bound to clear up!

such human qualities as friendliness, courtesy, and kindness are transformed into commodities which are conducive to a higher price on the "personality market."

In his extended discussion of "Man in Capitalistic Society," Fromm develops his main thesis, that of alienation. This thesis of "meaninglessness" or lack of "personal authenticity" is, as the author recognizes, by no means new. Marx, Hegel, Kropotkin, Proudhon, Thoreau, Riesman, and many others have stressed the trend toward dehumanization in our Western culture. Fromm states that his purpose is "to apply the concept of alienation to various observable phenomena, and to establish the connection between the illness of alienation and the humanistic concept of human nature and mental health."

The solution to the problem of alienation lies, for Fromm, in the "Communities of Work," about 100 of which exist in Europe today—some industrial, some agricultural. Communitarian Socialists have, states Fromm, stressed the organization of work and social relations between men, not primarily the question of ownership.

Fromm's portrayal is neo-psychanalytical; he both criticizes and expresses his indebtedness to Freud. It was Freud who first used the concept of "social neurosis" and who, in his *Civilization and Its Discontents*, made the point that human needs and social structures can have conflicting demands. Fromm states at the outset that he is undertaking research into what Freud called "the pathology of civilized communities." Taking this frame of reference, one defines psychological health not so much as an individual matter but instead as depending primarily on the structure of the person's society.

## Where Society Suffocates Man

by Alfred E. Kuenzli

FIFTEEN years ago, in the conclusions to his *Escape from Freedom*, Erich Fromm wrote that "the only criterion for the realization of freedom is whether or not the individual actively participates in determining his life and that of society, and this not only by the formal act of voting but in his daily

*The Sane Society*, by Erich Fromm (Rinehart; \$5).

activity, in his work, and in his relation to others." He said that one of the conditions for the realization of democracy is "the elimination of the secret rule of those who, though few in number, wield great economic power without any responsibility to those whose fate depends on their decisions."

In this new volume, which caps his previous critique of authoritarian social structures, Fromm rejects both the Soviet and American systems because of their failure to provide participation and be-

cause, in his opinion, both systems tend to be psychologically destructive to the individual human personality. The author points out that it was Marx who once defined socialism as a society in which "the full and free development of each individual becomes the ruling principle." Yet it is one of the tragedies of history, and perhaps the deep error of Stalinism, that this democratic ideal was sacrificed to the autocratic expedient.

Marx is criticized for his "naïve optimism" in supposing that emancipation from exploitation would automatically produce free, co-operative, and rational beings. Yet the author admires Marx enough to make use of the thesis that the mode of production tends to determine the social relationships in a culture, as in the case of the "marketing" personality which Fromm considers a typical American type. In this orientation, a man experiences himself as a thing to be employed profitably and

ONE of the main postulates of Fromm's system is that of a normative humanism. While it is true that man has almost infinite malleability, yet he cannot live, without reacting, under conditions which are contrary to the basic requirements for human growth and sanity. Man is not a blank sheet of paper on which culture writes its text. If he lives under adverse economic and political conditions, he must either deteriorate and perish or else bring about conditions which are more in accordance with his requirements for development.