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... eating earth because there was nothing else to eat . . . would find the man compelling his cruel creed un-
available."

the conflict between man and the chief example is war. Is there hope for its elimination? Russell thought that it could be eliminated by pacifism, but Hitler and Stalin changed that opinion; he now insists that disarmament would invite vengeance by Communism, which made itself inaccessible to reason by cultivating nationalism, hatred, and manipulated mind. "There is only one way in which the world can be made safe from war, and that is the creation of a single world-wide author- ity possessing a monopoly of all the serious weapons." Russell does not think a world government possessing this power can be arrived at by agreement, because nationalism is too strong. It will probably come through the dominance of some nation that will unilaterally impose a Roman peace and will not even admit others to a share in control. There is some hope for a world government if the West should conquer Russia and the war did not destroy civilization. Such a war now seems probable, but it may still be avoided if the West can arm itself without sacrificing its standard of living and America can avoid provocation.

Russell regards MacArthur and his policy as a major menace. In the conflicts man has to wage in himself, the greatest is with his own self. We are secretly afraid of the

aggression of others, but those others are aggressive because they too are afraid. "Rivalry, envy, and competitiveness are all based upon insecurity, and therefore upon fear"; even our morality, with its stress on guilt and sin, is a fear-morality. All this seals up the spontaneous joy of life in a perpetual frost.

In the concluding chapters of his book Russell makes a plea for thawing the ice in both children and adults. "The child needs two things above all else: one is freedom to grow, the other is security. Security comes to children from affection and routine." Americans should abate the "quite irrational and unjustifiable admiration of heroes," which interprets gentleness and justice as weakness. We should be twice as happy if we could be merely reasonable; if, instead of disliking other races and manners because they were different, we could manage to be tolerant of them; if we could indulge our enthusiasms while keeping our angers and envies kenneled; and if we could form the habit of looking at things in the large. "The child lives in the minute, the boy in the day, the instinctive man in the year. The man imbued with history lives in the epoch." The true philosopher lives "in eternity," in the sense that he sees his own little frets and ills for what they are, and thus is above the battle even while fighting it. That is a high line, and not many people, even philosophers, can translate it into practice. Russell apparently can.

Dream Symbols

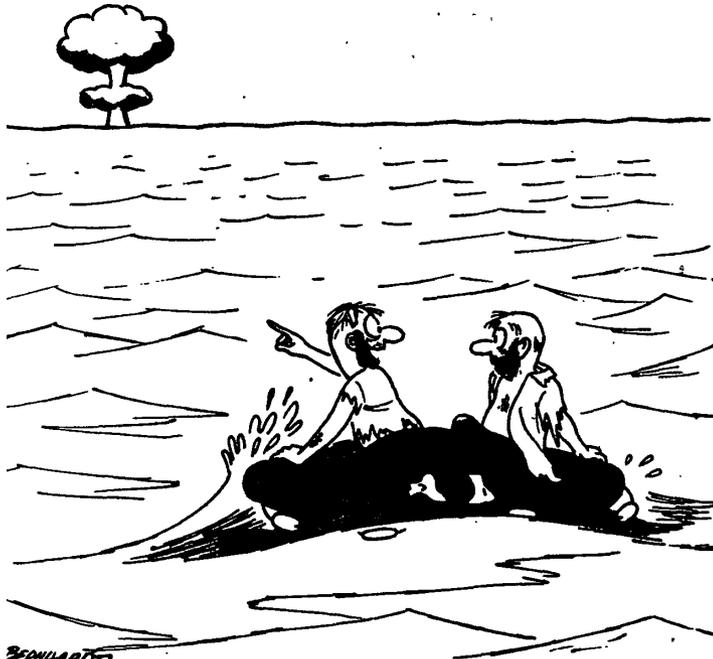
THE FORGOTTEN LANGUAGE. By Erich Fromm. New York: Rinehart & Co. 263 pp. \$3.50.

By BONARO W. OVERSTREET

WE CAN begin this review where Erich Fromm begins his book—with the fact that modern man has lost the ability to be puzzled. With a profoundly restricted sense of what is "practical," what is "nice," and what is "scientific," man today refuses to be aware of any aspects of his own nature save the obviously useful and socially acceptable. He thus denies ownership of a multitude of thoughts and impulses that are his own. When these impress themselves upon him in dreams—or in slips of the tongue in his waking hours—he calls them nonsense. When they try to speak to him through the language of myth and fairy tale, he dismisses them as primitive, as belonging to the childhood of the race and as suitable, now, only for the entertainment of children. Self-trapped within the obvious, he tenaciously discounts the very clues that might lead him to a more subtle self-awareness and self-acceptance.

In this book Erich Fromm invites us to relearn the forgotten symbolic language of dream and myth. He is not the first to do so. In this area, as in many others, Sigmund Freud was the great pioneer. The role of the pioneer, however, is to speak the initial startling word, not the final word; to open up new fields for exploration, not to make further exploration unnecessary. The very magnitude of Freud's contribution has tempted many to feel that it is almost sacrilegious to tamper with his conclusions. Yet we begin to see that those who do him most genuine honor are those who gratefully take his contribution as a starting point—and go on from there.

In his interpretation of dreams and myths Erich Fromm has gone far beyond Freud. The clue to his going is to be found in his understanding that "we are not only less reasonable and less decent in our dreams but that we are also more intelligent, wiser, and more capable of judgment when we are asleep than when we are awake." In brief, more aspects of our nature are ignored or disclaimed in our waking hours than Freud took



"Cheer up, Gilbey—we're close to civilization!"

Bonaro W. Overstreet is the author of "Courage for Crisis," "How to Think About Ourselves," "Understanding Fear," and other books.



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into account—not only the regressively indecent and destructive, but also those glimmers of insight that get lost because they seem irrelevant to our waking task “of mastering our environment, changing it, defending ourselves against it”; or because they are simply drowned out by the world’s “noise.”

True, we are helpless in sleep. Also, however, we are “freer than when awake. We are free from the burden of work, from the task of attack or defense, from watching and mastering reality. We need not look at the outside world; we look at our inner world. . . .” We are able, therefore, to talk to ourselves in a language at once more direct and more subtle than the practical language of public exchange. In our individual dreams, as in our racial myths, we employ symbolic language: “language in which we express inner experience as if it were a sensory experience, as if it were something we were doing or something that was done to us in the world of things.” To relearn the well-nigh lost art of translating symbolic language is to gain familiarity not only with the darker aspects of our nature but also with the brighter aspects, with all aspects not commonly called into play by our grappling with “practical” affairs.

Where Fromm departs from Jung in his interpretation of dreams, he does not so much “go beyond” as take a basically different direction—though agreeing with Jung’s statement “that the unconscious mind is capable at times of assuming an intelligence and purposiveness which are superior to actual conscious insight.” Whereas Jung stated in his “Psychology and Religion” that “the voice which speaks in our dreams is not our own but comes from a source transcending us,” Fromm emphatically makes us the creative agents of our own dreams. Whether or not, as Shakespeare declared, we are “such stuff as dreams are made on,” it would appear true that our dreams—being *ours*—are such stuff as we are made of.

“The Forgotten Language” rises to a strong climax of interest in its later chapters, where Fromm reappraises the significance of various myths and tales, and the famous Oedipus myth in particular.

Years ago, Clarence Day wrote that even though a man has all sorts of virtues he still “belongs with the animals” unless he is capable of “depth after depth of sincerity in self-confrontation.” It is to such sincerity in self-confrontation that Erich Fromm invites us in each book he writes; and this new book ranks high among those that have put us in his debt.



Eric Fromm and G. N. M. Tyrrell—“new insight into our nature.”

Evolution & the Human Mind

MAN THE MAKER. By G. N. M. Tyrrell. New York: E. P. Dutton & Co. 311 pp. \$3.75.

By JOHN F. WHARTON

OUR views on civilization, government, and international relations all come back, in the last analysis, to our conception of the nature of man. Hence, any thoughtful book, such as this one, which offers a new insight into that nature, is important and should be studied by everyone capable of following the argument. Ironically enough, part of Mr. Tyrrell’s thesis involves a demonstration of forces which tend to make people abstain from such study.

Space prevents a detailed exposition of this particular demonstration. I can only add one somewhat paradoxical comment. The way for thoughtful, intelligent people to discover why they are unable to read the book would be to read it—at least Chapters Five and Six.

Mr. Tyrrell’s major thesis is directed to a point in the theory of evolution which he feels has been all too neglected, if not completely overlooked. Most people are ready to accept the proposition that human beings, along with all other life, reached their present form by a series of changes which adapted them to their environment sufficiently to enable the race to survive. In accepting that proposition they are usually thinking entirely of physical form and instinct. Mr. Tyrrell contends that the human mind has necessarily been subjected to the same process of adaptation. Furthermore, the adaptation was a limiting process;

nature had to be careful that thoughts of man did not outrun current knowledge. When knowledge of the universe was limited, mental concepts had to be simple primitive race, all with minds equal to Albert Einstein’s, would have given up in dismay at the prospect of having to deal with such a complicated, stable universe.

This limiting process has now come a drag. It is today almost universally believed that our knowledge is dependent entirely on our senses, and that through the five senses we can acquaint ourselves with the entire universe. This belief is admirably suited to that part of life concerned with physical action, as the success of modern science demonstrates. However, it is fatal to sociological problems, for it rules out all knowledge coming from the process of reflective thought, whether you call it process insight, inspiration, or divine revelation.

Mr. Tyrrell is hopeful that we shall soon break out of the prison of thought in which “the adapted mind,” as terms it, has locked us. When we believe a new social consciousness and a new type of religion will develop that can be integrated with science and the whole of human experience. We can, therefore, regard this as an optimistic book.

John F. Wharton, member of New York law firm of Paul, Rifkind, Wharton, and Garrison, is author of “The Explorations of Burton” and “The Theory and Practice of Earning a Living.”



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Saturday Review

FEBRUARY 2, 1952 TWENTY CENTS

