



few days before it was scheduled. Disappointed at the debate with Mills's absence, Berle observed :

“C. Wright Mills has degenerated from being a capable though rather left-wing opinionated Professor of Sociology (Columbia) into a ranting propagandist. He was to have been the champion of the Castro regime, but he got a heart attack—partly I think because he was frightened—and had reason to be.

Berle could well have been right.

It is unfortunate that Horowitz did not provide a chronology and a bibliography of Mills's writings in order of their publication, for it would have helped interpreting parts of the text where the time sequence is unclear. Moreover, it is difficult to avoid the impression that too often Horowitz has provided hypothetical contexts for interpreting Mills's actions and ideas which provide only probable or possible connections and which may distort the reality. In the one period that I am acquainted with first hand, Mills's Wisconsin years, I am aware of a number of omissions and distortion in Horowitz's account. Unavoidably, this shakes confidence in his treatment of other periods. The purely hypothetical interpretations should not be permitted to obscure the rich first hand material that Horowitz has assembled for his study.

Finally Horowitz's style often approximates a kind of linguistic vertigo. For example, he ends his book with the sentence : “That America was Mills's essential laboratory for testing, teasing, and thundering was an accident of birth, but one which gave special meaning and a cutting edge, albeit a blunt one, to his search for the Fourth Epoch—the utopian longing within all ideologists and, I dare say, sociologists.” What on earth is he talking about ? Horowitz's arguments have a way of whirling around, seizing their own tails in their teeth and swallowing themselves. And, what happens then ? Perhaps they turn inside out and meanings are transformed into anti-meanings.

**Don Martindale**

Rainer Funk : *Erich Fromm—The Courage to be Human*, Continuum, New York, 1982. xvi+424 pages. \$19.50.

The author presents his study of Fromm as the first comprehensive presentation of Fromm's discoveries and ideas. Funk edited Volume X of the *Collected Works (Erich Fromm Gesamtausgabe in 10 Bänden, Deutsche Verlags-Anstalt, Stuttgart, 1981)*. In addition,



he speaks out of extensive contact with Fromm, including a 6 month stay in the Fromm home.

The introduction is a biography of Fromm. The text is then divided into four parts. The first is on the socio-psychological and philosophical-anthropological ideas of Fromm. Parts two and three are Fromm's humanism and the sources of his thought. Part four concerns humanism as science and as religious ethos in Fromm's work. Fromm has been attacked as a neo-Freudian revisionist by Herbert Marcuse and others. Fromm goes beyond Freud's "man as a machine" to a dynamic concept of man as a being who acquires and assimilates, and who relates to others. The suggestion that Freud is a god who cannot be questioned makes Freudianism a religion. Fromm's religion is humanism. The historical roots of humanism are in the Hebrew prophets and Jesus of Nazareth in Western traditions and in Gautama the Buddha in Eastern traditions. One might add Confucius and perhaps Lao-Tzu as well. While the Judeo-Christian tradition is theistic, Gautama was non-theistic, a tradition which continues in Southern Buddhism or Theravada Buddhism. The idea of God is an expression of the authority of society.

A humanistic ethic is presented as the art of life. Ethics is not a matter of divine decree nor is it merely the relativistic customs or norms of society. It is a universal orientation rooted in man. One might see a comparison here with the concept of natural law which is so prominent in Roman Catholic ethics. The concern for the art of living and the humanistic challenge to Christian theology make up Part Four. The former concerns two modes of being—human reality consists of having, and, human reality consists of being. The challenge to traditional religion is not a Marxist negation but a call to fruitful discussion. One dimension of the discussion is the recognition that the original teachings of Jesus and the ethos of humanism share an identical avowal: The Courage to Be Human.

Funk presents four primary sources of Fromm's thought in Moses Maimonides, Hermann Cohen, Shneur Zalman and Karl Marx. The first followed the path of the traditional "theologia negativa" in refusing to assign positive attributes to God, not unlike the Buddhist concept of Emptiness. Fromm quotes Cohen in his interpretation for what is Jewish. Cohen focused on ethics in religion, to the point where religion became superfluous. Zalman tutored Fromm in the Talmud. Fromm also learned about Hasidic mysticism from Zalman. The concern for the unity of humanity comes out of the mystic



## BOOK REVIEWS

Humanistic though in theism, it is a concern for unity with the divine. Humanistic is the dialectical counterconcept of theistic. This portion of Fromm's thought derives from Marx.

Funk notes that Fromm has been criticized for being too speculative. Fromm responded to the critique by claiming that his theoretical conclusions were based on critical observation of human behaviour carried out in psychoanalytic work. However, one might still wonder how a concept like "theologica negativa" really comes from analytic data. (p. 241, Funk notes that Fromm's thought is anchored in a conceptual construct that interprets man ecstatically-cathartically. "We have shown that this interpretive approach and its form of thought, dialectics, differ from the interpretation of sociopsychological findings that flow from the data themselves—namely, a biomorphous understanding."

There are others, of course, who also interpret from constructs rather than from the data. There are even those in the so-called hard sciences who claim the so-called soft sciences are not really sciences at all. We now have the data to show that hard sciences are also interpreted according to pre-conceived constructs. But setting the internecine strife aside, one can see in this volume a valuable contribution towards understanding the thought of one of the foremost psychological interpreters in this century. This book will be of great interest to all disciples of Fromm and to everyone interested in the history of psychology and creative thought. Some would go so far as to suggest that humanism is the wave of the future so this study can be valuable for all in the category of human.

**Henry O. Thompson**

**John H. Jackson and Cyril P. Morgan : *Organization Theory—A Macro Perspective for Management*, Prentice-Hall, Englewood Cliffs, 1982, second Edition, Pp.XV+413.**

With the growing number and scope of the empirical studies of organizations there is more and more demand of theories that would provide a basis for generalizations, verifications and predictions. The book by Jackson and Morgan (the first edition [in 1978]) is a good example of a macro perspective approach and helps interested readers to appreciate the recent as well as the past development in this field.

**The basic organizational properties derive from the collective structure but at the same time they influence this structure. In the pro-**



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