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(Vivian), 1928; Philco Theater Memories, 1928–29, Cities Service Hour, 1929–37; Palmolive Beauty Box Theatre, 1937; Saturday Night Serenade, 1939–45; Ford Summer Hour, 1940; G.M. Family Party; Show Boat; others. Participant in first broadcast to Adm. Richard Byrd at S. Pole 1929 and in first broadcast from NBC's Radio City studios 1932. *Concerts and recitals*—Songs of the Middle Ages, Brooklyn Acad. Music 1934; *tour*, U.S.A., Hawaii, Canada 1937–38, including appearances as soloist with symphony orchs. of Chicago, Milwaukee, Minneapolis, NYC, others. Sang for President Roosevelt at White House 1936; sang annually at Arlington Natl. Cemetery 1933–44. *Recordings*—The Ave Maria, 1950; With Love, Jessica Dragonette, 1977. *Films*—The Big Broadcast of 1936; Gulliver's Travels, 1939. *Television*—appeared in experimental telecast 1928. *Author*: Faith is a Song: The Odyssey of an American Artist (autobiography), 1951; Your Voice and You (on speech improvement).

Further reading: The Mighty Music Box by Tom DeLong, 1980.

ERICH FROMM

Psychoanalyst, writer and social philosopher

Born Frankfurt Am Main, Germany, March 23rd, 1900

Died Muralto, Switzerland, March 18th, 1980



Courtesy Dr. Rainer Funk

Of the many intellectuals who fled Hitler's Germany in the 1930s, Erich Fromm was among the most renowned. An early disciple of Freudianism, Fromm leavened his social psychology with insights gleaned from the writings of the young Marx. Consisting of more than 40 books and articles, his work appealed to both academicians and the general public. Fromm examined the rise of fascism and the dehumanization of man in modern society to reveal the moral contours of human nature.

Although his first articles appeared in *Imago*, Freud's in-house publishing organ, Fromm's vision was informed by a radical humanism. He affirmed the idea of a human "essence" and stressed at all times man's potential for love, happiness, and freedom. This ethical conception of nature led Fromm to abandon such tenets of Freudian orthodoxy as the libido theory and the Oedipus complex. Believing Freud to have mistakenly identified these concepts with the universal human condition, he argued that they were produced within the social context of particular historical periods. Fromm's emphasis upon the environment in which character is formed derived from his appreciation of the Marxist framework for analyzing society. The integration of Freudian and Marxist perspectives—in clinical practice as well as philosophical theory—enabled Fromm to study the alienation of man by his own material creations.

As a psychoanalyst, Fromm was considered among the most prominent of the neo-Freudians. This school called attention to the cultural determinants of personality more emphatically than earlier Freudians had. Fromm, however, dissociated himself from the revisionists, claiming that even they did not sufficiently emphasize social factors. He developed a unique method of treatment in which the analyst would directly confront the patient as both therapist and



empathic human being. "There is nothing human which is alien to us," Fromm said of his "humanistic technique." "Everything is in me: I am a little child, I am a grown-up, I'm a murderer, and I'm a saint, I'm narcissistic, and I'm destructive. There is nothing in the patient which I do not have in me."

Erich Fromm was born at the turn-of-the-century into a middle-class German-Jewish family. Raised in an orthodox home, Fromm was drawn, during adolescence, to the messianic elements in Jewish thought. He later said, "I was moved by the prophetic writings . . . [and] the vision of universal peace and harmony between nations." Although Fromm eschewed religion (after having been psychoanalyzed in 1962) he later acknowledged its decisive influence upon his thought and explained that Marxism had simply provided him with a secular translation of religious messianism.

The extreme nationalism and mass hysteria engendered by World War One alerted Fromm to "the irrationalities of human behavior" at an early age. With the aim of comprehending the psychological bases of social disorder, he studied psychology, philosophy, and sociology at the University of Heidelberg and received his doctorate at the age of 22. Further training was obtained at the Berlin Psychoanalytic Institute where he studied with some prominent Freudians as Theodor Reich and Hanns Sachs. Fromm's clinical practice began in 1931 and, during this period, he married Freida Reichman with whom he helped establish the Frankfurt Psychoanalytic Institute.

While teaching at the University of Frankfurt, Fromm joined the school's Institute for Social Research, whose faculty included Herbert Marcuse and Max Horkheimer. The Institute hoped to incorporate psychoanalysis into its neo-Marxist philosophy, a project to which Fromm greatly contributed. With his assistance, a massive study of workers' attitudes towards authority was undertaken.

Fromm's interpretation of their findings, first published in the Institute's critical journal, formed the basis of his most important book, *Escape From Freedom* (1941). In opposition to the conventional understanding of the Oedipus complex as a permanent aspect of human experience, Fromm insisted that it was characteristic only of stern patriarchal societies; the complex, he said, resulted largely from the son's traditional role as inheritor of the father's property. Fromm then proceeded to develop a character typology based upon oral, anal and genital modes. He identified anal repression with the "spirit of capitalism" and defined the bourgeois personality as puritanical, orderly, and possessive. The genital personality type, however, was equated with freedom and fellow-feeling, traits wholeheartedly endorsed by Fromm. Throughout his study, the family was cited as the agent through which society transmits values to the individual.

In 1933 Fromm was invited to lecture at the Chicago Psychoanalytic Institute and, rather than return to Nazi Germany, he obtained American citizenship the following year. While teaching and lecturing at several American colleges, Fromm continued his association with the Institute for Social Research which had moved to Columbia University. During the 1930s he also enriched his perspective with Zen Buddhism and studies of matriarchal cultures which replaced authoritarian norms with tenderness and compassion. These concerns were reflected in *Man for Himself* (1947), in which he diagnosed neurosis as a moral problem, and *Psychoanalysis and Religion* (1950).



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ERICH FROMM

His colleagues at the Institute for Social Research, however, believed the existence of fascism in Europe and subtle forms of domination in Western democracies rendered Fromm's optimism untenable. Moreover, they charged him with diluting revolutionary elements in Freudian theory and, after 1950, Fromm's connection with the Institute was severed.

The 1950s and 60s were productive years for Fromm. In his popular book, *The Art of Loving* (1956), he challenged Freud's notion of love as a zone of unremitting conflict and irrationality that was inextricably tied to sex. For Fromm, love was a feeling of universal brotherhood while the sexual instinct was only "one manifestation of the need for love and union." Escalation of cold war hostilities led him to write *The Sane Society* (1955) in which he linked man's alienation to a soulless, consumer-oriented world. Active in the peace movement, Fromm helped establish the National Committee for a Sane Nuclear Policy in 1957, and also joined the Socialist Party, U.S.A.

Fromm's ideas filtered from universities and book-filled apartments in New York and London to permeate the entire culture. By 1965 *Escape from Freedom* had reached 25 printings and *The Sane Society* and *The Art of Loving*, also best sellers, were required texts in many high schools; this enormous popularity led some observers to announce the existence of a "Fromm cult." Having analyzed the development of freedom, Fromm had shown how the dehumanizing tendencies of modern industrial society could make the individual turn from independence to embrace totalitarianism. Still, his outlook remained hopeful and he insisted that humanity could create a new world based on love, communion, and freedom; the spirit of the 1960s was clearly reflected in this attitude.

In *Beyond the Chains of Illusion: My Encounter with Marx and Freud* (1962) and *The Greatness and Limitations of Freud's Thought* (1980), Fromm continued to explore the principal influences upon his work. A controversial thinker, he was alternately praised and condemned for disregarding the traditional boundaries of philosophy, history, sociology, and psychoanalysis. To clarify his complex relationship to Freudian theory, Fromm said: "I have never left Freudianism unless one identifies Freud with his libido theory . . . I consider the basic achievement of Freud to be his concept of the unconscious, its manifestations in neurosis, dreams, etc., resistance, and his dynamic concept of character. The concepts have remained for me of basic importance in all my work . . . I never gave up psychoanalysis. I have never wanted to form a school of my own." R.W.

Son of Naphtali F., wine merchant, and Rosa (Krause) F. Married (1) Frieda Reichmann 1926, psychoanalyst (div.); (2) Henny Gurland 1944 (d. 1952); (3) Annis Freeman 1953. Jewish atheist. Emigrated to U.S. 1934; naturalized American 1934. Educ: Univ. Heidelberg, D.Ph. 1922; Univ. Munich, Postgrad. psychoanalysis 1926; Berlin Psychoanalytic Inst. 1931. Private practice in psychotherapy 1925-1965; Lectr., Inst. Social Research, Univ. Frankfurt 1929-32; Member and Lectr., Intl. Inst. Social Research 1938-54; Guest lectr. Columbia Univ., NYC 1940-41; Lectr., American Inst. Psychoanalysis 1941-42; Member faculty, Bennington Coll., Vt. 1941-49; Terry Lectr., Yale Univ., New Haven 1948-49; Co-founder and member faculty, William Alanson White Inst. Psychoanalysis, New York since



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1946; Chmn., Faculty and Chmn., Training Cttee. 1945–50; Prof., psychiatry, Autonomous Univ. Mexico 1949–65; Dir., Mexican Psychoanalytic Inst. 1955–65; Prof., psychology, Mich. State Univ., East Lansing 1957–61; Adjunct Prof., psychology, New York Univ. 1962–1968. Founder, Mexican Psychoanalytic Inst. 1955; Co-founder, Natl. Cttee. Sane Nuclear Policy 1957; Member, American Socialist Party 1957–66. Hons: Trustee, William Alanson White Inst. since 1945; Hon. Prof., Natl. Autonomous Univ. Mexico since 1965; (Hon.) Mexican Natl. Acad. Medicine; Diplomate in clinical psychology, Am. Psychol. Assn.; Fellow N.Y. Acad. Science, Member, American Acad. Arts and Sciences and Washington Psychoanalytic Soc. *Author*: *Escape from Freedom*, 1941; *Man for Himself*, 1947; *Psychoanalysis and Religion*, 1950; *The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales, and Myths*, 1951; *The Sane Society*, 1955; *The Art of Loving*, 1956; *Sigmund Freud's Mission: An Analysis of his Personality and Influence*, 1959; *Zen Buddhism and Psychoanalysis* (with D.T. Suzuki and R. deMartino), 1960; *May Man Prevail? An Inquiry into the Facts and Fictions of Foreign Policy*, 1961; (ed.) *Der Friede: Idee and Verwirklichung*; *The Search for Peace*, 1961 (bi-lingual vol.); *Marx's Concept of Man*, 1961; *Beyond the Chains of Illusion: My Encounter with Marx and Freud*, 1962; *The Dogma of Christ, and Other Essays on Religion, Psychology and Culture*, 1963; *The Heart of Man: Its Genius for Good and Evil*, 1964; (ed.) *Socialist Humanism; An International Symposium*, 1965; *You Shall Be As Gods; A Radical Interpretation of the Old Testament and its Tradition*, 1966; *The Revolution of Hope*, 1968; (ed. with R. Xirau) *The Nature of Man*, 1969; *Social Character in a Mexican Village* (with M. Maccoby), 1970; *The Crisis of Psychoanalysis*, 1970; *The Anatomy of Human Destructiveness*, 1973; *To Have or To Be*, 1976; *The Well Being of Man in Society*, 1978; *The Greatness and Limitations of Freud's Thought*, 1980.

Further reading: *Escape from Authority: The Perspectives of Erich Fromm* by John H. Schaar, 1961; *In the Name of Life: Essays in Honor of Erich Fromm* by Bernard Landis and Edward S. Tauber (eds.), 1971; *The Dialectical Imagination* by Martin Jay, 1973.

SIR LUDWIG GUTTMANN

Neurologist; Founder-President, International Medical Society of Paraplegia

Born Tost, Silesia, Germany, July 3rd, 1899

Died Aylesbury, Buckinghamshire, England, March 18th, 1980

Sir Ludwig Guttman, a German-born neurologist who devoted himself to the treatment and rehabilitation of paraplegics, helped establish the international "Wheelchair Olympics." His new approach to the problems of physical handicap particularly in the aftermath of World War Two, resulted in many thousands of disabled people leading fuller lives.

Ludwig Guttman was raised in a coal-mining community in Silesia. During World War One he worked as an orderly in a hospital near the front lines, an experience which made him aware of the inadequacies of neurosurgical techniques. Guttman received his medical degree at the University of Freiburg in 1924 and immediately took an assistant-



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