

tority—of loudly and repetitively crying up his own scientific chastity while damning all and everyone else with denunciatory hysteria. To cap the climax, William James' diatribe against Fechner, with the name of Freud standing in for that of the 19th century German psychologist, is reproduced in full as a snide crescendo to the volume.

Most of Salter's ammunition against psychoanalysis comes from sources familiar to all of us and, for the most part, long-discredited. In their present arrangement, sustained by the tom-tom cadence of Salter's hostility, the "case" they make is even less worthy of serious attention than they commanded in their original settings. After all, one can only regret the kind of aggression that makes of the transference neurosis a bug-a-boo, distorts its technical meaning, and presents it to the unin-

formed citizenry as a kind of engrafted malignant disease replacing the patient's presenting complaint.

The fact of the matter is that Salter knows less than nothing about psychoanalysis, and that while analysts themselves would welcome a really constructive inquiry into their theory and practice, this proponent of a naive conditioned reflex therapy lacks the scholarship, the critical acumen, the penetrative wisdom, and the necessary knowledge of his subject to do the job that some day has to be done. Mayhap the public will be fooled by *The Case Against Psychoanalysis*, but this reviewer's considered conclusion is that if Andrew Salter's childish tirade is the biggest gun that can be brought up against us, we're pretty safe.

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## DREAMS REVISITED

Erich Fromm: *THE FORGOTTEN LANGUAGE*, New York, Rinehart & Co. 1951.

Fromm calls his book "An Introduction to the Understanding of Dreams, Fairytales and Myths," intentionally using the term "understanding" in preference to the more conventional term "interpretation," for he is convinced that symbolic language, the only universal language that mankind ever

developed, should be understood rather than interpreted as if it were some artificially devised secret code. He recommends that symbolic language be made part of the curriculum of secondary schools just as other "foreign languages" are, and states that one of the aims of his book is to contribute to the realization of this idea. The chapters deal with the nature of symbolic language; the



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## BOOK REVIEWS

nature of dreams; Freud and Jung; the history of dream interpretation, nonpsychological and psychological; the art of dream interpretation; and symbolic language in myth, fairytale, ritual and novel.

Fromm generally accepts the traditional viewpoint that man regresses temporarily in sleep to a primitive, animal-like state of mind. He demonstrates, however, that man may be also more intelligent, wiser, and capable of better judgment when he is asleep than when he is awake. This view fits well into the belief of Jung that the unconscious may assume at times an intelligence and purposiveness superior to actual insight. Both views depart radically, at this point, from the traditional Freudian conception. Jung claims that the dream's superior insight represents "a basic religious phenomenon, and that the voice which speaks in our dreams is not our own but comes from a source transcending us." Fromm, on the other hand, maintains that what the dream says is a highly personal expression of the dreamer's own thinking and feeling. He illustrates the basic difference between these two views by contrasting Jung's interpretation with his own concerning a dream of one of Jung's patients. Instead of a compromise

between worldliness and religion, as seen by Jung, this dream represents, to Fromm, a bitter accusation against religion and at the same time a serious striving for spiritual independence.

Fromm's research into the history of dream interpretation begins with Biblical times, and takes him through the period of Greek philosophy, of medieval thought, and of the more recent thinkers such as Kant, Goethe, and Emerson. The book is replete with interesting samples of dreams and other illustrative material.

Fromm repeats, in the chapter on symbolic language, his original version of the meaning of the Oedipus trilogy, a view which represents perhaps one of the most significant contributions to the understanding of this classical myth. The central theme, according to him, is not sexual desires, but a fundamental aspect of interpersonal relationships, the attitude toward authority, as expressed particularly in the son's rebellion against patriarchal domination.

Although introductory in nature, the book engages the serious interest of the trained psychoanalyst, who is sure to look forward to the promised second volume. Here Fromm will deal with concepts developed in Freud's later writings.

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