



CHAPTER X

THE CONCLUSION

As a conclusion to this study several remarks should be made. First, some conclusions should be drawn to put the earlier analysis in a final perspective. Second, mention should be made of further research which parallels or extends what has been begun here.

Conclusions in Retrospect

A final question should be asked to put the study in ultimate perspective. The question relates to Fromm's motive as prophet. Although its answer is conjecture, a consistent statement can be formulated.

This analysis has referred to Fromm as a secular prophet. Hopefully his prophetic credentials have been validated. His analysis of social problems and their remedies have been analyzed, but one question remains: Is there perhaps a further purpose beyond his role as prophet? A final hypothesis may be stated that Fromm is calling for the replacement of organized religion as it is practiced today and for the institution of a new humanistic religion. This would mean that Fromm functions not only as a prophet but also as a messiah. This interpretation has been given to the work of Freud and Marx, Fromm's two most influential mentors. The validity of Fromm's role as messiah can be argued from three basic inferences: (1) the content and form of his writings have the character of a religious idiom; (2) in his person Fromm goes beyond



the prophetic role to that of the "new leader" who perceives himself as destined to found a new religion; (3) in his activities, Fromm has searched for movements which would give him an effective platform from which to voice his new religion.

Fromm's religious idiom

Religions have traditionally been founded on a theology which includes dogmas (principles of belief) and moral doctrine (code of conduct). Fromm's writings possess both. His central dogma states that man is divine, insofar as he has infinite capabilities. The central moral principle, which is a corollary of the central dogma, directs that man must become whatever he is capable of. While salvation in classic religions is attained by the acceptance of dogmatic and moral principles, salvation according to Fromm comes through the belief in one's own infinite powers and in the striving to realize the fulness of those powers.

Traditionally religion has attempted to support the "blindness" of faith by a philosophically developed theology. Fromm's theology employs a dialectical philosophy to formulate its dogmatic rationale and Freudian psychology to affirm its moral dictates.

If, as has been frequently charged, Wundt took the "soul" out of psychology, Fromm, as theologian, has labored to put it back. His religion centers on man and on the "soul of man and its cure."¹ As moralist, Fromm establishes a value oriented psychology which boldly claims to know good and evil and demands that man respond to this knowledge through the act of conscience. Fromm's religious appeal extends



to every man as man, regardless of nationality, cultural, or religious creed. Since its central dogma is open-ended insofar as it implies the individual's awakening to a subjective experience of himself, this dogma can be addressed to every human being. Since its moral imperatives direct that the individual seek this spontaneous expression of whatever he discovers within himself, limited only by the norms of love, truth, justice, and democracy, every man can follow such moral dictates.

Man's pervasive sin is his alienation which stems from his essential problem, human existence. Fromm's rhetoric preaches a Covenant of Hope to meet this problem. If man can learn to accept the reality of his full human powers, he can be saved. This Covenant of Hope promises man happiness if only he will have faith in his own divinity. Here Fromm the messiah shows the way.

This "way" resembles the Halakhah of the Hebrew prophets, a value syndrome whose nucleus is life, love, justice, freedom, and truth. If man can free his powers of reason by ending the tyranny of his illusions, he can bring himself to the holiness of wholeness.

Developing a heightened sense of crisis over the present human dilemma, Fromm offers a strategy of alternatives, unmasking the "virtues" of the current social system and opening the way for a social revolution which will usher in his new religion. His message is intertwined with foreboding doom and the messianic promise of a new dispensation.

Fromm's promise of happiness is not to be found in a static heaven of perfection, but in the life-giving process of struggle itself. The life process is a never-ending spiral in which one conflict resolution gives birth to a new conflict. Herein lies the human dilemma, and the



need for a new religion. The sane society cannot be blueprinted and assigned to social engineers who will build it. Rather it is a transcendental state to which every man must aspire and which will always be just beyond his reach.

Fromm outlines the six basic norms characterizing his new religion:²

1. It is an evolutionary response to the development of the human race.
2. It is universal, corresponding to the unification of mankind.
3. It synthesizes a tradition embracing the humanistic teachings common to all great religions of East and West.
4. Its doctrines are in harmony with the rational insights of mankind.
5. It emphasizes the moral rather than the dogmatic aspects of its teaching.
6. It creates new rituals and artistic forms conducive to a reverence for life and the solidarity of mankind.

In this religious idiom Fromm addresses a lost generation which finds itself bewildered in its confrontation with itself and in ultimate quest for the meaning of human life.

Fromm's personal messianism

Certain qualities of Fromm's personality suggest a messianic self-image. He speaks of the need for a "new leader" to arise who will guide men to salvation as earlier leaders have come forth "when the time was ripe."³ Fromm may well be speaking of himself, for he bears the marks of just such a man. As prophet, he is spokesman for a tradition



to which he makes continuing reference. In the Hebrew prophets he finds the basic virtues of love, social justice, and truth. In Freud he finds a secular religion, and in Marx a revolutionary message calling for an end to alienation. As prophet, Fromm is popularist, synthesizer, and translator. Because he draws upon a body of traditional doctrine, there is nothing new in his message. Yet because he evolves his own synthesis, his message becomes entirely new.

His sensitivity to human problems and his need to discover answers to those problems stamps him as a moralist. His indictments are as sweeping as those of Isaiah or Jesus, and in their broad sweep they are quick to gain audience attention. As a moralist, Fromm's theory excels his practical judgments. When he speaks of broad goals for mankind, his mystic dream is inviting. When, however, he turns to practical prescriptions for implementing those goals, his solutions often seem too simple and prosaic. While this quality may seem a limitation, it may also be quite appropriate to Fromm's rhetorical perspective. His generalities create a broad frame of reference by which to evaluate the concrete problems and their solutions. As is the case of any effective psychoanalyst, Fromm functions best when he attempts to create for his patient a general perspective which enables the patient to internalize the relevant principles and to evolve personal answers to personal problems.

The leader of a new religion must also be poet and visionary, for he must create the fervor of the religious experience. These qualities Fromm has.

The eternal optimist, Fromm offers his readers a vision of hope, for men must dream if they are to progress, to hope if they are to survive



to which he makes continuing reference. In the Hebrew prophets he finds the basic virtues of love, social justice, and truth. In Freud he finds a secular religion, and in Marx a revolutionary message calling for an end to alienation. As prophet, Fromm is popularist, synthesizer, and translator. Because he draws upon a body of traditional doctrine, there is nothing new in his message. Yet because he evolves his own synthesis, his message becomes entirely new.

His sensitivity to human problems and his need to discover answers to those problems stamps him as a moralist. His indictments are as sweeping as those of Isaiah or Jesus, and in their broad sweep they are quick to gain audience attention. As a moralist, Fromm's theory excels his practical judgments. When he speaks of broad goals for mankind, his mystic dream is inviting. When, however, he turns to practical prescriptions for implementing those goals, his solutions often seem too simple and prosaic. While this quality may seem a limitation, it may also be quite appropriate to Fromm's rhetorical perspective. His generalities create a broad frame of reference by which to evaluate the concrete problems and their solutions. As is the case of any effective psychoanalyst, Fromm functions best when he attempts to create for his patient a general perspective which enables the patient to internalize the relevant principles and to evolve personal answers to personal problems.

The leader of a new religion must also be poet and visionary, for he must create the fervor of the religious experience. These qualities Fromm has.

The eternal optimist, Fromm offers his readers a vision of hope, for men must dream if they are to progress, to hope if they are to survive



the human struggle. Reality is too harsh and too immediate. Fromm's Covenant of Hope binds men to themselves in a bond of self-reliance. This Covenant cures the ills of interregnum, as men experience their own lack of fulfillment while reaching for the vision of the messianic time.

History testifies that frequently leaders of new religions proved to be capable theologians, but poor confessors. Fromm is both a good theologian and a good confessor. While he is unbending and severe in his protest against evil, he never rebukes the person or threatens the ego, rather he allows the sinner to love himself, while hating his sin. Undoubtedly his years of analytic practice have taught him this saving grace.

For a religious leader to be effective he must become all things to all men. As far as possible, he must divest himself of special interests and exclusive alliances. Just as Fromm demands of his followers that they cut the bonds of blood and soil, he himself has given dramatic example of such a divestiture. He began by rejecting the practice of religious Jewry at the age of twenty-six. As an expatriated German, he became an American citizen. Reaching out toward internationalism, he espoused Marxist humanism and adopted an international lifestyle annually spending the winter in Mexico, the spring in New York, and the summer in Switzerland. With Marx, he considers himself a citizen of the world.

The seriousness of his purpose can be judged by the severity of his opponent's opposition. Because he does attempt to become all things to all men, he is truly "incorrigibly intrusive," as Harvey Cox has said. Fromm would scarcely consider this a vice, but rather a virtuous duty.



When he has been called "naive and unreal," he is simply acting out his vision, and visions by their nature must be "unreal." A society which measures its future projects on the basis of feasibility studies can hardly be expected to appreciate Fromm's visionary quality.

Too frequently his critics have failed to read Fromm in the complete statement of his doctrine, and by isolating individual principles they have often distorted Fromm's message. An example of this is John Schaar's description of Fromm's democratic principle as the "advocacy of fashion and passion."⁴ Despite its clever phrasing, such a description grossly distorts Fromm's meaning. Schaar should know better. He exemplifies a trait common among Fromm's foes, which is the inability to acknowledge and respect differences of basic principles. But such respect is not the norm of polemics. Schaar's distrust of human nature, his need for other-directed authority figures, and his definitional thinking lead him to fear the threat of Fromm's vision. Thus he must retaliate.

One final aspect of Fromm's character which may have contributed to his aspirations for founding a new religion can be traced to his Jewish religious origins. As Betty Yorburg points out:

The attraction of individuals of Jewish descent to radical or liberal organizations can be explained on several grounds. Robert Park pointed to their marginality in societies in which they have lived. This condition enhances detachment and may promote the tendency to examine critically, and possibly reject, the dominant norms and values of these societies. As a relatively advantaged minority group, Jews also often experience what has been called status inconsistency. In the ranking of the various criteria that determine overall social status, they stand high in education, income, and occupation, but low on religion and ethnic origin. Individuals who experience status inconsistency tend to desire extensive changes in the distribution of power in a society. The need of some



Jews for a functional equivalent of religion is another possible reason for their attraction to radical movements, particularly to socialism.
(Italics added.)⁵

Fromm shares with Spinoza, Freud, and Marx this common socio-religious origin and its concomitant properties.

One cannot read Fromm extensively without sensing his ambition, not for personal gain, but for the advancement of his cause. Such a "holy" ambition coupled with his popularity as a writer, teacher, and lecturer enabled him to surround himself with a devoted coterie of students and colleagues who attest to the Frommian charisma.

The formulation of the hypothesis of Fromm as the leader of a new religion now turns to a third consideration, his search for a platform from which to announce his doctrines.

Fromm's search for social movements

Throughout his entire life, Fromm has been a man in restless search for an established social movement which could afford him the proper audience and platform for his religious mission. The following argument will outline the particular movements with which he has been involved and relate his writing to the movement. Each involvement, it should be noted, was the product of his reaction to the immediate situation, aimed at evolving a new synthesis.

Early in his life Fromm sought the answers to personal and social problems, and this led him to the psychoanalytic movement. But scarcely had his career begun in psychoanalytic work when he became aware of the strong ego-involvement of the movement's leaders. Their struggle for power, their demands for rigidity of doctrine, and their structured



bureaucracy indicated to the young Fromm that their principal concern was with organizational self-maintenance rather than with their avowed task. This convinced him that his participation in the orthodox movement could not be productive.

This encounter with Freudian authoritarianism plus the effects on him of the Nazi rise to power sharpened his awareness of the destructive power of abusive authority. Prior to his break with orthodox Freudianism he published his first religiously oriented work, Die Entwinklung des Christudogmas, a psychoanalytic study of the social-psychological function of religion. This article signaled the birth in Fromm's mind of his new religion, coming as it did four years after his renunciation of his religious Jewry and five years before his break with orthodox Freudianism.

His arrival in the United States in 1936 and his subsequent collaboration with Horney, Sullivan, and Thompson marked the beginning of his new psychoanalytic synthesis along economic and political lines. This he pursued tenaciously. The principal and most effective platform which he developed for promulgating his new religion was his books. Each book either presented a new facet of his doctrine or elaborated upon his earlier works. Escape from Freedom (1941) allowed him to apply his theory of social character to the moral problem of Nazism. In Man for Himself (1947) he elaborated his moral philosophy in expanded Freudian terms. He lay the direct groundwork for a religious psychoanalytic idiom in his Terry lectures, Psychoanalysis and Religion (1950).

Fifteen years after his first English publication, he had developed his synthesis to the point where he was able to publish a



psychoanalytic manifesto, The Sane Society (1955). The following year he added The Art of Loving (1956) as a commentary to The Sane Society. Fromm's mission was becoming increasingly clearer in his own mind, as witnessed in Sigmund Freud's Mission (1959) in which his corrections of Freud betray a strong personal identification with Freud's religious mission. Fromm sought to broaden the philosophical base of psychoanalysis by publishing Zen Buddhism and Psychoanalysis (1960). Fromm's first contact with Zen dates back to his meeting with D. T. Suzuki in 1926.

Around 1959 Fromm became involved with the anti-war movement and especially with the cause of nuclear disarmament. His lobbying efforts with Riesman and his work in founding New Left journals continued his search for a broadening base for his new religion. His most elaborate political statement came in his analysis of Cold War policies, May Man Prevail (1961).

Fromm's attraction to socialism dates back to the early 1920's when during his university training he was exposed to the humanistic strain of European socialism. However, it was not until the early 1960's that he joined the Socialist Party-Social Democratic Federation. During the 1960's Fromm worked to integrate Marxist doctrine as part of his religious efforts and to solidify the Marxist-Freudian synthesis which formed his dogmatic base.

Although Fromm was sixty years old in 1960, he drove himself, writing and editing ten major volumes during the following ten year period. The socialist manifesto, Let Man Prevail, appeared in 1960. This short thirty-six page statement epitomizes his social, economic,



and political position at the time.

To set his Marxist doctrine on a firm psychological foundation, he published Marx's Concept of Man (1961). Here he edited Marx's writings and wrote a commentary to the text. To solidify further the Marxist-Freudian synthesis Beyond the Chains of Illusion (1962) was published. Although this volume is rather brief, it represents a significant statement of Fromm's religious strategy. In it Fromm reveals many highly personal anecdotes surrounding his "conversion," and outlines his personal debt to Marx and Freud. He closes with a credo presenting in dogmatic terms the foundation of his new faith. In this book his motives become even more clearly religious.

The Heart of Man (1964) represents a continuation of the moral theology presented in Man for Himself (1947). Fromm redefines Freud's three principles of the death wish, the Oedipal Complex, and narcissism in terms of dialectical alternativism, confronting his audience with the choice between good and evil. His article published in 1930, The Dogma of Christ, was reprinted along with other earlier essays on religion, psychology, and culture in 1963. This re-statement furthered his synthesis and made a strong prophetic appeal for peaceful revolution.

Themes to which he had only alluded in previous writings were given detailed development in You Shall Be as Gods (1966). This book states Fromm's fundamental theodicy with its transcendental courtship of his Judaeo-Christian audience. He redefines the Judaeo-Christian tradition, linking it with his own humanistic religion.

To strengthen his appeal through pious linkages, he edited with Razon Xirau, professor of philosophy at the University of Mexico,



The Nature of Man (1968). His intention here seems to be to display a continuing tradition of humanism which embraces philosophy and theology of East and West from antiquity to the present day. This anthology stands as an ecumenical bible of humanism, bridging the gaps of ideology, culture, and time.

In 1970 two books appeared. The one, The Crisis of Psycho-analysis, is a collection of earlier articles on Freud, Marx, and social psychology. Fromm at age seventy seems to feel the need to restate his earlier pronouncements. One senses Fromm's frustrations, as he reaches old age, at not being given sufficient hearing and the subsequent urge to repeat what he has already said--the anguish of the sage over his words unheeded.

The second book published in 1970, Social Character in a Mexican Village, he co-authored with Michael Maccoby, his former student. This empirical study implements Fromm's theory of social character and serves to validate the practicality of Fromm's theory.

To summarize Fromm's search for movements, it should first be noted that he has never been content simply to associate himself with a group. He has consistently rejected the priestly role of maintaining the received doctrines. He has chosen the prophetic role of stimulating an evolving synthesis of doctrine relevant to the scene.

This then is a statement of the hypothesis that Fromm's ulterior motive as prophet is to become a messiah. This should not be construed as an interpretation of Fromm's work as personal aggrandizement. The witness of friends and colleagues consistently shows a deep sense of freedom which Fromm allows his students in formulating their own ideas.



Fromm's concern is directed to his message and its importance for his audience. This fact reveals Fromm's highly ethical position as a rhetor, rejecting the opportunity to manipulate his audience.

The discussion may now turn to one contribution which Fromm makes to rhetorical theory deserving special note. Fromm possesses an extremely acute rhetorical sense. Repeatedly he states the necessity for the rhetor to understand three key terms of discourse: (1) an understanding of the nature of man, for man is his message as well as his audience; (2) an understanding of the nature of society, for society is the interpretative filter of the message as well as the scene of the discourse; (3) an understanding of the nature of history, for history is not a passive conduit of tradition, but the product of man and a key to the understanding of man past and present. His purpose is ever rhetorical--to give effectiveness to truth.

Suggestions for Future Projects

The present author hopes that this study may offer a new perspective to Fromm's readers, so that they may appreciate contemporary prophecy in a new light. It is hoped that this study may afford a broader understanding of the polemics of alienation and that the humanistic re-evaluation of contemporary Marxist revisionists may receive wider attention from thoughtful readers than has been the case heretofore.

Such a wide ranging and perhaps disparate study as this has been leaves the author with many regrets. Many facets of the analysis could well have received fuller discussion. Many questions remain unasked as well as unanswered. However, since every study ends when it is still



beginning, mention should be made here of further work suggested by this study.

Fromm's highly self-conscious communication lends itself ideally to a more complete analysis, so that an integral theory of communication could be evolved from Fromm's insights. This question of the formulation of communication theory could also be focused on the whole neo-Freudian school of psychoanalytic theory. Especially should students take note of the writing of Harry Stack Sullivan with whom Fromm collaborated. His particular concern for the communication process would furnish ample and valuable material from which to work out a synthesis.

This study has only mentioned Fromm's notion of the alienation of language, and it too could be developed as part of his whole semantic theory. Although the General Semanticists have analyzed this problem to some degree, further examination of the idea could be profitably done.

Here too only a limited treatment has been given to the rhetoric of dialectic. This, because of its Marxist implications, could become a very productive investigation.

For the student of social movement rhetoric, two focuses for study suggest themselves. One, the rhetoric of the Hebrew prophetic movement, would afford a student with sufficient biblical background a topic blending biblical and rhetorical skills. The other, the psychoanalytic movement, presents an involved and interesting subject fraught with conflicts of personalities and ideologies which could make a solid contribution to rhetorical scholarship.



Finally, this study has emphasized the need for the development of a theory of social criticism as a rhetorical genre. In this age of protest such a study could offer a systematic matrix by which to analyze this specific literary form.

In closing it is hoped that this study will invite more readers to question Erich Fromm's mission and to discover for themselves the relevance of Fromm's Covenant of Hope. For in judging do we come to knowledge, and in judging with vision do we come to wisdom.



Footnotes

Chapter X

¹Erich Fromm, Psychoanalysis and Religion (New Haven, Conn., 1950), p. 7.

²Erich Fromm, The Sane Society (New York, 1955), p. 352.

³Ibid.

⁴John Schaar, Escape from Authority (New York, 1964), p. 295.

⁵Betty Yorburg, Utopia and Reality: A Collective Portrait of American Socialists (New York, 1969), p. 24.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen – auch von Teilen – bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

APPENDIX I

Correspondence from Erich Fromm to the Author

On the following pages are photocopies of letters
received from Fromm.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

ERICH FROMM
180 RIVERSIDE DRIVE
NEW YORK 24, N. Y.

September 1, 1969

Mr. Brian R. Betz
Dept. of Speech and Drama
Valparaiso University
Valparaiso, Indiana

Dear Professor Betz:

Thank you for your interesting letter of August 18.

As for your questions: 1) I was in a seminar with Karl Mannheim. 2) I knew Martin Buber when I was about 18 years old and living in Frankfurt, but I do not think that I was influenced in my thinking by him. 3) I have an extended bibliography of several pages, which I could have copied for you. There is a shorter version which you can get by writing to my secretary:

Miss Beatrice Meyer
Patricio Sanz 748-5
Mexico 12, D.F.
Mexico

I am grateful to you for the interest which you show with your dissertation.

With best wishes,

Sincerely yours,

Erich Fromm



14th October 1972

Professor Brian R. Betz,
Department of Speech,
Indiana University Northwest,
3400 Broadway,
Gary,
Indiana 46408

Dear Professor Betz,

Thank you for your letter of September 26th, which was forwarded to me here and hence arrived with a good deal of delay.

Let me first express my gratitude for sharing with me your response to my writing. It touched a special cord in me. I would never have thought of my style as being related to prophetic style, if for no other reason than my admiration for prophetic writings. But it may nevertheless interest you that the prophetic writings are to me unique in their spirit but also in their language and style, and there is almost nothing in literature which moves me as much as the writings of some of the great prophets. I might add the following remark. I find that Marx, especially in the Communist Manifesto, has some of the prophetic style which to me seems, among other things, to be characterized by a passionate, moral conviction and by the uncompromising search for the truth and courage to express it. In addition by a poetic quality which is rarely to be found in philosophical or political writings. The other writer I would compare, as far as my subjective response is concerned, is Meister Eckhart and the author of The Cloud of Unknowing. Perhaps it is the rare blending of the greatest penetrating reason and of the highest quality of affect which can be found in the prophets, in Marx and in Eckhart.

Speaking of Marx, I don't only think of the Manifesto but also of the Philosophical Manuscripts of 1844. I assume you know them, otherwise I would be glad to send you a little book of mine, Marx' Concept of Man, which is the first English translation with a comment of a little less than 100 pages written by myself.

I enclose a copy of a statement of Marx on what is wealth, which I ran across a few days ago in a manuscript on Marx's philosophy, which is yet unpublished. I do not know the source but I think you might enjoy reading it.

As to your questions, first, I never met Freud and while I admire him as an enormously creative thinker, I was never touched by him or his work in any sense which could be compared to my response to the prophets or the other authors I mentioned.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

Casa La Monda
Via Francini 4
CH 6600 Locarno-Muralto

2.

As to your second question, I wrote a Socialist Manifesto, which was meant to be a draft for a program of the Socialist Party in the United States at a time when I had hopes that the Socialist Party might come to life again by representing Humanist Socialism. This hope turned out to be an illusion and in fact I resigned from the Party a year ago. I should have some copies in Mexico and I am glad to send you one as soon as I am back, in November.

My address from then on will be Patricio Sanz 748-5, Mexico 12, D.F. Mexico.

Sincerely yours,

Erich Fromm

Enc.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen – auch von Teilen – bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

APPENDIX II

Other Correspondence with the Author

The author wrote to a number of notable members of the academic and political communities inquiring as to any possible influence which Fromm may have had upon them.

A number of letters were received in response to this inquiry and have been reproduced and included on the following pages.



FROMM-Online

Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen, auch von Teilen, bedürfen der schriftlichen Erlaubnis des Rechtsinhabers.



PALMER BRIGHTON BN1 9QP ENGLAND

Telephone Brighton (0BRJ) 64735

July 17, 1972

Professor Brian R. Betz,
Indiana University Northwest,
3400 Broadway,
Gary, Indiana 46408,
U.S.A.

Dear Professor Betz,

Thank you for your letter of June 29th. Like many others I was first influenced by Erich Fromm's writings, especially The Fear of Freedom. But at the beginning of the 1960s I became more closely associated with him. At that time I was translating Marx's early writings, and Erich Fromm made use of some of the translations in his book Marx's Concept of Man. We were both interested in the humanism of the young Marx, in the problem of alienation, and in ways of developing a non-alienated society. Thus we found also that we had a common interest in decentralized, non-authoritarian forms of socialism, and especially the Yugoslav system of workers' self-management. It was Erich Fromm who developed some of these notions by bringing together the essays in Socialist Humanism, and I was very glad to be associated with him in this work, which in my view helped to prepare the way for the social movements of the later 1960s, though to some extent they later took different directions. Erich Fromm's influence in this field was considerable; it helped to crystallize for me an alternative kind of socialist movement, after the disillusioning experiences of the 1950s (in this it joined with the influence of C. Wright Mills).

Erich Fromm and I have continued to exchange ideas, both about current politics and about new social movements, and his work still helps to sustain my own hope for a social transformation which will bring genuine equality, liberation and self-government to men.

With all good wishes,

Yours sincerely,

Tom Bottomore



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.


Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.



common cause

2100 M STREET, N.W., WASHINGTON, D.C. 20037

John W. Gardner, Chairman

(202) 833-1200 

July 24, 1972

Professor Brian R. Betz
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Professor Betz:

Your letter of June 29 concerning Eric Fromm comes at a time when my own schedule is impossibly crowded so I shall have to postpone for the moment the pleasant task of giving you my observations on Eric Fromm.

You are correct in believing that I have followed his work with great interest. As soon as I have the opportunity to sit down and put my thoughts together, I will do so.

Sincerely,



Chairman



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

Edward T. Hall

P. O. Box 5278, Santa Fe, New Mexico 87501

July 18, 1972

Professor Brian R. Betz
Department of Speech
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Professor Betz:

Under separate cover I'm sending you a chapter entitled, "The Paradox of Culture" from the book honoring Erich Fromm, *IN THE NAME OF LIFE*. I believe it will show Fromm's influence on my thinking.

Sincerely,

Edward T. Hall (ejp)

Edward T. Hall
Professor of Anthropology

(signed in his absence)

ETH/ejs



3). PONDST.

HAMPSTEAD

July 4 1972

ROXSON, N.W.

Dear Professor Betz:

I don't think that Fromm's interest had any special significance on me. Long before now, I realize that man can not be fuller realization of his possibilities, including what I don't think from within, his capacity to preserve the environment, and his freedom, his ability of enjoying the arts & literature.

I do not believe in Fromm's idea, in the temporality of man, even after his death. I believe that human beings can be informed, - ^{physically} - a receiving entity, in the physical and intellectual structure, and then let in from by unbound social organizing action.

(continued on next page)



P.S. See also my MEMORIES Vol. I (Chicago, Ill. 1971) pp. 153-154
- Berlin
J.H.

I got hit at, but I don't
remember from doing, that was
the dream - inherent of human
creativity (i.e. social structure)
what I found - psycho-social
had about entirely extended
biological ('Darwinian') evolution
as to whether that was one
way, whether he liked it or not,
responsible for the future of his
own species, of the planet, & of the
planet's. That's a small
substructure.

(See in Evolution of a Humanist -
Polemics (Penguin) Books 1966 -
& other essays - also the transformation
'progress' in my Evolution, the
Modern Synthesis

To sum up, Fromm's
ideas suffer from a minor in certain ways,
but in some matters I disagreed with him
(see above)

Yours faithfully
Julian S. Harvey



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.



1970

INDIANA UNIVERSITY NORTHWEST

3400 BROADWAY
GARY, INDIANA 46408

DIVISION OF ARTS AND SCIENCES

TEL. NO. 219-887-6111

June 29, 1972

Dr. Ivan Illich
Centro Intercultural de Documentacion
Rancho Tetela, Apdo 479
Cuernavaca, Mexico

Dear Dr. Illich:

For my doctoral dissertation in the field of rhetoric and public address at Northwestern University, I am currently researching Erich Fromm's social criticism with an eye to establishing what impact his work has had on the academic community in America and abroad. From what I have perceived from your writing, I am led to believe that you share certain common values and perspectives with Fromm.

I would be grateful having your observations on what, if any, influence Fromm either personally or through his writings may have had on you.

I do realize that you have a quite busy schedule, and I certainly don't want to burden you with this request, but if you would have a few moments to jot down your thoughts, I would appreciate it greatly.

Thank you for your time and consideration.

Sincerely,

(Prof.) Brian R. Betz
Department of Speech

BRB/cm

Fromm had a great influence on me both through his writings and much more through his personal friendship, his patience with me when he criticized my writings and his example as a man who knew how to grow old with dignity, in freedom and full of curiosity

340



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.



YALE LAW SCHOOL
NEW HAVEN, CONNECTICUT 06520

August 22, 1972

Professor Brian R. Betz
Department of Speech
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Dr. Betz:

Dr. Fromm and I worked together at various times in common courses, for example, we were colleagues at the new school for Social Research in New York City in a joint course with Dr. Karen Horney. Professor Fromm was greatly encouraged sociological outlook that permeated American psychiatry and social psychology. His work shows the impact of this exposure.

Very truly yours,

Harold D. Lasswell



MASSACHUSETTS INSTITUTE OF TECHNOLOGY

CAMBRIDGE, MASSACHUSETTS 02139

Dear Prof. Betz,

8/1/72

I guess Fromm & I breathed the same intellectual zone. While I learned much from his Love of Freedom, I am not aware of him as an "influence" on me - much less than other postfreudians like N. S. Sullivan, H. S. Laswell, Karen Horney, Erik Erikson.

In fact, I rather dislike Fromm's writings of the past decade.

Good luck!

Sincerely,
Daniel Lerner



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

Institute for Policy Studies

1520 New Hampshire Avenue, N.W., Washington, D.C. 20036

(202) ADams 4-9382

September 10, 1972

Professor Brian R. Betz
Department of Speech
Indiana University Northwest
3400 Broadway
Gary,
Indiana 46408

Dear Professor Betz:

Erich Fromm was my training analyst and my most important teacher. He is a rare combination of a scientist and a master in a non-theistic but religious sense. He taught me a different way of approaching psychological questions, of relating concepts to experience. Unfortunately, he has never published clinical cases, so one does not see the basis of his concepts, which are rooted in clinical experience. This differentiates him from others, such as Marcuse or N.O. Brown whose socio-psychoanalytic theories are more speculative. Fromm's influence has led me to see many psychoanalytic and social questions that can be explored and understood. Finally, he has provided a revision of Freud that allows psychoanalysis to overcome its mechanistic theoretical chains and to become relevant to social questions. In my case, the direction of study is the question of the effects of work on character and the possibilities of humanizing work.

I would be very interested to see your completed work.

With best wishes.

Sincerely,

Michael Maccoby

mm/kt



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

ROLLO MAY, Ph.D. New address:
9 East 94th Street
New York, N.Y.
10028

September 19, 1972

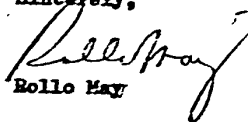
Brian R. Betz
Department of Speech
Division of Arts and Sciences
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Dr. Betz:

Please forgive my being unable to answer your letter of June 29th sooner. It was mislaid in the moving of my office this summer.

If you still wish comments from me on Erich Fromm's criticism, I would be glad to write to you in greater detail. His early work did have a strong influence on me but I have felt that his later work has progressively become more superficial and has had no influence on my work.

Sincerely,



Rollo May

RM:lp



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke.
Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

ASHLEY MONTAGU *~ 321 Cherry Hill Road, Princeton, New Jersey 08540*
609-924-3756

30 September 1972

Dear Mr Betz:

My first knowledge of the work of Erich Fromm came when his book, "ESCAPE FROM FREEDOM" was sent to me for review by the editors of Psychiatry. I wrote a highly favorable and rather longish review of it, and from that time on have read almost everything Fromm has written, always with great admiration, and rarely with disagreement. I don't know that Fromm has had any influence on me, for his thinking simply paralleled mine, except that he expressed my thoughts (which were, of course, entirely independent of any of mine, and original with Fromm) so much more richly and effectively than I could ever do. While I have often quoted him, he has never, to my knowledge, quoted me, and while he once read my DIRECTION OF HUMAN DEVELOPMENT with approval, he has made no reference to it anymore than anyone else has done.

Years ago we collaborated on a reader of Freud's writings, but this came to nothing because of copyright problems. We used to meet in the middle Forties, but have not met since.

We think alike on most things, but have arrived at our ideas and conclusions quite independently of one another.

The one area in which I most disagree with Fromm is that one must love oneself before one can love others. I, on the contrary, believe that one may not care terribly much for oneself, yet still be able to love others.

Sincerely,

Mr Brian B Betz
Division of Arts and Sciences
Indiana University Northwest
400 Broadway
Gary Indiana 46408



Amenia, New York: 12501. 3 July 1972

... You are right, dear Professor Betz,
in thinking that Erich Fromm & I 'share
certain common values': we came together
in fact, perhaps ten years ago, because
we both thought some action was needed
to overcome the disasters that threaten
in Vietnam & might bring on a nuclear
holocaust. The key to our thinking is
action, or rather belief in action. That
has been abetted for both of us by
our not being orthodox members
of the academic community. But
I cannot go any further without
going much deeper: a few hasty
sentences would do more harm
than good. The final clue to both
of us is that we shook free from
the implicit dogmas of our masters
— Fromm from Freud, I from
Patrick Geddes. Faithfully yours
Erich Fromm



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Tellen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

HARVARD UNIVERSITY
DEPARTMENT OF SOCIOLOGY

*William James Hall 280
Cambridge, Massachusetts 02138*

11 July 1972

Professor Brian R. Betz
Department of Speech
Division of Arts and Sciences
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Professor Betz:

I want to respond to your inquiry about Erich Fromm and his influence on me at greater length when I get settled after moving back from Princeton to Cambridge. I think you have taken a very interesting topic. Fromm has had a great influence on me personally and through his writings; I hope there has been some reciprocal influence, since I have often argued with him concerning his social criticism. We have also worked together on arms control issues for a good many years--is that a theme of interest to you, because it does not involve the influence of his work on the academic community, but rather, marginally but persistently, on such political leaders as Senator Fulbright. Have you written to Dr. Michael Maccoby, who would be a very good informant in your quest? Almost certainly you have.

With good wishes for your work,

Sincerely,

David Riesman

DR/mg

P.S. To save time, I will ask my secretary in Cambridge to sign and send this on to you.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

HARVARD UNIVERSITY

DEPARTMENT OF SOCIOLOGY

*William James Hall 380
Cambridge, Massachusetts 02138*

15 August 1972

Professor Brian R. Betz
Department of Speech
Division of Arts and Sciences
Indiana University Northwest
3400 Broadway
Gary, Indiana 46408

Dear Professor Betz:

Your inquiry of June 29 about the influence Erich Fromm has had on me personally or through his writings is not easy to respond to. I met him in 1939, through Karen Horney who was close to my mother, and began psychoanalytic work with him which was intermittent since I was living then in Buffalo. Politically, I was anti-Marxist, and I saw him as a Marxist although interpreting Marx in terms of Marx's early more humanistic writings as you surely know. Like many Europeans of the "Frankfort School" he saw America as more monolithic than I did, and he was never especially persuasive to me in his judgments about American institutions. But where he was extraordinarily and deeply influential was in his interpretation of character structure, in general and in America. His theory of social character was extremely and decisively influential in The Lonely Crowd and, probably even more important, his mode of psychoanalytic interpretation was decisive for the kind of analysis I made of interview material in Faces in the Crowd; the method of this latter book owes a great deal to the kind of analysis Fromm illustrates in his book The Forgotten Language. As a clinician, I have found Fromm unequalled in his grasp of nuance and his understanding of individual and group character.

The series of essays on Freud which I published in the journal Psychiatry in 1950 (reprinted in Individualism Reconsidered) are equally indebted to Fromm's kind of analysis of Freud and indeed of verbal and other materials.

Whatever our differences in interpretation of American society, we were in complete agreement about the dangers of American and foreign nuclear policy during the cold war years. And here Fromm's knowledge of central European people and politics was invaluable for my own understanding; I am sending you an essay, "Dealing With the Russians Over Berlin," which reflects joint lobbying efforts by Fromm and me in Washington and elsewhere between around 1958 and 1961, on the kinds of issues dealt with in that article. Along with Norman Thomas and A.J. Muste, we were the main founders—assisted by Robert Gilmore of the New York Friends—of the Committee for Correspondence; I then began a Newsletter which became a journal which was the only outlet of the Committee and which Fromm supported through his writings financially and in every other way. In this area, Fromm's Marxism of which I had been originally so very critical was a help, because he belonged to that strand of European Social Democrats who were passionately and intransigently anti-Communist, so that the positions he took whenever compromised, as was the case with so many Americans who opposed the cold war, by any touch of Stalinist

348



outlook. My book of essays, Abundance for What?, the first section of which deals with the cold war is dedicated to Fromm.

The positions we took in those years, now of course widespread and even taken for granted, were often extremely lonely ones. I recall a Daedalus Arms Control Conference in 1960, where we were opposed by such then influential people as Edward Teller and a number of others who have since changed their positions. Not only was Fromm utterly intrepid in holding on to his views no matter what arguments could be brought against them by extremely intelligent people, but he also would never give up—he always had that basic sanguinity that it made sense to keep trying. This had a great influence on me, and I think on others too.

One other field in which he had an influence on me was to support a position I long held on the basis of the most limited understanding, and that was concerning Zionism. Fromm is steeped in Jewish lore, law and tradition; I am almost completely ignorant on that subject. He knew some of the leading theologians who played a part in trying to create a bi-national state in Palestine. In 1948, we worked together along with Norman Thomas, Hannah Arendt and just a few others in this direction.

It may be that all this is apart from the kinds of issues that interest you. Most of my work and writing for the last twenty years has been in the field of higher education, and in that field my relation to Fromm is perhaps best indicated by the enclosed reprint written originally for a Festschrift in his honor but condensed in the latter.

Again with good wishes,

Sincerely,

David Riesman
David Riesman

DR:llp
encl.



SELECTED BIBLIOGRAPHY

This bibliography is divided into twelve sections as follows:
(1) Fromm's Writings--Books; (2) Fromm's Writings--Articles; (3) Interviews with Fromm; (4) Rhetorical and Communication Theory--Books; (5) Rhetorical and Communication Theory--Articles; (6) Nature of Prophecy; (7) Marxist Theory; (8) Psychoanalytic History and Theory; (9) Alienation--Books; (10) Alienation--Articles; (11) Reviews of Fromm's Books; and (12) Miscellaneous Sources.

(1) Fromm's Writings--Books

- Fromm, Erich. The Art of Loving. New York, 1956.
- _____. Beyond the Chains of Illusion: My Encounter with Marx and Freud. New York, 1962.
- _____. The Crisis of Psychoanalysis. Premier ed. Greenwich, Conn., 1970.
- _____. The Dogma of Christ. Anchor ed. Garden City, N. Y., 1966.
- _____. Escape from Freedom. New York, 1941.
- _____. The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales and Myths. Evergreen ed. New York, 1957.
- _____. The Heart of Man. Colophon ed. New York, 1968.
- _____. Let Man Prevail: A Socialist Manifesto and Program. New York, 1960.
- _____. Man for Himself. New York, 1947.
- _____. Marx's Concept of Man. New York, 1961.
- _____. May Man Prevail? An Inquiry into the Facts and Fictions of Foreign Policy. Anchor ed. Garden City, N. Y., 1961.
- _____. Psychoanalysis and Religion. New Haven, Conn., 1950.
- _____. The Revolution of Hope: Toward a Humanized Technology. New York, 1968.
- _____. The Sane Society. New York, 1955.



- _____. Sigmund Freud's Mission: An Analysis of His Personality and Influence. New York, 1959.
- _____, ed. Socialist Humanism: An International Symposium. Anchor ed. Garden City, N. Y., 1966.
- _____. You Shall Be as Gods. New York, 1966.
- _____, and Michael Maccoby. Social Character in a Mexican Village: A Sociopschoanalytic Study. Englewood Cliffs, N. J., 1970.
- _____, and D. T. Suzuki, and Richard DeMartino. Zen Buddhism and Psychoanalysis. Colophon ed. New York, 1970.
- _____, and Ramon Xirau, eds. The Nature of Man. New York, 1968.

(2) Fromm's Writings--Articles

- Fromm, Erich. "Afterword," 1984, by George Orwell. Signet Classic ed. New York, 1961.
- _____. "The Art of Dream Interpretation," Pastoral Psychology, II (1952), 17-25.
- _____. "The Case for Unilateral Disarmament," Daedalus, LXXXIX (Fall 1960), 1015-1028.
- _____. "The Condition of the American Spirit: Are We Fully Alive?" Newsday, January 13, 1968.
- _____. "A Counter-Rebuttal to Herbert Marcuse," Dissent, III (Winter 1956), 82-83.
- _____. "The Creative Attitude," Creativity and Its Cultivation, ed. Harold H. Anderson. New York, 1959.
- _____. "Disobedience as a Psychological and Moral Problem," A Matter of Life, ed. Clara Urquhart. London, 1963.
- _____. "Facts and Fictions about Berlin," The Correspondent: The Monthly Newsletter of the Council for Correspondence, (July 21, 1961), 2-6.
- _____. "Faith as a Character Trait," Psychiatry, V (1942), 307-319.
- _____. "Foreword," A Biography: Freud, His Life and His Mind, by Helen Walker Puner. Dell ed. New York, 1959.
- _____. "Foreword," Interpersonal Psychoanalysis: The Selected Papers of Clara M. Thompson, ed. Maurice R. Green. New York, 1964.



- _____. "Foreword," Karl Marx: Early Writings, trans. and ed. T. B. Bottomore. New York, 1964.
- _____. "Foreword," Looking Backward, by Edward Bellamy. New American Library ed. New York, 1960.
- _____. "Foreword," Summerhill—A Radical Approach to Child Rearing, by A. S. Neill. New York, 1960.
- _____. "The Humanistic Implications of Instinctivistic 'Radicalism,'" Dissent, II (1955), 342-349.
- _____. "In the Name of Life," Psychiatry and Social Science Review, (July 1968), 6-7.
- _____. "Individual and Social Origins of Neurosis," The American Sociological Review, X (1944), 380-384.
- _____. "Introduction," Celebration of Awareness: A Call for Institutional Revolution, by Ivan D. Illich. Anchor ed. Garden City, N. Y., 1971.
- _____. "Introduction," Oedipus Myth and Complex: A Review of Psychoanalytic Theory, by Patrick Mullaney. New York, 1948.
- _____. "The Limitations and Dangers of Psychology," Religion and Culture: Essays in Honor of Paul Tillich, ed. W. Leibrecht. New York, 1959.
- _____. "Love and Its Disintegration," Pastoral Psychology, VII (1956), 37-44.
- _____. "Man is Not a Thing," The Saturday Review of Literature, XI (March 16, 1957), 9-11.
- _____. "The Nature of Dreams," The Scientific American, CLXXX (May 1949), 44-47.
- _____. "Oedipus Myth," The Scientific American, CLXXX (January 1949), 22-27.
- _____. "Our Way of Life Makes Us Miserable," Saturday Evening Post, CCXXXVII (July 25, 1964), 8-12.
- _____. "Preface," The Rule of Folly, by James R. Newman. New York, 1962.
- _____. "The Present Crisis in Psychoanalysis," The Reach of Mind: Essays in Memory of Kurt Goldstein, ed. Marianne L. Simmel. New York, 1968.
- _____. "The Present Human Condition," The American Scholar, XXV (Winter 1955-1956), 29-35.



- _____. "Prophets and Priests," Bertrand Russell, Philosopher of the Century: Essays in His Honor, ed. Ralph Schoenman. London, 1967.
- _____. "Psychoanalysis--Scientificism or Fanaticism?" The Saturday Review of Literature, LXI (June 14, 1958), 11-13.
- _____. "Psychoanalytic Characterology and Its Application to the Understanding of Culture," Culture and Personality, ed. S. Stansfeld Sargent and Marian W. Smith. New York, 1949.
- _____. "Psychology of Guaranteed Income," The Nation CCI (December 6, 1965), 439-442.
- _____. "The Psychology of Normalcy," Dissent, I (Spring 1954), 39-43.
- _____. "The Real Menace of Fascism," Science Digest, XII (August 1942), 34-38.
- _____. "Remarks on the Problem of Free Association," Psychiatric Research Reports, American Psychiatric Association. Washington, D.C., 1956.
- _____. "Selfishness and Self-Love," Psychiatry, II (November 1939), 507-532.
- _____. "Sex and Character," The Family: Its Function and Destiny, ed. Ruth Nanda Anshen. New York, 1949.
- _____. "Should We Hate Hitler?" Journal of Home Economics, XXXIV (April 1942), 220-223.
- _____. "The Social Philosophy of 'Will Therapy,'" Psychiatry, II (May 1939), 229-237.
- _____. Untitled essay. Summerhill: For and Against, ed. Harold H. Hart. New York, 1970.
- _____. "Values, Psychology and Human Experience," New Knowledge in Human Values, ed. Abraham Maslow. New York, 1959.
- _____. "What Shall We Do with Germany?" The Saturday Review of Literature, XXVI (May 29, 1943), 10.
- _____, and Michael Maccoby. "Debate on the Question of Civil Defense," Commentary, XXXIII (January 1962), 11-23.

(3) Interviews with Fromm

- Brossard, Chandler. "A Visit with Dr. Erich Fromm," Look Magazine, XXVIII (May 5, 1964), 28, 50-52.



Drasnin, Irv, (Producer-Writer-Director). "You and the Commercial," transcript of broadcast over the C.B.S. Television Network, April 26, 1973. (Mimeographed.)

Evans, Richard I. Dialogue with Erich Fromm. New York, 1966.

Wershba, Joseph. "An Interview with Erich Fromm," New York Post Magazine, April 22, 1962, p. 12.

(4) Rhetorical and Communication Theory--Books

Alexander, Hubert G. Meaning in Language. Chicago, 1969.

Aristotle. The Basic Works of Aristotle, ed. Richard McKeon. New York, 1941.

_____. The Rhetoric, trans. Lane Cooper. New York, 1937.

Baldwin, Charles Sears. Ancient Rhetoric and Poetic. New York, 1924.

_____. Medieval Rhetoric and Poetic. New York, 1928.

_____. Renaissance Literary Theory and Practice. New York, 1939.

Barnlund, Dean C., ed. Interpersonal Communication: Survey and Studies. Boston, 1968.

Berelson, Bernard, and Morris Janowitz, eds. Reader in Public Opinion and Communication. 2nd ed. New York, 1966.

Berlo, David K. The Process of Communication: An Introduction to Theory and Practice. New York, 1960.

Bewley, Marius. The Complex Fate. New York, 1967.

Bitzer, Lloyd F., and Edwin Black, eds. The Prospect of Rhetoric: Report of the National Developmental Project. Speech Communication Association. Englewood Cliffs, N. J., 1971.

Black, Edwin. Rhetorical Criticism: A Study in Method. New York, 1965.

Bornmann, Ernest G. Theory and Research in the Communicative Arts. New York, 1965.

Brown, Charles T., and Charles Van Riper. Speech and Man. Englewood Cliffs, N. J., 1966.

Brown, J. A. C. Techniques of Persuasion: From Propaganda to Brainwashing. Pelican ed. Baltimore, 1963.



- Brown, Roger. Social Psychology. New York, 1965.
- _____. Words and Things. Glencoe, Ill., 1958.
- Bryant, Donald C., ed. The Rhetorical Idiom. Ithaca, N. Y., 1958.
- Burke, Kenneth. Attitudes toward History. 2nd ed. Beacon ed. Boston, 1961.
- _____. Counter-Statement. Los Altos, Cal., 1931.
- _____. A Grammar of Motives. New York, 1954.
- _____. Language as Symbolic Action: Essays on Life, Literature, and Method. Berkeley, Cal., 1968.
- _____. The Philosophy of Literary Form. Baton Rouge, La., 1941.
- _____. A Rhetoric of Motives. New York, 1955.
- _____. The Rhetoric of Religion: Studies in Logology. Berkeley, Cal., 1970.
- _____. Terms for Order, ed. Stanley Edgar Hyman. Bloomington, Ind., 1964.
- Cameron, William Bruce. Modern Social Movements: A Sociological Outline. New York, 1966.
- Cantril, Hadley. The Psychology of Social Movements. New York, 1963.
- Cherry, Colin. On Human Communication: A Review, a Survey, and a Criticism. 2nd ed. Cambridge, Mass., 1966.
- Coleman, James C. Personality Dynamics and Effective Behavior. Chicago, 1960.
- Combs, Arthur W., and Donald Snygg. Individual Behavior: A Perceptual Approach to Behavior. Rev. ed. New York, 1959.
- Dance, Frank E. X., ed. Human Communication Theory: Original Essays. New York, 1967.
- Dexter, Lewis Anthony, and David Manning White, eds. People, Society, and Mass Communication. Glencoe, Ill., 1964.
- [Drummond, A. M., ed.]. Studies in Rhetoric and Public Speaking in Honor of James Albert Winans. New York, 1925.
- Duncan, Hugh Dalziel. Symbols in Society. New York, 1968.
- Eulau, Heinz. The Behavioral Persuasion in Politics. New York, 1963.



- Farber, Seymour M., and Roger H. L. Wilson, eds. Man and Civilization: Control of the Mind. Pt. I. New York, 1961.
- _____. Conflict and Creativity: Control of the Mind. Pt. II. New York, 1963.
- Gordon, George N. Persuasion: The Theory and Practice of Manipulative Communication. New York, 1971.
- Hoffer, Eric. The True Believer. New York, 1951.
- Hovland, Carl I., et al. The Order of Presentation in Persuasion. New Haven, Conn., 1957.
- _____, and Irving L. Janis, eds. Personality and Persuasibility. New Haven, Conn., 1959.
- _____, Irving L. Janis, and Harold H. Kelley. Communication and Persuasion: Psychological Studies of Opinion Change. New Haven, Conn., 1953.
- Howes, Raymond F., ed. Historical Studies of Rhetoric and Rhetoricians. Ithaca, N. Y., 1961.
- Hummel, William, and Keith Huntress. The Analysis of Propaganda. New York, 1949.
- Hyman, Stanley Edgar. The Armed Vision: A Study in the Method of Modern Literary Criticism. Vintage ed. New York, 1955.
- Hillbruner, Anthony. Critical Dimensions: The Art of Public Address Criticism. New York, 1966.
- Insko, Chester A. Theories of Attitude Change. New York, 1967.
- Jahoda, Marie, and Neil Warren, eds. Attitudes: Selected Readings. Penguin ed. New York, 1966.
- Laing, R[onald] D. The Divided Self: An Existential Study of Sanity and Madness. Pelican ed. Baltimore, 1965.
- _____. The Politics of Experience. New York, 1967.
- _____. Self and Others. Pelican ed. Baltimore, 1969.
- Laski, Harold J. A Grammar of Politics. London, 1950.
- Lasswell, Harold D., and Abraham Kaplan. Power and Society: A Framework for Political Inquiry. New Haven, Conn., 1950.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

357

- _____, and Daniel Lerner, eds. World Revolutionary Elites: Studies in Coercive Ideological Movements. Cambridge, Mass., 1966.
- Lerner, Daniel, ed. The Human Meaning of the Social Sciences. Meridian ed. Cleveland, 1959.
- Lippmann, Walter. A Preface to Morals. Beacon ed. Boston, 1960.
- _____. A Preface to Politics. Ann Arbor ed. Ann Arbor, Mich., 1962.
- _____. The Public Philosophy. Mentor ed. New York, 1955.
- Mannheim, Karl. Diagnosis of Our Time. New York, 1944.
- _____. From Karl Mannheim, ed. Kurt H. Wolff. New York, 1971.
- _____. Ideology and Utopia, trans. L. Wirth and E. Shils. Harvest ed. New York, n.d.
- Manuel, Frank E., ed. Utopias and Utopian Thought. Beacon ed. Boston, 1966.
- Marcel, Gabriel. Creative Fidelity, trans. Robert Rosthal. New York, 1964.
- Maslow, Abraham H., ed. New Knowledge in Human Values. Gateway ed. Chicago, 1970.
- Murphy, Robert F. The Dialectics of Social Life: Alarms and Excursions in Anthropological Theory. New York, 1971.
- Popper, Karl R. Conjectures and Refutations: The Growth of Scientific Knowledge. London, 1963.
- _____. The Open Society and Its Enemies. 4th ed. 2 vols. Torchbooks ed. New York, 1962.
- Pye, Lucian W., and Sidney Verba, eds. Political Culture and Political Development. Princeton, N. J., 1965.
- Richardson, Herbert W., and Donald R. Cutter, eds. Transcendence. Beacon ed. Boston, 1969.
- Ruesch, Jurgen, and Gregory Bateson. Communication: The Social Matrix of Psychiatry. Norton Library ed. New York, 1968.
- Rueckert, William H., ed. Critical Responses to Kenneth Burke, 1924-1966. Minneapolis, 1969.
- Schwartz, Joseph, and John A. Rucenga, eds. The Province of Rhetoric. New York, 1965.



- Sebeok, Thomas A., ed. Myth: A Symposium. Bloomington, Ind., 1958.
- Shipley, Joseph T., ed. Dictionary of World Literature. New rev. ed. Patterson, N. J., 1960.
- Shumaker, Wayne. Elements of Critical Theory. Berkeley, Cal., 1952.
- Simmel, Georg. The Sociology of Georg Simmel, trans. and ed. Kurt H. Wolff. Glencoe, Ill., 1950.
- Smith, M. Brewster. Social Psychology and Human Values. Chicago, 1969.
- Stacey, Chalmer L., and Manfred F. De Martino, eds. Understanding Human Motivation. Rev. ed. Cleveland, 1965.
- Thonssen, Lester, and A. Craig Baird. Speech Criticism. New York, 1947.
- _____, A. Craig Baird, and Waldo W. Braden. Speech Criticism. 2nd ed. New York, 1970.
- Toynbee, Arnold J. A Study of History. Abridged ed. New York, 1947.
- Weber, Max. On Charisma and Institution Building: Selected Papers, ed. Samuel N. Eisenstadt. Chicago, 1968.
- _____. The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons. New York, 1958.
- (5) Rhetorical and Communication Theory--Articles
- Baskerville, Barnet. "The Critical Method in Speech," Central States Speech Journal, IV (July 1952), 1-5.
- Burke, Kenneth. "Art--And the First Rough Draft of Living," Modern Age, A Conservative Review, VIII (Spring 1964), 155-165.
- _____. "Catharsis--Second View," Centennial Review, V (1961), 107-132.
- _____. "Linguistic Approach to Problems of Education," Modern Philosophies and Education. The Fifty-fourth Yearbook of the National Society for the Study of Education, Part I, ed. Nelson B. Henry. Chicago, 1955. Pages 259-303.
- _____. "The Poetic Motive," The Hudson Review, XI (Spring 1958), 54-63.
- _____. "Toward a Total Conformity: A Metaphysical Fantasy," The Literary Review, II (1957-1958), 203-207.
- Croft, Albert J. "The Functions of Rhetorical Criticism," The Quarterly Journal of Speech, XLII (October 1956), 283-291.



- Griffin, Leland M. "A Dramatistic Theory of the Rhetoric of Movements," Critical Responses to Kenneth Burke, 1924-1966, ed. William H. Rueckert. Minneapolis, 1959.
- _____. "The Rhetoric of Historical Movements," The Quarterly Journal of Speech, XXXVIII (April 1952), 184-188.
- _____. "The Rhetorical Structure of the 'New Left' Movement: Part I," The Quarterly Journal of Speech, L (April 1964), 113-135.
- Hochmuth, Marie Kathryn. "The Criticism of Rhetoric," A History and Criticism of American Public Address, vol. II, ed. Marie Kathryn Hochmuth. New York, 1955. Pages 1-23.
- Hunt, Everett Lee. "Rhetoric and Literary Criticism," The Quarterly Journal of Speech, XXI (November 1935), 564-568.
- _____. "Rhetoric as a Humane Study," The Quarterly Journal of Speech, XLI (April 1955), 111-117.
- Maloney, Martin. "Some New Directions in Rhetorical Criticism," Central States Speech Journal, IV (March 1953), 1-5.
- Reid, Loren D. "The Perils of Rhetorical Criticism," The Quarterly Journal of Speech, XIX (December 1944), 416-422.
- Rosenfield, Lawrence W. "The Anatomy of Critical Discourse," Speech Monographs, XXXV (March 1958), 50-69.
- Sillars, M. O. "Rhetoric as Act," The Quarterly Journal of Speech, L (October 1964), 277-284.
- Wichelns, Herbert A. "The Literary Criticism of Oratory," Studies in Rhetoric and Public Speaking in Honor of James Albert Winans, ed. [A. M. Drusmond]. New York, 1925. Pages 181-216.
- Wrage, Ernest J. "Public Address: A Study in Social and Intellectual History," The Quarterly Journal of Speech, XXXIII (December 1947), 451-457.
- _____, ed. "Symposium: Criticism and Public Address," Western Speech, XXI (Spring 1957), 69-110.
- (6) Nature of Prophecy
- Barrosse, Thomas. God Speaks to Men. Notre Dame, Ind., 1964.
- Berger, Peter L. "Charisma and Religious Innovation: The Social Location of Prophecy," The American Sociological Review, XXVIII (December 1963), 940-950.



- Brown, Raymond E., Joseph A. Fitzmyer, and Roland E. Murphy, eds. The Jerome Biblical Commentary. Englewood Cliffs, N. J., 1968.
- Dawson, Christopher. Religion and Culture. Meridian ed. New York, 1958.
- deVaux, Roland. Ancient Israel: Its Life and Institutions, trans. John McHugh. New York, 1961.
- E[inslie], W[illiam] A[lexander] L[eslie]. "Prophet." Encyclopaedia Britannica. 12th ed. Vol. XXVII.
- Dheilly, Joseph. Prophets and Prophecies, trans. Rachel Attwater. Glen Rock, N. J., 1964.
- Eliade, Mircea. Birth and Rebirth: The Religious Meanings of Initiation in Human Culture, trans. Willard R. Trask. New York, 1958.
- Gelin, Albert. The Key Concepts of the Old Testament, trans. George Lamb. New York, 1963.
- Heaton, E. W. The Old Testament Prophets. Penguin ed. London, 1958.
- Heschel, Abraham J. The Prophets. 2 vols. Torchbooks ed. New York, 1969, 1971.
- Jerusalem Bible, trans. Alexander Jones. New York, 1966.
- McKenzie, John L. The Two-edged Sword: An Interpretation of the Old Testament. Milwaukee, 1956.
- Thomas Aquinas, Saint. Summa Theologiae, trans. Thomas Gilby. 60 vols. New York, 1964.
- Vavter, Bruce. The Conscience of Israel: Pre-exilic Prophets and Prophecy. New York, 1961.
- (7) Marxist Theory
- Althusser, Louis. For Marx, trans. Ben Brewster. Vintage ed. New York, 1969.
- Baritz, Loren, ed. The American Left: Radical Political Thought in the Twentieth Century. New York, 1971.
- Bottomore, T. B. Critics of Society: Radical Thought in North America. New York, 1968.
- Chamberlain, Gary L. "The Man Marx Made," Science and Society, XXVII (Summer 1963), 302-320.



- Cole, George D. H. What Marx Really Meant. Westport, Conn., 1970.
- Curtis, Michael, ed. Marxism. New York, 1970.
- Dissent. Voices of Dissent. New York, 1954, 1955, 1956, 1957, 1958.
- Drachkovitch, Milorad M., ed. Marxist Ideology in the Contemporary World--Its Appeals and Paradoxes. New York, 1966.
- Dunayevskaya, Raya. Marxism and Freedom: From 1776 until Today. 2nd ed. New York, 1964.
- Dupre, Louis. The Philosophical Foundations of Marxism. New York, 1966.
- Egbert, Donald Drew, and Stow Persons, eds. Socialism and American Life. 2 vols. Princeton, N. J., 1952.
- Fetscher, Irving. Marx and Marxism. New York, 1971.
- Flakser, David. Marxism, Ideology, and Myths. New York, 1971.
- Freedman, Robert, ed. Marxist Social Thought. New York, 1968.
- Fried, Albert, and Ronald Sanders, ed. Socialist Thought: A Documentary History. Chicago, 1964.
- Goodman, Paul, ed. Seeds of Liberation. New York, 1964.
- Gray, Alexander. The Socialist Tradition: Moses to Lenin. London, 1946.
- Guerin, Daniel. Anarchism: From Theory to Practice, trans. Mary Klopper. New York, 1970.
- Herreshoff, David. American Disciples of Marx: From the Age of Jackson to the Progressive Era. Detroit, 1967.
- Hook, Sidney. From Hegel to Marx: Studies in the Intellectual Development of Karl Marx. Ann Arbor, 1962.
- _____. Marx and the Marxists: The Ambiguous Legacy. Anvil ed. Princeton, N. J., 1955.
- Howe, Irving, ed. Essential Works of Socialism. New York, 1970.
- Hyppolite, Jean. Studies on Marx and Hegel, trans. John O'Neill. New York, 1969.
- Jameson, Fredric. Marxism and Form: Twentieth-Century Dialectic Theories of Literature. Princeton, N. J., 1971.



- Kolakowski, Leszek. Toward a Marxist Humanism: Essays on the Left Today, trans. Jane Zielonko Peel. Grove ed. New York, 1968.
- Laidler, Harry W. History of Socialism. New York, 1968.
- Lefebvre, Henri. The Sociology of Marx, trans. Norbert Guterman. Vintage ed. New York, 1969.
- Lobkowitz, Nicholas, ed. Marx and the Western World. Notre Dame, Ind., 1967.
- Lynd, Staughton. Intellectual Origins of American Radicalism. New York, 1968.
- McLaughlin, Barry, ed. Studies in Social Movements: A Social Psychological Perspective. New York, 1969.
- Marcuse, Herbert. One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society. Beacon ed. Boston, 1964.
- _____. Reason and Revolution: Hegel and the Rise of Social Theory. 2nd ed. New York, 1954.
- Marx, Karl. Basic Works on Politics and Philosophy: Karl Marx and Friedrich Engels, ed. Lewis S. Feuer. Anchor ed. Garden City, N. Y., 1959.
- _____. Karl Marx: Early Writings, trans. and ed. T. B. Bottomore. Foreword Erich Fromm. New York, 1963.
- _____. Selected Writings in Sociology and Social Philosophy, ed. T. B. Bottomore and Maximilien Rubel, trans. T. B. Bottomore. London, 1956.
- _____. Writings of the Young Marx on Philosophy and Society, trans. and ed. Loyd D. Easton and Kurt H. Guddat. Anchor ed. Garden City, N. Y., 1967.
- _____, and Friedrich Engels. The German Ideology, Pts. I and III, ed. R. Pascal. New York, 1947.
- _____, and Friedrich Engels. Selected Works. 2 vols. Moscow, U.S.S.R., 1962.
- _____. Essential Works of Marxism, ed. Arthur P. Mendel. Bantam ed. New York, 1961.
- Mills, C. Wright, ed. Images of Man: The Classic Tradition of Sociological Thinking. New York, 1960.
- _____. The Power Elite. New York, 1957.



- _____. Power, Politics, and People, ed. Irving Louis Horowitz. Ballantine ed. New York, 1964.
- Petrovic, Gajo. Marx in the Mid-Twentieth Century. Anchor ed. Garden City, N. Y., 1967.
- Rand, Ayn. The New Left: The Anti-Industrial Revolution. New American Library ed. New York, 1971.
- Rossiter, Clinton. Marxism: The View from America. New York, 1960.
- Struik, Dirk J. "Marx's Economic-Philosophical Manuscripts," Science and Society, XXVII (Summer 1963), 283-301.
- Thomas, Norman. A Socialist's Faith. New York, 1951.
- Tucker, Robert C. The Marxian Revolutionary Idea. New York, 1969.
- _____. Philosophy and Myth in Karl Marx. Cambridge, England, 1961.
- _____. Philosophy and Myth in Karl Marx. 2nd ed. Cambridge, England, 1972.
- Venable, Vernon. Human Nature: The Marxian View. Meridian ed. Cleveland, 1966.
- Wolfe, Bertram D. Marxism: One Hundred Years in the Life of a Doctrine. New York, 1965.
- Wolff, Kurt H., and Barrington Moore, Jr., eds. The Critical Spirit: Essays in Honor of Herbert Marcuse. Boston, 1967.
- Woodcock, George. Anarchism: A History of Libertarian Ideas and Movements. Meridian ed. Cleveland, 1962.
- Yorburg, Betty. Utopia and Reality: A Collective Portrait of American Socialists. New York, 1969.
- Zeitlin, Irving M. Marxism: A Re-Examination. Princeton, N. J., 1967.

(8) Psychoanalytic History and Theory

- Alexander, Franz, and Sheldon T. Selesnick. The History of Psychiatry: An Evaluation of Psychiatric Thought and Practice from Prehistoric Times to the Present. New York, 1966.
- Allport, Gordon W. Becoming: Basic Considerations for a Psychology of Personality. New Haven, Conn., 1955.
- _____. The Individual and His Religion. New York, 1962.



- _____. Personality and Social Encounter. Boston, 1960.
- Bakan, David. Sigmund Freud and the Jewish Mystical Tradition. New York, 1965.
- Birnbach, Martin. Neo-Freudian Social Philosophy. Stanford, Cal., 1961.
- Bromberg, Walter. The Mind of Man: A History of Psychotherapy and Psychoanalysis. New York, 1954.
- Dollard, John, and Neal E. Miller. Personality and Psychotherapy: An Analysis in Terms of Learning, Thinking, and Culture. New York, 1950.
- Freedman, Alfred M., and Harold I. Kaplan, eds. Comprehensive Text-book of Psychiatry. Baltimore, 1967.
- Friedenberg, Edgar Z. "Neo-Freudianism and Erich Fromm," Commentary, XXXIV (October 1962), 305-313.
- Green, Arnold W. "Sociological Analysis of Horney and Fromm," The American Journal of Sociology, LI (May 1946), 533-540.
- Green, Maurice R., ed. Interpersonal Psychoanalysis: The Selected Papers of Clara M. Thompson. Foreword Erich Fromm. New York, 1964.
- Hall, Calvin S. A Primer of Freudian Psychology. New York, 1954.
- _____, and Gardner Lindzey. Theories of Personality. New York, 1966.
- Herber, Will. "Freud, Religion, and Social Reality," Commentary, XXIII (March 1957), 277-284.
- James, Walter T. "Karen Horney and Erich Fromm in Relation to Alfred Adler," Individual Psychology Bulletin, VI (1947), 105-116.
- Jones, Ernest. The Life and Work of Sigmund Freud. 3 vols. New York, 1953, 1955, 1957.
- Kariel, H. S. "The Normative Pattern of Erich Fromm's Escape from Freedom," The Journal of Politics, XIX (November 1957), 640-654.
- Kecskemeti, Paul. "The All-Powerful 'I,'" Commentary, XXI (February 1956), 176-179.
- Landis, Bernard, and Edward S. Tauber, eds. In the Name of Life: Essays in Honor of Erich Fromm. New York, 1971.



- Lindzey, Gardner, and Elliott Aronson, eds. The Handbook of Social Psychology, 2nd ed. 5 vols. Reading, Mass., 1969.
- Linton, Ralph. "The Concept of National Character," Personality and Political Crisis, ed. Alfred H. Stanton and Stewart E. Perry. Glencoe, Ill., 1951.
- Marcuse, Herbert. Eros and Civilization: A Philosophical Inquiry into Freud. Boston, 1966.
- _____. Five Lectures: Psychoanalysis, Politics, and Utopia, trans. Jeremy J. Shapiro and Shierry M. Weber. Boston, 1970.
- Marx, Melvin H., and William A. Hillix. Systems and Theories of Psychology. New York, 1963.
- Maslow, Abraham H. "The Authoritarian Character Structure," The Journal of Social Psychology, XVIII (1943), 401-411.
- _____. Motivation and Personality. New York, 1954.
- May, Rollo. Man's Search for Himself. Signet ed. New York, 1953.
- Mullahy, Patrick. Oedipus Myth and Complex: A Review of Psychoanalytic Theory. New York, 1948.
- _____. "Philosophical Anthropology versus Empirical Science," Psychiatry, XVIII (1955), 399-409.
- Munroe, Ruth. Schools of Psychoanalytic Thought. New York, 1955.
- Murphy, Gardiner. Historical Introduction to Modern Psychology. New York, 1962.
- _____, and Joseph K. Kovach. Historical Introduction to Modern Psychology. 3rd ed. New York, 1972.
- Euttin, Joseph. Psychoanalysis and Personality: A Dynamic Theory of Normal Personality, trans. George Lamb. New York, 1962.
- Oberndorf, C. P. A History of Psychoanalysis in America. New York, 1953.
- Opler, Marvin K. Culture, Psychiatry, and Human Values: The Methods and Values of a Social Psychiatry. Springfield, Ill., 1956.
- Percy, William. "Coming Crisis in Psychiatry," America, pt. I, XCVI (January 5, 1957), 391-393, pt. II, XCVI (January 12, 1957), 415-418.
- Postman, Leo, ed. Psychology in the Making: Histories of Selected Research Problems. New York, 1962.



- Puner, Helen Walker. Freud: His Life and His Mind. Intro. Erich Fromm. Dell ed. New York, 1947.
- Reik, Theodor. Listening with the Third Ear: The Inner Experience of a Psychoanalyst. New York, 1948.
- Ricoeur, Paul. Freud and Philosophy: An Essay on Interpretation, trans. Denis Savage. New Haven, Conn., 1970.
- Riesman, David. Individualism Reconsidered. Glencoe, Ill., 1954.
- Roazen, Paul. Freud: Political and Social Thought. New York, 1968.
- Roheim, Geza. "Society and the Individual," Psychoanalytic Quarterly, IX (1940), 526-545.
- Ross, Dorothy. G. Stanley Hall: The Psychologist as Prophet. Chicago, 1972.
- Salzman, Leon. Developments in Psychoanalysis. New York, 1962.
- Sargent, S. Stansfeld, and Marian W. Smith, eds. Culture and Personality. New York, 1949.
- Schaar, John H. Escape from Authority. Torchbooks ed. New York, 1961.
- Schultz, Duane P. A History of Modern Psychology. New York, 1969.
- Simmell, Marianne L., ed. The Reach of Mind: Essays in Memory of Kurt Goldstein. New York, 1968.
- Spiegelberg, Herbert. Phenomenology in Psychology and Psychiatry: A Historical Introduction. Evanston, Ill., 1972.
- Sullivan, Harry Stack. The Fusion of Psychiatry and Social Science. New York, 1964.
- _____. The Interpersonal Theory of Psychiatry. New York, 1953.
- Thompson, Clara. Psychoanalysis: Evolution and Development. New York, 1950.
- Wolman, Benjamin B. Contemporary Theories and Systems in Psychology. New York, 1960.
- Zilboorg, Gregory. "Erich Fromm," The Saturday Review of Literature, XLII (April 11, 1959), 40.

(9) Alienation—Books

- Adams, James Luther. Paul Tillich's Philosophy of Culture, Science, and Religion. New York, 1965.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

367

- Aptheker, Herbert, ed. Marxism and Alienation: A Symposium. New York, 1965.
- Arendt, Hannah. The Human Condition. Chicago, 1958.
- Bell, Bernard Iddings. Crowd Culture: An Examination of the American Way of Life. Chicago, 1956.
- Blauner, Robert. Alienation and Freedom: The Factory Worker and His Industry. Chicago, 1964.
- Eberhard, Kenneth D. The Alienated Christian: A Theology of Alienation. Philadelphia, 1971.
- Friedman, Maurice S. Martin Buber: The Life of Dialogue. New York, 1960.
- Galbraith, John Kenneth. The Affluent Society. 2nd rev. ed. Boston, 1969.
- Glasrud, Clarence A., ed. The Age of Anxiety. Boston, 1960.
- Glen, S. L. Erich Fromm: A Protestant Critique. Philadelphia, 1966.
- Hammond, Guyton Bowers. Man in Estrangement. Nashville, Tenn., 1965.
- Hegel, G. W. F. The Phenomenology of Mind, trans. J. B. Baillie. 2nd rev. ed. London, 1949.
- Heinemann, F. H. Existentialism and the Modern Predicament. Torchbooks ed. New York, 1953.
- Huber, Richard M. The American Idea of Success. New York, 1971.
- Huizinga, Johan. Homo Ludens: A Study of the Play-Element in Culture. Boston, 1955.
- Illich, Ivan D. Celebration of Awareness: A Call for Institutional Revolution, intro. Erich Fromm. Anchor ed. Garden City, N. Y., 1971.
- Josephson, Eric, and Mary Josephson, eds. Man Alone: Alienation in Modern Society. Laurel ed. New York, 1962.
- Marcson, Simon, ed. Automation, Alienation, and Anomie. New York, 1970.
- Mészáros, István. Marx's Theory of Alienation. New York, 1970.
- Mills, C. Wright. White Collar: The American Middle Classes. New York, 1956.
- Montagu, Ashley. The Humanization of Man. New York, 1964.



- Moustakas, Clark E. Loneliness. Spectrum ed. Englewood Cliffs, N. J., 1961.
- _____, ed. The Self Explorations in Personal Growth. New York, 1956.
- Misbet, Robert A. The Sociological Tradition. New York, 1966.
- Ollman, Bertell. Alienation: Marx's Conception of Man in Capitalist Society. Cambridge, England, 1971.
- Riesman, David. Abundance for What? And Other Essays. Anchor ed. Garden City, N. Y., 1965.
- _____. Faces in the Crowd: Individual Studies in Character and Politics. New Haven, Conn., 1952.
- _____, Nathan Glazer, and Reuel Denney. The Lonely Crowd: A Study of the Changing American Character. New Haven, Conn., 1961.
- Schacht, Richard. Alienation. New York, 1970.
- Sorokin, Pitirim A. The Basic Trends of Our Times. New Haven, Conn., 1964.
- _____. The Crisis of Our Age: The Social and Cultural Outlook. New York, 1941.
- Stein, Maurice, and Arthur Vidich, eds., Sociology on Trial. Englewood Cliffs, N. J., 1970.
- Sykes, Gerald, ed. Alienation: The Cultural Climate of Modern Man. 2 vols. New York, 1964.
- Tanzer, Michael. The Sick Society: An Economic Examination. Chicago, 1968.
- Tillich, Paul. The New Being. New York, 1955.
- Urick, Ronald V. Alienation: Individual or Social Problem? Englewood Cliffs, N. J., 1970.
- Weisskopf, Walter A. Alienation and Economics. New York, 1971.
- Whyte, William H., Jr. The Organization Man. Anchor ed. Garden City, N. Y., 1956.

(10) Alienation--Articles

- Bartlett, Francis, and James Shodell. "Fromm, Marx, and the Concept of Alienation," Science and Society, XXVII (Summer 1963), 321-326.



- Bell, Daniel. "A Parable of Alienation," Jewish Frontier, (November 1946), 12-19.
- _____. "The Rediscovery of Alienation," The Journal of Philosophy, LVI (November 1959), 933-952.
- Dean, Dwight G. "Meaning and Measurement of Alienation," The American Sociological Review, XXVII (1961), 753-758.
- Feuer, Lewis. "What is Alienation? The Career of a Concept," New Politics, I (Spring 1962), 116-134.
- Glazer, Nathan. "The Alienation of Modern Man," Commentary, III (April 1947), 378-385.
- Green, Arnold. "The 'Cult of Personality' and Sexual Relations," Psychiatry, IV (August 1941), 343-348.
- _____. "Duplicity," Psychiatry, VI (November 1943), 411-424.
- _____. "The Middle-Class Male Child and Neurosis," The American Sociological Review, XI (February 1946), 31-41.
- _____. "Social Value and Psychotherapy," Journal of Personality, XIV (March 1946), 199-228.
- Hajda, Jan. "Alienation and Integration of Student Intellectuals," The American Sociological Review, XXVI (October 1961), 758-767.
- Keniston, Kenneth. "Alienation and the Decline of Utopia," The American Scholar, XXIX (Spring 1960), 161-200.
- McClosky, Herbert, and John H. Schaar. "Psychological Dimension of Anomy," The American Sociological Review, XXX (February 1965), 14-40.
- Neal, Arthur G., and Salomon Rettig. "Dimensions of Alienation among Manual and Non-Manual Workers," The American Sociological Review, XXVIII (August 1963), 599-608.
- O'Neill, John. "Alienation, Class Struggle, and Marxian Anti-Politics," The Review of Metaphysics, XVII, (March 1964), 462-471.
- _____. "The Concept of Estrangement in the Early and Later Writings of Karl Marx," Philosophy and Phenomenological Research, XXV (September 1964), 64-84.
- Petrović, Gajo. "Marx's Theory of Alienation," Philosophy and Phenomenological Research, XXIII (1963), 419-426.
- Seeman, Melvin. "On the Meaning of Alienation," The American Sociological Review, XXIV (December 1959), 783-791.



Tinder, Glenn. "Human Estrangement and the Failure of Political Imagination," The Review of Politics, XXI (October 1959), 611-630.

(11) Reviews of Fromm's Books

Asher, Brynes. "The End of Psychological Man Proclaimed." Review of Man for Himself. The Saturday Review of Literature, XXXI (February 7, 1948), 25-26.

Barrett, William. "Arms or Man." Review of May Man Prevail? The Atlantic Monthly, CCIX (January 1962), 96-97.

Bartlett, Francis, and James Shodell. Review of Marx's Concept of Man. Science and Sociology, XXVII (Summer 1963), 321-326.

Blanton, Smiley. "Conscience, God and the Unconscious," Review of Psychoanalysis and Religion. The Saturday Review of Literature, XXXIV (February 10, 1951), 39-40.

Briggs, Asa. "From Slaves to Robots." Review of The Sane Society. The New Statesman and Nation, LI (June 23, 1956), 739.

Care, Norman S. "The Challenge of Humanism," Review of The Revolution of Hope. The New Republic, CLIX (December 7, 1968), 30-31.

Cox, Harvey. "Marx, the Many, and the Mentors." Review of Socialist Humanism. The Saturday Review, XLVIII (September 18, 1965), 107-108.

_____. "A Test of Faith." Review of You Shall Be as Gods. "Book Review Section," New York Times, (November 27, 1966), 10, 12.

Davidson, Henry A. "A Cultivable Art." Review of The Art of Loving. The New Republic, CXXXV (October 29, 1956), 21.

Dollard, John. Review of The Sane Society. "Book Review Section," New York Herald Tribune, (September 4, 1955), 4.

Frank, Waldo. "The Orbits around Freud." Review of The Sane Society. The Nation, CLXXXI (December 31, 1955), 580-581.

Friedenberg, Daniel M. "Fromm's Act of Faith." Review of May Man Prevail? Commonweal, LXXIX (March 30, 1962), 20-22.

Gewirth, Alan. Review of The Sane Society. Ethics, LXVI (1956), 289-292.

Graham, Aelred. "What It Means to Love One Another." Review of The Art of Loving. Commonweal, LXVI (June 28, 1957), 325-328.



- Hadley, Ernest E., ed. "Escape from Freedom: A Synoptic Series of Reviews." Psychiatry, V (1942), 109-134.
- Hazo, Robert G. "Humanizing the Technological Society." Review of The Revolution of Hope. "Book Week," Chicago Sun-Times, (November 3, 1968), 8.
- Isaac, Erich. "Mystical Humanism." Review of You Shall Be as Gods. Commentary, XLIII (May 1967), 99-101.
- Kaplan, Abraham. Review of The Heart of Man. The New York Review of Books, IV (April 8, 1965), 33.
- Krutch, Joseph Wood. Review of The Sane Society. "Book Review Section." New York Times, (September 4, 1955), 9.
- Kuenzli, Alfred E. "Where Society Suffocates Man." Review of The Sane Society. The New Republic, CXXXIV (March 26, 1956), 19.
- MacIntyre, Alasdair. "Fromm's Dogma." Review of The Dogma of Christ. The New Statesman, LXVI (November 22, 1963), 748.
- Mandelbaum, Bernard. "Justifying Man's Ways to Man." Review of You Shall Be as Gods. The Saturday Review, L (February 25, 1967), 57-58.
- Maskin, Meyer H. "God and the Analyst." Review of Psychoanalysis and Religion. The New Republic, CXXIV (March 19, 1951), 21.
- Menninger, Karl. "Loneliness in the Modern World." Review of Escape from Freedom. The Nation, CLIV (March 14, 1942), 317.
- Miller, William Robert. "God and His Men." Review of You Shall Be as Gods. The New Republic, CLV (November 26, 1966), 29-33.
- Montagu, Ashley. "Alternatives to Apathy." Review of The Revolution of Hope. The Saturday Review, LI (December 14, 1968), 38.
- Mosse, Hilde L. "Bypaths on the Road to Vienna." Review of The Mission of Freud. The Saturday Review, XLII (April 11, 1959), 39-40.
- Murphy, Roland. "Fromm Here to Eternity." Review of You Shall Be as Gods. Commonweal, LXXXVI (May 19, 1967), 265-266.
- Nettler, Gwynne. Review of The Sane Society. American Journal of Sociology, LXI (May 1956), 644-646.
- Petuchowski, J. J. "Erich Fromm's Midrash on Love." Review of The Art of Loving. Commentary, XXII (December 1956), 543-549.



- Rolo, Charles J. Review of Psychoanalysis and Religion. The Atlantic Monthly, CXIV (December 1950), 95-97.
- Rosen, Bernard C. Review of The Sane Society. The American Sociological Review, XXI (October 1956), 641-642.
- Sadler, William A. "A Crucial Choice." Review of The Heart of Man. The Christian Century, LXXXII (September 29, 1965), 1198-1200.
- Shell, Kurt Leo. Erich Fromm's Escape from Freedom: A Critical Commentary. New York, 1967.
- Titarenko, A. I. "Erich Fromm in the Chains of Illusion." Review of Beyond the Chains of Illusion. Science and Sociology, XXIX (Summer 1965), 319-329.
- Welsh, Alexander. "Fromm's Efforts to Rescue Marx." Review of Marx's Concept of Man. The New Republic, CXLV (December 11, 1961), 22.
- Wertham, Fredric. "Escape into Ethics." Review of Man for Himself. The New Republic, CXVIII (May 3, 1948), 26-27.
- Zuger, Bernard. Review of Man for Himself. American Journal of Psychoanalysis, VIII (1948), 63-65.

(12) Miscellaneous Sources

- Aiken, Henry D., ed. The Age of Ideology: The Nineteenth Century Philosophers. Mentor Philosophers Series. New York, 1956.
- Anis, William Dougherty. "Social Structure and Personality: The Contribution of Erich Fromm to Sociological Theory." Unpublished Ph.D. dissertation, University of North Carolina, 1959.
- Anderson, Harold H., ed. Creativity and Its Cultivation. New York, 1959.
- Anderson, Walt, ed. The Age of Protest. Pacific Palisades, Cal., 1969.
- Aptheker, Herbert. The World of C. Wright Mills. New York, 1960.
- Arendt, Hannah. The Origins of Totalitarianism. Cleveland, 1958.
- Augustine, Saint. The City of God, trans. Marcus Dods. Modern Library ed. New York, 1950.
- Barzun, Jacques, and Henry F. Graff. The Modern Researcher. New York, 1957.
- Bell, Daniel. The End of Ideology. Glencoe, Ill., 1960.
- Berelson, Bernard, and Gary A. Steiner. Human Behavior: An Inventory of Scientific Findings. New York, 1964.



- Berner, Marie Louise. Journey through Utopia. London, 1950.
- Boulding, Kenneth E. The Meaning of the Twentieth Century: The Great Transition. New York, 1964.
- Brecht, Arnold. Political Theory. Princeton, N. J., 1959.
- Brennan, Donald G., ed. Arms Control, Disarmament, and National Security. New York, 1961.
- Brinton, Crane. The Anatomy of Revolution. Rev. ed. New York, 1965.
- _____. Ideas and Men: The Story of Western Thought. Englewood Cliffs, N. J., 1950.
- _____. The Shaping of Modern Thought. Englewood Cliffs, N. J., 1963.
- Buber, Martin. Paths in Utopia, trans. R. F. C. Hull. Boston, 1949.
- Bury, John B. The Idea of Progress. New York, 1932.
- Chauchard, Paul. Teilhard de Chardin on Love and Suffering, trans. Marie Chêne. Glen Rock, N. J., 1966.
- Commager, Henry Steele. The American Mind. London, 1950.
- _____. Freedom, Loyalty, Dissent. New York, 1954.
- _____. The Nature and the Study of History. Columbus, O., 1965.
- Coser, Lewis A. Men of Ideas: A Sociologist's View. New York, 1965.
- "Erich Fromm," Current Biography, (April 1967), 18-20.
- Dalfrume, Richard M., ed. American Politics since 1945. Chicago, 1969.
- Deming, Barbara. "Courage for the New Age: The Committee of Correspondence," Liberation, VII (November 1963), 13-16.
- Elliott, Robert C. "Saturnalia, Satire, and Utopia," The Yale Review, LV (June 1966), 521-536.
- Eulau, Heinz, Samuel J. Edlersveld, and Morris Janowitz. Political Behavior: A Reader in Theory and Research. Glencoe, Ill., 1956.
- Gardner, John W. Excellence: Can We Be Equal and Excellent Too? Colophon ed. New York, 1961.
- _____. Self-Renewal: The Individual and the Innovative Society. Colophon ed. New York, 1965.



- Grunwald, Henry Anatole. "From Eden to the Nightmare," Horizon, V (March 1963), 72-79.
- Hart, Harold H., ed. Summerhill: For and Against. New York, 1970.
- Heilbroner, Robert L. The Future as History. New York, 1959.
- Henry, Nelson B., ed. Modern Philosophies and Education. The Fifty-fourth Yearbook of the National Society for the Study of Education. Pt. I. Chicago, 1955.
- Hicks, Granville, "A Long Way from Eden." The Saturday Review, XLV (November 24, 1962), 18.
- Hitler, Adolf. Mein Kampf, trans. Ralph Manheim. Boston, 1943.
- Hockett, Homer C. The Critical Method in Historical Research and Writing. New York, 1955.
- Hofstadter, Richard. The American Political Tradition and the Men Who Made It. New York, 1948.
- Horowitz, Irving Louis. Professing Sociology: Studies in the Life Cycle of Social Science. Chicago, 1968.
- Horsburgh, H. J. N. "The Relevance of the Utopian," Ethics, LXVII (January 1957), 127-138.
- Kateb, George. Utopia and Its Enemies. New York, 1963.
- Kelman, Herbert C. A Time to Speak: On Human Values and Social Research. San Francisco, 1968.
- Klaw, Spencer. "Harvard's Skinner: The Last of the Utopians." Harper's Magazine, CCXXVI (April 1963), 45-51.
- Krech, David, Richard S. Crutchfield, and Egerton L. Ballachey. Individual in Society. New York, 1962.
- Krutch, Joseph Wood. "Danger: Utopia Ahead." The Saturday Review, XLIX (August 20, 1966), 17-18, 46.
- _____. Human Nature and the Human Condition. New York, 1959.
- _____. The Measure of Man. Indianapolis, 1953.
- _____. The Modern Temper: A Study and a Confession. Harvest ed. New York, 1956.
- Levitas, Gloria B., ed. Culture and Consciousness: Perspectives in the Social Sciences. New York, 1967.



- Lipset, Seymour Martin, and Leo Lowenthal, eds. Culture and Social Character: The Work of David Riesman Reviewed. Glencoe, Ill., 1961.
- Manis, Jerome G., and Bernard N. Meltzer, eds. Symbolic Interaction: A Reader in Social Psychology. Boston, 1967.
- Mills, C. Wright. The Causes of World War Three. New York, 1958.
- _____. The Sociological Imagination. London, 1959.
- Morgan, Clifford T. Introduction to Psychology. 2nd ed. New York, 1961.
- Mumford, Lewis. The Condition of Man. New York, 1944.
- _____. The Story of Utopias. Gloucester, Mass., 1959.
- _____. The Transformation of Man. New York, 1956.
- Muste, A. J. "Let's Radicalize the Peace Movement," Liberation, VIII (June 1963), 26-30.
- Negley, Glenn, and J. Max Patrick. The Quest for Utopia. New York, 1952.
- Neill, A. S. Summerhill: A Radical Approach to Child Rearing. New York, 1960.
- Newman, James R. The Rule of Folly. Preface Erich Fromm. New York, 1962.
- Rieff, Philip, ed. On Intellectuals: Theoretical Studies, Case Studies. Garden City, N. Y., 1969.
- Riesman, David. "Dealing with the Russians over Berlin," The American Scholar, XXXI (Winter 1961-1962), 13-39.
- Robinson, James Harvey. The Mind in the Making: The Relation of Intelligence to Social Reform. New York, 1921.
- Rubin, Jerry. Do It! Scenarios of the Revolution. New York, 1970.
- Schoenman, Ralph, ed. Bertrand Russell, Philosopher of the Century: Essays in His Honour. London, 1967.
- Skinner, B. F. Beyond Freedom and Dignity. New York, 1971.
- _____. Walden Two. New York, 1948.
- Talmon, J. L. "Utopianism and Politics: A Conservative View." Commentary, XXVIII (August 1959), 149-154.



- Teilhard de Chardin, Pierre. The Divine Milieu. New York, 1965.
- _____. The Phenomenon of Man. Torchbooks ed. New York, 1959.
- Wallace, Walter L., ed. Sociological Theory. Chicago, 1969.
- Walsh, Chad. "Pro's and Con's of Paradise," The Saturday Review, XLIX (July 30, 1966), 36-37.
- Wells, Herbert George. A Modern Utopia, intro. Mark R. Hillegas. Lincoln, Nebr., 1967.
- Whittemore, Robert C. Makers of the American Mind: Three Centuries of American Thought and Thinkers. New York, 1964.
- Zamiatin, Eugene. We, trans. Gregory Zilboorg. New York, 1952.



Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen - auch von Teilen - bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

VITA

Brian R. Betz was born on March 18, 1932, in Indianapolis, Indiana. His early education was received in the parochial schools of Indianapolis. He entered the Benedictine monastery at St. Meinrad, Indiana, in July, 1950 and received the Bachelor of Arts degree in philosophy from Saint Meinrad College in June, 1955. In May, 1958 he was ordained a Roman Catholic priest and received a degree of Bachelor of Theology from The Catholic University of America, Washington, D. C., in June, 1959. From 1959 to 1965 he was instructor of speech at Saint Meinrad Seminary, Saint Meinrad, Indiana. In August, 1962 he received the Master of Arts degree in rhetoric and public address from Northwestern University. From 1962 to 1964 he was assistant dean of men at Saint Meinrad Seminary. From 1965 to 1967 he was associate pastor of Saint Benedict's Church, Evansville, Indiana, and during the same period chaplain for the Indiana State Mental Hospital. In 1967 he resigned from the Benedictine Order and the priesthood, and was awarded a University Fellowship from Northwestern University. He was assistant professor of speech at Valparaiso University from 1968 to 1970. During 1970 he was also instructor of communication in the Gary Model Cities Program. In January, 1971 he became a lecturer in speech at Indiana University Northwest and currently is assistant professor of speech at that institution. He is a member of the Speech Communication Association, Central States Speech Association, the Indiana Speech Association, and



FROMM-Online

Propriety of the Erich Fromm Document Center. For personal use only. Citation or publication of material prohibited without express written permission of the copyright holder.

Eigentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. Veröffentlichungen – auch von Teilen – bedürfen der schriftlichen Erlaubnis des Rechteinhabers.

378

the American Humanist Association. Mr. Betz is married to the former Sara Elizabeth Wilson, and they have four children.