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Review Landis, B. and E. Tauber: *In the Name of Life*

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This Festschrift dedicated to Erich Fromm on the occasion of his seventieth anniversary is rich in content. It consists of twenty-four contributions representing various countries and disciplines, most of them relevant to Fromm's own work and reflecting his development from sociology toward psychoanalysis and the reverse trend, with wide excursions into the humanities.

The first part, contributions on psychoanalysis, contains papers by some well-known and some less known authors. Otto Allen Will deals with the uniqueness of the relationship between the patient and the psychotherapist. Harry Guntrip, in *On the Promise of Psychoanalysis*, extols the 'new' psychoanalysis, as represented by the English school and Fromm, which has transcended Freud's 'mechanistic concepts' and the relevance of instinctual drives. This 'new' psychoanalysis is concerned with human relatedness and the development of the total human potential. He writes: 'The work of Fromm, Winnicott, Fairbairn, and Balint illustrates the way psychoanalysis is now in process of transformation from a theory and analysis of instinctual frustration and control into a theory and therapy that encourages the rebirth and growth of an authentic self within an authentic relationship'. According to Guntrip, reformed psychoanalysis 'that is not parochial, that addresses itself to the human condition is here to stay'. However, psychoanalysis will decline 'if it becomes a closed society of the initiated defending an older, underdeveloping theory as dogma'.

In another essay Ervin Singer discusses the ways in which 'the patient aids the analyst'. The author questions one of the requirements of Freudian psychoanalysis, namely strict anonymity. His statement that 'unbending anonymity ... does not promote and activate reality-oriented and constructive phantasies' is questionable. It is even more so in the light of his clinical illustration. His argument that the 'traditional analytic relationship' reflects the lack of authenticity in the parent-child relationship, shows a regrettable misunderstanding of the psychoanalytic situation.

In his essay, *On Pathologic Symbiosis and Autism*, Harold F. Searles shares with the reader his valuable experience with the analytic treatment of schizophrenics. He describes the evolution in transference from the autistic toward the symbiotic stage. The latter can be interpreted and thus, in due course, 'usher in the phase of individuation'.

David E. Schechter, in *Of Human Bonds and Bondage*, extols Fromm's work as a precursor of current developments in psychoanalysis. He writes: 'It is of historic psychoanalytic interest that in 1941 when the Oedipus complex and castration complex held sway as principal motivational sources of behavior, Fromm had observed that man's fear of separateness is an even more



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primary source of motivation in his interpersonal behavior'. He discusses clinical data illustrating and confirming Fromm's ideas and describes Fromm's conceptualization of activity and passivity.

In his chapter, *The Machismo Solution*, Aniceto Aramoni discusses the well-known pattern of self-assertion of the weak male individual, characteristic of certain parts of the Mexican male population.

The two remaining sections, Philosophy and Science, and Social and Political Issues, contain essays by natural scientists, sociologists, philosophers, anthropologists, and one theologian. The wealth of topics and the caliber of some of the contributors is certainly impressive. Some of the essays, though written by first rank scholars, do not seem to have any relevance for the psychoanalytic reader. Others deal with issues of general cultural import, are written by social and educational reformers, or sound the apocalyptic cry of alarm and offer suggestions for the salvation of our society, torn as it is by formidable problems. These writers address themselves to issues which Fromm dealt with in his numerous writings, such as Marxism, the problems of freedom, of alienation and self-realization.