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the tragic Middle Eastern scene who is neither a Zionist nor an Arabist, the deep tragedy of Mr. Bellow's book is that he offers no remedy to Israel; no real hope that it can avoid this unthinkable fate. And the reason why he is without hope is that he has no glimmer of understanding of the Arabs, or of why they persist in being so savage and so miserable about the State of Israel. He has been assured, both by his friends in Israel and by experts in America, that the Arabs are by their very nature unappeasable; that every concession Israel might make would only be treated as a sign of weakness; that even the apparent moderates in Egypt and Jordan are still implacably bent on — at the very least — driving all the Jews out of Palestine.

Well, what about the refugees, he asks and asks himself, with mounting exasperation! Other countries have created refugee problems and got away with it, why should Israel be different; why should the Jews always be expected to be better than other people? What about the conquered territories, for that matter? Other countries have conquered land and held on to it. As for the Arabs' deep feeling about a Jerusalem which is almost as holy to them as it is to the Jews, well, Teddy Kollek, the Israeli mayor, is a fine chap (I know he is) and the Palestinians are really having a better time under Kollek's regime than they did under their Jordanian co-religionists before the Six-Day War.

There is hardly a suggestion anywhere that one of the reasons why Israel has hung on to so much of the territory captured in that war is simply that most countries, and particularly new ones, like to get *bigger*; like to get more land into which their population can spread and proliferate. And, of course the Jews have a very special feeling about Jerusalem. No wonder Kollek is building so freely in what was once the Arab half: he wants to create an irreversible *fait accompli*. Just as those unofficial zealots are scattering new settlements around the West Bank, so as

to ensure that no Israeli Government will ever dare to hand it back to its rightful Arab owners.

For my part, Mr. Bellow's book adds to my general grief for the world in other ways than he intended. That such a clever, thoughtful and compassionate man could write so crude and blind a book (for all its sophisticated doubts and civilized trimmings) reminds us again of how cruel and destructive prejudice can be. Mr. Bellow loves Israel, and not only, one feels, because he is himself Jewish. It is a generous emotion, touchingly expressed. If only he had loved it wisely enough to say, "But why not *try* making real concessions? Why not make the effort which so few of you Israelis have ever made to

understand the Arab case? Why not make some dramatic and unforced gesture which will have real meaning — such as giving back *all* the captured territory of 1967 except that absolute minimum which is really essential for your security and not simply satisfying to your natural, but fatal, territorial greed?"

Ah, but no Israeli Government would last a day with such a policy. Lord, thy people would not have it so! But are there no true prophets left in Israel? Mr. Bellow adopts the prophet's stance; raises both arms as if in exhortation and true warning — only to lower them again into an utterly Jewish shrug of despairing resignation.

TO HAVE OR TO BE? by Erich Fromm. Harper & Row. \$8.95

Reviewed by SARA C. CHARLES, M.D., a psychiatrist in private practice in Chicago who also teaches at the Abraham Lincoln School of Medicine at the University of Illinois, Chicago

BY THE time one has read less than twenty pages of this book, one is confronted with Erich Fromm's thoughts on what in his opinion "represents the most crucial problem of existence: that empirical anthropological and psychoanalytic data tend to demonstrate that having and being are two fundamental modes of experience, the respective strengths of which determine the differences between the characters of individuals and various types of social characters."

As I began to read, it occurred to me that the review of this book could be approached from these two modes: one could read, ponder, integrate and eventually share one's thoughts regarding the book. Or, one might read, take notes which are then used to put together some thoughts and criticism of the work. (I shamefacedly admit the latter is my usual mode.) Reflecting on the

options, I decided for the "being" mode — I would read, immerse myself in the experience and take no notes. The reading of the book would be an experience that I would share with others. But, alas, the variables contributing to the "having" mode impinged on my endeavor — the pressure of time, the length of the book, the editor's deadline. I succumbed on page 121 to the other mode — the having mode — capitulating so that I might "have" a review by the deadline.

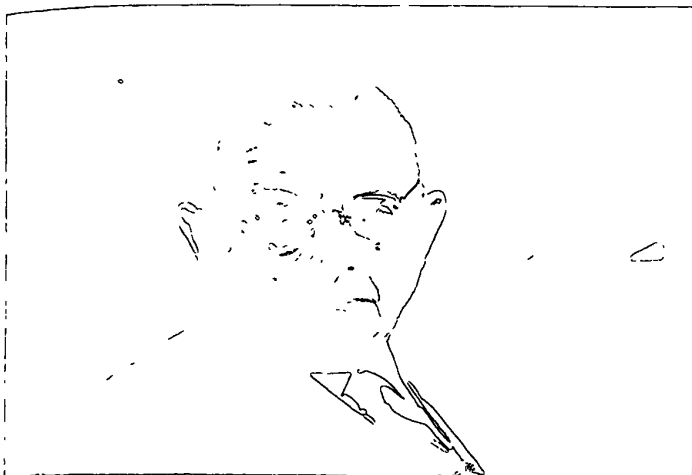
My dilemma may seem an oversimplification, yet the anecdote reflects what seems to be the essence of Fromm's concern.

He begins by observing that modern man has been offered "the trinity of unlimited production, absolute freedom and unrestricted happiness . . . the nucleus of a new religion, Progress . . . a new earthly city of Progress was to replace the city of God." What is also observable, however, is that this great promise has failed. He contends that this religion rests on two main psychological premises, "1) that the aim of life is happiness, i.e., maximum pleasure, and 2) that egotism, selfishness and greed . . . lead to harmony and peace." He suggests that the religion has failed because it is founded on



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Erich Fromm

psychologically erroneous premises. The character traits thus engendered by the socio-economic system based on these premises "are pathogenic and eventually produce a sick person and thus a sick society," the end result of which is disaster. He suggests there is an alternative to this projected catastrophe. It would take, in Fromm's view, the formation of a new social character which in turn would generate a new society. To arrive at the concept of this new man, an understanding of the "mode of being" and "the mode of doing" is imperative.

Part One of the book presents material aimed at helping one understand the distinction of "being" and "having" as they relate to such concepts of life as semantics, philosophy, learning, remembering, reading and loving. Old and New Testament quotations reinforce these reflections. It is somewhat basic material, helpful particularly to those who perhaps haven't thought much about these issues previously.

The material becomes somewhat more to the point in Part Two. The author analyzes the difference between the two modes of existence. Much of what is discussed is good old-fashioned meditation material

— it helps to "have" time in which to ponder it. The themes are familiar and speak to human experience. Probably the most stimulating section is that titled "Further Aspects of Having and Being" in which he discusses such topics as "sin, forgiveness, living and dying." "To the extent that we live in the having mode, we must fear dying. Losing our fear of dying should not begin as a preparation for death, but as the continuous effort to reduce the mode of having and to increase the mode of being." He reasons also "that we respect time is one thing; that we submit to it is another. In the mode of being, we respect time, but we do not submit to it." (Editor, please note.)

The solution, of course, is that mankind undergoes a change of heart — a change that will occur only "if a new object of devotion takes the place of the present one." The call to man is as old as history — the specifics of it have their own modern touch. Religion as Fromm defines it is "any group-shared system of thought and action that offers the individual a frame of meditation and an object of devotion." Those who have followed Erich Fromm's thought over the years will find his reflections stimulating and worthy of controversy. Just as a start, he raises the question, "Was Europe ever truly Christianized?"

The new man who emerges is "everything anyone ever wanted to be but was afraid to try." The list of characteristics boggles the mind and somehow finding it gently chiding us in the Scriptures is far more palatable fare to swallow. If you read any part of the book, don't miss the list on page 170.

In summary, this is thoughtful, reflective work from a man who has obviously thought long and hard about life. One, however, must "have" leisure to reflect adequately on its contents. Perhaps Fromm reviews his book best when he writes, "The mode of being readers will often come to the conclusions that even a highly praised book is entirely without value or is of very limited value. Or they may have fully understood a book, sometimes better than had the author, who may have considered everything he or she wrote as being equally important."

THE GREAT MYSTERIES: An Essential Catechism, by Andrew M. Greeley. Seabury. \$8.95

Reviewed by AVERY DULLES, professor of Theology at the Catholic University of America. His previous books, including Models of the Church and The Survival of Dogma.

WHAT Andrew Greeley here offers is not a catechism in the usual sense of that word, but rather a brief introduction to Christianity as understood in the Roman Catholic tradition. The normal catechism is a primer of Christian doctrine; it seeks to present in an orderly fashion the official teaching of the Church. Greeley has chosen rather to introduce the concrete reality of Christian

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