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The material recently reprinted in Archives on the t's intervention on behavior from Vienna in interest to the original harrowing episode in th much to know that in diplomat assigned to his family on the train did so submissively ded at the sexual con analysis, and was an ing book is not without seams in Jones’s nar examples involves an l's visit to America in the Clark University work (no relation to the ark who founded the the same story of that Jones, he has found about the side-visit of Jung to James Putn in the Adirondacks. f Putnam’s psycho Austrian, Hungar actively; yet the staff here they were to stay rial Germany. Nor did Freud wrote to his wife locality, which was a had a constant eye out; the log cabins, Freud rons, is called “Chatter fo service as wash basins, —everything is available. We have found special sping and containing de how to use such primitive are not enough to res from getting lost in the bundant study. Likely ause early in his telling ary metaphor and uses f rendering the manner ion to professionalize o deal with the apos. The metaphor is eeble to give this book the distinction it would need to survive Jones.

Still, Freud: The Man and the Cause will have its buyers, if not readers. There are several folios of photographs interspersed here and there, and they are not all familiar, though most are. The notes and bibliography at the end do achieve a separate quality of scholarship bound to be of interest to those who believe that an ongoing interest in the history of psychoanalysis is of value to an understanding of its concepts.

Then there are those in the general public for whom this book was written who enjoy history in the manner of, say, the Durants, whose books seem to sell steadily regardless of the judgments of professors and others with interests vested in precious subjects. After all is said and done, the life of Freud is one of the epic stories of this or any other century. Tell it any way you must, and I shouldn’t be surprised that there are still plenty who will read it.—Donald M. Kaplan, Ph.D., Associate Professor of Psychology, New York University.

Siegler


This slim, posthumous volume records the final round of Fromm’s 50-year bout with Freud. Like many an old fighter, Fromm still brings plenty of heart to the struggle, but his punches are wild, he has no footwork left, and often he’s just weaving about without even making contact with his opponent. Part of Fromm’s problem is that very early in his career, he shed the role of psychoanalytic thinker, with its interest in the particularities of individual experience and its emphasis upon the constructions of the human mind, in favor of the role of social critic, with its interest in generalizations of experience and its emphasis upon social, economic, and political forces in human affairs. It is by way of this latter role that Fromm has derived his greatest influence and reached his greatest audience. His earlier books, Man for Himself, Escape from Freedom, The Sane Society, etc., have provided us with long years of impassioned polemic against the tyrannies of

Western civilization—tion, consumerism, tical position address: dread and despair post-war European evangelical faith in the American respo existence.

In this, his last v tempts to take psychoanalytic think slipping from his sho habits of 50 years ar and Fromm has little sions of psychoanal understanding of the sies in current psych. Sweeping slogans continue to be From discourse. Exhortesen analysis. W provide us with an o tion, in the case of troversy leads only to unable to evaluate vi or his limitations. Fromm’s present box recognize Freud’s thou reminded of Willia “There is no great derstood truth.”

Fromm’s approach certain characterist Each time we are rea of Freud’s ideas in embank on this, “Th tations of Freud’s D Theory of Dream In Instinct Theory and stopped and diverted patiion with Marx, Buddha, or the Gos the Great Living Mas faith with his beliefs intellecual baggage to anyone who has f has never been so ob some as it is in these platitude destroys Fromm’s favorite ca political characters. Preface, Fromm begin the
Western civilization—conformity, exploitation, consumerism, alienation. His ideological position addressed both the sense of dread and despair that characterized the post-war European intelligentsia and the evangelical faith in action that characterizes the American response to dark matters of existence.

In this, his last work, Fromm again attempts to take up the mantle of psychoanalytic thinker, but, alas, it keeps slipping from his shoulders. The intellectual habits of 50 years are not easily laid aside, and Fromm has little patience for the precisions of psychoanalytic thought and little understanding of the issues and controversies in current psychoanalytic development. Sweeping slogans and pronouncements continue to be Fromm’s favorite mode of discourse. Exhortation substitutes for temperate analysis. While controversy can provide us with an opportunity for clarification, in the case of Fromm vs. Freud, controversy leads only to confusion: Fromm is unable to evaluate either Freud’s greatness or his limitations. In fact, in much of Fromm’s present book, it is difficult to recognize Freud’s thought at all. Indeed, one is reminded of William James’s comment, “There is no greater lie than a misunderstood truth.”

Fromm’s approach to Freud is paved with certain characteristic stumbling blocks. Each time we are readied for an exploration of Freud’s ideas in chapters promising to embark on this, “The Greatness and Limitations of Freud’s Discoveries,” “Freud’s Theory of Dream Interpretation,” “Freud’s Instinct Theory and its Critique,” we are stopped and diverted by Fromm’s preoccupation with Marx, or the wisdom of the Buddha, or the Gospels, or the “Truths of the Great Living Masters.” Fromm has held faith with his beliefs for decades, and this intellectual baggage will come as no surprise to anyone who has followed his career, but it has never been so obstructive nor so burdensome as it is in these pages. Also, a zest for platitude destroys distinctions among Fromm’s favorite cast of philosophical and political characters. For instance, in his Preface, Fromm begins by praising Freud for the extraordinary significance of [his] psychoanalytic discoveries whose principles one cannot express more adequately than through the sentence of the Gospels, “And the truth shall make you free’” (John 8:32).

But, then, Fromm typically retracts this praise by noting that these “principles” can hardly be credited to Freud, anyway:

Indeed the idea that the truth saves and heals is an old insight which the great Masters of Living have proclaimed—nobody perhaps with such radicalism and clarity as the Buddha, yet it is a thought common to Judaism and Christianity, to Socrates, Spinoza, Hegel, and Marx. (p. ix)

Since 1932, Fromm has repudiated again and again, many, if not all, of those ideas that Freud placed at the center of a psychoanalytic understanding of human behavior—the sexual component instincts and infantile erogenous zones, for example. Thus, on this occasion Fromm’s critique of instinct theory covers familiar ground for him and for us. One would have hoped that all these years had improved Fromm’s intelligibility in psychoanalytic matters. What is one to make then of Fromm’s accusation that Freud has “set up the Straw Man of Incest” (through the Oedipus Complex), as if Freud had invented incest? Compare Fromm’s grasp of the incest taboo with someone like Levi-Strauss who sees it as the very condition of culture. Fromm, on the other hand, tells us:

To assume that men should be bound to their mothers because of the intensity of a sexual bond that had its origin twenty or thirty or fifty years earlier is nothing short of absurd, considering that many are not bound to their wives after even three years of a sexually satisfying marriage. (p. 29)

It is this sort of non sequitur and this sort of misreading of Freud’s meaning that raises the question of whether Fromm is engaging Freud’s thought at all. Similarly, it is no news to serious critics of psychoanalytic thought that Freud’s understanding of female development was less clarified and perhaps less correct than other, more highly developed aspects of his theoretical and clinical interests. Still, it is unlikely that portraying Freud’s position as ‘grotesque male propaganda’ is an advance in knowledge. Even when Fromm tries to give credit to Freud, as he does when he
describes the "purity of [Freud's] scientific approach," and his "objective attitude" in the case of Dora, he is setting Freud up for a fall in the very next moment:

But with all admiration for Freud's faith in reason, and in the scientific method, it cannot be denied that Freud often gives us a picture of an obsessive rationalist who constructs theories on the basis of practically nothing, and does violence to reason. (p. 16)

The reader has a hard enough time of it keeping up with what Fromm is doing from page to page, let alone what he is un-doing.

Fromm's major, repeated criticism of Freud is that he is a sexist, patriarchal, authoritarian, bourgeois materialist, a primary repugnance Fromm derives from the biographical. Freudian biographical exegesis seems to be popular these days. Two recent books—Sulloway's and Clark's—have drawn heavily upon biography to understand not only Freud's theories but the psychoanalytic movement as well. However, while this type of approach may be helpful to a fuller understanding of Freud, it is hardly appropriate to a judicious critique of his actual thought, which should be judged on its intrinsic merits.

Like many critics of Freud, Fromm believes that while Freud was subject to the sociocultural pressures of his time, he, Fromm, is exempt from such influence, and therefore his "critique" is one of "pure reason." This position is paradoxical. None of us is exempt from cultural influence. But it is the mark of genius to be able to transform and transcend the particularity of personal culture in order to contribute to the universality of knowledge about existence. T. H. Huxley once made a distinction between two kinds of men: Those who are counted great because they represent an actuality of their own age; that is, their thoughts are of their time. And those who attain greatness because they embody a potentiality of their own age; that is, their thoughts are timeless. Fromm's importance resides in his actuality. His voice has been the voice of the prophet. But his interests and passions have reflected his own epoch of uncertainty and anxiety. In this, he has served us well, for he was a plucky contender. But Freud's greatness resides in his potentiality, the capacity for his thought to exceed the limitations of his own time. It is in this sense that Freud is the survivor.—Ava L. Siegler, Ph.D., New York.

THE INTERFACE BETWEEN THE PSYCHODYNAMIC AND BEHAVIORAL THERAPIES.

This book consists of a collection of previously published papers which discuss, relate, or utilize features of behavioral therapy and psychodynamic therapy. Twenty-four articles and one brief chapter are included, whose publication dates range from 1963 to 1977. The apparent motivation for collecting and publishing this material was the editors' view that theoreticians and clinicians have been restricted to rather narrow views and practices. The following statement in their preface expresses this point of view:

In our opinion, it is impossible adequately to conceptualize personality development, symptom formation, or responses to psychotherapy, without taking into consideration theories of conflict as well as those of learning. Similarly, the processes of adaptation and maturation, whether viewed from the perspective of coping with internal or external stimuli, cannot be adequately understood without taking into consideration the manner by which previous learning and conflict resolution have shaped the perception and responses to current circumstances. (p. xi)

The articles are quite varied in content. Some deal with important and basic issues concerning behavior therapy, learning theory, and psychodynamic therapy. Included here are such well known papers as "The Dynamics of Psychotherapy in the Light of Learning Theory" by Franz Alexander; "Critique and Reformulation of 'Learning-Theory' Approaches to Psychotherapy and Neurosis" by Louis Breger and James L. McGough; and "Behavior Therapy and Psychotherapy" by Bernard Weitzman. Other articles deal with various theoretical and clinical aspects pertaining to the relationship of the two forms of therapy. Several of the articles either consist of a single case study in which aspects of both therapeutic approaches have been used, or utilize one or more case reports to illustrate the author's presentation. Some