of men and women in a real world. The authors outline this history of pastoral care for us and show us the great periods and the growth and development of the art of pastoral care. All of this is treated under the four main pastoral headings of Healing, Guiding, Sustaining, and Reconciling. In all of these activities the pastoral art is unique and this long history gives us a valuable body of knowledge upon which we can draw as we face the contemporary problems of people today.

The range of interest of the authors is wide and extensive beginning in the Apostolic age and continuing through the times of William James. To say the very least this is a comprehensive book. It will certainly be valuable to all pastors and counselors whether they be in the ministry or in the medical profession, psychiatrists or social workers. Perhaps the greatest value of the book is anticipated in the title itself because it is the historical perspective which it brings to the problems of people which is the most helpful contribution which the book makes. There is a splendid index which makes the book even more useful. It is both a symposium and a manual and should be most welcome to all who are engaged in the special art of pastoral care.

WILLIAM S. LEX


The unifying theme in Erich Fromm's continuing effort to construct an adequate doctrine of man which takes into account both determinism and freedom is his ethical passion "to show how man can change from bondage to freedom." In this task Fromm is aided by his spiritual mentors, Sigmund Freud and the Hebrew Bible. His rich clinical experience in psychoanalysis assures relevance and appropriateness for his passionate work.

The phenomena under consideration here are "the syndrome of decay" (i.e., love of death, malignant narcissism and symbiotic-incestuousness) and "the syndrome of growth" (i.e., love of life, others and of independence). It is the former, i.e., what Fromm calls Necrophilia, which receives major attention here. Literally the term means "love of the dead"—with a suggestion of sexual morbidity. Fromm is referring to the wider character orientation marked by possessiveness, defensive ness and compulsive regression. Carl Jung is tagged as necrophilous on the evidence of his reported dreams and an apparent smoldering hatred of Freud. Such gratuitous "diagnoses" are not any more impressive among psychoanalysts than among theologians!

Necrophilia is obviously related to Freud's "death instinct"—biologically inherent and opposed to Eros. Fromm prefers to regard the phenomenon as an instance of psychopathology and not, as in Freud, a part of normal biology. The necrophilous character is a malignant form of Freud's designation, the anal character. Its opposite, the biophilous character, is oriented toward love of life and joy—where virtue is the fruit of positive affirmation. While Fromm rejects the exclusive biological orientation of Freudianism the latter does have the advantage of clinical clarity in its discussion of character. The processes of identification, introjection and imitation, by which values are interiorized, receive little attention in Fromm. Stages on life's journey from "bondage to freedom" lack the clinical specificity found in Erikson or the ego psychologists.

If the new name for sin is necrophilia its most virulent form is "incestuous symbiosis." This affinity for parasitism represents a refusal to be born psychologically, to break the incestuous ties. It produces a people and a culture who

long to go home again, to return to the fetal position (as in the Okinawan tombs), to recover dis-birth! Naturally such people prefer strong authority and order beyond chaos. One receives the impression that the underlying problem for Fromm is the problem of authority. Unfortunately he spends so much time tilting against "traditional" justifications for authority that he never deals with it as a necessary ingredient in personality organization. Norman Brown in his study, Life Against Death, criticizes Fromm for substituting his "authoritarian character," as an autonomous spiritual attitude with no basis in the body, for Freud's concept of "anal character." It becomes another moral abstraction—an occasion for breast-beating or name-calling without reference to the actual context of life processes. The fact is that regressive episodes—even tendencies—are present in every healthy person. They provide occasions for regrouping and re-collecting oneself—as in Janus' "sick souls" or Erikson's "psychological moratorium." Genuine authority is authenticated in such experience by providing communication and identity worthy of acceptance—as Luther won the sense of "meaning it" in the monastery.

The concluding chapter, "Freedom, Determinism, Alternativism," is, in this reviewer's opinion, the best in the book. Fromm's exposition of the essence of man as standing between nature and self-transcendence which permits one to take seriously both man's conditionality and his freedom of choice is a unique contribution to the psychology of ethics. Indeed this whole essay is worthy of serious attention in the theological world.

CHARLES R. STINNETTE

Ministering to Deeply Troubled People. For the Church. Prentice-Hall, 1959, pp. 144. $3.00.

Ernest Bruder is well known, not only in the Episcopal Church but in all communions, as a distinguished hospital chaplain and an educator in the clinical pastoral field. As such he speaks with a sure authority. In this book, which is well written and not too long, he gives the essentials for an introduction to the subject, and the pastor or theological student who reads it is likely to be stimulated to go more deeply and get clinical training if he has not already had it. The volume is interesting because of its judicious use of case history materials, though it is not overloaded with them. The patients indeed helped him to formulate his ideas and write the book; one might especially note the moving "voice of one who is lost" (pp. 66-69).

There are good discussions of anxiety, loss of faith, and the place of psychiatry and psychotherapy, and the theological principles which should underlie the pastor's work. "Religion is not just another function among other functions. It is a dimension, a way of relating to all other functions. It deals with man's basic attitudes toward himself, his fellow man, his universe and his God." (p. 65).

SHERMAN E. JOHNSON


The traditions, customs, and folklore reported in this monograph were collected by the author during visits to Palestine in 1932-37 and 1939-40, with additional material included as the result of a further sojourn in 1959. During her last visit, Dr. Grandqvist discussed her findings with several well educated Arabs who are familiar with many facets of local lore. Although the information collected represents only a sampling from one village,
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