“Divine turbulence be ours,” he cries. For prophets of doom he has only contempt. “Great age, you had a read of glowing embers, not of ash.” Age does not bring surrender, there is no dust in the mouth. Even if our kingdom a brief—the hour before the night—death creases in vain our path, “we live on what is beyond death, and on death shall we live.”

The brevity of Chronicle seems to add clarity, both to its direction and its emotion. The poem could be read as a panegyric of praise for the world—a “pro- fusion of being” of “passion and power.” As long as the earth lasts its reas will follow each other, “earth, more writhed than wrinkles of the Moors.”

Through Purna runs a pensive sense of mystery, though he gives it no name. Here it is the mystery of the poet, wanderer, dreamer, whose fate is not known, who owns no land or property, who has plundered the hidden sanctuaries of the world to bring back the knowledge of life and death. Like a mariner from the high seas the poet returns, but “no family flagstone rings to hail him,” “the voyage is made and not made, the thing is said and not said.”

The meaning of production, then, are the nearly economic manifestation of something more important—the issue of a “productive life” for individuals—the psychologistic equivalent of “good life.” Marx teaches the necessity of achieving a productive life, of self-realization, of relating oneself to nature and to other human beings. Whatever one may think of this emphasis, Fromm has performed an important service by including as the second half of his book a substantial section from Marx's Economic and Philosophical Manuscripts, translated by T. B. Bottomore. This selection deserves study—only if one understands the context of Fromm's work. We shall be moved to our understanding of the Marxist concept of life, of the concept of life and death. Like a poet, wanderer, dreamer, whose face is more made, the thing is said and not said.

The protest of Erich Fromm belongs to a different tradition. He is not one who will bring the world to justice. His dissertation essay in the control of Dandelion, his short stories, came to his original concern: his politics, his economics, his psychology. Marx teaches the necessity of relating oneself to nature and to other human beings. We shall be moved to our understanding of the Marxist concept of life, of the concept of life and death. Like a poet, wanderer, dreamer, whose face is more made, the thing is said and not said.

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