

## GENERAL CENTENNIAL EVENTS

The 11th *International Congress of Individual Psychology* combined with the 18th *Annual Convention of the American Society of Adlerian Psychology* was the major specifically Adlerian event of the Centennial Year. The proceedings of these meetings including as they do reports of the business meetings, newly elected officers, committee members and social events, in addition to abstracts of papers read, will be found toward the end of this issue as in previous years. The address by the president of the International Association, Dr. Kurt A. Adler, is published as the leading article of the present issue.

The major events for the professions at large were the Adler centennial sessions at the meetings of the *American Psychiatric Association*, the *Association for Humanistic Psychology*, and the *American Psychological Association*. The proceedings of these sessions are given on the preceding pages.

### FURTHER MEETINGS

The *Italian Society of Individual Psychology* held in Milano on March 3, 1970, a symposium on the occasion of the centenary of Alfred Adler's birth. Dr. Pier Luigi Pagani spoke on "The Life and Thought of Alfred Adler"; Dr. Francesco Parenti on "Topicality and Indication of the Adlerian Technique in Psychotherapy"; Dr. Vittorio Pagano on "The Medical Practitioner in the Face of Psychosomatic Problems"; and Professor Vincenzo Marino on "Organ Inferiority in Occupational Injuries."

At *Ball State University*, Muncie, Indiana, the 100th anniversary of the birth of Alfred Adler was honored by a public lecture by Dr. H. L. Ansbacher on "Alfred Adler: Fountainhead of Contemporary Humanistic Psychology," on April 27, 1970, in the afternoon. In the morning Dr. Ansbacher spoke to counseling department graduate students and faculty on "Implications of Adlerian Psychology for Mental Health and for Counseling," and to students of the educational psychology department on "Adlerian Psychology as Related to Human Development and Teaching."

The *Community Church* of New York held on October 4, 1970, a "100th Birthday Symposium," dedicated to "The Enduring Contribution of Alfred Adler." The participants were Dr. Garda Bowman, Dr. Alexandra Adler, Dr. Kurt Adler, Dr. Ernst Papanek, and Rev. Donald S. Harrington.—On this occasion H. P. Marley recalls in the *ASAP Calendar-Newsletter*, Sept.-Oct., 1970, that it was at this church that Adler gave one of his first talks in the United States in 1926. A year later he set up a mental health clinic at this church which was directed by Beran Wolfe, M.D., who devoted one morning and one afternoon a

week to this project. John Haynes Holmes was the minister at that time. The church was then on West 110th Street and is now at 40 East 35th Street, Manhattan.

The *Pirquet Society of Clinical Medicine* held an Alfred Adler centennial program at the New York Academy of Sciences, October 14, 1970. The presentation of the evening was an address by Alfred Farau, Ph.D., on "The Heritage of Alfred Adler." The summation was given by Alexandra Adler, M.D.; it was entitled "Remarks on My Father's Work." The Pirquet Society is an American association organized by medical graduates of Central European universities. The *Pirquet Bulletin*, October 1970, 18(5), in which the program was announced, featured the Adler centennial portrait and a biographical sketch of Adler.

### TRIBUTES

#### *Relevancy to Problems of an Urban Society*

TIMOTHY W. COSTELLO, Ph.D., Deputy Mayor, New York City.

The Centennial celebration provides an opportunity for all of us to note once again the particular relevance of Adlerian theory and practice to present-day society. Increasingly more behavioral scientists are turning to Adlerian psychology for the solution to the problems of an urban society.

#### *Breadth of Mind and Moral Courage*

ERNEST BECKER, Ph.D., Professor, Behavioral Science Foundations, Simon Fraser University, Burnaby 2, British Columbia, Canada.

There seems to me to be two lessons in the work of Alfred Adler, for us today. One of them is that power, faddism, fantasy, and fear cannot obscure the growth, development and recognition of empirically true ideas—no matter how long particular distortions may hold sway. The great satisfaction of working in science is that faithfulness to reality seems to be a relentless evolutionary urge that will win out. Young scientists need not be discouraged by the passions and distortions of their fellows and their times, in a world in which self-delusion is considered a duty and a mark of maturity. Historically, truth will out.

The second lesson of Adler's work is that scientific description of human nature is once and for all inseparable from sober criticism of social arrangements, beliefs, and values. Young scientists who do not have a stomach for bold criticism should not undertake the study of human nature, else they will inevitably falsify their data. Adler's work sets a standard for breadth of mind and moral courage without which the science of psychology will remain an idle pastime. This has far-reaching implications for the recruitment and training of the future, which would make the science of psychology what it historically set out to be: the frontier for the fearless liberation of man.

#### *Sympathy and Compassion*

PAUL SWARTZ, Ph.D., Professor of Psychology, University of Alberta, Edmonton 7, Alberta, Canada.

It is the peculiar fate of certain great men to need to be "rediscovered" before their work takes its proper place in the main body of human thought. So it is with Alfred Adler. Now, with the emergence of the humanistic movement, for which indeed he helped to make the way, the road to recognition seems finally to be clearing.

A century hence historians will underscore our blindness. My own studies in psychology and the arts demand close ties with Adlerian scholarship. The most recent instance concerns a systematization I am attempting of Marcel Proust's psychological thought. In a memoir of his association with Proust, Lucien Daudet expresses his distress that while the Marcel of flesh and blood treated others "with an indulgence equal to his contempt," the narrator Marcel judges them "with a severity that does not pardon." Daudet, I think, has put the matter much too simply. But that is beside the point. What is important is that he has raised for me in a particularly compelling context the whole problem of sympathy and compassion in human relationships. Where can one gain a first purchase on this question? Where else but in Adler's work on social feeling.

#### ADLER AS AN INDUCEMENT

Doubleday & Company have been offering Adler's *The Science of Living* free, as an inducement for the prompt purchase of a two-volume work of psychology for the general public, after they had noted that this recent Adler reprint was selling very well. The circular describing this offer states:

This new Doubleday Anchor paperback commemorates the 100th anniversary of Adler's birth and we are happy to offer it as a fitting companion to Dr. Golden-son's monumental *Encyclopedia of Human Behavior*. . . . Written in a refreshingly clear and simple style, Adler's 138-page book offers a healthy antidote to the current wave of cynicism and pessimism. He held that men create their own destinies . . . Here, then, is a book that offers a constructive approach that is so much needed today.

The fact that during this anniversary year a publisher considers a book by Adler an inducement, can be taken as a sign that he is deemed sufficiently in the public's awareness to make a paperback by him an attractive offer.