

THE CENTENNIAL IN JOURNALS

American Journal of Psychotherapy, January 1970, 24(1), 183-185, commented under the heading "Alfred Adler—Centenary of his Birth" that many of his ideas have been integrated in the expositions of others and have become part of universally accepted practice and nomenclature. "One of the innovative procedures he employed—conducting public group discussions by teachers and parents after a teacher had presented a problem case—was unheard of at that time. . . . Today it can be seen more clearly than ever before how far ahead of his times Adler was as a social psychiatrist, in his emphasis on *social interest*. Surely many of the basic ideas underlying the now so widely accepted programs for community mental health are in no small measure derived from Adler's early paradigms."

Psychiatric News, March 1970, 5(3), 30, official newspaper of the American Psychiatric Association, printed a report, "Alfred Adler Extolled as Followers Open Centennial," principally on the centennial lecture by Ashley Montagu, February 7 (see previous issue, pp. 17-31).

Roche Report: Frontiers of Clinical Psychiatry, May 15, 1970, 7(10), 1-2, 11, featured an exclusive interview with Alexandra Adler, M.D., and Kurt A. Adler, M.D., one hundred years after the birth of their father, Alfred Adler. The report begins by noting: "With struggles of self-assertion characterizing student protest, black militance and movements for community control, and with psychiatrists called upon to lead community action groups, Adler's pioneering focus on use and abuse of power emerges as a far-sighted psychiatric approach."—After an outline of his father's theory, including man's ability to choose, goal striving, aptitude for social interest, Kurt Adler observes with regard to our present-day unrests: "I feel Adler would have advocated other methods of overcoming oppression, in particular through the process of education. He hoped that in this way, the blacks and other underprivileged groups might gain the status necessary for real equality."—Alexandra Adler describes her father's original method of conducting child guidance as demonstrations before student audiences in order to train as many teachers as possible in the principles of guidance. "Children really loved him and wanted to talk to him because he was absolutely non-aggressive."—The interview is excellently illustrated by heretofore unpublished photographs of Adler, with Alexandra and Kurt in New York in 1936, lecturing informally out-of-doors in Sweden, bandaging a small girl, and in the driver's seat of his car in Vienna. (He had learned to drive, around 1930, but soon gave it up after a minor mishap).

American Journal of Psychotherapy, July 1970, 24 (3) 450-460.—Joseph Wilder, M.D., introduces his article, "Alfred Adler in Historical Perspective," as follows: "Centennials are a time for retrospection and propection—in this case by a contemporary and compatriot of Adler and an eclectic in psychotherapy." In "retrospect" he presents Nietzsche's psychology, and compares the uses which Freud and Adler made of this common background. Wilder

plaits an interesting braid, as it were, of these three strands, placing his own weight now with one and now with another of the three. In "prospection," he sees a trend favoring Adler's teleologic position and his emphasis on social interest, and believes "the chapter 'Alfred Adler' is not closed yet in the history of mankind" (p. 460).

Playboy Magazine, September 1970, p. 80, in its Forum section, includes a comment by Heinz L. Ansbacher on two previous articles, the "Crisis in Psychoanalysis" and "Alternatives to Analysis." Under the title "The Adlerian Alternative," the comment points out "that the original alternative to psychoanalysis was offered by Alfred Adler," and that the new developments in psychotherapy described in the articles mentioned have so much in common with him that he can well serve as an introduction to these. A re-examination of Adler is very much in place this year of the 100th anniversary of his birth.

Psychiatric News, September 2, 1970, 5(11), included two articles related to the centennial. One, "Youth Grievances Valid, Adlerian Argues" (pp. 1 & 8), reviews Dr. Kurt Adler's presidential address at the International Congress of Individual Psychology (see this issue, pp. 000-000). The second is an appreciative survey entitled, "Alfred Adler: A Commemorative View of his Teachings and Impact Today" (pp. 8 & 9), by special contributor, John Wykert. He begins with the statement: "Of the three towering innovators of depth psychology, it is the most accessible and the least mystic who has long been the least known. But it is also Alfred Adler, rather than Freud or Jung, who is being hailed this year during the centennial of his birth as the pioneer most meaningful to our day." Wykert continues: "Adler's far-sighted socially oriented psychiatric approach uniquely suits the present with its widespread protests, power struggles, and increasing pressures on psychiatrists to lead community action groups. . . . What makes Adler so relevant and likeable is the spiritual quality of his optimism."

Pastoral Psychology, October 1970, 21(207), commemorates the 100th anniversary of Adler's birth with an editorial, "Adler Centennial," by Rev. Dr. James N. Lapsley (pp. 5-6) and an article on "Alfred Adler's Individual Psychology and Pastoral Care" by Herbert Anderson, assistant professor of pastoral theology, Princeton Theological Seminary (pp. 15-26).—The *editorial* points out that Adler may have influenced pastoral psychology already, indirectly, through his similarity with Rogers, and that his further influence is indicated by the fact that "his insights and broad human concern have a timeless quality which resonates with the deepest needs of our time."—Anderson presents a brief history and a sensitive summary of Individual Psychology as it relates to pastoral care. The author points out that during the time when pastoral care was seeking recognition from the psychoanalytic tradition, "it would have been disadvantageous to identify with Adler's nontechnical, nonscientific 'common sense' approach" (p. 16). But now Adler is likely to have a "long overdue hearing." His concept most germane to pastoral care is that of *Gemeinschaftsgefühl*, a "helpful correction to the individualism that has frequently dominated pastoral care" (p. 17). It also contradicts "the traditional theological and psychoanalytic notion that man is somehow by nature . . . narcissistic" (p. 18). Anderson

is particularly impressed with Adler's ability to preserve the idiosyncratic quality of personhood while at the same time insisting on the communal nature of human life" (p. 17). Adler's didactic quality and his optimism for re-educational approaches might also be incorporated in pastoral counseling, though Anderson is cautious about falling back upon "preachments and moral judgments" (p. 23). However, he agrees, "there is a sense in which ethical neutrality is a luxury which the pastoral caring person cannot afford" (p. 24). Adler's hopefulness for the future, coinciding with his teleology, the emphasis on goal-setting, might well become an important part of the process of pastoral caring—following on a needed re-examination of "the psychoanalytic predilection to the past" (p. 24). For Anderson, Adler's greatest contribution would seem to be the concept of "the intimate relationship between the individual and his society as both an innate disposition and the goal of human life" (p. 26).

The American Journal of Psychiatry, December 1970, 127(6) will publish "The Relevance of Adler's Psychology to Present-Day Theory" by Kurt A. Adler, and "Alfred Adler: A Historical Perspective" by Heinz L. Ansbacher, with an introduction by Alexandra Adler. Abstracts of these papers are to be found on pp. 162 and 161 respectively, of this issue.

FRANCE

Société Française de Psychologie Adlérienne, Bulletin d'Information, April, 1970, No. 7, is dedicated to the centenary of Alfred Adler's birth. It contains in 40 mimeographed pages among some other material the following: Under "Alfred Adler and Contemporary Psychology" Dr. Herbert Schaffer outlines some concepts of Adler and briefly points to similarities in Jaspers, Wertheimer, Lewin, Moreno, William Stern, Allport and Mounier. Dr. Louis Kling presents a statement on "Adler, as I see him," namely, "in solidarity with the great humanistic tradition of progress and brotherhood." Dr. Alfred Meyer discusses "The Problem of Work and Adlerian Psychotherapy." The educator Bernard Paulmier answers the question "Why Alfred Adler?" for the parent, and especially the teacher. Finally, Lionel Nadaud discusses "Some Common Points of Adlerian Psychology and Oriental Wisdom."

Psychologie, Paris, July 1970, 7-13, a journal quite similar in appearance to *Psychology Today*, features an article by Dr. Herbert Schaffer on Adler on his 100th birthday. After a brief biographical statement of Adler, the author discusses the concepts of organ inferiority, inferiority feeling, inferiority and superiority feeling, inferiority and superiority complexes, pampering, birth-order effects, masculine protest, finalistic dynamics, unity of personality, life style and the creative power of the individual, social interest, and diagnostic methods. This is followed by briefer discussions of Adler's theory of neurosis, psychotherapy, and implications for education and prophylaxis.

GERMANY

Pädagogik Heute, Oberursel, published by the German-language section of the World Education Fellowship, dedicated its 1969 number 3-4 to Alfred Adler on his centenary. The issue contained the following papers: Wolfgang Metzger,

introduction, "Alfred Adler—Forgotten or Repressed"? Wilhelm Kosse, "Education as Encouragement: Historic-Systematic Analysis of the Educational Phenomenon"; Oskar Spiel, "Program for a School Education: Individual Psychology as Reconciliation between Striving for Personal Significance and Social Obligation"; Kurt Seelmann, "School Education for Becoming a Fellowman: Teachers and Pupils in the Contact Circle of School Reality"; Alfred Adler, "Foundations of Individual Psychology"; and finally, another reprint from Adler, "On the Effect of Education."

Die Welt der Literatur, Hamburg, March 19, 1970, 7(6), 3, devotes a full page to a review of the new Adler biography by Manes Sperber (see pp. 32-35, previous issue). The author, Friedrich Torberg, shows a lack of understanding of Adler which, apparently, was not altered by reading Sperber. For Torberg, despite all the differences, Adler's "technique and methodology were essentially the same as those of Freud," only that Adler was more "down to earth." "But it is a mute question whether more plausible inferences can be drawn from the egocentric situation of the infant, or from the libidinal." Torberg gives Adler most credit for having coined some new terms—among which, significantly, Torberg does *not* mention *Gemeinschaftsgefühl*—and he gives Sperber credit for having added some further terms. The writer concludes with Sperber's explanation of his subtitle, "the misery of psychology," namely, that all these understandings have changed little in the human condition. His opening observation was that on his 100th anniversary Adler is hardly known.

Psychologische Rundschau, a review journal and organ of the Professional Association of German Psychologists, April 1970, 21(2), 147-148, published a commemoration of Adler's 100th birthday by Dr. Ernst Bornemann, professor at the University of Münster. The author points out especially how Adler anticipated and indirectly instigated between 1910 and 1915 many of the later developments in Freud's psychoanalysis. Several new trends in psychotherapy originated from Adler, as those of Rudolf Allers, Fritz Künkel, and Viktor Frankl. Among those who continued Adler's Individual Psychology, Furtmüller, Dreikurs, Wexberg, Seif, Seelmann, Spiel, Birnbaum and Rattner are mentioned. The work of the Ansbachers is also mentioned. In 1964 the new German Society of Individual Psychology was founded with Prof. Wolfgang Metzger as president, who was succeeded in 1970 by Erik Blumenthal.

Frankfurter Allgemeine Zeitung, Literaturblatt, July 4, 1970.—In a long review of Sperber's book, the author, Joachim Günther, notes the paradox that what is better and truer is not necessarily that which is more ingenious and original, and vice versa. "The case of Alfred Adler and Sigmund Freud is a classical example of this. Freud has won all along the line . . . But it would be an oversimplification to conclude from this: therefore Freud was right." Adler may have been the more ordinary man, but "the innermost truth of the average thinker will sooner or later prevail against the violence of the genius."

Christ und Welt, Hamburg, July 10, 1970, presents an article by Uwe Schultz, entitled, "Oedipus without Complexes: Alfred Adler and the Repressed Individual Psychology." The paper, of about 1800 words, is occasioned by the publication of the book by Manes Sperber, *Alfred Adler oder das Elend der Psychologie*

(Vienna: Molden), on the 100th anniversary of Adler's birth. Schultz holds that the book "may . . . not only revive a discussion which had died, but that Sperber . . . re-establishes the contact between Individual Psychology and present-day psychoanalytic investigation." While Schultz never fully grasps Adler's holism, believing his concept of man was based on a duality of "egotistical power striving" and "socialistic *Gemeinschaftsgefühl*," he concludes with high praise for Adler. "His model . . . did justice to the right of each person to individuality . . . an extraordinarily humane version of socialistic theory of society. It remains an inexplicable self-renunciation of psychology to have found it easy for decades to do without Adler and his model of an autonomous and simultaneously socially trained social individual. Perhaps it is in this, that one may recognize the misery of psychology which Sperber deploras."

Schule und Psychologie, Munich, will dedicate its December 1970 issue to Alfred Adler. An introduction by Professor Wolfgang Metzger will be followed by four papers, the order of which is not yet determined. These are: Wolfgang Metzger, "On the Verification of Depth-Psychological Theses"; H. L. Ansbacher, "The Rediscovery of Alfred Adler in the United States"; Susanne Liebmann, "On the 100th Birthday of Alfred Adler"; and Rainer Schmidt, "Alfred Adler, an Invitation to Socialism?" This will be followed by biographical notations and a bibliography.

GREAT BRITAIN

ADAM: International Review, London, Spring 1970, 35(340-342).—This is a literary magazine, the name being a contraction of Arts, Drama, Architecture, Music. Its editor, Miron Grindea, notes initially—in connection with the centenary celebrations of Alfred Adler in New York in February—that Adler would have been glad to know that the very successful French writer, Georges Simenon, let his most popular hero, Inspector Jules Maigret, a detective, apply Adlerian principles to some of his police investigations (p. 3).—How Maigret does this, is told, with quotations, by the novelist Richard Austin in "Simenon's 'Maigret' and Adler" (pp. 45-50). One quotation actually reads, "In Adler's opinion, the starting point of neurosis is an alarming feeling of inferiority . . . with an imaginary ideal" (p. 46).—In a second paper, in French, Jean-Marie Benoist, a 28-year-old French philosopher, reflects on "The Timeliness of Adler" (pp. 42-45). Basing his paper on the French edition of 1968 of Hertha Orgler's biography of Adler, he concludes that between the Freudian and Adlerian camps reconciliation is not possible, but that a dialogue is.—The articles are accompanied by a sketch of Adler, made in 1930 by Jo Oppenheimer, Berlin, and the reproduction of a letter by Simenon to Paul Rom, dated 1966.

Mental Health, London, Spring 1970, 45-47.—Considering "Freud, Jung and Adler as the Great Triumvirate of the early psychoanalytical movement," Dr. Avis Dry takes the centenary of the birth of Alfred Adler in 1870 as the occasion to discuss each separately and then the main findings of what he still considers to be one movement. "The main principles established by this discipline" would be: (a) Human nature is less rational and less consciously determined than was assumed. (b) Psychological factors arising from early childhood cannot

be ignored in some forms of mental illness. (c) The gulf between normal and abnormal has been narrowed. "Adler is more optimistic than Freud in his view of human possibilities and more of an educator in his therapy."—Through SUSANNE LIEBMANN, Ph.D., *Pewsey, Wilts., England*.

Morley Magazine, London, March-April, 1970, 75, 60.—The centenary of Adler's birth is commemorated in this publication of Morley College, by Mrs. Toni Towns and the editor, Maude Ehrenstein. Adler showed that the individual may be spurred to overcome his difficulties. His work is particularly well presented by Hertha Orgler and of great importance for teachers.

The Listener, London, April 23, 1970, 83(2143), under the title "Adler and Aggression," quotes from a radio address on April 10 by Heinz Beran on Alfred Adler's centenary. The speaker observed that nowadays Freud's "emphasis on sexuality has been widely rejected, while the importance of interpersonal relations and of cultural background are stressed, with which of course Adler would have agreed." The speaker found it "an amusing Hegelian ruse of reason that Adler, whose ideas were so completely absorbed and who is so rarely credited with them, had a considerable influence on many, if not most, of the so-called post-Freudians."—Through ERNST FEDERN, *Cleveland, Ohio*.

Encounter, London, August 1970, 35(2), 5-11, contains an essay on "Alfred Adler and the Style of Life" by Nigel Dennis, himself editor of this distinguished monthly. He was intimately acquainted with Adler (is incidentally the nephew by marriage of Phyllis Bottome, the biographer of Adler) and was closely associated with him and his ideas through translating and editing some of his work. Dennis's sparkling article is thus most informative in giving the reader a close view of Adler through the eyes of a delightfully human friend and knowledgeable co-worker. Dennis deftly moves along the wide range of the unconscious, the unity of the personality, style of life, inferiority-superiority, aggression, comparisons between Adler and Freud—and some of his original rephrasing of the familiar concepts are striking and quotable. For instance, the "deep" schools of psychology "have the natural but curious idea that the psyche is built in composted layers, forming a kind of 'depth' into which one peers or lowers grappling-hooks" (p. 6). Citing Adler's passage which describes the many ways in which a child may blame fate in order to save his self-esteem, Dennis develops the point on his own: "The very essential of the particular complaint is that it must satisfy the person who makes use of it and show to his complete satisfaction that despite his best efforts, the malignancy of fortune has been too much. That fortune should go to so much trouble with one is, of course, not only a consolation, but can even cause one to enjoy a certain sense of superiority" (p. 9). Dennis's account of how he fictionalized the Adlerian understanding of the self-created life style in his novel, *Cards of Identity*, is uniquely enlightening, with special implication for literary criticism.—There is, however, one point on which we would disagree with Dennis. This is his interpretation of a "favorite maxim" of Adler, "*Alles kann auch anders sein*" (Everything can also be different), which Dennis uses as a kind of leitmotiv in this essay, in defense of his own relativistic acceptance of Adler's position. Adler himself did not use this maxim as a counter-indication of the "absolute truth," but as indicating the human characteristic of

unpredictability. He used the maxim specifically in the limited sense that one could not apply a generalization to an individual case in an absolute way, since every individual is unique and creative, and may on that account respond quite unexpectedly. Adler came as close as possible to absolutes in declaring that social interest—a concept with which Dennis deals just barely—is “the only part of our emotions and life that can never be overstrained” (*Superiority and Social Interest*, p. 167) and that the iron laws of social living are those which provide for the greatest value in the long run for man in general. Surely he would not have given up these basic and ultimate concepts for anything “different.” Be that as it may, Dennis has written a fascinating and enlightening personal tribute to his “favoured exponent” of psychology.

GREECE

Acta Neurologica et Psychiatrica Hellenica, 1970, 9(3), will contain an article in modern Greek by Arthur Nikelly, “The Centennial of Alfred Adler.” The author, who is clinical psychologist and associate professor of health science at the University of Illinois, presents a summary of Adler’s work and significance, including his contributions to modern psychiatry and psychology and his progressive ideas on the education of children. His technique is described as humanistic, practical, optimistic, oriented to reality as well as to the future, with the aim of cooperation with others for the benefit of all.

NORWAY

Arbejderbladet, Oslo, August 12, 1970, published an article about Adler signed P. L. The article which is quite perceptive is based principally on what Ingjald Nissen “our great Norwegian Adler specialist” has written about him. The difference between “feeling of inferiority” and “inferiority complex” is intelligently dealt with, as well as the general misunderstanding of Adler’s position regarding the “power drive.” On the other hand, the author, following Ernest Jones in his biography of Freud, makes Adler out to have been an “active socialist,” which is in error.—HALFDAN GREGERSEN, *New York*.