

AGAR, HERBERT, *et al.* *The City of Man*. Pp. 113. New York: The Viking Press, 1940. \$1.00.

Early in 1940 a number of writers extended an invitation to a selected group of friends to co-operate in the formulation of the basic principles for a future world order. In response to the invitation, several men convened and prepared a Declaration which was subsequently followed by a Proposal. This book consists of these two statements, a Note, and an Appendix.

At the present time, it must be obvious to everyone that a plan for reconstructing a world order is sorely needed. The accomplishment of this task is beset with difficulties. A certain amount of collaboration among men who hold different views with respect to immediate steps to be taken is conceivable, but it must have become increasingly clear to the committee that determined isolationists would find it impossible to affix their signatures to a declaration that was patently founded on the assumption that the United States should actively intervene in the war. Moreover, the utopian spirit of the declaration, reflecting the Olympian intelligence of the writers, undoubtedly repelled the practical man. In times of ideological crisis, the clarion voice of the politician takes precedence over the measured accents of the poet. This little book is, to speak frankly, entirely too poetical.

On the other hand, notwithstanding certain objections to statements contained in the Declaration, this reviewer endorses the general message of the Proposal which is, briefly, that four groups of experts should be appointed, under the guidance of a central committee, to study the four leading issues of American and world democracy. "Definite proposals," the authors suggest, "should be formulated at the end of a limited time and submitted to the public under the collective responsibility of the committee and its staff." The issues they enumerate are: (1) the relations between democracy and individual liberties; (2) the relations between the community as a whole and the separate churches; (3) the need of a profound economic reform with reference to the distribution of wealth (probably the most satisfactory section of the book);

and (4) the problem of international or "supranational order."

That this book was published is encouraging since it reveals that some men are striving to think objectively and systematically about the greater problems that confront us. The reviewer does not believe that it will succeed in its purpose unless it receives some kind of official sanction.

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MARCUSE, HERBERT. *Reason and Revolution: Hegel and the Rise of Social Theory*. Pp. xii, 431. New York: Oxford University Press, 1941. \$3.75.

This book is an interesting and worthwhile contribution to the intellectual history of the nineteenth century and our own time. Its main thesis can be briefly stated as an effort to reveal Hegel, on the strength of his early writings (which were only published in the twentieth century), as much more of a liberal than is generally supposed. Dr. Marcuse brings Hegel's system much closer to the French Revolution and is able to regard Marxism as the legitimate heir of Hegelianism, while the positivist and rightist interpretations of Hegel overlooked or neutralized the critical elements of his dialectic. "Hegel's philosophy held to the progressive ideas in Western rationalism and worked out their historical destiny. It attempted to light up the right of reason, and its power, amid the developing antagonisms of modern society. There was a dangerous element in this philosophy, dangerous to the existing order, that is, which derived from its use of the standard of reason to analyze the form of the state. Hegel endorsed the state only in so far as it was rational, that is, in so far as it preserved and promoted individual freedom and the social potencies of men." As fascism and National Socialism abolished the rational standard and the individual freedom on which Hegel's philosophy of the state rests, they necessarily are anti-Hegelian, though fascism especially claimed a close relationship with Hegel. The community which National Socialism erects above the individual is not the rational community of Hegel's state, but the natural

community of blood, transcending all rational or ethical norms, which become purely pragmatic attributes of the changing political situation in which the community of blood finds itself.

Half of the book is devoted to a discussion of Hegel's philosophy, the other half to the social theory of the two Hegelian schools. For the purpose of the book, Dr. Marcuse has reinterpreted Hegel in the light of later developments, but he offers at the same time a well-rounded presentation of Hegelian philosophy, of Marxism, and of what he calls "the positivist and sociological schools" which followed in the decade after Hegel's death—Comte, Stahl, and Lorenz von Stein. The book is written with a remarkable lucidity so that it will be also useful and understandable to students who are not versed in Hegelian philosophy and terminology.

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MORGAN, GEORGE ALLEN, JR. *What Nietzsche Means*. Pp. xviii, 408. Cambridge, Mass.: Harvard University Press, 1941. \$4.00.

Professor Crane Brinton's recent book on Nietzsche considered not so much Nietzsche as a thinker in himself, but the consequences of Nietzsche, consequences for which he was largely responsible. Professor Morgan is a philosopher and not an intellectual historian. Thus he is less interested in why Nietzsche came to think as he did and what effects his thought had. He wishes to present Nietzsche's thought in itself, though he is constrained to say that he intends to present what Nietzsche *probably* meant. He writes of the philosopher with gratitude because he found in Nietzsche "an oasis of life in the desert of the postwar period." Nietzsche held for him the same fascination which he held for many of the reviewer's generation in the years preceding the first World War. Thus the reviewer can in many ways fully appreciate the point of view which led Professor Morgan to write his present volume.

Of the several thinkers who in the middle and second half of the nineteenth century had the solitary vision of the malady of

modern civilization, Nietzsche certainly is the most fascinating. The daring of his thoughts, the poetical eloquence of his language, the fearless sharpness of his psychological insight, the ultimately almost conscious mythologization of his own life—all gained a deep hold on the youth of Central Europe thirty years ago. Today, after the experiences of the last thirty years, the reviewer would put many question marks to his own reading of Nietzsche at that time, not only as a result of the consequences, but even more as a doubt as to the validity of the fundamental suppositions of Nietzsche's thought and criticism.

This is not to deny the continuing "vitality and inexhaustible suggestiveness" of Nietzsche's philosophy. Professor Morgan has attempted the difficult task of systematizing Nietzsche. He has done so with remarkable success, using Nietzsche's own words throughout. His book will certainly serve as the best book in English on Nietzsche's philosophy, presented by one who has found it a source of inspiration. With the immense importance of Nietzsche for an understanding of our time, many will feel the need of a more substantial knowledge of his teachings. It is now made accessible to every student in Professor Morgan's book, which is based on many years of endeavor and on a most thorough knowledge of Nietzsche's work and the Nietzsche literature. The book is very well written, and though it is thoroughly documented and painstakingly scholarly, it will be enjoyed also by the general reader. The English-reading public will be grateful to Professor Morgan for this excellent guide to Nietzsche's thought. It very definitely fills a gap in the existing literature on Nietzsche. It will be helpful to all those whose professional duty or intellectual interest leads them to pay closer attention to one of the most revealing phenomena of recent history and of our own time. The book might have been even more helpful, in the opinion of this reviewer, if the author had added critical evaluation to his presentation of Nietzsche's thought. But that would have been beyond the self-chosen scope of this meritorious book.

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