

FROM HEGEL TO NIETZSCHE: THE REVOLUTION IN NINETEENTH-CENTURY THOUGHT by Karl Löwith, translated from the German by David E. Green, New York, Holt, Rinehart and Winston, 1964, 464 pp., \$8.50.

This is probably Professor Löwith's best book, and certainly his most useful one. By an odd coincidence, the English translation appears within a year of the English version of Jaspers' *Nietzsche*, the paperback reprints of Brinton's and Morgan's books on Nietzsche, and two new studies of Nietzsche by R. J. Hollingdale and Arthur Danto. Or perhaps it is not a coincidence: it would seem that the subject matter of Professor Löwith's book has finally engaged the interest of a broad public in the United States.

Löwith's approach to his subject matter is almost diametrically opposed to Jaspers'. Jaspers' interest in Kierkegaard and Nietzsche is motivated in large part by his discovery that the two are not *referierbar*, which means that their ideas cannot be paraphrased and reported. What matters to Jaspers is the existential impetus of their thought which transcends this traditional nineteenth-century approach to the history of philosophy. Löwith, on the other hand, is a master of paraphrase and report, nowhere more so than in the book under review here. Its usefulness depends very largely on his tireless digests of a large number of writers with whose thoughts Löwith's readers cannot be presumed to be familiar at first hand, supported by copious brief references to their works. The book begins with a comparison of Goethe and Hegel under eight sub-heads, giving particular attention to their divergent attitudes toward Christianity. The first part of the book also contains a chapter devoted entirely to Hegel, one devoted to Nietzsche, and one contrasting Marx and Kierkegaard—always under topical headings. But the one chapter in the first part that sets the tone for the remainder of the volume is divided into separate sections devoted to Feuerbach, Ruge, Marx, Stirner, Bauer, Kierkegaard, and Schelling.

The second and last part of the book is entitled "Studies in the History of the Bourgeois-Christian World." It consists of five chapters, including "The Problem of Bourgeois Society," "The Problem of Work," and "The Problem of Christianity." All of these chapters are divided into sub-sections that deal with one man at a time, and here we find *Referate* of Rousseau, Hegel, Marx, Stirner, Kierkegaard, Toqueville, Sorel, Nietzsche, Ernst Jünger, and many others. Some of these names appear and reappear in several of these chapters, each time with a topical heading, such as "Kierkegaard: The Bourgeois-Christian Self" and "Kierkegaard: The Meaning of Work for the Self" and "Kierkegaard: The Solitary Self as Absolute Humanity" and "Kierkegaard's Paradoxical Concept of Faith and his Attack upon Existing Christendom." Thus the book somewhat resembles an encyclopedia: and it offers a large number of very short articles on a variety of subjects. Its unity is suggested by the title of the book, and the same *dramatis personae* appear again and again. The value of the book is inseparable from the notes, which allow the student to follow up hints and explore much of the literature for himself. In the translation, these notes have been collected at the end of the volume on pages 399-447. I much prefer notes on the pages

to which they belong, as in the original edition; but that is a minor complaint.

The bibliography of the American edition is open to more serious objections. The book was originally published in 1941, and in the bibliography there is a short section listing five titles that is prefaced by the words "Since this book first appeared, the following works on the same subject have been published." The last of the five titles that follow was published in 1948. Worse, there is also a section that is headed "Translations of works mentioned in Löwith's *From Hegel to Nietzsche*." What follows is downright incompetent. The dates given are often those of late reprints, and recent translations have been ignored, even when they are no more recent than 1942. In the case of Heidegger, only two titles are listed, and not only is *Being and Time* (1962) overlooked, but *Existence and Being* is listed as a translation of *Sein und Zeit*, although it is of course a translation of four essays that do not form part of *Sein und Zeit* at all.

The translation, which I have only spot-checked, seems infinitely superior to these pages, and probably the translator is not to be held responsible for this part of the bibliography. The importance of the book is surely that it opens up to the reader, and quite especially the American reader who is not thoroughly at home in the nineteenth-century, a fascinating world which he may choose to explore further. This is in no sense, and certainly does not claim to be, a definitive work that allows us to put the subject *ad acta*, but rather a book designed to open up a field. Its appearance in English may therefore be welcomed enthusiastically.

Walter Kaufmann

THE LAST YEARS: JOURNALS 1853-55 by Søren Kierkegaard, ed. and trans. by Ronald Gregor Smith, New York, Harper and Row, 1965, \$6.95.

The spate of articles and books through which the death of God theologians have begun to elucidate their position is now beginning to stir the more traditional. God is alive theologians to theological rebuttal and the defense of their positions. Some have already been forced into altering the premises of their thought in order to help wayward ones back to the original conclusions. Thus, while these new theologians have concluded that there is no theological "what" or "where" in the world and have decided to sit and wait, albeit optimistically, their colleagues have begun to dangle new by-plays of thought and logic before their eyes to see if they can be enticed to see once again "what is what" and where it is.

The publication of Ronald Gregor Smith's new and excellent translation of Søren Kierkegaard's Journals 1853-55 brings to the foreground the one theologian who, in the mind of this reviewer, asked the same questions that these theologians are now asking and, therefore, may be able to enter into dialogue with them. For Kierkegaard the decisively Christian questions were not "what" or "where," but "how" and "who." Indeed, Kierkegaard's claim