

ally leads to the Communist political upheaval. This revolutionary drama, Mr. Chen claims, is helping revitalize China and is vigorously pointing the way to a better life for the Chinese people.

G. L. Anderson
University of Maryland

- ✎ Walter A. Kaufmann. *Nietzsche: Philosopher, Psychologist, Antichrist*. Princeton, N. J. Princeton University Press. 1950. xi + 409 pages. \$6.

Professor Kaufmann enriches the vast Nietzsche literature by a substantial contribution. He attempts to correct some of the more conventional Nietzsche interpretations by a reevaluation of basic Nietzschean concepts, by placing Nietzsche in the proper historical perspective, and by demonstrating that most of the erroneous judgments may be traced back to the ill-conceived propagandistic efforts of Nietzsche's sister Elisabeth.

In his endeavor to sustain his thesis of the "consistency" of Nietzsche's thought, the author unconvincingly tries to explain away Nietzsche's anti-intellectualism and to tone down the attack on Christianity. It is entirely proper to dissociate Nietzsche from pan-German and Nazi ideology, but there seems hardly any justification for presenting the German thinker as a philosemite. The weakness of the book lies in an overdose of special pleading and in its slanted view of Christianity.

Kurt F. Reinhardt
Stanford University

- ✎ *Religion and the Intellectuals. A Symposium*. New York. Partisan Review. 1950. 139 pages. \$0.80.

Only a long review by a competent theologian could deal adequately with the 29 contributions to this symposium on the new intellectualist turn towards religion. The provocative questions asked by the editors "to suggest major aspects of this complex subject" have a positivist slant. The answers, whether in sympathy with this slant or opposed to it, are so varied and mutually contradictory in their cocksureness that the reader's total reaction may well be one of uneasiness. On the whole, there is more clarity and more persuasiveness among the champions of supernatural religion than among those who take the opposite view. The advocates of anti-supernatural religion do not have a very convincing advocate in John Dewey but there are able and inspired presentations of orthodox Christian views by W. H. Auden and Jacques Maritain.

W. A. W.

- ✎ Eleanor Shipley Duckett. *Alcuin, Friend of Charlemagne. His World and His Work*. New York. Macmillan. 1951. xii + 337 pages. \$5.

An up-to-date study of Alcuin—the first in English in many years—presented against the background of the eighth century. This is a solid piece of work by a highly regarded English medievalist who has made a number of valuable contributions to our understanding of the earlier Middle Ages. It is grounded in first-hand knowledge of contemporary documents and supported by thorough-going acquaintance with modern critical materials. There emerges from the study a very appealing, human picture of Alcuin and an honest appraisal of his work. Alcuin was not an original thinker; he did what his age perhaps needed most—he made accessible to it, as well as to the later Middle Ages, the heritage of the past and taught it to love that heritage.

L. E. Winfrey
University of Oklahoma

- ✎ George D. Painter. *André Gide*. London. Barker. 1951. 192 pages. 8/6.

A comprehensive critical and biographical study of André Gide's life, intellectual development and opus. Mr. Painter's statements are elaborately backed by data which he gained from Gide's work, journal, published letters. Compared with two other books on Gide previously published in English by the late Klaus Mann and by Van Meter Ames it is less gossipy than Mann's volume and better supported by facts than Ames' lively discussion.

Painter is British; he is not a Frenchman deifying or attacking Gide. He belongs to the more objective group of critics who recognize that we have to deal with an individualist, whose work is a continuous attempt to find salvation in his quest for *truth*. Painter makes it very clear that Gide's work "will continue to aid his fellow-creatures, the young and those who wish to remain young, the happy and those who wish to be happy, to live in courage and hope, and to achieve liberation and virtue." Thus, the author presents a good and sensible introduction to the work of the French master.

Frederick Lehner
West Virginia State College

- ✎ Edward Meade Earle, ed. *Modern France. Problems of the Third and Fourth Republics*. Princeton, N. J. Princeton University Press. 1951. xiv + 522 pages. \$6.

An admirable symposium by 29 highly quali-