

tion, Mannheim takes as his problem the effect of planning upon the personality. He argues on behalf of planning for freedom, i.e., for social techniques which will safeguard "individualization," the "spontaneity," "free development," and self-determination of the individual personality. Presumably the logic of his argument is that the spontaneity (as vs. frustration, repression, etc.) concept of psychoanalysis is a constant which is adaptable as a standard for evaluating political events, specifically, for defending democratic individualism. He fails, however, to raise the crucial structural historicist question of the relationship between the psychoanalytic spontaneity concept and democratic individualism. Finally, one is left, on reading these Oxford lectures, with the feeling that although Mannheim faithfully acquired a knowledge of the Freudian mechanisms, he was never able to bring it to bear upon concrete social thought and action, the domain of his own psychological insight. He has learned the Freudian language, but he cannot think in it.

Dr. Keeskemeti has provided a valuable introduction which surveys Mannheim's career and skilfully places these essays with regard to it. He is responsible for the excellent translations, as well as for the selection of these papers. I believe it would have been helpful to make the dates of these essays (whether of writing, in the case of the unpublished ones, or of publication) more accessible to the reader; one date is to be found only in the editor's introduction; one appears only in footnotes in the body of the text; two conflicting dates are given for one essay, and in the case of another no date is given at all. I noted the following errata: p. 107, l. 26, *be* is omitted; p. 168, footnote 4, l. 3, "Malebrauche" instead of "Malebranche"; p. 173, l. 10, reads "work or art" instead of "work of art."

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The Portable Nietzsche. Selected and Translated, with an Introduction, Prefaces, and Notes, by WALTER KAUFMANN. New York: The Viking Press, 1954. x, 687 pp. \$2.50.

Professor Kaufmann has put all English-reading students of Nietzsche in his debt by this admirably contrived and executed addition to the Viking Portable Library. He presents his translations of the complete texts of four works—*Also Sprach Zarathustra*, *Der Antichrist*, *Götzendämmerung*, and *Nietzsche contra Wagner*—with brief selections from twelve other works and numerous notes and letters characteristic of Nietzsche. In the choice

of the contents of this enormously useful volume, in his illuminating editorial comments, and, above all, in his translations, Professor Kaufmann displays the same scholarly judgment and taste which his previous study of Nietzsche had revealed.

Though considerations of space prevent lengthy quotations, two brief citations from Kaufmann's rendering of *Thus Spoke Zarathustra* should illustrate the quality of the translation and clarify its merits better than further words of praise. I choose, from Part II, the beginning of the chapter "On Priests":

Once Zarathustra gave his disciples a sign and spoke these words to them:

"Here are priests; and though they are my enemies, pass by them silently and with sleeping swords. Among them too there are heroes; many of them have suffered too much: therefore they want to make others suffer.

"They are evil enemies: nothing is more vengeful than their humility. And whoever attacks them, soils himself easily. Yet my blood is related to theirs, and I want to know that my blood is honored even in theirs."

Compare this with the Thomas Common translation which the Modern Library took from the Complete and Authorized English Translation, edited by Dr. Oscar Levy:

And one day Zarathustra made a sign to his disciples and spake these words unto them:

Here are priests: but although they are mine enemies, pass them quietly and with sleeping swords!

Even among them are heroes; many of them have suffered too much:—so they want to make others suffer.

Bad enemies are they: nothing is more revengeful than their meekness. And readily doth he soil himself who toucheth them.

But my blood is related to theirs; and I want withal to see my blood honoured in theirs."

Or take this introductory paragraph of "The Honey Sacrifice" of Part IV:

And again months and years passed over Zarathustra's soul, and he did not heed them; but his hair turned white. One day when he sat on a stone before his cave and looked out—and one looks on the sea from there, across winding abysses—his animals walked about him thoughtfully and at last stood still before him.

The corresponding passage in the Common version evidences many of the defects for which Kaufmann criticizes the early translations "with their many unjustified archaisms, their 'thou' and 'ye' with the clumsy attendant verb forms, and their whole misguided effort to approximate the King James Bible." Dr. Kaufmann himself calls attention to some genuinely Biblical qualities of Nietzsche's style but he avoids the pseudo-poetical mannerisms of the standard version without, I think, losing the poetry inherent in Nietzsche.

My only serious criticism of Dr. Kaufmann's work concerns *Der Antichrist* and, specifically, his translation of the title. I raised the point in a review of his earlier book in this JOURNAL, perhaps unfairly since he had called the reader's attention to the ambiguity which the German term involves and which cannot be duplicated in English. Certainly no statement of the issue could improve on the one which Kaufmann now presents in his Editor's Preface on page 565:

The title is ambiguous. It first calls to mind the apocalyptic Antichrist, and this more sensational meaning is in keeping with the author's intention to be as provocative as possible. But the title could also mean "The Anti-Christian," and this interpretation is much more in keeping with the contents of the book, and in sections 38 and 47 the word is used in a context in which this is the only possible meaning.

The concluding sentence of this statement seems to me to be conclusive evidence in favor of the translation, *The Anti-Christian*, which I prefer, a preference which I share with George A. Morgan.

But this is a relatively small matter in view of the large achievement of the Portable Nietzsche. Is the implication of the adjective, "portable," that other editions are *insupportable*? It would be a supportable implication in view of earlier translations of Nietzsche. Be that as it may, Professor Kaufmann's work is a first-rate contribution and a bargain for the general reader as well as for all students of philosophy.

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Guglielmo d'Occam. CESARE VASOLI. Firenze: La Nuova Italia [1953]. vi, 338 p. (Biblioteca di cultura, 50.) L. 1200.

Despite the fact that as late as 1947 Maurice De Wulf still condemned the Venerable Inceptor as a negative and destructive force, recent scholarly research has clearly established that the picture of Ockham as the diabolical subverter of the great 13th-century syntheses, the opener-of-the-door for doubt, free-thinking, and atheism, is a grave distortion. This distortion has been considerably redressed by the work of E. A. Moody, Abbagnano, Baudry, and Father Boehner and his colleagues in the Franciscan order (to name but a few), but the redressing pendulum has occasionally swung too far in the other direction, and Ockham has been found to be not only the founder of British Empiricism, but also the anticipator of Galileo and the starting point for much of the philosophical achievement of the 17th to the 20th centuries. Vasoli's book has some tendencies in this direction, but generally