

Mészáros claims, is both the source of some of his great intellectual achievements and of some of his great failures, particularly when he substitutes ideology and moral postulates for mediated, concrete reality. Those interested in the development of the concept of the dialectic from Hegel to Marx and from Marx to the present will find Mészáros' discussion of Lukács' categories of "totality" and "mediation" informative and thought-provoking. H. A. Hodges examines Lukács' critique of philosophical irrationalism and singles out for special study his comments on the degree to which Dilthey and Mannheim contributed toward this trend. Parkinson, in addition to writing the introduction, has an essay on the nature of *Besonderheit*, the central category of Lukács' aesthetics. He translates *Besonderheit* as "speciality" or "the special." Roy Pascal digs into Lukács' concept of totality as developed in the *Ästhetik* and as applied in his critique of Walter Scott and of Kafka. In addition, there is an essay by David Craig on how, in Lukács' view, history molds literature, and another essay by Stanley Mitchell on Lukács' concept of the "beautiful." All in all, while the book does not represent a definitive or inclusive introduction to the work of Lukács, it does constitute an important landmark in presenting many important dimensions of his thought, as well as some highly critical appraisals of its validity and importance. — H. B.

Hegel's Political Philosophy, ed. by Walter Kaufmann. New York: Atherton Press, 1970 (An Atherton Controversy). 179 pp. \$2.95—Was Hegel a good guy or a bad guy? Was he a conservative or a liberal? Was he a proto-fascist as Popper has claimed or the greatest philosophic champion of human freedom as Marcuse has claimed? The debate has been a long and heated one and in this volume, Kaufmann includes a number of articles written in English that are concerned with these related issues. But one feels that something is missing from these heated controversies and that is Hegel himself. As Kaufmann himself says: "Whoever wants to know what Hegel's political philosophy really was, must in the end go back to Hegel himself. . . ." These papers do, however, succeed in giving one a sense of what are key issues in understanding and assessing Hegel's political philosophy. — R. J. B.

The Plato Manuscripts—A New Index, ed. by R. S. Brumbaugh and R. Wells. New Haven: Yale University Press, 1968. 163 pp. \$6.00—The aim of this index of pre-1500 Platonic manuscripts is to prepare for a complete reediting of a new edition of Plato's works. The project, which began over ten years ago, brings together in one collection microfilms of all the older extant manuscript material. The index first lists the manuscripts according to the libraries in which they are found, including the library shelf number. The second half of the index lists the manuscripts by dialogue. The need for a new edition of the Platonic text is based—for the most part—on the findings of E. R. Dodds in his work on the *Gorgias*. Dodds discovered that the nineteenth-century textual scholars oversimplified matters by assuming that the extant manuscripts were handed down by scribes.