

sible has been done to forget about death, nevertheless, since it is inevitable, there should be no surprise that today even the young are disturbed by it. For, as the author points out, men, today, as always, seek meaning. Mention must also be made of the fact that, besides emphasizing the contribution that the philosopher can make, by virtue of his concern with the ultimate meaning of existence, Koestenbaum, by means of many examples, offers practical help to the teacher as counselor.

Many, however, including this reviewer, will question his metaphysics: that is, his existentialistic world view with its mixture of borrowings from Heidegger and from Indian mysticism. Among other things, his impersonalistic pantheism, based as it is so largely on intuition, is too subjective. Moreover, while he very emphatically rejects impersonalistic behaviorism as reductive, in the bitter end, his impersonalistic pantheism is no less reductive. For the human self ultimately is but a fleeting appearance of the transcendental ego as absolute without qualities. Both Hocking's *Thoughts on Life and Death* and Lamont's *Illusion of Immortality* would serve as excellent background for evaluating this book.

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Nietzsche: Philosopher, Psychologist, Antichrist. WALTER KAUFMANN. Fourth Edition. Princeton: Princeton University Press, 1974. Pp. xviii, 532. \$17.50, cloth; \$3.95, paper.

In this classic work, Walter Kaufmann clearly presents the life and method and thought of the brilliant German philosopher Friedrich Nietzsche (1844-1900). He rigorously investigates and carefully interprets Nietzsche's basic ideas: the revaluation of all values, the will-to-power, the overman, and the eternal recurrence. His wholistic devotion to Nietzsche paves the way for interdisciplinary studies of the great moral thinker.

In this fourth edition, there is new material about Nietzsche's epistemological position and a previously unpublished passage added to the Appendix (pp. 452-458). In the Bibliography, the section 'Nietzsche in English' has been revised thoroughly and the section 'Works about Nietzsche' has been expanded. Also, Nietzsche's relation to Dostoevsky has been summarized briefly (see Miller, p. 505).

Kaufmann's book is comprehensive, impressive, and important; the exposition is sensible, rich, and compact. It remains an outstand-

