

Spahn admonishes the world to turn from the *Realpolitik* of seeking the destruction of opponents to a moral world-order of wishful thinking. But what if we use navies and armies and men and goods to fight the very evil which he condemns, a fight that seems like a fight to the finish to uproot the evil perhaps once and for all times? What if the *Realpolitik* of today has matured into an acknowledgment of the worth of certain fundamental issues of ethics and morals, of freedom and human dignity? Shall we, too, be conquered by armed evil and console ourselves with words? There is much in what Spahn preaches; a bit more applied Christianity in all of us would do the world no harm, but the world does not seem ready yet to accept a state of spiritual rule rather than of might, since too many people still shout: Hallelujah! to the wickedest if he is the strongest. — *Boris Erich Nelson*. New York City.

HISTORY

✧ Léon Daudet. *Le Drame franco-allemand*. Paris. Albin Michel. 1940. 251 pages.—These rambling reminiscences, by the veteran editor of *L'Action Française*, cover the seventy years from the Franco-Prussian War to the spring of 1940. Though not always accurate, they contain many interesting and often amusing accounts of leading French personalities with whom Daudet's life as Extreme-Right publicist and member of the Chamber of Deputies brought him in contact. The main thread which runs through the book is the growth and menace of Pan-Germanism. So he calls it "a book of historical psychology, seen principally from the German side." Pan-Germanism, he thinks, has remained essentially the same, though constantly more virulent, during these seventy years; Hitler is simply the successor of Wilhelm II, and Stresemann always duped Briand.

Therefore Daudet regrets that the Reich was not carved up in 1919 by a more drastic Versailles Treaty, and he quotes at length his speeches in favor of the occupation of the Ruhr in 1923.

In his youth, when preparing for the medical profession, Daudet studied in Germany and familiarized himself with German philosophy, science and literature. Most interesting are the pages in which he discusses the attempted rapprochement between France and Germany in the latter nineteenth century through the common intellectual association of chemists, physicists and philosophers, including Nietzsche and Wagner. But this rapprochement was doomed by the persistent growth of Pan-Germanism. Finishing his volume before Hitler began his blitzkrieg in the West, Daudet was still optimistic that the Maginot Line had confounded the Schlieffen and Seeckt plans for turning the flank of France on the North.—*Sidney B. Fay*. Harvard University.

✧ Pierre Belperron. *André Maginot*. Paris. Plon. 1940. 93 pages.—André Maginot, like Poincaré and Barrès, was rooted in Lorraine, and therefore dominated by the ever-present fear of another German invasion and always anxious to strengthen France's army and defenses. Though born in Paris in 1877, his family came from Revigny near the Meuse; there he spent most of childhood; there he married and held several offices; and in 1910 from Revigny he was elected to the Chamber of Deputies and continued to represent the district for some twenty years. In 1914 he entered the war as a common private at Verdun, was three times cited for ingenuity and bravery within three months, and was promoted to sergeant. To his comrades and to the common people he always remained beloved as "Sergeant Maginot." On November 9, leading a night reconnaissance, he was very badly wounded in the leg. As he was a large man well

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over six feet in height, his two companions could not drag his body back; he had to be left all day behind a rock, with gangrene setting in, until he could be brought back to safety under cover of night. Though his leg was not amputated, it was useless for life and confined him to crutches or a cane.

As Minister of Pensions 1920-22, and as Minister of War in 1924 and again in 1929 until his death in 1932, Maginot worked in the corridors and committee rooms of the Chamber of Deputies, rather than from the tribune, in persuading his colleagues to do everything possible to strengthen France. In December, 1929, he skilfully secured the vote of three billion francs, and more than two billion more later, for the construction of the great fortification works which justly bear his name. M. Belperron has written an eloquent and worthy sketch of a distinguished patriot and a very interesting personality.—*Sidney B. Fay*. Harvard University.

PHILOSOPHY

✧ Victor Delbos. *De Kant aux Post-kantiens*. Paris. Aubier. 1940. 204 pages. 20 francs.—This painstaking and thorough work with an excellent preface by Maurice Blondel belongs in the hands of those rare scholars of pure intellectual endeavor to whom the unadulterated history of philosophy is more significant than the history of the precipitates of philosophical thought in the field of action. In a sense, the history of philosophy, if it does not take into account the consequences of philosophical doctrine in the life of a people, is a monstrosity. Unfortunately it is less important to the world and its destiny what becomes of philosophical ideas as they pass from one philosopher to another than what becomes of philosophical concepts when they burst through the boundaries of philosophy and enter the field of politics and Weltanschauung, as

has happened to German idealism since Marx and Nietzsche. The way from Kant to Hitler is immeasurably more disastrous, more tragic and consequential than the way from Kant to any modern philosopher of integrity and sincerity. A book that would show us what became of German idealism in Richard Wagner's operas and Alfred Rosenberg's lunatic visions would serve us better. Although it could not make claims to such high scientific value and sobriety as Victor Delbos' exhaustive work.—*Rudolph S. Kieve*. Oklahoma City.

✧ Paul Haeberlin. *Naturphilosophische Betrachtungen. Eine allgemeine Ontologie*. Zürich. Schweizerspiegel Verlag. 209 pages.—The book opens with a beautiful description of the behavior of a herd of chamois in the mountains, facing an unknown danger and apparently agreeing together what would have to be done in such a case. This serves as example to raise the problem of how this mutual understanding of individuals and a common action can exist and how it can be understood.

Several theories of knowledge, such as mechanism, vitalism and psychologism, are applied to the phenomenon and found wanting. The riddle is solved on the basis of an original unity of one and many, manifesting the unity of life in its individuation. And the human form of personal understanding is at the same time limited in its reach, and justified as having the same ontological foundation as other forms of life.—*Gustav Mueller*. University of Oklahoma.

✧ Adolfo Menéndez Samará. *Fanatismo y misticismo*. México. La Casa de España en México. 1940. 153 pages.—The label "fanaticism" has been pinned on religion especially since the French Revolution, but in reality the term has much broader implications

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which extend into the political, literary and artistic fields. Inasmuch as the predominant traits of the fanatic are ingenuousness, intransigence, credulity which find an outlet in agitation and imperialistic impositionism, they prove to the author and to us that the phenomenon is not merely inextricably bound up with theology, but cuts through the various social strata of life itself. As to religious fanaticism, its destructive, negative aspects may at any time turn into a creative positive pattern of great value. However, no such optimism is entertained about the present-day economic social fanaticism. Just as fanaticism is a collective manifestation which is capable of turning in several different directions at the same time, so mysticism is individual and fundamentally religious. It, too, can have a high social usefulness in that it can be absorbed by and heighten the aesthetic side of culture. *Surréalisme* can be similarly profitable provided it is limited to the instinctive or sub-conscious. Its Freudism, Marxism, borrowings from Hegel and Fichte are rightly regarded as window-dressing aiming to make the movement popular, but having in reality no connection with it. Interesting also are the essays on the plateau-Mexicans' consciousness of the ridiculous, and the comparison and contrast between the superman of the Greek Callicles and the brain-child of Nietzsche.—*Joseph G. Fucilla*. Northwestern University.

ESSAYS

X ✎ Benjamín Jarnés. *Cartas al Ebro*. (*Biografía y crítica*). México. La Casa de España en México. 1940. 222 pages. —A series of brief and subtle Essays. Purely literary, but art implies a "faith for living." Turned into *Letters* by the simple device of inserting the name "Carlota" somewhere in the first line. Jarnés turns—rather ferociously for one so civilized—upon Campoamor, as in a

previous volume he had demolished Castelar. Outstanding figures in his *Panorama crítico*: Ramón del Valle Inclán, Miguel de Unamuno, José Ortega y Gasset, Azorín, Ramón Pérez de Ayala, Pío Baroja: a vanishing generation, and a very attractive one. In French Paul Valéry, and the magician Jean Giraudoux.

Full of excellent epigrams. Indeed perhaps more remarkable as a "fraseario" than as an "ideario". A few samples (original or quoted). On Ortega y Gasset: *La Deshumanización del arte*: "lo que sólo es un diagnóstico, se ha tomado por una receta."

—Lo ingenioso es lo superficial.

—Simetría: refugio de la armonía fracasada.

—La raza es concepto estático, la cultura lo es dinámico. La raza es un hecho. La cultura es, además, una fuerza. (Fernando Ortiz.)

—La escuela—el *ismo*—es un espacio lleno adonde suelen acogerse muchos espíritus vacíos.

—Todo pierde, por turno, la popularidad. ¿Quizá también el pueblo acabe por ser impopular? (Victor Hugo).

—¿Como puede un pueblo llegar a ser *impopular*? —Pues lo mismo que otro soberano cualquiera. En cuanto, en vez de gobernar, dicte.

—¿No es la modestia cierta colección de trucos para ocultar una evidente o presentida superioridad con el fin de hacerle tolerable a nuestros prójimos?

A notable feat: a full-size essay without a single *que*.

This Spain of ten years ago, so full of zest and hope, emancipated and tolerant, vigorous and refined, has not been wholly destroyed by the Moors and Italians. And the new Reconquista will not take centuries. —*Albert Guérard*. Stanford University.

✎ Héctor Velarde. *El circo de Pitágoras*. Lima, Peru. Compañía de Impresiones y Publicidad. 1940. 211 pages,

large octavo.—Héctor Velarde y Bergmann, Lima engineer and architect, is a variety of other things besides these. He remarks in one of the essays in this volume: "La arquitectura es una profesión que, con unos cuarenta años de experiencia, pone al arquitecto en condiciones de ser psicólogo, psiquiatra, higienista, abogado, confesor y adivino." With half this period behind him, Señor Velarde shows the most varied interests and accomplishments. In the matter of writing, he is a humorist, a poet, a moralist, a philosopher, as well as a publicist and an aesthetician. This collection is a pot-pourri ranging from items which smack a little too much of the professional jokesmith to entirely serious, solid and impressive contributions like the paper on present tendencies in French art (Señor Velarde was educated in Switzerland and France, and he is himself a convincing evidence of the efficiency of French technical training) and the one on the relations between architecture and religion. He can be very funny without ceasing to be thoughtful, as in his cheerful essay on Nudism (illustrated, as is the entire book, by his own versatile hand) and he is very nearly at his best when he plays about a serious or difficult theme in a mood of semi-irony which is anything but frivolous, as in his refutation of Descartes, and his fantastic lead article, in which the Italian Renaissance architect Bramante is represented as returning to this earth and paying his respects to the foolish imitative structures, Pharaonic, Greek, Gothic, Renaissance, modern French, of the Peruvian capital. One of his last essays deals profoundly with the prospects for an authentic native architecture in Peru.—Señor Velarde must be one of the most useful citizens of Lima.—R. T. H.

✱ Pierre Villey. *Montaigne devant la Postérité*. Paris. Boivin. 1935. 376 pages.—Pierre Villey's last and unfin-

ished work, posthumously published thanks to his wife and to M. J. Plattard. Executed with the author's customary erudition and charm, the volume traces the history of Montaigne's influence to 1610 and presents two chapters of the proposed second part. We follow reactions to the *Essays* among contemporaries and immediate successors: Marie de Gournay's prefaces serve as a general guide to the public attitude: the results, constantly checked by reference to the original, often throw new light on the author's intentions. Thus there is ample evidence that his pyrrhonism caused no scandal among the orthodox up to the first third of the XVIIth century; rather the fideistic philosophy was welcomed as an ally of the established church: it preserved faith from the attacks of the reason. At the same time it made possible the reconciliation of the Catholic cult with adoration of ancient philosophy. Montaigne's originality often lies in bringing to maturity conceptions which his century had prepared. His chief innovation—the portrayal of his ego—baffled the scholars who had admired the early Stoic essays and always applauded his "jugement émerveillable." The apparent lack of method and systematic arrangement, so admirably fitted to his purpose, was also a thorn in the flesh of the learned. *Les gens du monde* were quick to recognize Montaigne as one of their own: thus Bishop J-P. Camus called the *Essays* "le miroir de tout le monde," and Cardinal du Peron "le Bréviaire des gentilshommes." The success of the work—there were thirty-five distinct editions between 1600 and 1669—was due in large measure to its psychological acumen.

Charron is perhaps the most interesting of the early disciples of Montaigne. His *Trois Vérités* (1593) is a defense of Catholic dogma along traditional lines; in the third part, which he regards as the most important, he makes large use of Montaigne's arguments about the

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