

The main shortcoming of the book is that the author does not even try to elicit any general principles from the material he covers. For this reason, he is too frequently concerned with the substantive issues over which arguments have arisen rather than with the arguments themselves. And inattention to the general question of what it means to call a philosophical argument valid leads him to say on p. 36 that every argument can be evaded, whether valid or not; while on p. 80 he says that an "absolute self-refutation" cannot be evaded.

HENRY W. JOHNSTONE JR.

THE PENNSYLVANIA STATE UNIVERSITY.

*Marx's Concept of Man.* ERICH FROMM. New York: Frederick Ungar, 1961. Pp. xii, 260.

This recent volume by Erich Fromm is yet another expression of the recent resurgence of interest in Marx's early writings and the influence of their concepts and concerns upon his later development. Various motives lie behind this renewal of scholarly attention: to contribute to an existentialist politics, to provide a basis for a critique of Soviet Marxism, to link Marx with the tradition of prophetic Messianism, to see in his works a major contribution to humanistic socialism. All of these figure in Fromm's interpretive presentation.

The greater part of this publication consists of the philosophical portions of Marx's *Economic and Philosophical Manuscripts of 1844*. These early writings, which center around the concept of self-alienation, have only recently become available in English, and appear here in a new and exceptionally readable translation by T. B. Bottomore. In addition to some briefer selections, nearly a third of the book is devoted to a broadly conceived exegetical introduction by Dr. Fromm.

This work has significant merits as well as striking shortcomings. We are indebted to Dr. Fromm for making available to an American audience substantial portions of these writings of the young Marx. Moreover, the Hegelian obscurity of Marx's early efforts is transformed by Fromm's gift for lucid exposition into a clear presentation of their central ideas. Fromm's attempt to interpret Marx's humanism as basic and to trace its path through his more mature writings is helpful in calling attention to the centrality of Marx's ethical concern for the whole of his thought. However, when we discover Marx to be in the Hebraic prophetic tradition, we realize how essential it is to be able to recognize where Marx leaves off and Fromm

begins. To take the formulation by the 26-year-old Hegelian of the mystical-religious notion of self-alienation as definitive, and to subject the totality of Marx's work to reinterpretation by the standards of this early effort, is to invert the relationship these manuscripts should properly bear to the later writings of their author. One might not be sympathetic to the incorporation of Marx's secular humanism into the spiritualistic tradition he so forcefully criticized. A profound humanism might well be of profoundly naturalistic import. Nonetheless, this offering of Marx's early formulations of the ethical commitments which remained the motive force behind his later economic and polemical writings makes a timely appearance.

ARNOLD BERLEANT.

C. W. POST COLLEGE.

*Models and Metaphors: Studies in Language and Philosophy.* MAX BLACK. Ithaca: Cornell University Press, 1962. Pp. xi, 267.

This volume is less aptly characterized by its title than by its subtitle, *Studies in Language and Philosophy*. For the sole common denominator of these separate essays is their prevailing interest in language as an entrée into philosophical speculation. They are otherwise unified only by a trenchant intellect and a flawless expository style. Hence they are in quite essential senses "studies," essays conceived separately, published separately, and more or less after the fact concocted into a book.

These remarks are a complaint, of course, but they should not derogate from either uniformly high quality or intrinsic importance. The two papers which give the volume its title are of special fascination. They are indeed even connected to the extent of a cross reference, although there is little more than preliminary effort to explore an implied common function. Other essays investigate the grammar of rules, our paradigm sense of causation, time, induction, and theses arguing the feasibility of metaphysical conclusions from grammatical evidence.

These are abundant riches. Each item is excellent in its kind, each is a model of impeccable clarity of thought. The author commands the English language with humor, precision, and bite. The philosophic mood ranges from minute analysis to reflective contemplation, and all of the essential ingredients of the philosophic enterprise are present. Yet one feels a vague disappointment, a sense of having been teased. For it is difficult to envisage interconnections or further implications. It might be countered, of course, that the work is merely a collection of articles, by

