no means becomes a spokesman for functional writing. On the contrary, Mr. Coleman regards Proust as an esthetic craftsman, but one with positive religious attitudes.

As a responsible critic Mr. Coleman intends to demonstrate that in the organic nature of Proust's novels moral position is thoroughly congruous with technique. As would be expected, he points to the Judaeo-Christian strains in Proust's background. But, more importantly, he considers Proust's concern with homosexuality and his employment of major symbols. Of the former, according to Mr. Coleman, who finds Christian elements predominant, the novelist places with great understanding a weight of renunciation, expiation, and the like on his characters. Considered symbolically Proust's use of trees and spires in triads becomes representative of the Holy Trinity and Calvary. Recurrent allusions to a "little phrase" in a sonata by Vinteuil appears emblematic of a commentary on varying states of the soul.

For all of Mr. Coleman's admirable intention, however, his proof is not equal to his thesis. We agree that Proust was ingeniously preoccupied with a search for lost time; but that his rationale was exclusively moral awaits further proof.

-Edward A. Bloom.

**ITALIAN ROMANTIC:** Outside of Italy Alessandro Manzoni (1785-1873) has long been noted for his much-translated novel "I Promessi Sposi." The work has given him stature as the leader of Italian Romanticism and as the model for contemporary Italian novelists. In Italy, however, Manzoni is also gratefully acknowledged as a champion of his country's struggle for unification in the nineteenth century, as an inspirational liberal Catholic, and as a linguist. These latter qualities are now given interesting extension by Archibald Colquhoun, most recent translator of the novel. "Manzoni and His Times" (Dutton, \$5) is the first biography in English of a figure who has already come to be regarded more as myth than man.

Mr. Colquhoun has drawn aside the veil for English-speaking readers to reveal the retiring man as a descendant of an intellectual squire-archy. He has shown him in the relationships which shaped his thinking and moral attitudes. Among them were the French and Italian Revolutions, the domination of a devoted, strong-willed mother, and the love of a Calvinist wife converted to Jansenism. A citizen of Milan and Paris. Manzoni came under the fortunate influence of Claude Fauriel, the French Idéologues, and many others. Early a rationalist and skeptic, Manzoni returned to the Church. For the remainder of his long life he was rigidly pious but he never cast aside his rational instincts. Coupled with this flexibility was his political liberalism, which made him the enemy of repressive authority and the friend of the underprivileged.

With the publication of his sole novel in his forty-second year Manzoni terminated his creative period. But his bibliography includes political and religious poetry, plays, essays on Catholicism, on the reformation of the Italian language, and on the abandonment of the unities. For his ardent though theoretical support of nationalism against the Austrian occupation he was rewarded by Cavour with a seat in the Senate of United Italy.

-E. A. B.

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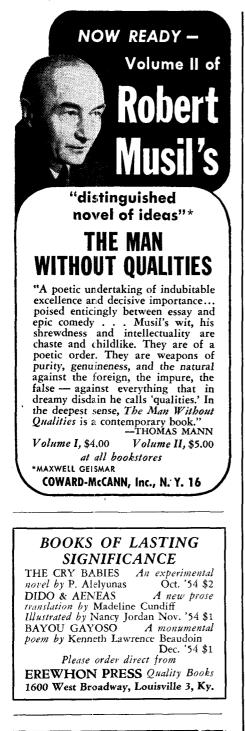
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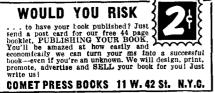
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