

Authors" (Crowell, \$3) continues to be available. The most recent printing, revised by William A. Fahey, is a pleasant enough volume, even though no one should take very seriously the publisher's claim that it is "a treasury of literary criticism." Mrs. Bolton's intention, after all, was to provide a series of profiles or sketches that would make their appeal through warm and partial presentation. She was more interested in the small details—most of them now well known—of biography and of the occasions of publication. Since she knew some of her subjects personally her uniformly laudatory tone is hardly surprising. Her sketches run from Washington Irving to Edith Wharton, and they include Cooper, Bryant, Emerson, Hawthorne, Thoreau, Longfellow, Whittier, Poe, Holmes, Harriet Beecher Stowe, Whitman, Louisa May Alcott, and Twain.

Mr. Fahey has revised some of the factual data, he says, which have been affected by modern scholarship. Likewise sympathetic, though perhaps more "critical," he has added chapters on Willa Cather, Sandburg, Lewis, O'Neill, and Stephen Vincent Benét. These he apparently regards as the representative voices of twentieth-century American literature. The voices of Faulkner, Hemingway, Cummings, and the like he ignores for reasons which he does not mention. His choices, nevertheless, are undoubtedly "famous" and some of them even "inspirational," as Mrs. Bolton would have had them. Mrs. Bolton, it might be added, had also written about poor boys and girls and about scientists who became famous. One cannot object to her aims. The present volume has its own charm, and it can be recommended to young or inexperienced readers.

—EDWARD A. BLOOM.

WRITERS UP-TO-DATE: The H. W. Wilson Co. has just released the First Supplement (\$8) to its biographical dictionary, "Twentieth Century Authors," published fourteen years ago. A volume as large as its parent, this 1,123-page addendum adds 700 new biographies, mostly of authors who have arrived since 1942, and brings up to date the activities of those previously included. Together the two volumes cover approximately 2,550 American and foreign authors, their books, their vital statistics, what the critical consensus is of them, what they have to say about themselves. For students, as well as those of us whose work is with writers, "Twentieth Century Authors" is a *sine qua non*. Hooray for the Supplement!

—ROCHELLE GIRSON.

IDEAS

Midwife of Technocracy

"The New World of Henri Saint-Simon," by Frank E. Manuel (Harvard University Press. 433 pp. \$7.50), is a biography which may prove to be the definitive one of an eighteenth-century French social philosopher who foresaw the coming of the Industrial Revolution. Our reviewer, historian J. Salwyn Schapiro, is the author of "Liberalism and the Challenge of Fascism."

By J. Salwyn Schapiro

DURING the first half of the nineteenth century a ferment of ideas comparable to that of the Enlightenment was stirring France. The nature of society, rather than the nature of man, was now the subject of heated inquiry. New thinkers proposed schemes for reorganizing society that varied all the way from the neo-medievalism of Bonald and Maistre to the utopian socialism of Fourier and the anarchistic mutualism of Proudhon. Of these new social philosophers the most significant for our day was Claude Henri, Count de Saint-Simon, the subject of a new biography by Frank E. Manuel, professor of history at Brandeis University.

Mr. Manuel's book is a mature study in intellectual history. It is based on a thorough knowledge of the life and writings of Saint-Simon and an intimate, even subtle, understanding of the climate of opinion in the France of the period. Without being Freudian Mr. Manuel effectively blends the ideas of Saint-Simon with his personal life. A vein of irony runs through the author's description of the incredible behavior of the eccentric philosopher who was "intoxicated with the future." So does a warm appreciation of his "fresh insights, grand hypotheses, and vast generalizations."

Saint-Simon came of an old, aristocratic family. In his youth he fought in the American Revolution as an officer in the French Army. Later, during the French Revolution, he supported the revolutionists, largely, as Mr. Manuel implies, because of policy rather than conviction. He made a fortune speculating in confiscated church lands but squandered it by leading a riotous life. At the age of fifty Saint-Simon was destitute and

for a time was supported by his former servant. Then, as the author remarks, the cynical speculator, now impoverished, "was reborn a philosopher."

During the Restoration, and even before, Saint-Simon began writing profusely on social problems. His all-comprehending, all-inclusive purpose was to solve all human problems by creating a perfect society. This seemed feasible, since the idea of a rapid change from an old social order to a new and better one had been dramatized by the French Revolution. In one decade the Old Regime, which had existed for centuries, had gone down to swift destruction; and a new social order, deliberately and consciously planned, had been quickly established. Could not this recently created social order be transformed into a still better one? And even more quickly? The idea of social revolution became fixed in the minds of the radical French thinkers of the first half of the nineteenth century. But mindful of the Reign of Terror they repudiated violence and relied upon peaceful methods to attain their objective.

OF THESE radical thinkers Saint-Simon may be said to have been the most influential, not only in France but on the Continent generally. Why? He had no great learning and no training in any special field. He had



—Viollet, from the book.

Saint-Simon—"... 'reborn a philosopher'."



little of the graces of style, so essential in literary-conscious France. He continuously spawned half-finished manuscripts, which were later hatched out as coherent studies by devout secretary-disciples, among whom were Auguste Comte and Augustin Thierry. What Saint-Simon did possess, however, was an extraordinary social imagination. From the midst of megalomaniac rantings would burst forth brilliant flashes of insight into the nature of the new society that was just emerging in his day. In the early dawn of the Industrial Revolution he saw in the machine not merely the maker of more goods but the creator of a new social order, the "industrial-scientific" society, with new classes, new values, and new objectives. In his famous "Parable" Saint-Simon observed that if France suddenly lost its leading scientists, technicians, artists, and industrialists it would quickly fall "into a state of despicable weakness." But if it suddenly lost its officials, its nobles, and courtiers it would not suffer "the least inconvenience." According to Mr. Manuel, Saint-Simon was "an inventor of ideas," whose task was to educate the public to an appreciation of the values of an industrial society.

THE pattern of the industrial society conceived by the "Founder of the Industrial Doctrine" is difficult to present coherently. Mr. Manuel has done it not only well but with an engaging frankness of criticism and appreciation. In brief, high productivity was the very heart of Saint-Simon's "system," and the problem was how to attain it. His plan was to organize the nation as a vast industrial workshop, with the people divided into hierarchic groups according to their capacity to work. No idlers of any sort were to be tolerated. At the summit of the "system" was to be a ruling élite composed of business-

men and scientists; industry and science, notably physics, were now, according to Saint-Simon, closely related because the expansion of production depended on technological invention. Bankers, too, were of the élite; their prime function was to make loans to industry, not to the Government as heretofore. Saint-Simon visualized a planned economy directed not by the Government but by industrialists, scientists, and bankers. Private property was to be maintained but in a manner most favorable to greater production. Because he was convinced that the industrialists of the various nations had common interests Saint-Simon recommended as part of his "system" the federation of Western Europe. This new Grand Design was to be initiated by the union of France and England, the most industrially advanced nations. Western Europe is now trying hard to do this very thing.

His scheme for the distribution of the wealth produced was likewise unique. It was to be based on his famous principle "to each according to his capacity, and to each capacity according to the work it accomplishes." Equality meant equality of opportunity for everyone to develop whatever capacity he had. Class conflict between the more and the less fortunate would thus be eliminated in his "system," the pivot of which was, according to Saint-Simon, the amelioration of the lot of "the poorest and most numerous class." *Messieurs les ouvriers* would then, he hoped, be content.

This prophet of a new society regarded politics as of minor importance. Political liberty, the rights of man, and forms of government had little meaning for him. He excoriated the Liberals of his day as glib phrase-makers concerned with the unrealities of politics. The Saint-Simonian state was "withered" into a purely admin-

istrative body, whose chief function was to coordinate the economic activities of the nation.

HOW was the "system" to be established? Though a revolutionist in ideas Saint-Simon was strongly opposed to popular uprisings. He believed that ideas were the most powerful of weapons provided there was freedom to propagandize. To avoid the birth pangs of the new order Saint-Simon appealed to the King to use his power to usher in his "system" quickly and peacefully. Once established it would mark "the end of revolution and the salvation of man," the final goal of all history.

Saint-Simon was a crank dominated by one idea, the "universal gravitation" of all historic phenomena toward a unitary social order. But he was a crank of genius, who became a seminal force in the history of social thought. He ardently believed that the Golden Age was in the future and that it lay primarily in the perfection of the social order. Imbedded within much of his writings that was fantastic, extravagant, and even ridiculous were kernels of originality and practical sense. Because of what Mr. Manuel calls Saint-Simon's "oracular ambiguity and suggestiveness" he succeeded "in grasping a whole aspect of social evolution in a phrase, in striking a slogan which ultimately penetrated everywhere on the Continent."

According to the author, Saint-Simon's views became the "semi-official ideology of the Second Empire." His disciples were prominent in the great industrial upsurge of the period: the brothers Péreire, who founded banks to aid industry; Enfantin, the railway administrator; Chevalier, the French author of the reciprocity treaty of 1860 with Britain; and de Lesseps, builder of the Suez Canal. This "historic midwife" of the new industrialism anticipated what has been called "technocracy" and the "managerial revolution." It would not be far-fetched to say that in his emphasis on high productivity as a means of advancing the welfare of the masses Saint-Simon was a forerunner of the American industrialists of the twentieth century. Henry Ford was a Saint-Simonian without being aware of it.

Mr. Manuel has written a masterly portrait of Saint-Simon as a person and as a thinker. His book promises to be the definitive biography of the French social philosopher.

Stalking the Mind

"Heaven and Hell," by Aldous Huxley (Harper, 103 pp. \$2), contains the indefatigable Mr. Huxley's own explanations and/or anticipations of a few interesting methods of penetrating the darker recesses of the human mind. Our reviewer is Professor Robert Bierstedt of City College of New York.

By Robert Bierstedt

THE title of Aldous Huxley's latest work is "Heaven and Hell," and by heaven and hell he means those visionary experiences which reside in the inner recesses of the human mind, some of which are blissful, others infernal. In spite of centuries of psychology the mind is as yet an unmapped planet, containing dark continents and menacing seas, equatorial deserts and polar wastes. "Like the giraffe and the duckbilled platypus," writes Mr. Huxley, "the creatures inhabiting these remoter regions of the mind are exceedingly improbable. Nevertheless, they exist, they are facts of observation; and as such they cannot be ignored by anyone who is honestly trying to understand the world in which he lives."

How does one get to the antipodes of his own mind and see the wallabies lurking there? Huxley describes various possibilities, two of which are carbon dioxide and the stroboscopic lamp. He suggests, for example, that long suspensions of breath lead to increased concentration of carbon dioxide in the blood, which lowers the efficiency of the brain and encourages the entry of visions into consciousness. This is the secret of yoga breathing exercises and it is the explanation of the chanting of medicine men, the psalm-singing and sutra-intoning of Christian and Buddhist monks, and the interminable shouting of revivalists. All this carbon dioxide inhibits the functioning of something Huxley calls the "cerebral reducing valve" until it will "admit biologically useless material" (i.e., without survival value) from something else called "Mind-at-Large." The rhythms of the stroboscopic lamp have a similar effect. Unfortunately, Huxley's "cerebral reducing valve" is as much a lunge toward the unknown as was Descartes's pineal gland, a gland to which the great French philosopher imputed a comparable purpose but which was at least an apprehensible entity.

So, on the ground of safety and reliability, two other methods for transporting consciousness are more favor-

ably recommended by Mr. Huxley. One of these is mescaline (or lysergic acid) and the other is hypnosis, with mescaline having the edge in terms of longer range and deeper penetration. The visionary experiences induced in these two ways have several regular features, the most important of which are brilliant illumination and an almost preternaturally intense color. Other things, too, crowd the canvas of the mind: geometrical forms, landscapes, architectural patterns, heroic figures (Blake's Seraphim), fabulous animals, exquisite jewels, precious metals, even pyrotechnical displays. These visions have often been rendered into literature, both secular and religious, and they are adumbrated, too, in art. Sometimes they transform themselves into utter horror, as in Van Gogh's late landscapes, in Kafka's stories, in Géricault and Goya, and in a clinical history of a young girl's journey into madness. For that matter, Dante's "Inferno" is psychologically true.

All of which leads Mr. Huxley to some interesting observations. When we die, he says, some of us will shuttle back and forth between the heaven of blissful vision and the hell of horrible vision. Some few of us will be vouchsafed a glimpse of "the unbearable splendor of ultimate Reality." Most of us will wind up in a kind of Swedenborgian mediumistic world. And finally there is "an experience, beyond time, of union with the divine Ground."

Mescaline, anyone?



—Ralph Steiner.

Aldous Huxley—"... mescaline, anyone?"

The Zigzag Path

"The Transformations of Man," by Lewis Mumford (Harper, 249 pp. \$3.50), is a well-known modern social critic's latest effort to forestall modern man's potential dehumanization. Here it is reviewed by Geoffrey Bruun, author of "Europe in Evolution" and "The Survey of European Civilization."

By Geoffrey Bruun

IT was all but inevitable that Lewis Mumford's name would appear among the distinguished contributors to that series of books which is known to the reading public as "World Perspectives." His volume forms the seventh in this rapidly growing series, a series, as Dr. Ruth Nanda Anshen explains in an editorial introduction, that "is planned to gain insight into the meaning of man, who is not only determined by history but who also determines history."

The relation of man to his history, culture, and environment has absorbed Mr. Mumford's attention for over thirty years. Implicit or explicit in all his writing, from "The Story of Utopias" to his recently completed tetralogy "The Renewal of Life," it is the central concept about which he ranges his thoughts and establishes his values. Now in "The Transformations of Man" he applies this concept to obtain new insights into the past, present, and the possible future of the human race.

Those people who like to classify books will not find "The Transformations of Man" an easy book with which to do so. In a narrow sense it could be described as an outline of human progress from the ape man to the atom bomb. But it would be equally just to call it a collection of socio-cultural essays or a drama of man in search of himself or, without exaggeration, a philosophy of history.

Mr. Mumford construes man's history as a slow ascent by zigzag routes toward a still unachieved plateau of self-realization and self-fulfilment. Of the nine chapter heads in the book—Animal Into Human, Archaic Man, Civilized Man, Axial Man, Old World Man, New World Man, Post-Historic Man, World Culture, and Human Prospects—the first six identify stages man has already surmounted. The last three are prefigurements. The "New World Man" of today is being rapidly dehumanized by his machines into the "Post-Historic Man" of tomorrow. But

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