

portions of the relevant bibliography.

The essay terminates with the question, "What Shall We Do with the Classics?" Hyneman's restatement of a debate, which is based on inadequately stated positions, suggests that the first step requisite to dealing adequately with the question of the classics is to *read them!* Indeed, the chief benefit of this entire essay may well be found in its encouragement to graduate students to become immersed in a careful, first-hand study of the literature by way of undertaking for themselves the more adequate study of politics.

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FELIX MORLEY: *Freedom and Federalism*. Chicago, Henry Regnery Company, 1959. 274 pages. \$5.00.

At a time when the state of the union is being weighed and the values of our heritage are being questioned, the American public needs reassurance, and such reassurance Felix Morley gives in his book *Freedom and Federalism*. This thoughtful and stimulating study is intended to challenge citizens of the United States to recognize that federalism is the foundation stone of their freedom and liberty, that it will serve them in the future, and that it may be used by men everywhere to bring their political institutions into line with the needs of an atomic age.

In putting the federal system into its perspective, the author relates federalism to democracy by showing how its founders used it to interpose a power

between the citizen and the exercise of the sovereign authority, this balanced federal structure being designed to protect minorities, "right down to the minority of one, the individual," against the majority. The author then moves on to the concept of a general will and shows how its expression can result in dictatorship, best illustrated by the Marxists.

Morley takes time to explain that federalism and democracy are not antagonistic, but that the American system does include undemocratic aspects which operate to maintain political balance and thus to guarantee freedom. Consideration is given to how this balance has been upset by the Fourteenth Amendment (guaranteeing the rights of citizenship) and the Sixteenth Amendment (establishing a federal income tax), and the suggestion is made that a president's effort "to make democracy succeed" and the unlimited praise and practice of political democracy can result in dictatorship, even in the United States.

The author points out that since the Civil War much centralization has taken place in the Federal Republic. However, this centralization has made little impression on the state-based system of American politics. This and other similar factors tend to impede and reverse the movement, operating to illustrate that federalism still has great vitality. In conclusion, Morley says that the maintenance of the Republic is at bottom a moral issue: "Without faith the Constitution falls."

This book deserves careful reading by the scholar and lay person alike. It provides the comprehensive analysis of federalism necessary to the stabilization

of one's political thinking in these changing times.

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MORTON LEVITT: *Freud and Dewey on the Nature of Man*. New York, Philosophical Library, Inc., 1959. 180 pages. \$3.75.

The task which Levitt sets for himself in this lucid monograph is to compare the psychologies of two great thinkers who are generally regarded as having little in common except a joint interest in the field of human behavior. Freud and Dewey were both born in the late 1850's, both were trained in an intellectual environment offering many common elements, and both later became popular controversial figures in the field of psychology. Yet neither, apparently, was concerned with the works of the other; at least neither ever mentioned in print the name of the other.

Levitt is mainly concerned with showing that Freud and Dewey have more in common than is customarily supposed. Beginning with a short biographical sketch of each, he reviews the great thinkers (such as Plato, Darwin, and T. H. Huxley) who were influential in shaping the broader philosophical and scientific perspectives of the two men. He then devotes almost a third of the book to describing and documenting the specific intellectual sources from which Freud and Dewey apparently acquired the basic concepts which went into their theoretical systems. It is the similarity in many of these basic concepts which serves as the foundation for

Levitt's thesis that Dewey and Freud are much closer in their thinking than is generally acknowledged.

Levitt's interpretation has considerable merit when the various concepts of each man are compared individually. He is most successful in comparing the earlier Dewey (circa 1886) with the Freud of any time after 1900. However, the later Dewey who wrote *Human Nature and Conduct* reveals few obvious affinities with Freud, a fact which the interpretation recognizes. Mr. Levitt brings the similarity back into the picture, however, by making his interpretation at a higher level of abstraction. This reviewer is inclined to doubt that the resemblance holds true when the broader theoretical configurations respectively developed by Dewey and Freud are taken as the basis for comparison. Furthermore, the theoretical significance of the various concepts used by the two men is not the same. While Freud acknowledges the relevance of the social factor in conduct, he does not assign it the central position it occupies in Dewey's works.

These strictures are not intended to imply that Levitt has failed in his task, which was to compare the two men in a search for hitherto unexplored similarities. He has succeeded quite well, not only in establishing interesting parallels between the two men, but in tracking down the intellectual sources from which Dewey and particularly Freud borrowed extensively in developing their theories of behavior.

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TALCOTT PARSONS: *Structure and Proc-*