

greatest is reached by way of intuition and analogy should be unable to anticipate a synthesis between God's Justice and Mercy and to accept the teaching of the Church he admired.

Q.J.

ZEITLICHES IM LICHT DES EWIGEN. By Dietrich von Hildebrand. Pp. 387. (Verlag Habbel, Regensburg; Rm. 4.80.)

This is a collection of essays on a variety of subjects, extending to the Christian Idea of a Heavenly Reward, the connexions of Morality with Religion and with Law, Friendship between the Sexes, International Arbitration, Pedagogy as an autonomous Science, Beethoven's Art and Max Scheler's attitude towards Catholicism. Fifteen essays in all.

They are philosophical *essays* written to meet the needs of particular situations, and make no pretence to systematic completeness. On the other hand Professor von Hildebrand can justly claim that they are no mere application of general ideas and principles to particular subject-matter. If the whole is pervaded by any common characteristic ideas they are perhaps the objectivity of Values demanding realisation by appropriate responses, and the *unum necessarium*, our attitude to God the Supreme Value and Source of all Values. Thus insight and penetration into the *ratio* of concrete situations leads him to see their place in the Cosmos and their connexion with ultimate problems—to a consideration of them in the Light of the Eternal that is no 'religious commentary' but an unfolding of their own objective content with a completeness which is only possible in this Light.

The last three sympathetic essays, on his friend Max Scheler, would be of little interest probably to the majority of English readers, but the rest if translated should appeal to a large public of educated or thinking people, and I think have great apologetic value.

Q.J.

CONTEMPORARY SCHOOLS OF PSYCHOLOGY. By Robert S. Woodworth. (Methuen; pp. vi, 247; 7/6).

This book grew out of lectures at Columbia University to students of psychology and others. Even for students of psychology it is of great value as enabling them to compare the methods and results of contemporary schools—still more so for the ordinary reader. The classification into Introspective (and 'existential'), Behaviouristic, Gestalt, Psychoanalytic and Purposivistic Schools may perhaps be considered a little facile, but Professor Woodworth points out that the greater number of psychologists follow what he calls the 'Middle Road,' and