

REVIEWS

England might solve many of our social discontents, but even Nazareth, as he says, was not a purely agricultural community. Where then is industry to stop—all labour at work not producing the primary necessity, food? And though the Land Movement may be an alleviation for present evils, is it beyond human ingenuity to find a complete cure, by rationalising and controlling the modern industrial system?

P.D.F.

FÉLIX RAVAISSON—TESTAMENT PHILOSOPHIQUE ET FRAGMENTS.

Précédés de la notice lue en 1904 à l'Académie des Sciences morales et politiques, par Henri Bergson. Texte présenté, revu et augmenté d'inédits, par Ch. Devivaise. (Pp. vii, 197; Boivin & Cie, Paris; 20 fr.)

This is the first appearance of the *Testament Philosophique* in book form: a previous edition was published in 1901 in the *Revue de métaphysique et de morale*. It was pieced together after Ravaisson's death in 1900 from the notes and outlines of a last work found on his table, this second edition incorporating passages from papers discovered later and making some changes in the selection of the material. In addition to M. Bergson's charming appreciation of Ravaisson's Life and Works which serves as an introduction to the *Testament*, it is supplemented by Notes consisting of parallel passages from unpublished writings; there are also four longer 'Fragments' (the first being an 'Outline of a Philosophy' in seven pages), explanatory notes by the editor, and a short bibliography of Ravaisson's more important philosophical and aesthetic works.

Reading an author whom one knows to some extent at second-hand is reading him through coloured spectacles. 'Aristotle with a tinge of Leibniz and Schelling' is a formula for Ravaisson; but he was an *artist* by temperament and training, and there is no formula for lyric. His thirst for Beauty and the Heroic accounts for his rejecting as unspiritual those philosophies which explain the world by principles themselves subject to the forms of Order and Beauty, whether these principles be the atoms of the Greek Sensualists or the abstractions of Intellectualists. The Aristotelian interpreted his Master as explaining the world by living movement; the artist in him saw *grace* as the expression of divine movement which gives its beauty to the living whole; and his *katholon* spirit, his *Geist des Ganzen*, led him to evolve a philosophy of purified Love in contact with 'la vive réalité vivante, âme mouvante, esprit de feu et de lumière.'

Just because there was such joy in the reading of this lyric, was there regret that a mind recognising that the best and

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