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Books Received: Summaries and Comments

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BOOKS RECEIVED

SUMMARIES AND COMMENTS *

JOYCE E. MITCHELL AND STAFF

ABBO, J. A. *Political Thought: Men and Ideas*. Westminster, Md.: Newman Press, 1960. xv, 452 pp. \$5.75—A book of very great scope. Abbo briefly presents the doctrines of every significant Western political thinker, along with a liberal amount of historical, biographical and bibliographical material. His discussions take the form of a clear, balanced, but not especially penetrating exposition, followed by critical remarks. The book is directed to an audience of Catholic layman and students; the exposition can be of little use to the specialist, and his critical remarks will often fail to satisfy a non-Catholic reader. — J. A. B.

BARONDES, R. de Rohan. *China: Lore, Legend and Lyrics*. New York: Philosophical Library, 1960. xiii, 239 pp. \$4.75—Obviously the work of an erudite and cultured man, this book is what it purports to be, "an informal story of China," "designed for the interested layman as well as the student rather than the specialist." Like most popularization, it suffers from oversimplification, overenthusiasm, lack of proper scholarly support for the material, and zealous digression. The somewhat stilted style is often awkward and un-English. Nevertheless, a decidedly entertaining book, distinguished by several translations of Chinese lyrics. — J. H. S.

BERKOUWER, G. C. *Divine Election*. trans. H. Bekker. Grand Rapids: Wm. B. Eerdmans, 1960. 336 pp. \$4.50—In this subtle but laborious exposition and defense of a difficult doctrine of classical Calvinism, Berkouwer interprets both Calvin and certain classical creedal statements. His defense depends upon the contention that most criticisms of the doctrine rest upon misinterpretations. — F. E. B.

BLAKE, R. M., DUCASSE, C. J., and MADDEN, E. H. *Theories of Scientific Method. The Renaissance through the Nineteenth Century*. Ed. by E. H. Madden. Seattle: University of Washington Press, 1960. iv, 346 pp. \$6.50—Thirteen studies (more in the philosophy than in the history of science) provide a good introduction to some of the leading theorists of the period in question. Despite multiple

* Books received will be acknowledged in this section by a brief résumé, report, or criticism. Such acknowledgment does not preclude more detailed examination in a subsequent Critical Study. The Summaries and Comments will be written by the Managing Editor and her staff of assistants, with the occasional help of others. Reports have been contributed to this issue by Nuel D. Belnap, Jr., Robert S. Brumbaugh, and Johanna H. Stuckey.

authorship this book is even in its style and penetration of subject-matter. While the historical authors are frequently allowed to speak for themselves, the present authors have not failed to generalize and evaluate in the interest of clarity. There are 58 pages of notes. — J. E. M.

- BLAKNEY, R. B. *An Immanuel Kant Reader*. New York: Harper & Bros., 1960. xvii, 290 pp. \$5.00—Selections from all three *Critiques* and the *Metaphysical Foundations of Morals* presented in a clear, fresh idiom, considerably revised and edited. Continuity is assured by frequent editorial introductions and comments. Inevitably there will be questions about the pieces chosen or omitted, but there should be no quarrel with the outstanding translation. — D. D. O.
- BOUYER, L. *Erasmus and His Times*. Trans. F. X. Murphy. Westminster, Md.: Newman Press, 1959. 220 pp. \$3.75—A lively and fascinating study-in-miniature of the Catholic experiment with Humanism at the dawn of the Renaissance. This illuminating book is only secondarily about Erasmus, whose theology is sketched in broad strokes. More valuable are Bouyer's ability to capture the spirit of the age and his unusual talent for brief, striking portraits of its leading figures. — D. D. O.
- BROMILEY, G. W. *Christian Ministry*. Grand Rapids: Wm. B. Eerdmans, 1960. 119 pp. \$1.50—The author explores the nature of Christian service by an examination of the purposes, nature, and forms of discipleship. — F. E. B.
- BRUCE, F. F. *The New Testament Documents—Are They Reliable?* Grand Rapids: Wm. B. Eerdmans, 1960. 120 pp. \$1.25—A succinct, conservative discussion of a variety of evidence pointing to the reliability of the New Testament.—F. E. B.
- DENNES, W. R. *Some Dilemmas of Naturalism*. New York: Columbia University Press, 1960. 151 pp. \$4.00—In this book, a Woodbridge Lecture, Professor Dennes assesses the formulations of naturalism given by such philosophers as John Dewey and J. E. Woodbridge, and finds them open to certain fundamental circularities of argument. The critique centers its attention on the questions of meaning and morals, and in each area seeks to lay bare the 'restriction metaphysics' to which naturalistic explanation is inevitably tied down. — K. R. D.
- DEWEY, J. *On Experience, Nature and Freedom*. Ed. by Richard J. Bernstein. New York: Liberal Arts Press, 1960. xlvii, 293 pp. \$1.35—A representative selection from Dewey's writings together with a lengthy and useful introduction, well-tailored to the needs of university students. All but one of the selections were written after 1925; together they present a clear picture of Dewey's philosophy in its maturest form. The editor has designed his collection to refute decisively all aspects of the 'Dewey Legend' of anti-intellectualism. But the chief aim of the selections is to document Dewey's compre-

hensive theory of experience and nature, which has been neglected in favor of his educational and social philosophy. — D. D. O.

DUFF, B. D. *Jonathan Edwards: Then and Now: A Satirical Study in Predestination*. Pittsburgh: the Guttendorf Press, 1959. 95 pp. \$2.50—A short biography of Edwards and a polemical defense of some of his main ideas. — F. E. B.

HAMM, V. M. *Language, Truth and Poetry*. (The Aquinas Lecture, 1960). Milwaukee: Marquette University Press, 1960. 74 pp. \$2.50—"Whereas two influential contemporary theories, Logical Positivism and Mythologism, regard poetry as mere emotive (non-cognitive) utterance and as the expression of a privileged and unique knowledge, a "symbolic expression of reality, a specific and original form of life," the author considers it the vehicle of a poetic truth which is more than emotional utterance while not being an esoteric revelation. Poetic truth is the correspondence of the finished work to the poet's intent, a truth of making rather than of knowing. — D. D. O.

HARRIS, M. S. *Francisco Romero: On Problems of Philosophy*. New York: Philosophical Library, 1960. 113 pp. \$3.75—A very brief, uncritical and rather gossipy presentation of the views of Romero on the nature of philosophy, man, spirit and culture. — J. A. B.

HEGEL, G. W. F. *Highlights: An Annotated Selection*. Ed. W. Orynski. New York: Philosophical Library, 1960. 361 pp. \$4.75—The editor's purpose is to introduce Hegel to the modern reader by means of a digest of Hegel's *Phenomenology of Mind*, *The Science of Logic* and *the Philosophy of History*. The selections are too brief to be very useful. — F. E. B.

HENRY, P., S. J. *Saint Augustine on Personality*. (The Saint Augustine Lecture, 1959) New York: Macmillan Company, 1960. vii, 44 pp. \$2.25—A new annual lecture series at Villanova University is inaugurated with this attractive study. The lecture takes up a thesis originally proposed in Gilson's Gifford Lectures, that Christianity is the ultimate inspiration for certain key philosophical doctrines of the Western tradition. Gilson suggested 'freedom' and 'creation'; later Löwith and Cullman suggested 'history.' Henry finds in Christian doctrine and specifically in Augustine's writings the fountainhead for the concept of 'personality.' Scholarly and persuasive. — D. D. O.

HIRSCH, E. D., Jr. *Wordsworth and Schelling; A Typological Study of Romanticism*. New Haven: Yale University Press, 1960. xiii, 214 pp. \$4.00—While a knowledge of Wordsworth's philosophical outlook would be quite helpful in understanding his poetry, it has proved difficult to re-construct this outlook from the fragmentary hints given in the poetry itself. Hirsch has found an adequate substitute in Schelling's early philosophy (1795-1806), notwithstanding the fact that neither was influenced by the other. The justification for linking Wordsworth with Schelling must be sought in the unity and inner

coherence of the romantic perspective itself. Ignoring the vicissitudes in its development as extraneous to his purpose, Hirsch presents a clear and vigorous outline accurately portraying the basic features of Schelling's philosophy up to 1806. The application of insights gleaned from this study of Schelling to the interpretation of specific poems is both instructive and convincing. — L. S. F.

HOFMANN, J. *Classical Mathematics*. New York: Philosophical Library, 1959. iv, 159 pp. \$4.75—The author hurries through the classical mathematicians in short order, highlighting their most significant contributions and their indebtedness to other thinkers. Written in a restrained narrative, this book presupposes throughout a detailed knowledge of mathematical concepts and symbolism. Some curious biographical data are included. — J. E. M.

ISSMAN, S. *Les Problèmes de l'induction*. Brussels: Editions de l'Albertine, 1960. 56 pp. N. P.—This little volume shows a remarkable familiarity with both continental and Anglo-American literature on the subjects of probability and induction. Discussion is both expository and critical. The author argues in favor of a psychological-pragmatic interpretation of the principle of induction and the theory of confirmation. — A. P. D. M.

ISSMAN, S. *Usage linguistique et notions philosophiques*. Brussels: Editions de l'Albertine, 1959. 61 pp. N. P.—A series of brief discussions of such key topics of analytic philosophy as qualities vs. grammatical variables, descriptions, the problem of perception, the notion of proposition and determinism. The views of Carnap and Strawson receive special attention and are, on the whole, sympathetically appraised. — A. P. D. M.

KAR, K. N. *Ethics—Being Philosophical Analysis of Methods and Theories of Morals*. Calcutta: Indian Publicity Society, 1959. xii, 244 pp. N. P.—More than half of the book is devoted to what is almost a catalogue exposition of Western moral philosophy from Kant to Nowell-Smith. Although the author claims in the preface to have included "suitable references to Indian points of view, including the Buddhist," what references there are are usually too general, and never fully explained to be of any use to Western readers. Exposition tends to be disjointed, and the English leaves much to be desired. On the whole there is much eclecticism and little originality. — A. P. D. M.

KING, P. D. *The Principle of Truth*. New York: Philosophical Library, 1960. 110 pp. \$3.75—An attempt to set forth a single principle, i.e., truth, as a standard of value in terms of which all problems may be dealt with. The book provides an excellent negative illustration of the value of a thorough grasp of traditional philosophy. — J. A. B.

LEVITT, M. *Freud and Dewey on the Nature of Man*. New York: Philosophical Library, 1960. 180 pp. \$3.75—The author is concerned to

show that Freud and Dewey were in agreement with regard to their basic psychological positions, and that because of their personal experiences they were led "to emphasize the opposite element in a relatively fixed equation['the dynamic interaction between the individual and his environment']" with Freud placing more weight upon internal organization of the individual and Dewey on external events. In establishing similarities the author seems to have overlooked the fact that one difference, if important enough, can minimize similarities. The "inner," "outer" difference seems to be a case in point. Hence, Dewey is generally associated with a social psychology and Freud with an individual psychology. — J. E. M.

LEWIS, H. D. *Our Experience of God*. London: George Allen & Unwin Ltd., (New York: Macmillan Company) 1959. Muirhead Library of Philosophy Series. 301 pp. \$5.25—Since God is a transcendent being, one cannot expect to encounter him in unmediated contact. However, the author argues, there is an analogy between our knowledge of other minds and our knowledge of God. Just as to come to the truth of the former knowledge (i.e., that it is inferential) requires some sophistication, so does the process of discovering the latter truth. Without ever being an apologist, Professor Lewis bases his case upon the uniqueness of religious experience, of which the book as a whole is an analysis. He recognizes a role of reflection in religion and attempts to give some criteria for evaluating religious claims. — J. E. M.

LINS, M. *Foundations of Social Determinism: An Inquiry into its Epistemological Problematics*. Rio de Janeiro: 1959. 147 pp. N. P.—An attempt to develop a method for the social sciences based upon a "field theory" of "logico-functional integration of elements" as opposed to older thoughtfully monistic or pluralistic approaches. Professor Lins' emphasis upon the unity of the sciences, and his insistence that they use similar methods for the solution of similar problems, produce a rather artificial dialectic in his treatment of the social sciences, and allow him to draw rather trivial conclusions. — J. A. B.

LOENEN, J. H. M. M. *Parmenides, Melissus, Gorgias. A Reinterpretation of Eleatic Philosophy*. Assen, Netherlands: Royal van Gorcum, Ltd., 1960. 207 pp. Hfl. 16.50—A patient attempt to get the philological detail of Parmenides' poem precise, by an author who has the virtue of recognizing the inseparability of philosophical considerations and philological technique. The conclusion is offered that the Eleatics were dualists almost in a Platonic sense, but with no causal connection between "being (in a strict sense)" and phenomena; thus there is no contradiction between the two parts of Parmenides' poem, and a strong historical affinity between Eleaticism and Plato's dualism. There is not quite enough precision nor imagination in the philosophical dimension proper to make this study entirely definitive;

but it offers an interesting approach, with a suggestive outcome. — R. S. B.

MALEVEZ, L. S. J. *The Christian Message and Myth: The Theology of Rudolf Bultmann*. Westminster, Md.: Newman Press, 1960. 215 pp. \$4.50—This is the first book-length treatment in English of Bultmann's theology. The intention, achievements and consequences of his attempt to 'de-mythologize' the Christian scriptures are evaluated in detail, and his borrowings from Heidegger are closely examined. The book centers on Bultmann's contention that the traditional statement of the Christian message is incompatible with modern scientific and philosophical thought. The presentation, while highly critical of the results, seems both fair and well-founded, thus providing a good introduction to a viewpoint which has stirred up one of the greatest controversies since the beginnings of the 'Higher Criticism.' An important book. — D. D. O.

PALMIERI, L. E. *Language and Clear Thinking: An Introduction to Logic*. Lincoln, Neb.: Johnsen Publishing Company, 1960. viii, 210 pp. \$3.50—Topics in the standard introductory logic course are all covered, with emphasis on the understanding of concepts rather than the development of skills in symbolic manipulation. Exposition is informal and rich in illustrations from reasoning in ordinary life. Exercises are also drawn from ordinary discourse, but they often call for the application of symbolic techniques. In combining accuracy and sophistication with simplicity and liveliness of style, the book is indeed a pedagogic success. — A. P. D. M.

PEPPER, S. *Ethics*. New York: Appleton-Century-Crofts, Inc., 1960. vi, 351 pp. \$4.00—An extremely lucid, important work. The author surveys major ethical theories, giving a hearing not so much to proponents of theories as to the theories themselves: their assumptions and implications. His criticisms are acute and convincing (perhaps less so with regard to Kant's formal theory than with the rest). In the end he presents his "Social Adjustment Theory"—an empirical ethics which explains values as indigenous to the selective systems of human organisms. — J. E. M.

PILLAI, G. K. *Hindu Gods and Hidden Mysteries*. Allahabad, India: Kitab Mahal, 1960. ii, 126 pp. \$1.00—The starting point for this book is the assertion that all gods are man-created, and that the Vedic gods were created in India, none being imported. The author then proceeds to examine the most important of the 33,000 Hindu gods and their worship. An enlightening introduction to the subject, aptly illustrated with quotations from the Hindu religious books, but difficult to read because of its monotonous, short, direct sentences, and its overt chauvinism. — J. H. S.

PILLAI, G. K. *Origin and Development of Caste*. Allahabad, India: Kitab Mahal, 1959. ix, 271 pp. \$1.25—Part of the series, "India without

Misrepresentation," this book points out that caste was not imposed by a higher group on a lower, but that it was the natural outcome of the totemic system. It has its basis in Vedic literature, in a single hymn, 'Purusha Sukta.' The author, an Indian, gives a competent and scholarly account of the history of caste and an outline of its workings and use in the India of today, pointing out the democratic aspects of the system. A spirited, if biased, defense of a much misunderstood institution. — J. H. S.

QUINE, W. *Word and Object*. New York: John Wiley & Sons, (and the Technology Press, M. I. T.) 1960. xv, 294 pp. \$5.50—This is Quine's most ambitious semantical undertaking in which concessions to the material object language accompany a stimulus-behavioral account of verbal meaning. He further shores up favorite theses of the past, including difficulties in the way of synonymy claims and the advantages for scientific communication of formalizing ordinary discourse. — E. S.

SEELY, C. S. *Modern Materialism*. New York: Philosophical Library, 1960. 83 pp. \$2.75—"This book presents a theory of the nature of things," and counsel in respect of the practical objectives of men. The former marks no advance over the Milesian Pre-Socratics; the latter lacks even the merit of being grounded in a "hard-headed" materialism. — J. A. B.

SMITH, R. G. *J. G. Hamann: A Study in Christian Existence*. New York: Harpers & Bros., 1960. 270 pp. \$5.00—This book introduces to English readers the previously untranslated and almost unknown German philosopher and theologian, J. G. Hamann, a contemporary and friend of Kant, Herder, and Jacobi. About half of the book develops biographical details and locates Hamann in the intellectual movement of the 18th Century. Besides being a motive force behind the Sturm und Drang phase of German romanticism, he was, as Professor Smith sees him, the link between Pascal and Kierkegaard in the creation of a Christian Existentialism. The second half of the book is a representative selection from Hamann's writings. — D. D. O.

SUPPES, P. *Axiomatic Set Theory*. New York: D. Van Nostrand Company, 1960. xii, 265 pp. \$6.00—Another exceptionally fine text by Suppes. Designed for those who can follow a mathematical argument, but presupposes no special knowledge of mathematics or symbolic logic. The system developed is that of Zermelo-Fraenkel. Especially noteworthy is the discussion of the exact role played by the various axioms. — N. D. B., Jr.

SZILASI, W. *Einführung in die Phänomenologie Edmund Husserls*. Tübingen: Max Niemeyer, 1959. 142 pp. DM 9,80.—Taking into account the recent publications of many hitherto unknown works of Husserl, this short introduction aims to present Husserl's philosophizing as an organic system, which the author dubs, not inappropriately, Transcendental Positivism, since he stresses Husserl's attempt to provide

a strict foundation for the sciences. The book is systematic and carefully written. It was designed to meet the needs of university students and may be recommended to them as a generally reliable guide, although necessarily not as definitive interpretation.—D. D. O.

THOMPSON, J. A. *Archaeology and the New Testament*. Grand Rapids: Wm. B. Eerdmans, 1960. 148 pp. \$1.50—A short popular presentation of the archaeological findings that are related to the milieu of the New Testament. — F. E. B.

WAGNER, H. *Philosophie und Reflexion*. München/Basel: Ernst Reinhardt, 1959. 423 pp. Paper, Fr. 26, Cloth, Fr. 30—A brave and ambitious attempt to provide a synthesis of two recurrent motifs in modern philosophy: the critical and the speculative. The author draws upon a wide knowledge of the classical tradition and contemporary literature, although only the German sources. He attempts to ground the systematic unity of philosophy and all its special disciplines on the principle of reflection, which he treats somewhat in the manner of Husserl. An index would have been useful. — D. D. O.

WHITE, R. E. O. *The Biblical Doctrine of Initiation; A Theology of Baptism and Evangelism*. Grand Rapids: Wm. B. Eerdmans, 1960. 392 pp. \$6.00—A thorough theological and exegetical study of the New Testament view of baptism. Patristic, medieval, and Reformation views fall beyond the scope of this work, yet in chapter 16 the author considers and criticizes contemporary defenses of infant baptism. Chapter 15 is a useful summary of White's position. White's treatment is judicious and not overly polemical; his scholarship is extensive and up-to-date, but restricted to works appearing in English. — L. S. F.

BLEWETT, J., S. J. Ed., *John Dewey: His Thought and Influence*. New York: Fordham University Press, 1960. xiv, 242 pp. \$5.00—A tribute volume for the Dewey centennial by prominent Roman Catholic philosophers and educationalists. There are eight essays critically, but sympathetically, evaluating Dewey's thought in the areas of education, political theory, technology, theory of knowledge and metaphysics. The historical and intellectual context of his thought is outlined and an authoritative report on his influence in China is given. The essays are of consistently high quality, throwing fresh light on many obscure points in the Dewey authorship. — D. D. O.

BOCHENSKI, J. M., Ed. *Die dogmatischen Grundlegung der sowjetischen Philosophie*. Dordrecht, Holland: D. Reidel, 1959. xii, 84 pp. Dfl. 12.50—The third volume in a projected library of contemporary Soviet thought called 'Sovietica' is of particular interest because it makes available to non-Russian readers a condensed German translation of the most recent (1958) *Summa* of Soviet thought, *Osnovy marksistskoj filosofii*. The text, organised under two main headings,

Dialectical and Historical Materialism, is a catechism of Soviet dogmata which ranges from questions of space, time and perception to those of scientific socialism, class war and social consciousness. One of the aims of the editor, as stated in the preface, is to demonstrate that the current Soviet version of 'Marxism' fails to express young Marx's overriding concern for the human being, and the phenomenon of estrangement. — K. R. D.

CARPENTER, M., Ed. *The Larger Learning*. Dubuque: Wm. C. Brown, 1960. xv, 78 pp. N. P.—Five interesting essays on problems associated with "teaching values" in colleges, by educators in various fields. The discussions arise from an awareness of a crisis of values in our time, and are intended to formulate explicitly the responsibility of higher education in respect of this crisis. The question as to whether virtue should be taught is discussed and affirmatively answered; the remainder of the volume is concerned with presenting findings as to whether virtue can be taught, and if so, how it can be taught. The genuinely Socratic question, i.e., what is virtue?, is perhaps understandably avoided, but its avoidance must render these other discussions highly tentative. — J. A. B.

HOOK, S., Ed. *Dimensions of Mind: A Symposium*. New York: New York University Press, 1960. xiii, 281 pp. \$5.00—Thirty distinguished American philosophers and scientists have contributed pieces ranging from two to twenty pages, summing up their contributions to the third annual New York University Institute of Philosophy (1959). Topics discussed are grouped under three heads: The Mind-Body Problem; The Brain and the Machine; and Concept-Formation. The discussion is lively and controversial, although not very consecutive. Very up-to-date on American research in cybernetics, but surprisingly unaware of contemporary European work in the areas discussed, e.g., the writings of the Phenomenologists and Piaget. — D. D. O.

HUTCHISON, J. A. and MARTIN, J. A., Jr. *Ways of Faith: An Introduction to Religion*. New York: Ronald Press, 1960. 597 pp. \$5.75—This newly revised second edition of a popular textbook adds a chapter on Islam and extends its treatment of the Western religious tradition. — F. E. B.

LOBKOWICZ, N., Ed. *Das Widerspruchsprinzip in der neueren sowjetischen Philosophie*. Dordrecht-Holland: D. Reidel, 1959. vi, 90 pp. Dfl. 14,35—The fourth volume of the 'Sovietica' series is chiefly composed of a collection in German translation of four papers read at a Moscow conference in 1958. The theme of the conference was 'The Question of Dialectical Contradiction in the Light of Contemporary Science and Practice.' Included are a brief excerpt from the official Soviet textbook, *Osnovy marksistkoj filosofii* and a noteworthy paper by A. I. Kolman. — K. R. D.

MAY, R., Ed. *Symbolism in Religion and Literature*. New York: George Braziller, 1960. 253 pp. \$5.00—This book contains ten excellent essays

on symbolism, its nature and function in art, society, religion, science, and psychoanalysis. Six of the essays were originally in 1958 in a special issue of "Daedalus"; of the remainder there is a selection from Whitehead's *Symbolism: Its Meaning and Effect*, and three original contributions of value, of which Erich Kahler's essay on "The Nature of Symbolism" is outstanding. — J. A. B.

SCHILPP, P. A. *Kant's Pre-Critical Ethics. Second Edition.* Evanston: Northwestern University Press, 1960. xviii, 199 pp. \$6.75—The second edition of this well-known work differs from the first in several respects. A short laudatory foreword by H. J. Paton has been added, and the bibliography brought up to date. Professor Schilpp adds as an appendix a previously printed journal article, "On the Nature of the Ethical Problem." — D. D. O.

SCHWARZ, B. V., Ed. *The Human Person and the World of Values.* New York: Fordham University Press, 1960. xii, 210 pp. \$5.00—A tribute volume of essays marking the 70th birthday of Dietrich von Hildebrand. The essays all center on the problems indicated in the title, and exhibit a rather different kind of Christian philosophizing, more in touch with contemporary philosophy. A complete bibliography of von Hildebrand's works is appended. — D. D. O.

VAN BREDA, H. L., Ed. *Edmund Husserl, Recueil Commémoratif.* The Hague: Marinus Nijhoff, 1960. xi, 306 pp. 20 gld —In honor of Husserl's 100th birthday, an impressive roster of 25 former students and close friends contribute essays to this volume. There are some interesting personal reminiscences, but most deal with problems in Husserl's philosophy. It is something of a mystery that nearly all the contributors ignore or reject what Husserl considered the most important and fundamental aspect of his philosophy—its transcendental dimension. Moreover, it is confusing to find included in the volume quotations from Husserl condemning as total misunderstandings the very omission or modifications which his students are introducing. The essays themselves are sufficient witness to the seminal importance of Husserl's philosophy, as well as to the difficulties and obscurities remaining in it. — D. D. O.

BERGSON, H. *Time and Free Will.* New York: Harper Torchbooks, 1960. xiii, 262 pp. \$1.60.

CUMONT, F. *After Life in Roman Paganism.* New York: Dover Books, 1959. xv, 244 pp. \$1.35.

DE WULF, M. *The System of Thomas Aquinas.* New York: Dover Books, 1959. 151 pp. \$1.25.

- GUTHRIE, W. K. C. *The Greek Philosophers from Thales to Aristotle*. New York: Harper Torchbooks, 1960. 168 pp. \$0.95.
- HARTMANN, G. H. *Malraux*. New York: Hillary House, 1960. 103 pp. \$2.00.
- JOWETT, B. Trans. *The Republic and Other Works by Plato*. New York: Doubleday Dolphin Book, 1960. 552 pp. \$1.45.
- LEFF, G. A. *Medieval Thought, From St. Augustine to Ockham*. Chicago: Quadrangle Books, 1960. ix, 317 pp. \$5.00—A cloth-bound edition of a successful Pelican book.
- REDPATH, T. *Tolstoy*. New York: Hillary House, 1960. 126 pp. \$2.00.
- SNELL, B. *The Discovery of Mind*. New York: Harper Torchbooks, 1960. xii, 323 pp. \$1.85.
- WINN, R. E., Ed. *A Dictionary of Existentialism*. New York: Philosophical Library, 1960. 122 pp. \$3.75.