

Freud's psychology, establishing freedom of the will. Finally he shows that life cannot have arisen by chance from the non-living, because of its strict demands on environment. His treatment is competent, but too self-assured; despite his repeated plea for humility, he leaves an impression of philosophical arrogance. It gives the book an old-fashioned air, reminiscent of an age of apologetics now fortunately past.

PHYSICS AND PHILOSOPHY. By Lord Cherwell. (O.U.P.; 2s. 6d.)

In the first Grosseteste memorial lecture, Lord Cherwell again shows us that, whatever may be true of the rank and file, distinguished scientists are both aware of the wider implications of their subject and capable of discussing them in admirably clear terms. The philosophical difficulties of modern physics could hardly have been better put in the compass of a single lecture. Lord Cherwell touches on the new ideas of space and time in physics, the dichotomy of wave and particle, and the apparent beginning in time of the cosmos. His conclusion is that the time has come for a 'metaphysical check-up' on fundamental concepts such as object, cause, space, time, which scientists have up to now accepted rather uncritically. 'The divorce between physics and philosophy has to my mind been unfortunate. Both sides would in my view benefit if they co-operated as they did in Bishop Grosseteste's day.' Philosophers would certainly agree with this conclusion, and there are signs that they are beginning to realize their responsibilities in the matter. On the other hand they might approve less of certain other remarks in the lecture. Lord Cherwell sometimes suggests that physical theories are largely a matter of taste: 'the physicist does not claim, or at any rate ought not to claim, that the hypothetical model he imagines is a true picture of the world'. If this is necessarily the case, it is no use calling on philosophy for help; the question has already been begged.

LIVING AND KNOWING. By E. W. F. Tomlin. (Faber; 25s.)

Mr Tomlin's plea is that the natural world does not contain its own explanation, but remains unintelligible so long as we refuse to recognize the reality beyond it; he prefers to describe this reality as 'metabiological' rather than 'metaphysical', since biology today is more open to this sort of completion than physics. He insists on the continuity of experience through the different levels of life, mind and spirit; the spiritual and the physical are not to be found in separate and alien realms. At every level, organic activity is controlled by form, not mere spatial pattern but a dynamic 'theme' which through time brings the organism into being. All activity is thus directed, and even in the simplest creature life means self-enjoyment, while on the other hand