

time, ascribing to Spinoza interests which would have been as foreign to him as is the philosophical language of the modern critic.

A.M.

NATURE AND THE GREEKS. By Erwin Schrödinger. (Cambridge; 10s. 6d.)

This is a book which performs a good deal less than it promises. In hopes of solving the problems of modern science, it examines the thought of the Early Greek philosophers, first because they had not yet divorced their philosophy from experimental observation, and secondly because they are a source of the present-day scientist's basic presuppositions. Unfortunately neither of these assumptions is very easy to prove. As Hegel discovered, the pre-Socratics are a gift for philosophers of history, for it is possible to read into them almost anything one pleases. Certainly anyone who approaches them without specialized knowledge is apt to find in them simply what he first brings. Nor does Dr Schrödinger show signs of having made use of the best available guides; he mentions neither Cornford nor Miss Freeman, though he has high praise for Russell's brilliantly inaccurate and Farrington's somewhat tendentious accounts. Thus we are not, for example, very surprised to find a Kantian scepticism pervading this ancient world, nor to see Dr Schrödinger's own distrust of particle-theory emerging from his discussion of the atomists. In the last chapter the results of this survey are summarized: it turns out that we have inherited from the Greeks a belief in the intelligibility of the material universe, along with an oversimplified scientific world-picture got by ruling out the person of the observer, and lacking many features of the common-sense world. No doubt Dr Schrödinger, like most of his readers, knew this before.

LAURENCE BRIGHT, O.P.

THE CLASSIC AND ROMANTIC IN NATURAL PHILOSOPHY; an inaugural lecture delivered before the University of Oxford. By G. Temple. (Clarendon Press; 2s. 6d.)

Firmly setting aside the sublime and the prophetic styles of inaugural lecturing, Professor Temple chooses, so he tells us, the familiar. It was a wise choice, for he is master of this 'modest and friendly manner', a manner, surely, that is peculiarly Oxford's own. There are some newcomers not to be thought of as strangers; it is thus that Oxford will welcome her new Sedleian professor of natural philosophy.

The basis of his lecture is the fact of 'two great movements in natural philosophy—one leading from experiment to general principles and the other returning from general principles to experiment'. It is perhaps worth noting that there seem to be very few modes of thought in which a similar distinction is not to be found. In particular,