

deterministic view of necessity). These sketches are crude but it is worth reflecting on what they attempt to do. In a way they are "aids to moral reflexion", in a way they are quasi-proofs of the metaphysical position adopted. Is it a task of the moral philosopher to diagnose and describe the attitudes and concepts in terms of which the moral conflicts of his age are fought out? (Ethical concepts are not timeless.) I would wish to say yes. But in what sort of language is this to be done, can it be done "neutrally"? (Are Stevenson's descriptions of attitudes neutral?) Miss de Beauvoir's descriptions are certainly not neutral, but are coloured both by her metaphysical presuppositions and by certain passionate beliefs.

Perhaps the experience which has most coloured the author's approach to ethics is that of the Resistance and of the post-war disillusionment; the "purity" of the moment of action followed by the hardening of a living faith into "earnestness". The problems which seem to her most important are those of mass political action, the relation of a man to his party, and of the party to the people it serves; the problem of how to win freedom by violent means that temporarily deny it. How is the Liberal (or Christian) spirit of individualism to survive a long era of ideological warfare? Miss de Beauvoir puts the problem with an admirable fierceness, though her discussion of it is not prolonged or deep enough. It is worth noting that almost the only contemporary individual mentioned with approval in her book is T. E. Lawrence. Lawrence is an existentialist hero because he was a man of action who kept his doubts alive. (Compare Rieux in Camus' "La Peste".) Should he be taken as the model of the "good man" for this age? This question too is worth reflecting on. The Marxists are probably right in regarding the existentialists as the latest theorists of Liberalism. Lawrence was able to act in spite of his doubts; but most men are not Lawrences, and if they are to act they must put doubt to sleep. (Dialectical Materialism, as much as "bourgeois complacency", excludes anguish.) The Marxist will argue that in fact the existentialist plays into the hands of the reactionary; for the average man constant reflexion hinders action. The existentialist will reply that the Marxist buys action at the cost of killing the power to reflect and losing sight of the end.

The Marxist-Liberal debate, which is surely of immense importance for any student of ethics or political theory, is sketched but not satisfactorily discussed by Miss de Beauvoir. She is inclined to take the notion of "freedom" as not in itself problematic; but can we really deduce our political duties now from the command "set men free", however much in the nineteen-thirties we may have thought we could? The Marxist and the Liberal views of the "free man" are not alike, and with this goes a difference of value judgments into which Miss de Beauvoir does not enter. She seems to assume (and is this so far from Kant's Kingdom of Ends?) that "ultimately" we shall all, if we act freely, be choosing compatible things.

IRIS MURDOCH.

Four Views of Time in Ancient Philosophy. By JOHN F. CALLAHAN.
Harvard University Press (London: Geoffrey Cumberlege), 1948.
Pp. ix + 200. 16s.

ONE merit of Professor Callahan's book is that it reminds us of Augustine's work on the psychology of time and his analysis of the 'sense of duration' and the concepts of past, present and future in terms of memory and

anticipation. But philosophically there is little to be said for the aim the author sets himself. This is to find in Plato, Aristotle, Plotinus and Augustine four different approaches to the 'problem of time', corresponding to four particular 'methods of philosophical analysis' which he labels 'metaphorical', 'physical', 'metaphysical' and 'psychological'. His preoccupation with the 'problem of time' won't commend him to those who prefer, like Aristotle, to discuss particular problems about temporal words rather than the question the author takes as his theme—'what time really is'. Nor do the four 'approaches to the problem' really imply four different philosophical *methods*: the important difference is between two methods, analytical in Aristotle and (partially) Augustine and didactic in Plato and Plotinus. The statement that the four methods 'supplement one another in a most unusual way' is otiose when we aren't told how their combined weight could be brought to bear on modern discussions of the problems involved. Professor Callahan doesn't inspire much confidence that he is familiar with these discussions. He mentions no modern philosopher (except, once, Kant: and indeed this neglect of the history of ideas seems characteristic of a treatment which discusses Plato's views on time without reference to Heraclitus). Another source of mistrust is the quantity of paraphrasing, which seldom avoids the 'dated' flavour of a literal translation. On p. 91, for instance, we have "Thus eternity is not the substrate, but rather a kind of radiation of the substrate that goes forth from it in virtue of the identity it possesses in being that which is, not that which is to come". The work may be of value as a series of commentaries and a comparative study, but not as an original contribution to the discussion of outstanding problems.

B. MAYO.

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OBITUARY

The Editor regrets to announce the death, at the age of 97, of Dr. J. N. Keynes. Dr. Keynes was not only one of the original members of the Mind Association; he was also a subscriber to *MIND* from its first issue. His 'Formal Logic', which came out in 1884, will be known to many readers of *MIND*.