

We could wish that the complexities of the Klees had not resisted the apparent facilities of Gill and Coomaraswamy. For these two could have saved—indeed they may yet save—the Klees of today. the 'old master' artists no power can save, for they are more than four days in the tomb.

CONRAD PEPLER, O.P.

DEVIATION INTO SENSE. By O. S. Wauchope. (Faber; 12s. 6d.)

This book has been provoked by a civilisation which is unduly at pains to canonise the 'common man'. Finding himself dissatisfied with the mediocre achievements of those philosophers who are content to improve on one another Mr Wauchope attempts to construct a philosophy with new roots which will 'justify itself before "omnitudo"'. 'This book is written in the belief that the literature and history of philosophy have at every stage been too much of an influence on the next stage, with the result that new ramifications have always been the most common additions to the subject, and new beginnings have been few, and that what are now needed if the problem of experience is ever to be solved, or even if the subject is ever to be intellectually exciting again, are some wilder plunges, some less professional starting points.'

Since Mr Wauchope faces a world which for the most part accepts the validity of no absolute principles the only starting point for investigation is the self and perception. By an analysis of perception he reveals the pattern of all reality—'difference in unity, unity in difference'—for in all perception there is the interaction of contraries, subjective-objective, rational-nonrational, etc., etc. The function of philosophy should be to reveal this ambivalent pattern in all reality, but it has so far failed because logic has been allowed to usurp the functions of all knowledge and reality has been endowed with a smooth objectivity which ordinary experience denies. Hence it is possible for planners and social reformers to run riot and destroy the person for the sake of the 'common good' in the name of philosophy. This is sound as far as it goes, and as might be expected, the application of these principles to biology, sociology and aesthetics is sometimes lively and entertaining. There seems to be a failure to accept the full significance of the ambivalence in man: to believe that man has in himself the seeds of conflict by his nature; he is attracted by good but he is also attracted by evil, disguised, no doubt, but still real evil. Mr Wauchope's philosophy leaves us with the Utilitarian's problem: love of one's neighbour is a fine doctrine but it is difficult to practise it for long without some more binding and higher love to keep us at it. Mr Wauchope does well to remove the high abstractions from their eminence but they must be replaced by something more concrete than amorality. Perhaps he has his tongue in his cheek but at times it looks uncommonly like a gumboil.

GERARD MEATH, O.P.