

of Anaxagoras are discussed. Part II presents a thorough analysis of Anaxagorean cosmogony. The chapters of Part III revolve around the elucidation of the proposition: "There are some (bodies) in which Nous, too, is contained." Part IV discusses the infinity in space and time. Part V presents the fascinating topic: "Anaxagoras and posterity." This book is so compact that it is difficult to summarize even its chief characteristics, without leaving some false impressions. To correct these the reader must be referred to a careful study of the book itself.

It seems a safe prediction, in the opinion of the present reviewer, that Dr. Cleve's ingenious reconstruction of the Anaxagorean system will be hailed as one of the most important contributions to the history of early Greek philosophy in years. This work accomplishes its purpose, does honor to its author, and enhances his reputation for careful scientific scholarship. Eulogized by the outstanding European authorities—it will become at once a classic and can be assuredly declared indispensable to all those who interest themselves in the history and speculation of pre-Socratic philosophers.

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***Readings in Philosophical Analysis.* Selected and edited by Herbert Feigl and Wilfred Sellars. New York: Appleton-Century-Crofts, 1949. Pp. x + 626. \$5.00.**

The limitations of this review prevent listing the forty-two different selections included in the book. The main division headings are: I, Language, Meaning, and Truth; II, Meaningfulness and Confirmation; III, The Nature of Logic and Mathematics; IV, Is there Synthetic *a priori* Knowledge? V, Induction and Probability; VI, Data, Reality, and the Mind-Body Problem; VII, Problems of Description and Explanation in the Empirical Sciences; VIII, Problems of Theoretical Ethics. The book is excellently designed for readings in intermediate courses and in seminars. Some of the authors included are: A. Tarski, G. Frege, B. Russell, R. Carnap, C. I. Lewis, M. Schlick, C. G. Hempel, W. V. Quine, H. Reichenbach, W. T. Stace, and C. D. Broad.

Scholastic philosophers should read this collection of essays. The editors have chosen a quite representative sampling of modern philo-

sophical analysis, and scholastic philosophers have an obligation to know the problems with which contemporary philosophers are concerned and with the various approaches which are used to meet these problems. In this way, the truly contemporary scholastic philosopher will be abreast of the times, which is not always the case. And if he has a solid grasp of perennial philosophy, he will not only profit from the investigations currently being carried on, but he will also often grasp the real issues at stake in a manner that presumably escapes the contemporary philosopher.

An instance of this is the semantic problem which, in its various aspects, occupies over half the book. Although contemporary philosophers show some real ingenuity in their considerations of this much over-done problem of meaning, their ignoring of certain fundamental distinctions—at least to a person even moderately acquainted with the tradition of philosophy—is sometimes staggering. It perhaps should be added that insofar as the contemporary philosophers are concerned with the problem of meaning in the methodology of experimental science, their work is often truly informative and profitable; insofar as they extend such an analysis uncritically to philosophy, their work is often seriously deficient. It is apparent that in the most important distinctions on meaning, verification, and truth, current semanticists have not even digested the opening lines of Aristotle's *De Interpretatione*, to mention a fairly early source on the matter.

An exception to this is Tarski in his article on "The Semantic Conception of Truth." He approaches the whole semantic problem with truly philosophical vigor and comprehension. He knows some Aristotle and does not hesitate to make use of it whenever profitable. At the same time, and probably because of this, he gives the most profound grasp of the semantic problem in its present form. In this respect, he far surpasses Carnap or Schlick or Frege in semantics, and in logic generally.

C. I. Lewis has a well presented critique of the Vienna positivists in his article "Experience and Meaning," an article which is replied to, but not fully met, by Schlick in "Meaning and Verification." For those who have followed the issue of *verifying meaning*, as originally raised by Wittgenstein and the Vienna circle, it has been interesting to note the abandonment of the naked empirical verification of meaning in favor of a weakened "theoretically possible" verification, with a consequent retreat from that into a "logical verification" of meaning.

It is not impossible that the issue will finally come back to where it has always been, namely, that strictly we never verify an expression to get its *meaning*, but only to determine its truth—or at least its probable truth, which appears to be the meaning of “meaning” in experimental scientific methodology.

Actually, the book should not be entitled “Readings in Philosophical Analysis,” but “Readings in Scientific Methodology and Logic.” The sections on the mind-body problem and on “Theoretical Ethics” (which is something by way of a misnomer) offer little philosophical value. The main problems and topics in philosophy are simply absent from the book. The merit of the book, however, lies in those essays which are devoted to a philosophy of science and to the distinctively modern reduction of mathematics to dialectic (in the Aristotelian sense of the term “dialectic” as distinct from “logic”). It is here that the contemporary philosophers have done their best work and, in many respects, they can teach us much here which we should be willing to learn.

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***Peace of Soul.* By Fulton J. Sheen. New York: Whittlesey House, 1949. Pp. 292. \$3.00.**

For more than a quarter of a century, the stream of a solid Christian apologetic has been flowing from the pen of Fulton Sheen. The sources of his inspiration have been mainly two: Holy Writ and the teaching of St. Thomas Aquinas. In his books and sermons, Sheen has stood as a bulwark against paganism of every sort, as a friend of those in search of truth, a guide for the bewildered who are looking for a way of life that will lead to happiness and ultimate salvation.

It is not an easy task, this groping for light, this effort to achieve a peaceful compact with a world full of strife, doubt, and confusion. Most of the trouble is the result of original sin; and if people like Freud and Marx, with reforming tendencies in their blood, had only seen this truth as a key to the meaning of human events, they would likely have shaped their work on a different pattern. In fact, they would have grasped the most profound truth of all: that man has been made for a supernatural end, and that nothing on earth or in hell can change that end. Whether we go along with the idea or not, God so planned our pilgrimage that we should come to a knowledge