

philosophy and history, and (5) the spiritual nature of all phenomena. In concluding Prof. Dasgupta says that if Indian philosophy is properly studied in the original writings of Indian thinkers, this would stimulate new lines of thought and give rise to a new branch of learning which may be called "comparative philosophy".

Prof. Hans Driesch explains with an abundance of instances, that the phenomena of life cannot be accounted for simply by means of physico-chemical processes. Biology shows us that a pluricellular organism can be divided up into many parts without stopping its development. A machine cannot bear the same operation with the same results. There must be, then, in every living organism, a cohesive agent which Prof. Driesch calls "entelechy," the function of which cannot be analysed at the present stage of science, but which obviously causes the organism to develop, whatever mishaps it may suffer.

Among the ten sections of the book—corresponding to the ten divisional meetings of the Congress—the section of history and philosophy of science is particularly interesting because of the wide discussion to which the theory of relativity was submitted by philosophers and scientists alike. Among others, Prof. Hadamard makes some remarkable observations on the equations of the cylindrical waves, already studied by Volterra. Prof. Cartan gives an interpretation of Einstein's tensor by means of the notion of curvature and the torsion of a curved space, using also Levi-Civita's definition of parallelism. And Prof. La Rosa who is an opponent of Einstein's views, shows how to explain several phenomena of variable stars by means of Ritz's hypothesis when the velocity of light is compounded with that of force. There is also in this section a paper by the writer, on "the specification of the Euclidian straight line."

The considerable diversity of the papers read at the Congress of Naples and the disproportion between time and their number, could not allow for any discussion. But on the other hand the book contains the speeches and minutes of all the receptions of the Congress. And these show the untiring energy and unstinted generosity of the organising Committee of the Congress, without which the meeting of Naples would not have been the success it was.

THOMAS GREENWOOD.

*The Philosophy of Immanuel Kant.* By HUGO BERGMANN. Jerusalem: Tarbut Publishing Co., 1927. Pp. iv + 216. 8s.

This book, from the pen of the Librarian of the newly-founded University of Jerusalem, is a careful and illuminating discussion of the Kantian philosophy as a living system of thought. After a short historical Introduction it offers in six chapters a concise examination of each of the three *Critiques* and of Kant's views on education, history and religion. The various positions are taken one by one and carefully analysed. They are then followed out systematically in the light of later criticism and of the most recent modern knowledge. The general significance of the Critical standpoint as such is admirably brought out, and a particularly valuable exposition is given of its consequences in the sphere of the logic of the sciences. The material assembled is of so rich and varied a character that the book will well serve as a general introduction to the chief problems of modern thought.

When it is realised that the whole is in a clear and concise Hebrew the remarkable character of the achievement will be recognised. Both the new University and the author are to be heartily congratulated.

I. ROTH.