

edition of his *Works* only reproduces them in the mutilated form ; Wallis's *brochures* also seem now to be exceedingly rare. Still the material is there, and it would be well worth while to make the most of it. It was not to the purpose of Croom Robertson or Tönnies to make a detailed study, *e.g.* of Hobbes's various attempts to "square the circle," nor is it to Mr. Levi's purpose to take any notice of them. But an excellent dissertation might be made about them, and it is a pity some one does not write it. Any one who will do it will find that there is a good deal of fun to be got incidentally out of the mutual courtesies of Thomas Hobbes of Malmesbury and the Rev. John Wallis, D.D.

A. E. TAYLOR.

*Hegel's Science of Logic.* Translated by W. H. JOHNSTON, B.A., and L. G. STRUTHERS, M.A., with an introductory preface by Viscount HALDANE of Cloan. Two vols. Vol. I. Pp. 404. Vol. II. Pp. 486. Allen & Unwin. 32s.

This translation of Hegel's *Greater Logic* fills a gap which was somewhat discreditable to the enterprise of English publishers and the earnestness of English students of philosophy. If Hegel be a great philosopher (and several generations of Englishmen were brought up to godliness and good learning on the conviction that he was) then the *Greater Logic* is one of the world's philosophical classics. And, if so, there ought certainly to be a good English version of it. Moreover, whilst the meaning and the merits of Hegelianism may fairly be questioned, there can be no doubt of its immense and persistent influence both on speculation and on practice. The two new forms of state organisation which have been established by revolution since the war, *viz.*, Bolshevism and Fascism, are both lineal descendants of Hegelianism. It is therefore most important that Englishmen should have the opportunity to study the *Logic*, which is the basis of Hegel's system, in their own tongue. Yet this is the first English translation of this work that has ever been published. The editor tells us that there exists in manuscript a translation made in the middle of last century by Brockmeyer, a German-American who became Governor of Missouri. It seems likely that this will eventually be published ; but, at present, this work by Messrs. Struthers and Johnston holds the field.

The present translation was begun by the late Miss Constance Jones, who had completed about fifty pages of it. It has been continued and completed by two former pupils of the late Dr. McTaggart, who acknowledge the help and encouragement which they received from him from the beginning of their work till his lamented death. The translation has been made from the German edition published by Dr. Georg Lasson of Berlin in 1923. Certain biographical notes which appear in this addition have been translated and appended to the text. The translators have also received help from Dr. Lasson over obscure points in the text. A useful German-English and English-German glossary of technical terms is prefixed to the translation, and a list of some important English books on Hegel's *Logic* is appended. Viscount Haldane contributes a characteristic preface, in which, after expressing a favourable opinion of the work of the translators, he explains what he supposes Hegel to have meant and why he thinks that Hegelianism is of permanent importance.

The number of English Hegelians who are both able and willing to pay for their pleasures is apparently very small, and the publication has been made profitable only by the help of Trinity College, Cambridge, and certain other benefactors. Since McTaggart's *Commentary to Hegel's Logic* is concerned with the *Greater Logic* rather than with the highly

condensed version which forms part of the *Encyclopædia*, and is familiar to English readers in Wallace's rendering, this translation is a valuable companion to McTaggart's book and is a fitting tribute to his memory.

The plausibility of some of Hegel's arguments appears to depend largely on puns in the German language, and, to this extent, his work must suffer by translation. So far as the present reviewer can judge, the translators have done their work well. Both are competent German scholars, and one at least is a thoroughly sound and well-trained student of philosophy. They have taken immense pains with their work, and have consulted others about those passages in which Hegel deals with technical subjects, such as mathematics and chemistry, in which they are not themselves experts. They will certainly be criticised on points of detail in the translation of a long and very obscure original; for the translation must depend on the interpretation which they place on their author's meaning, and this is often a matter of controversy. But there can be little doubt that they have succeeded in conveying Hegel's general meaning, so far as he has a meaning and so far as it can be conveyed, to any English reader of adequate intelligence and suitable training who chooses to give a reasonable amount of time and attention to the subject. They deserve the gratitude of English students of philosophy for undertaking and completing a useful, laborious, and rather thankless task.

C. D. BROAD.

*La Théorie de la Connaissance chez les Néo-Realistes Anglais.* Par R. KREMER. Paris: J. Vrin. 1928. Pp. 204.

This book continues the study of Neo-Realism begun by Prof. Kremer in a work on *Le Néo-Realisme Américain* published in 1920. The term "Neo-Realism" is used in a wide sense to include the views of all those modern philosophers who would usually be called "realists," with or without a qualifying adjective. These theories are "new" in contrast to the scholastic realism from the standpoint of which the book is written. Prof. Kremer has evidently studied very carefully the literature of his subject; he expounds the doctrines of Shadworth Hodgson, and even refers to the writings of S. Laurie. He deals at length with the views of Prof. G. E. Moore, Mr. Bertrand Russell, Prof. Alexander and Prof. Laird, and refers more briefly to Prof. Nunn and Dr. Broad. His exposition is clear and usually accurate; he quotes freely, giving very full references. This book is thus well fitted to fulfil its purpose of making the development of realism in England known to readers on the continent.

Prof. Kremer recognises that the realist movement in this country has its origin in the work of Prof. G. E. Moore. Considerable attention is devoted to the article on "The Refutation of Idealism," which has certainly been of central importance in the reaction against idealism. Prof. Kremer thinks that the strength of modern realism has lain in its criticism of idealism, especially in the insistence upon the reality and importance of relations. He sees clearly the importance of Mr. Russell's emphasis upon method in philosophy, but his complaint that Mr. Russell makes no use of "logistique" in the development and presentation of his philosophical theories shows some misunderstanding of what Russell's "logistique" is. Mathematical logic, as developed in *Principia Mathematica*, is not primarily a calculus but a method of analysis. Both in his *Lowell lectures* and in his *Tarner lectures* Mr. Russell employs this method; it is in fact the basis of his philosophical constructions. Prof. Kremer, however, does not take account of the *Analysis of Matter*. This omission perhaps accounts for the criticism that Russell ought to be, but is not, a neutral monist.