

deeper than the etiquette of running a university; the reader of this book might easily be left with the impression that there really are no difficult intellectual problems in university administration. In fact, there are some very difficult intellectual problems, and the future of British higher education depends on the way they are solved. Here (for Sir Ronald Pellow's benefit) are three of them. The new University will need a constitution. Will the constitution affirm that the University is a self-governing society whose members, the academic and senior administrative staff, are not employees but co-partners? Or will it follow the example of Keele and Sussex, the constitutions of which leave everyone guessing whether a university teacher is a member of a society or an employee in a hierarchy? Secondly, the new University will need to determine the standard and content of its degree. Everyone will assume that the standard must be identical, and the content only slightly at variance, with that in all other British universities, guaranteed by an academic advisory committee and enforced by an annual visitation of external examiners, which would mean that any really revolutionary ideas about the pattern of degrees (such as are to be found in Moscow or Chicago) would be withered by the arid scorching wind of academic public opinion. Thirdly, everyone will assume that the new University will teach for about 22 weeks out of 52, with examinations for another 4 weeks, thus perpetuating the belief that students read and reflect in the vacations, whereas in fact they pick peas or work in cafés; and that professors do research and re-write lectures, whereas some of them paint the bathroom and earn extra money by writing broadcasts. Will Sir Ronald think about these, and a dozen other equally important problems? Or will he accept current practice on these big matters, and confine his innovations to trivialities?

"BRUCE TRUSCOT, JUN."

A MODERN DIALOGUE

A Threefold Cord

Philosophy, Science, Religion. A Discussion between Viscount Samuel and Professor Herbert Dingle. Pp. 280. (London: George Allen and Unwin, Ltd., 1961.) 25s. net.

THIS book is an extended dialogue in which Lord Samuel and Prof. H. Dingle try to elucidate and to reconcile the points of view of a philosopher and a scientist. It begins appropriately with a chapter entitled "View-Points". Then it examines topics of special interest in three chapters on "Energy and the Ether", "Science and Mathematics" and "Life and Mind"; and it ends with a chapter of "Retrospect and Prospect", in which the authors, having re-stated their differences, hope for a new harmony in religion.

All this ought to make a fascinating progression, particularly in the hands of two men who write so clearly and so well as Lord Samuel and Prof. Dingle. Alas, the book disappoints our expectation. There is no progression; each author virtually ignores the arguments of the other; and their exchanges become a series of repetitions which throws no new light on the views of either. Perhaps the form of the dialogue, which worked so well between Socrates and his young friends, is not suited to two protagonists of equal intellectual standing. In this book it has merely encouraged the authors to

digress, and to ride away from the debate on hobby-horses of their own.

But there is a deeper reason for the inconclusiveness of the book; it springs from the narrow and sectarian way in which the authors present their two disciplines. If common ground is to be found between philosophy and science, then it must surely be looked for, not in one philosophy and not in one interpretation of science, but in the basic objectives of the two studies. The writer who wants to show that philosophy has something helpful to say to scientists must be willing to speak for what is fundamental to all philosophy as a mode of inquiry, and which makes it different from other modes. He must show what philosophy is at and what it is about—above all, why the questions which philosophers ask are not foolish. Similarly, the spokesman for science must express the aims and demonstrate the methods which are shared by all scientists. He must show how the theories of science are related to the findings in the laboratory, and why; at bottom, he must explain to the philosopher why the precise questions which scientists ask are thought by them to be interesting.

The authors of this book have attempted nothing so ambitious as this. Lord Samuel does not try to speak for philosophy as such, or to present it as a method with its own unity. Instead, he states and re-states his personal philosophy, which is a kind of common-sense realism; when he refers to other philosophers, it is almost always critically. Equally, Prof. Dingle does not try to give a reasoned exposition of the principles which underlie all the sciences (including the biological sciences). Instead, he confines himself to explaining, patiently and often, his own rigid view of science as an operational technique. When he describes the outlooks of other scientists, he leaves no doubt that he thinks them illogical and even bigoted, and Lord Samuel joins him in these criticisms. Indeed, the one ground on which the authors are usually united is their distaste for the views of others.

It is not to be wondered at, then, that Lord Samuel and Prof. Dingle find little to agree on at the end of the book. Common-sense realism on one hand, and scientific operationalism on the other, have not much in common. But even if they had more, it would give no help to the philosopher in general or to the scientist in general. Most scientists think that philosophy is an artificial study, and many philosophers think that science is a pedestrian study. This book does nothing to correct their prejudices.

J. BRONOWSKI

A TEXT-BOOK OF PHYSICAL ANTHROPOLOGY

Manual of Physical Anthropology

By Prof. Juan Comas. Revised and enlarged English edition. Pp. xxi+775. (Springfield, Ill.: Charles C. Thomas; Oxford: Blackwell Scientific Publications, 1960.) 140s.

THIS manual first appeared in Spanish in 1957 and arose, as Prof. Comas states in his prologue, partly as a result of his teaching experience and partly in answer to the need for a suitable text-book in the Latin American world. It now has appeared as a revised and enlarged English translation with a preface by Prof. W. M. Krogman.