

THE CLEAVAGE IN EUROPEAN SCIENCE

Die Krisis der Europäischen Wissenschaften und die Transzendente Phänomenologie

Eine Einleitung in die Phänomenologische Philosophie. Von Edmund Husserl. Herausgegeben von Walter Biemel. (Husserliana, Band 6.) Pp. xxii + 560. (The Hague: Martinus Nijhoff, 1954.) Paper, 23.50 guilders; cloth, 27.50 guilders.

IN this sixth volume of "Husserliana", one is faced with a fact which must be reckoned with before there is any possibility of appraising its contents, or for that matter, even of stating its purpose. This is that, in these pages, Husserl has delivered himself of an act of faith; they represent for him a creed, a system and a philosophy, united in one complex order of thought, and bound together by strong ties of urgency. He appears (as often before) in the role of an Old Testament prophet, telling the savants of Europe what has gone sadly adrift, and how yet all may come right in the end. To read this book (the German syntax of which is sometimes as exasperating as the massive prose of our own John Ruskin, and in some ways not unlike it) is to listen to a cathedral organ, sounding its deepest notes, reverberating and undergoing all manner of reflexions as their waves ascend from nave to triforium.

Thus, the judgment of science upon science itself is seen to consist in the perception of a rift between positivistic objectivism, and transcendental subjectivism. We note that, on this view, it is the cleavage itself more than the tenets involved which is at the root of the development of all subsequent European thought.

As Dr. Walter Biemel so well says in his introduction, the operative phase of the work is the subtle contrast between sections A and B of Part III, wherein phenomenology itself is the only escape from the dilemma: "via the living world or via psychology". The latter, nevertheless, needs adjustment to the appropriate *Methodik* if it is to be effective. The sense of awareness is introduced by the call to philosophy to make mankind awake to the spiritual nature of its end. There is obviously a strong teleological slant in all this, at one with Husserl's veneration for much of the Aristotelean tradition. In fact, he stresses what is well known when he asserts that the basic contribution of Greek thought to the world was its enthronement of theory, not only, so to say, placing it upon a pedestal, but firmly cementing it there. So the split begins to appear as a kind of no-man's-land wherein are likely to be found the logical presuppositions of science (*Sinnesfundament*), which have all too long remained unexamined, and which, thus occluded, have tended to deprive modern science of much of its meaningful content. In a word, why scientists do this or that is, fundamentally, more important than how they do it.

Odd as it may seem, there is a very healthy 'muscular' element at work in all this erudition, as witnessed by Husserl's spontaneous denunciation of a certain type of *intellektualistischen Snobismus*, connected clearly in his mind with the excesses of higher education. Making every allowance for the prolixity of Teutonic expression, this is always a valuable lesson, and leads on naturally to the essence of the 'cure' to which Europe should submit. In the present book, this appears in the text of a lecture given in May 1935. While science and philosophy remain

'separated', there is little chance of healing the wounds of a discordant civilization, capable—in theory—of a real degree of unity, but kept apart by an artificial competition for the perfection of techniques. When one observes that the gist of all this was expounded at Vienna nearly twenty years ago, it is only too manifest how perfectly it describes our present distresses. Not in vain maybe did Husserl once again assume the part of a seer.

Yet, to British ears something very like this was said (and majestically said) a full century ago in Dublin, and with no less an impact upon the progress of thought. Thus, John Henry, Cardinal Newman, in "The Idea of a University", argued that knowledge was a good in itself, an end for which to strive regardless of gain or loss. But he went further: he said that if, by the exclusion from the curriculum of some essential branch of learning, a gap is left unfilled, then other—and perhaps less worthy—knowledges will be 'tempted' to spill over into it, and thus ultimately to obliterate the original concept. How close this is to the rift between the two domains taken by Husserl as the primary cause of Europe's malaise. Then comes his prescription (in effect) for psychology to make haste to fill it, with philosophy keeping a watchful eye on the process; and, above all, men should not weary. Thus do transcendent minds produce (within limits) a common way for mankind to tread.

"Of possessions," says the Stagirite, "those rather are useful which bear fruit; those liberal which tend to enjoyment. By fruitful, I mean, which yield revenue; by enjoyable, where nothing accrues of consequence beyond the using."

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PRINCIPLES OF THE MEASUREMENT OF COLOUR

The Science of Color

By the Committee on Colorimetry, Optical Society of America. Pp. xiii + 386 + 25 plates. (New York: Thomas Y. Crowell Company; London: Constable and Co., Ltd., 1953.) 63s. net.

THIS important work by the Committee on Colorimetry of the Optical Society of America gives an authoritative statement of the principles upon which the measurement of colour is based. The text has been compiled by a number of distinguished American writers over a period of twenty-two years and has now been thoroughly revised and brought up to date by the Committee as a whole. The precision of statement could scarcely be better, and many experienced in the measurement of colour will find a clarity of ideas often lacking in lesser works.

There is also a breadth of view which is refreshing. The first chapter provides a history of colour which begins in prehistoric times, and in further chapters the reader is led by easy stages through the anatomy, physiology, psychology and physics of colour to the technical details of colorimetry itself. No one can pretend that this vast field has been completely described in 340 pages, but the principles of the subject are well set out.

The book is one of principles issued by authority, and as such might be called "The Dogma of Colour" except that the modern meaning of this word tends to include the ideas of arrogant presentation and a