I have now written for MIND I have endeavoured to show that my objections are at least essentially relevant even where they may not be cogent. So far as they may not be cogent, an adequate answer to them will at least contribute to explain and strengthen Alexander's position.

G. F. STOUT.

JOHN ALBERT CHADWICK, 1899-1939.

JOHN ALBERT CHADWICK, eldest child of Rev. Albert Chadwick and Madeleine Ann Comper, was born at Lewes on 23rd May, 1899. He received his schooling at Marlborough. Towards the end of the war of 1914/1918 he entered the army and became a Second Lieutenant in the Special Brigade, Royal Engineers. After his demobilisation he entered Trinity College, Cambridge, in 1920. He took Part I of the Natural Science Tripos. At that time his main scientific interest was, perhaps, in botany; and for years afterwards one of his hobbies was to grow dwarf trees and to make Japanese gardens. He gradually became more and more interested in the philosophical aspects of physics and mathematics, and in his undergraduate days he had already written an essay in which he tried to work out a clear and coherent statement of the doctrine of "dimensions" of physical magnitudes.

From natural science he passed to moral science. He worked under McTaggart and W. E. Johnson, both of whom were attracted by his personality and had a high respect for his intellect. (It may be mentioned here that Chadwick was responsible for the analytic table of contents in Vol. III of Johnson's *Logic*.) He took Part II of the Moral Sciences Tripos in Advanced Logic, obtaining a first class with special distinction. He then worked for a prize-fellowship at Trinity, and was elected in October, 1925.

Chadwick's dissertation was concerned with very fundamental points in philosophical logic. It was an acute and original bit of work. As a whole it has never been published, but the article "Logical Constants" in MIND, vol. xxxvi, is a brief abstract of one part of it. This article led to a discussion with Mr. (now Prof.) C. H. Langford in the pages of MIND. The discussion opened with "Propositions Belonging to Logic" (vol. xxxvi), and was continued in the next volume into a discussion on "Singular Propositions". Chadwick's only other published writings on philosophical topics, so far as I know, are two short notes in MIND; one on "Families included in the Field of a Relation" (vol. xxxvii), and one on "Classification of Maximal Systems and their Sub-systems" in the next volume. Chadwick had become interested in *analysis situs*, and the last two notes are exercises in formal analysis and definition occasioned by his reflexions on this subject.

From these beginnings one might reasonably have expected that Chadwick would go on to make regular and increasingly important contributions to those more abstract parts of philosophy which he was so admirably fitted to study. But a number of causes combined to bring about a complete change in his way of life. To the best of my belief, the most important of them were the following.

In the first place, though he had had much less direct contact than many of his contemporaries with the worst horrors of war, he was of an exceptionally sensitive nature, and the war itself and the stupidity and malevolence of the subsequent peace had left scars on his spirit. He was

consumed with an embittered political idealism which took the form of accepting quite uncritically every tale that any disgruntled Indian might tell against the British government in India. On top of this came two disasters. One was an attack of infantile paralysis in his third year as an undergraduate. Though he made a remarkable recovery from this, and the only outward and visible sign of it that remained was a scarcely perceptible lameness, it did prevent him from associating fully with other undergraduates in outdoor activities, and he probably exaggerated the degree of isolation which it entailed. Two years later a friend to whom he had been deeply attached as an undergraduate died with tragic suddenness of typhoid in the East. He was beginning to recover from this when there occurred another emotional upset, which he took with what seemed to be altogether excessive seriousness, and he became aloof from and unreasonably suspicious of many of his colleagues.

During this period of inner stress and unhappiness the late Prof. J. S. Mackenzie and his wife were living in Cambridge. Chadwick became acquainted with them, and soon became a constant visitor at their house. It would be impossible to exaggerate the kindness and the patient understanding sympathy with which they treated him. Both of them were well versed in Indian philosophy and religion, and Mrs. Mackenzie appealed to Chadwick in two other ways. Though somewhat acridly anti-clerical, he was intensly religious by nature. He had always been interested in mysticism and occultism, and had joined an English order in which such subjects are studied and practised. Mrs. Mackenzie combined in a most unusual way practical experience of these matters with sound common sense, wide culture, and great psychological insight. Moreover, there was something in Chadwick's nature which needed to lean upon a woman much older than himself whom he could treat as a " mother," and Mrs. Mackenzie admirably fulfilled this office while Chadwick was in Cambridge and therefore temporarily separated from his own mother.

It was through the Mackenzies that Chadwick obtained an appointment in 1927 as Professor of Philosophy in Lucknow University. He seems to have been highly successful as a teacher, and to have won the respect and affection of his students and his colleagues during the two years for which he held the post. By the end of that time he came to the conclusion that, for him, the most important thing was to strive to reach the condition of " super-consciousness " which most Indian philosophers and mystics agree to be attainable in this life. He saw that the training and meditation essential for this purpose would be a full-time activity and one that could be satisfactorily practised only in special surroundings and under expert guidance. Accordingly he resigned his professorship in 1929 and entered an *Ashram* in Pondicherry, of which the founder and head was Sri Aurobindo, a well-known Indian scholar, poet, and mystic, who was educated in England and had engaged in seditious activities in British India.

He was, in theory, free to leave this institution at any time; but he had in 1931 handed over to it most of his money, about £4000, so that in practice it would not have been easy for him to have re-entered the world even if he had wanted to do so. The accounts which I have heard of the *Ashram*, and of the character and habits of its founder, from Indians who are qualified to form a considered opinion, have been somewhat ambiguous. But I have no reason to believe that Chadwick ever regretted his decision. Whether he ever reached or approached that state of consciousness of which he was in search, and whether, if so, he found it worth while, I am not in a position to conjecture. During his stay in the *Ashram*

he wrote a good deal of poetry, in peculiar metres of his own devising, in which he tried to express the experiences which came to him in his meditations. The moon and moonlight were for him appropriate symbols of certain spiritual states which he felt to be of great importance; but I should doubt whether anyone could appreciate his poetry unless he had undergone the same training and enjoyed similar experiences. At any rate the *Ashram* provided him with yet another "mother" to lean upon in the person of the lady who was second in command of it.

Chadwick was taken ill early in the present year. He made light of his illness in his letters to his mother, but it was serious. Suitable treatment was not available at Pondicherry. He was removed to Bangalore, became unconscious in the train before reaching there, and died at the Bowing Hospital on 5th May, 1939.

Chadwick was a man of singular beauty and refinement, both in body and mind. To many who knew him in his youth and can contrast his great philosophical abilities and his early philosophical promise with the outward barrenness of his later years, it will seem that his was a tragically wasted life. But who shall decide what is loss and what is gain even in his own life? "Pleasure is what pleases," to quote the profound platitude of the first Marquess of Halifax; and, if Chadwick believed himself to have found, or to be on the way to finding, "the pearl of great price," we need not enquire too closely whether he was deluded and we need not regret too bitterly that he sold all that he had to achieve it.

C. D. BROAD.

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