

contents, being an extremely thorough and acute discussion of Aristotle's whole philosophy of change. Occasionally the author seems to me to criticise Aristotle somewhat sharply for not having succeeded in rationalising conceptions with which later philosophy has not been really any more successful; he exaggerates the extent to which modern idealism has removed the difficulties which stand in the way of our completely understanding change. But there can be no question either of M. Carteron's learning or of his acuteness, and any student of Aristotle will profit by this, the most thorough existing discussion of the subject with which it deals.

The interesting appendix discusses the authenticity of certain disputed works. M. Carteron sums up (rightly, I think) in favour of the authenticity of Book IV. of the *Meteorologica* (which has recently been ascribed by Hammer-Jensen to Strato), and of the *De Motu Animalium*; and in regarding the *Mechanics* as earlier than Strato, he ascribes to it, not without weighty grounds, an earlier date than recent criticism has usually assigned.

W. D. Ross.

*Fichte et son temps.* By XAVIER LÉON. Vol. II., First Part. Paris: Armand Colin, 1924. Pp. vi + 533.

M. Léon published the first volume of this work in 1922. It carried Fichte's history from his birth in 1762 to his removal from the University of Jena in 1799. We have now the first part of the second volume, which covers the period from 1799 to 1806. To this part of his work M. Léon has given the title : *Lutte contre l'Esprit de Réaction*.

In this period there is nothing in Fichte's life which is so intensely exciting as the accusation of atheism, and the consequent removal from Jena, which is narrated with such force at the end of the first volume. But the literary skill of the author has enabled him to produce an account of those seven years which is of the highest interest. Through all the complicated negotiations and controversies which filled this part of Fichte's career, M. Léon conducts his reader with unerring clearness, and leaves on his mind a vivid, though a mournful, picture.

The picture is, indeed, very mournful. For Fichte, who at the age of thirty-seven had been acclaimed throughout Germany as the greatest philosopher of the age, was regarded, six years later, as already antiquated. When, in 1805, he began his lectures at Erlangen, his class dropped, after a few lectures, till it barely numbered forty, and most of these were older men. For students he had no longer any attraction. Such a change would be painful to any one. It was especially painful in the case of Fichte. In the first place, his conviction of the absolute correctness of his philosophy was intense to grotesqueness. In the second place he was quite sure that his philosophy was the only thing which could reform the world. To find that his philosophy was being superseded must have been agonising to him.

We see how hard he fought against his critics, using very often, as M. Léon remarks, the method and manner of the author against whom he is writing. We see how differences of opinion led to the breaking up of old friendships—with Reinhold, who had been his most intimate confidant for ten years, with Schelling, who had been his most brilliant pupil.

M. Léon gives illuminating accounts of all the writings of this period—not only of the philosophical works, but also of *Der Geschlossene Handelsstaat*. (Of this extraordinary book we learn that Fichte's son declared that he had good reason to believe that his father thought it the best of all his

works.) It is interesting to find that Fichte's excursion into economics, fantastic and unpractical as it is, was not entirely divorced from the current of contemporary thought. Very interesting, also, is Fichte's unsuccessful attempt to use Freemasonry as a means for impressing his views on the world.

To pass to lighter topics we learn (p. 381) that it was "in a quarter of an hour," and not, as commonly reported, "in two words," that Madame de Staél invited Fichte to give her an account of his system. (Fichte actually consented to make the attempt, and was rewarded for his politeness by a criticism as impertinent as the original request.)

There are still seven years of Fichte's life to be chronicled, and every student of philosophy who has read this volume will look forward eagerly to the next.

J. ELLIS McTAGGART.

*Beiträge zur Akustik und Musikwissenschaft*, edited by C. STUMPF. Leipzig : J. A. Barth, 1924. Pp. 76. G.M. 2, 80.

These three reprints of papers by the veteran psychologist are gathered together from volumes 75 and 94 of the *Zeitschrift für Psychologie*.

The first describes and discusses a case of musical "An-hedonia," a military musician (playing trombone and cello) who gradually lost his power to play ensemble and to enjoy music. The results of Stumpf's study are entirely negative, except in pointing to a slight deterioration of timbre in the patient and his loss of enjoyment. I am inclined to believe that the cause was primarily peripheral (middle ear catarrh?). The destruction of timbre and therewith of musical enjoyment (with retention of many musical capacities) that such slight deafness can cause has to be experienced to be believed. With one perfect ear the effect can be ignored ; with both ears affected it cannot, while the actual deafness may be negligible. There hardly seems reason at least to assume any purely central defect.

The other two papers discuss at great length the questions (1) of binaural tone-mixture, raised by the studies of v. Liebermann and Revez on the mistuning apparent in v. Liebermann's ears ; (2) of the difference between song and speech. Stumpf thinks that there is in hearing no true evidence for the existence of tone-mixture similar to the mixture of colours familiar in vision. The other discussion meritoriously leaves things very much as they were for the Greeks and for common sense before Köhler's rather capricious intervention. Stumpf's clarity and restraint are always admirable.

H. J. W.

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Received also :—

- J. W. Scott, *Kant on the Moral Life*, London, A. & C. Black, Ltd., 1924, pp. 182, 10s.  
 E. Adicker, *Kant und das Ding an Sich*, Berlin, Rolf Heise, 1924, pp. 161.  
 J. S. Mackenzie, *Ultimate Values* (Library of Philosophy and Religion), London, Hodder & Stoughton, Ltd., pp. 191, 5s.  
 W. Tudor Jones, *Metaphysics of Life and Death* (Library of Philosophy and Religion), London, Hodder & Stoughton, Ltd., pp. 202, 3s. 6d.  
 R. W. Selbie, *The Psychology of Religion*, Oxford, Clarendon Press, 1924. *Psychology and the Sciences*, ed. by W. Brown, London, A. & C. Black, Ltd., 1924, pp. vii, 184, 7s. 6d.