

the author his chance to make several acute observations upon purpose, choice and desire. The latter is 30,000 words long, but of course if you take "emergence" seriously you have to take "time" and "novelty" seriously, and your conscience may rebuke you if you don't plunge into metaphysics. Even if there is a certain lack of proportion in this chapter (or chapter-monograph), however, it would be harsh to complain. The author has his own considered views on these topics, and is too well-informed to be content with a sketchy presentation of them.

The second part of the book could not be short, for it is a phenomenology of the subject, i.e. an attempt to induce each great department of human value to reveal its secrets by sedulous and detailed self-description. There is ample precedent for such a method, e.g. in the work of von Ehrenfels.

First we have a chapter on body-values, pleasure and play, including, among many points of interest, a subtly qualified acceptance of (psychological) hedonism, and a treatment of play which allies it with art. Next the economist's conception of value is discussed and denounced, not from the outside but, learnedly, from within the economic field. The chapter on "Personal and Social Values" which follows is largely about the Green-Bosanquet way of treating the "State," appreciative but critical, and again proceeding learnedly and acutely from within outwards. Thereafter we have the True, the Beautiful and the Good, in that order. The first, in the main, is a critique of British idealistic logic in the light of the author's theory of presuppositions. The second passes with ease and competence into the language of contemporary aesthetics. In the author's opinion art brings us very near to the top of value. It would be quite at the top if it did not need to have a product outside the spirit. Morality or the "self-creation of spirit," "the artistry of *life*," is higher still. It has no product outside itself and falls short of worth only because it remains teleological.

Mr. Iyengar's account of moral value suffers in an expository sense because he thinks it necessary to refute the new Oxford deontology at great length. (To this he devotes an entire chapter, valuable and searching in its special field, and better than most such discussions.) His own view is that moral value is self-creation including self-expressions, and self-expansion in their most liberal sense. He sums up in the formula: "So act that the line of your action may purify your desire, weaken the hold of possessiveness and enlarge your spirit," and he makes a vigorous though not very convincing attempt to show that this formula encounters no exceptions and almost always enables us to distinguish fairly easily between what is moral and what is immoral.

Mr. Iyengar makes very few references either to Eastern philosophy or to the life of the East. In the present volume at least the entire climate of the argument is Anglo-American—and contemporary at that. This may make his book the easier for British and American philosophers, but if, as I sometimes suspect, there is an Eastern background to much of his thought not disclosed in the present volume we who live outside Asia would be the gainers, I think, if we learned more about it.

JOHN LAIRD.

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*The Origin of Dewey's Instrumentalism.* By MORTON G. WHITE. (New York: Columbia University Press. 1943. Pp. xv + 161.)

The publication of this book marks the first award of the Woodbridge prize, founded by Professor F. J. E. Woodbridge, and given annually for the publication by the Columbia University Press of the most deserving piece of research in the department of Philosophy in Columbia University.

# Origin Of Deweys Instrumentalism

**Victor M. Corman**



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