

Blackfriars

infinitely divisible Space-Time matrix. Thereby an old metaphysic is adapted to modern needs. It is here that lies the chief value of Professor Alexander's monumental work. In taking as the ultimate constituent of all moving bodies the Space-Time track he has, from the physical point of view, harmonized philosophy with science. But for this very reason Professor Alexander's philosophy is essentially a philosophy of matter, not a philosophy of intelligence or life. It does not *explain* life: it merely *describes* in new terms its physical counterpart. From the potentiality of the ultimate matrix new qualities are not "educated," but merely "emerge," and the reason of their emergence is a mystery. Strictly speaking, there is no place in the new metaphysic for either energy or purpose or ideal. This is its chief deficiency. It is materialistic, not rational; descriptive, not explanatory. And it is so precisely because, though the higher may evolve from the lower, in reality it is presupposed by the lower, and must pre-exist it.

LESLIE J. WALKER, S.J.



LEAVES

WITH gold below and green above
I wandered through the woods in Spring.
The linnet carolled to his love.
Chaffinch and blackbird on the wing . . .
Blue hyacinth and tall fox-glove
I saw as I went wandering.

Gold was below and green above . . .
And skies were blue . . . that day in Spring.

VIVIENNE DAYRELL (aged 15).