

matter, and as such are composed of atoms, a proper arrangement of atoms alone, although necessary, is not sufficient. Something else is needed that makes the atom a unity in its series, that makes an amoeba a unity in its series, and a heart cell a unity in its series. Thus the distinctiveness of the series is manifest as well as their separate unities.

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WHAT ARE PEOPLE SAYING?

Books and articles in journals are filled with judgments which are philosophical in nature. Sometimes they are wittingly made as philosophical judgments, but more often they are not so regarded.

As an example, in a recent textbook the author repeatedly used the expression "really true." Was this done thoughtfully or was it a careless use of language? If wittingly used this expression implies that there is something that goes beyond "truth"—as if truth unmodified is something ordinary that can be deepened or broadened or given more filler until it becomes "really true." The philosopher, it would seem, has enough concern for the meaning of "truth"—"just truth"—to challenge him to the utmost.

There are other terms than "truth" which when used seem to carry such importance that with justification one may ask if the author fully intends the strength of meaning in these words as he uses them. The conscious influence of "scientific judgment," the appeal to or denial of the importance of "doctrinal positions" in religion, politics and science, the use of such terms as "necessity," "statistical truth," "proof," "reason," are all examples where a knowledge of philosophy is implied. When a writer says something is "certain," or is "true," or is "scientifically proved," do we know what he is talking about? Does he?

Two samples are given from sources where one would not expect a demand upon one's philosophical background.

INFALLIBILITY OF SCIENCE

A recent editorial in *The Wall Street Journal* (January 3, 1961) was devoted to the remarks of Sir Charles Percy Snow to the

American Association of Science, in which he advanced the idea that scientists know with certainty that disaster is imminent within ten years because of the widespread developments in the capacity to make nuclear weapons in nations other than the United States and Soviet Russia. The editorial questions the certainty of Snow's predictions. It objects to Snow's use of the expression "statistical truth". It recalls that this is a "probability," not a truth. It ends with the paragraph:

"Science is the blessing and curse of our age, but it is no more a source of absolute truth than it ever was. For the knowledge it unlocks does not determine man's choice. Choice remains the task of fallible men, who are most fallible when they presume to human certainty."

MAN, THE INSCRUTABLE

Raymond Moley's column in *Newsweek* for December 26, 1960, has the above title. His topic was the use of the electronic computer on election night to forecast the election results. The insertion into the machine is called "socio-economic" data consisting of factors such as per capita income, age, education, number of business failures, changing economic conditions, population shifts, which are regarded as reliable indicators why a voter chooses a particular party. This is called "economic determinism."

Moley discusses other ideas that for a time at least gained control of people's minds—even those of professors of history, politics, economics and psychology. Thus in the "scientific revolution" of a century ago . . . Darwin and Huxley were "major prophets." Marx, fired by the "enlightenment," created a "scientific" theory of history in which man was reduced to a clod of matter. Later came the behavioristic mania. "Why bother with mind and soul and abstractions like pride, honor, and patriotism, when it is easier to measure stomachs and pocketbooks?"

"Pascal, a transcendent mathematician, knew that empirical data could not solve inscrutable man: 'What a chimera is man. What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy!'

"Perhaps the Creator intended that man should be endowed with moral and rational forces sufficiently complex to differentiate him from dumb brutes and the material mass around him. It is man himself who has sought to bring himself to the dirt from which God raised him."

Other examples have been called to our attention from *The Railway Clerk*, *Life*, and *Time*.