curricula, notably critical thinking: and, philosophical reflection makes a valuable contribution to the education and thoughtful practice of teachers.

It is a pity that the influence of philosophers in Faculties of Education is not as great as the value of their subject. In fact, philosophy and other discipline-based courses have largely disappeared from education degree requirements. One must hope that a book such as this might make enough people see the value of philosophy of education.

Richard Barrett  
(Department of Educational Policy Studies)  
University of Alberta

Anselm Haeverkamp  
Leaves of Mourning: Hölderlin’s Late Work,  
With an Essay on Keats and Melancholy.  
Trans. Vernon Chudwick.  
US$44.50 (cloth: ISBN 0-7914-2739-0);  

In Leaves of Mourning, Anselm Haeverkamp considers Hölderlin’s late poetry in terms of the poet’s own reflections on the possibilities of moving beyond mourning (20). Rather than seeing Hölderlin’s last poems as the work of resignation, they are understood as working out what remains after mourning.

Several of the chapters in the book focus on particular works by Hölderlin, such as ‘Mnemosyne’, ‘Souvenir’ and ‘The Church-yard’. In each of these poems, Haeverkamp suggests that Hölderlin offers an alternative to the ‘romantic predicament’ (xi), where the objects of mourning return, aesthetically, as fetishes and melancholic rage (as with Keats). For Hölderlin, the objects of mourning return, but they are incorporated in a way that does not lead to melancholy.

Haeverkamp’s book concludes with an essay on Keats and melancholy, which takes up again the idea of a theory of mourning and its relationship to melancholy. The basic modern position, according to Haeverkamp, is one where mourning must conform to melancholy (where the sense of loss is secondary to the feeling of despair or ‘incurable sorrow’). In Keats’s ‘Ode on Mourning’, Haeverkamp finds an example of the early modern attitudes towards melancholy, which tend towards narcissism. In contrast, he claims that mourning, rather than melancholy, leads us to acknowledge ‘that which remains inaccessible to [both] those terms — the human condition of mortal-

Dale Jacquette  
Meinongian Logic: A Theory of Objects and Non-objects  
New York: Walter de Gruyter & Co.  
Pp. xiv + 297.  
US$148.70. ISBN 3-11-012228-1

It has long been a commonplace of analytic philosophy that the theory of objects is ontologically prefigurative and e to the credit of recent work on the reconstruction of Meinong has become increasingly untenable. W. Jacquette consolidates his own contribution to this process in his book, which I shall address in turn. The Jacquette’s version of the theory of objects; the logical system underpinning his account and the philosophical implications and applications.

As Jacquette stresses, Meinong’s position is self-contained. Firstly, the unrestricted assumption that anything that can be given a well-formed describable, that is, a name, is that of Sossin (being so) is incoherent. So all objects have the properties ascribed to th