

Review

Reviewed Work(s): *The Human and its Relations to the Divine*. by Theodore F. Wright

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citation of opinions, many of which are valueless, the work is noticed here not for any virtue of its own, but on account of the importance of the problems which it suggests. We must say that the author's fingers do not meet around the difficult questions which he handles, and we find little indication that he appreciates the complexity of the biological and ethical problems. Mr. Holmes seems to be much in earnest, and we agree with him that publicity is useful, but he has, outside his price-list at least, nothing new to say,—nothing to suggest beyond Neo-Malthusian practice, which, helpful as it may be in alleviating present and future misery, is itself fraught with danger. It cannot, we believe, be wisely regarded as more than a very partial solution of the problem of sexual conduct in relation to future generations. It is an ugly *pis-aller*. Yet where people perish for lack of knowledge, "TRUE MORALITY," which can be bought for a penny, may be of more use than wiser works. One can only hope that it may never be a dear penny-worth.

J. ARTHUR THOMSON.

THE HUMAN AND ITS RELATIONS TO THE DIVINE. By Theodore F. Wright, Ph.D. Philadelphia: J. B. Lippincott Company, 1892. Pp. 271.

Dr. Wright's erudite little treatise, a mine of citations, accompanied by interesting but not startlingly novel expressions of opinion, will be entirely satisfactory, from the theoretical point of view, and despite its broadly conciliatory tone, only to theological readers who are in pretty close sympathy with his own opinions. For the general student of non-theological tastes, the book is, however, a valuable collection of illustrations of certain aspects of those doctrines concerning self-consciousness which have appeared in European philosophy from Socrates to James, and which bear upon the question as to the reality and the significance of the Self. On pages 46-48 is a brief but historically valuable mention of Abraham Tucker's book (London, 1763) on "Man in Quest of Himself." Kant's theory of Self-consciousness is very skilfully indicated in an extremely brief but telling way (pp. 50-57). In fact, Dr. Wright's capacity for brief statement of complex historical matters is the most valuable feature of his book. The tolerance of this whole historical statement is also an excellent feature. The positive doctrine is not novel, and does not wish to seem so. Man is a finite free agent, in intimate but, by God's

will, relatively independent relations to his creator. He is spiritual; his ego is a unity; he is creative and reactive; his duty lies in the conscious service of God. The lesson of the history of opinion lies in its confirmation of these views. The book shows on every page, however, that the theological apologist for tradition, in respect to these matters, can keep his eyes wide open to appreciate the views of many who differ from him in opinion, and can be a receptive student of philosophy, as well as an apologist. In an age of syntheses and "conciliations," every such book has its place. What we want in philosophy is never the strident voice and the revolutionary "novelty," but the combination of keen criticism, cautious reflection, careful method, deep and vital experience, and conciliatory temper. These, to be sure, are manifold demands. Many different workers are needed to furnish them all. Where a man's philosophical method seems to us, as Dr. Wright's does, very unsatisfactory, we can still thank him when he suggests breadth of view and sympathetic synthesis. Methods deserve, in the long run, a criticism as patient and severe as that which keeps Mr. Williams's* readers so long in suspense,—yes, and severer criticism still. But the philosophical attitude, the spirit of receptive gentleness, is also valuable in its place. Dr. Wright's book gives us, in addition to his erudite citations, little indeed but such an attitude, and that is something which is its own relative justification.

JOSIAH ROYCE.

MORALITY IN DOCTRINE. By William Bright, D.D., Canon of Christ Church, Oxford, Regius Professor of Ecclesiastical History, etc. London and New York: Longmans, Green & Co., 1892. Pp. xxiv, 351.

A volume of sermons, even when designed to illustrate the proposition that Christian morality must presuppose Christian belief, cannot be regarded as ethically systematic. It is therefore probable that, despite its purpose, Dr. Bright's book is not fraught with special interest to the readers of this journal. No doubt its tone is manly, its learning in a certain kind is wide, and its theme is viewed from points so varied as "Grace and the Will" and "God's Contest with the Soul." But, even thus, it falls short of the comparative impartiality and scientific accuracy which ought to mark

* "Evolutionary Ethics," by C. M. Williams. New York: Macmillan & Co., 1893. Reviewed in the July number, vol. iii. p. 533.