BOOK REVIEWS.

I. PHILOSOPHY.

The Evolution of Theology in the Greek Philosophers. The Gifford Lectures delivered in the University of Glasgow in Sessions 1900-1 and 1901-2.

By Edward Caird, LL. D., D. C. L., D. Litt., Master of Balliol College, Oxford. Late Professor of Moral Philosophy in the University of Glasgow. Two volumes, 12 mo., pp. xvii 382 and xi 377. Glasgow James MacLehose & Sons. 1904. Price \$4.25.

The new Master of Balliol has fully sustained, perhaps somewhat enhanced, his reputation as a scholar, as a profound Christian philosopher, and as a most lucid expositor of the philosophical thought of the past, gained by his well-known books on "The Critical Philosophy of Immanuel Kant," "The Evolution of Religion," "The Social Philosophy and Religion of Comte," etc., and he has put students of the history of early Christian life and thought under renewed obligations, by the publication of his Gifford Lectures, almost wholly rewritten and considerably expanded. The author has wisely elected to confine his attention mainly to the great elemental Greek thinkers, such as Plato, Aristotle, the chief representatives of the Stoical philosophy, and to Philo and Plotinus as representatives of the two chief phases of Neo-Platonism. The theological thinking of the Greek philosophers is so organically united with the logical, ethical and metaphysical aspects of their teaching that it would have been manifestly impracticable for the author to have left the latter out of account. In the earlier lectures, as a matter of fact, the distinctively religious or theological element cuts a small figure, as it does in the systems expounded. Of course the field traversed by the author is very far from being a fresh one and only a consciousness of ability to penetrate more deeply into the principles that underlie the thinking of

the great Greek philosophers, to discern more clearly the course of development and the ways and degrees in which the influence of Greek thought was brought to bear upon Christian life and thought, and to give to his readers in easily intelligible form a more adequate conception of the losses and gains that came to Christianity from Greek sources and of the significance of the great Christological controversies of the fourth, fifth and sixth centuries than can be found in other accessible works, would have justified him in making this addition to the literature of the subject.

The author's estimate of the importance of Greece, or, more correctly, of Greek-speaking thinkers, in relation to theology is well embodied in the following sentences: "We may fairly say that the beginning of theology is to be found in Greek philosophy; for it was in Greece that reflexion first became free, and at the same time systematic. It was in Greece that philosophy first organized itself as a relatively separate interest, over against the immediate practical interests of life. Philosophy, indeed, cannot detach itself from life; in so far as it does, it must be smitten with barrenness. Its office is to bring life to clear self-consciousness, and because Greek philosophy did this, it acquired and maintained a relative independence. And it is this that gives primary importance to its contribution to theology. * * * It was thought of Greece, which in this as in other departments, gave to the philosophical enquiries of Christendom a definite method and definite aim. It was from Greece that the fathers of the church borrowed the forms of thought, the fundamental conceptions of nature and human life; in short, all the general presuppositions which they brought to the interpretation of the Christian faith."

Dr. Caird's definition of theology is worthy of notice: "Theology is religion brought to self-consciousness. It is the reflective analysis of the consciousness of God in its distinctive form, and in its connection with all our

other consciousness of reality. In this technical sense the word Theology first appears in Aristotle, as a name for what was afterwards called Metaphysic, the science which seeks to discover and exhibit the fundamental principles of Being and Knowing, and which therefore finds its ultimate object in God." He goes on to say that, while Aristotle was the first to employ the word, "the thing itself already exists in its full development in Plato, who, for good or evil, is deeply imbued with the theological spirit, and might, indeed, justly be called the first systematic theologian. In other words, he is the first philosopher who grasped the idea that lies at the root of all religion, and made it the center of his whole view of the universe."

In the lecture on "The Precursors of Plato" Socrates is given due prominence. Xenophanes had taught that "there is one God, greatest of all gods and men, who is like to mortal creatures neither in form nor in mind," and Heraclitus had expressed a monotheistic conviction in the sentence, "The One remains, the many change and pass;" but neither had developed his monotheistic thought or made it fundamental to his ethical teaching. Socrates confined himself almost wholly to practical ethics and was "a philosopher by accident." The stress that he laid upon knowledge as indispensable to virtue, asserting as he did that it was better to do ill with knowledge than to do well without it, was essentially individualistic and unsocial and from the point of view of the politico-religious life and thought of his city-state "profoundly irreligious" (I.76).

Six lectures, covering one hundred and ninety pages, are devoted to the tracing of the development of the doctrines of Plato that have a more or less direct bearing upon religion and theology and to the criticism of various phases of his philosophy. Accepting the results of the higher criticism as to the order of the production of Plato's writings, he attempts to show how each successive religio-philosophical conception has grown out

of its predecessor. This is a far more feasible undertaking than would be the attempt to harmonize the teachings of his different works, as if all stood upon the same level and each represented his maturest thought. It is manifestly impracticable in a notice of this kind to follow the author through his well-sustained exposition and criticism. Particularly interesting is Lecture Ninth on "The Final Results of the Platonic Philosophy." To the last Plato seems not to have reached firm standing ground as regards the relation of the phenomenal to the ideal world. To quote the author (I.226): "There is in Plato a strange fluctuation, both of thought and feeling, in regard to the phenomenal world. Sometimes it is almost exalted to the ideal from which it is derived, and sometimes it is condemned as a phantom world of shadows which hardly redeems itself from non-existence. The phenomenal world of Plato is so far real and divine, as it is a reflexion of the divine intelligence; but it is undivine and unreal, because it is *only* a reflexion of it."

Plato falls very far short of a genuine theistic conception. His nearest approach thereto is in the idea of the Good, which is, according to Caird, "only a step removed from the idea of a supreme intelligence;" but he knows nothing of a personal God who consciously plans and creates the universe. He seems to have been utterly unable to bridge the gulf between the world of ideas and the phenomenal world. He seems to have conceived of "the world in space and time" as "a sort of disrupted and distorted image of the intelligible world, in which the organic unity and eternal self-consistency of the ideal loses itself in dissonance and change." Far better would it have been to have substituted for this "abstract opposition of the ideal world and the world of space and time" "the conception that they are correlative factors in the one real world." "Thus he would have avoided the opposite dangers of an abstract monism and of an irreconcilable dualism. He would have conceived the intelligible reality, or the divine intelligence which is its

central principle, not as resting in itself, but as essentially self-revealing; and he would have treated the world in space and time as its necessary manifestation." This last sentence is a concise expression of Caird's own idealism.

Plato makes a close approach to Christian conceptions when he calls the phenomenal world a "second god," "son," and "only begotten son." Whether he really believed that the phenomenal world is a living being with body and soul or was only allegorizing, the language used early attracted the attention of Christian students and greatly interested them.

Several lectures are devoted to Aristotle, and his teachings that have a religious or theological bearing are compared in considerable detail with those of Plato. Especially interesting is the author's comparison of Aristotle's teachings with those of Kant. Aristotle's conception of God comes considerably nearer to pure theism than that of Plato. Regarding contemplation as the highest exercise of the human mind, he reached the conviction that the life of the infinite and perfect God consists in endless contemplation, with himself as the sole object. "In him is life: for the activity of intelligence is life, and he is that activity * * * We speak of God, therefore, as a living being, perfect and eternal: for to him is ascribed a life which is continuous and eternal; or we might say, He is eternal life." While he regarded God as the first mover, the original cause of all existence, he finds it exceedingly hard to reconcile his idea of God as pure self-contemplation with creative activity and continuous putting forth of energy in maintaining and governing the creation. He seems to think of God's influence in the world not as a conscious putting forth of energy, but rather as the result of the world's loving and longing for him, the end to which all things move. His inability to conceive of God as acting in or on created things is the fundamental weakness of Aristotle's philosophy.

Nothing in these lectures is better than the author's exposition of Stoicism in its ethical and theological bearings and its influence on Christian life and thought. "The kernel or central meaning of the Stoic system lies in the combination of two ideas, which appear at once to be essentially opposed, and yet necessarily connected with each other. The *first* is the idea of the self-centered individuality of the particular things and beings that make up the universe, and above all of man as a selfconscious being. The *second* is the idea of the unity of the universe as a whole, as the realization of the one divine principle, which makes the individuality of all particular things and beings, and even the individuality of man himself, into its expressions and instruments. In the antithesis of these two ideas lies the whole interest of Stoicism." Stoicism prepared the way for Christianity by development of the sense of individualism and moral dignity and independence on the one hand and of a recognition of a citizenship of the world with the ignoring of all racial and other adventitious distinctions. Caird thinks it highly significant that of the two most important representatives of Stoicism, the one was a Roman emperor (Marcus Aurelius) and the other a slave (Epictetus). The remarkable indifference to earthly ambitions and pleasures among Stoics had much in common with primitive Christianity and prepared the way for later Christian asceticism.

The author gives us little that is fresh in his exposition of the philosophical and theological teachings of Philo, but adequately vindicates his importance as an intermediary between Greek philosophy and Christianity. Much more that will seem fresh to most readers will be found in the six lectures on Plotinus, the Neo-Platonic philosopher of the third Christian century. The author's estimate of Plotinus at the beginning of lecture twenty-second is worth quoting: "Plotinus is one of the greatest names in the history of philosophy, the classical representative of one of the main lines of human thought;

he is the Mystic *par excellence*. And what makes his Mysticism more important is that he presents it as the ultimate result of the whole development of Greek philosophy. Further, if we look to the development of thought after Plotinus, we shall see that it was mainly through him, and through St. Augustine as influenced by him, that Mysticism passed into Christian Theology and became an important element in the religion of the middle ages and of the modern world."

It would be interesting to reproduce here the substance of Caird's exposition and criticism of the philosophical and religious thought of this remarkable man, and especially of his very instructive comparison of Mysticism with Pantheism. Here more than elsewhere in the work the author gives us a satisfactory insight into his own idealistic system of philosophy in its application to Christian theology, which it would be easy to criticise. But the notice has reached its proper limit.

It may be remarked in conclusion that those who have given little attention to Greek philosophy in its relation to Christian life and thought will find in Caird's lectures a most lucid and interesting source of information; while those who have given most attention to the subject will find in his exposition and criticism many fresh interpretations and points of view that will make the reading pleasant and profitable.

ALBERT HENRY NEWMAN.

Principles of Knowledge. With remarks on the nature of Reality.

By Rev. Johnson Estep Walter, Author of "The Perception of Space and Matter." Vol. I, 1901, pp. 302. Vol. II, 1904, pp. 331. \$2.00 each volume. Johnson & Penny. West Newton, Pa.

The official notice of this work is written with care and definite accuracy: "A discussion, by the *a posteriori* method, of the fundamental Principles of Knowledge, and defence of the primary positions of Dualistic Real-