

points; one that absolute agreement, if it were possible, would yield a world dull and intolerable, like a chorus in which every member sang precisely the same note, the other that the greater the variety of views tolerated, the greater and more certain would be the selection of those that had superior value, either intrinsically or relatively to the personalities to which they appealed.

F. C. S. SCHILLER.

*Fugitive Essays.* By JOSIAH ROYCE, with an introduction by Dr. J. LOEWENBERG. Harvard University Press, 1920. Pp. 429.

Most of these essays—all, in fact, except the last three of them—were written between 1879 and 1882. As the reader of James's *Letters* will remember, Royce, at this period, was a young man of less than thirty, eagerly sharpening his philosophical spurs, but feeling himself cabined within the immensities of the Pacific coast, and complaining, indeed, that he was 'the solitary philosopher between Behrings' Strait and Tierra del Fuego'. 'The World Spirit,' however, to quote him once more, 'found him at his tasks in a certain place that looks down upon the Bay of San Francisco,' and was so far propitious to him as to see to the publication of most of these essays. Indeed, it found a home for some half a dozen of them locally in *The Californian* and in *The Berkeley Quarterly*.

Neither the editor of these essays (Dr. Loewenberg, of Berkeley, whose piety as a Californian blends with his admiration for Royce's life work and reaches a point not far short of idolatry) nor anyone else would claim that these *Fugitive Essays* attain the level of Royce's mature work. What is claimed for them is that they are valuable in themselves, since Royce 'simply could not be trivial,' and that they show a very interesting and signal continuity in the progress of Royce's philosophy. The editor attempts to demonstrate this continuity in a valuable but slightly ponderous introduction of some forty pages, and he certainly succeeds in giving chapter and verse for his opinions, although he seems, to the present writer, to read somewhat more into his extracts than they can legitimately bear.

Opinions, no doubt, will differ concerning the value of the essays themselves, and some may even think that it is always a sound rule to leave the ephemeral and comparatively immature work of distinguished men in the obscurity which the authors have not seen fit to disturb. On the other hand, Royce was so clearly one of the great leaders in the thought of a continent, and so responsive to the ideas of his time, that the history of his philosophical development has a great deal of significance for the whole story of American philosophy in the generation before the war, and these essays are very welcome on this account. Royce himself wished for no formal biography, apparently because he thought that biographies of the usual kind are only impertinent chronicles of irrelevant accidents. What counted, he thought, was a man's work and a man's mind. But he had a high respect for history, and he would have been the last to belittle any attempt to illustrate the way in which the World Spirit seizes hold of those it has chosen.

JOHN LALD.

*The Moral and Political Philosophy of John Locke.* By STIRLING POWER LAMPRECHT, Ph.D. New York: Columbia University Press, 1918. Pp. viii, 168.

This work comprises three books, which treat respectively of (1) The tradition in moral and political philosophy before the time of Locke; (2)

The moral philosophy of Locke; (3) The social and political philosophy of Locke. In the introductory book Hobbes and Filmer are dealt with at some length, the remaining chapters being devoted to a more general exposition of the current conception of the 'law of nature' and of the views of the seventeenth century Deists in their bearing on ethics. This cannot be regarded as a complete account of the historical setting of this aspect of Locke's Thought, and it is to be regretted that Dr. Lamprecht did not see his way to deal more fully with the theories of Cumberland and the Cambridge Platonists in this country and with Grotius and Puffendorf among continental thinkers, to none of whom is there more than an occasional reference.

The exposition here given of Locke's moral philosophy is the most elaborate attempt which has yet been made to elucidate his thought on this subject. The writer has made a careful study of his text and has done well to supplement the scanty indications of the *Essay* by reference to Locke's minor writings, including his answers to some of his early critics. But while he thus presents us with all the relevant materials, he does not seem to me to be equally successful in his interpretation of them. Locke's ethical theory on the face of it contains elements which are not usually found in combination and are not easily reconciled. Under such circumstances the first business of the historian is to endeavour to ascertain how the different elements were related to each other in his own thought. Only when this has been done can the degree of coherence attained be profitably discussed. We may not be able at the end, in Dr. Lamprecht's words, "to fit all he said into one harmonious whole," but we are not driven to the alternative of supposing that he committed himself to a number of different and inconsistent positions, which he never thought of relating to each other. On the contrary, it seems clear that the different elements of his theory were regarded by him as complementary to each other. Thus, while maintaining that the essential part of morality was demonstrable in a manner analogous to that of mathematics, he held that the abstract cognitions thus obtained possessed in themselves no motive force, and moreover lacked the essential element of obligatoriness until they were brought into relation to the divine will. On the other hand, it was equally vital to his position that the content of the divine will is to this extent ascertainable by the use of reason. I can find no basis whatever for the suggestion that moral distinctions were at times regarded by him as the products of arbitrary will, or for the view that the nature of virtue was sometimes thought to be determined by the feeling which he took to be the only possible motive for its pursuit. In his account of "the content of Locke's rationalistic ethics," Dr. Lamprecht distinguishes three forms of his theory, according to which morality is based on (1) The consideration of mixed modes; (2) The Law of Nature; (3) The idea of God. But here, again, (1) and (3) were not for Locke alternative theories, but complementary aspects of any complete moral doctrine, while the very conception of a Law of Nature implied for him that it was both ascertainable by reason and an expression of the divine will.

When we pass from Locke's ethics to his social and political philosophy, the materials become of course much more ample. Dr. Lamprecht devotes separate chapters to Locke's conception of the State of Nature, his theory of political society and his views concerning toleration and punishment. Of each of these he gives a clear and adequate account.

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