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Review.



RECENT GIFFORD LECTURES.

*Religion in Greek Literature.*¹ By Rev. Professor LEWIS CAMPBELL, M.A., LL.D. Longmans. Price 15s.

*Lectures and Essays on Natural Theology and Ethics.*² By the late W. WALLACE, M.A., LL.D. Edited by EDWARD CAIRD, Master of Balliol. Oxford: Clarendon Press. Price 14s.

BOTH these works are remarkable contributions to the science of religious thought; both of them have been written by men who, in their own provinces, are past-masters in the history of philosophy; both of them permanently enrich our knowledge, and illumine the general field of serious labour applied to unravelling the skein of human thinking.

Professor Campbell, after a long lifetime spent in elucidating Greek literature, notably in the department of philosophy, retired from the Chair of Greek at St. Andrews about four or five years ago. His editions of the "Theætetus" of Plato, and of the "Sophistes" and "Politicus" of the same great master of Greek thought, have achieved a wide notoriety among Platonic scholars; while his edition of the "Republic" (partly in conjunction with Jowett), published a few years ago, was welcomed as the first English edition of that dialogue. That fact is not, in itself, creditable to the enterprise of English scholarship; but Dr. Campbell's edition did a vast deal to wipe out the reproach. It is less as a minute literary critic that Dr. Campbell has achieved celebrity, than as a tracker-out of Thought's less obvious footprints, as a weaver-together of its ravelled strands, and as a fully-equipped expounder of Platonic dialectics.

Since his retirement, however, Dr. Campbell has not been content to rest "upon his oars," as the present interesting volume abundantly manifests. He has, we think, achieved a notable success in the discussion he has here given of Greek religious thought as displayed in the remnants of Greek literature still preserved. He has told us in his preface that, mindful of the fact that recent researches into the culture of prehistoric times have tended to obscure the abiding interest of the age of classical literature in Greece, he has (while careful to carry out the intention of the Gifford bequest) "sought to emphasize the element of religious feeling and reflection which pervades that literature, and is a possession which forms part of the inalienable heritage of mankind."

The book is somewhat prolix, it must be admitted, but this defect is inherent in a book composed of "lectures" previously delivered to an audience, upon whom important truths require to be impressed by constant repetition. And, after all, this "defect," from a purely literary point of view, has its compensations, too. The book, however, is seriously defective in one aspect; full as it is in the earlier chapters, we find a quite inadequate discussion of Greek religion in its later stages. We believe, indeed, that Dr. Campbell was fully justified in assigning larger space to Plato than to Aristotle; but can we justify so readily the exclusion of Plotinus (to name him alone)? Yet Plotinus is a name to conjure with; and his influence on modern philosophy, through Hegel, is greater perhaps than most people imagine. Personally, we could have spared one or two of the earlier chapters in this book, in order to make way for a less hurried and imperfect treatment of Neo-Platonism.

Yet, when all is said, Professor Campbell's work will recommend itself

¹ Gifford Lectures for 1894-95.

² *Ibid.*

to every careful student of Greek literature, for whom the pages of the masters of Greek thought will become invested with fresh interest, under its writer's careful guidance.

Dr. Wallace's book we turn to with some misgivings. It is not easy to review a posthumous work in any circumstances; specially difficult is it when we know that its pages have never received their author's revision. There is, therefore, a lack of coherence and completeness about this book as a whole, which stands in contrast to other publications (*e.g.*, the Kant) of Wallace, issued during his lifetime. There is this, however, to remember: these lectures and fragments of lectures have not been printed till approved by Dr. Edward Caird, perhaps the most competent man in Europe to pass judgment on such work. Not only so, Dr. Caird has contributed an introductory notice both of Wallace as man and writer. It is not too much to say that no more luminous piece of writing has ever been published within the narrow limits of forty octavo pages. It is a most masterly review in every way—just, in fact, what one might expect from the Master of Balliol.

We have, perhaps, dwelt too much on the fragmentary nature of these "Essays"; nevertheless, after every allowance is made, we could ill spare them. They contain, too, no inadequate expression of Wallace's own view of the relation of philosophy to theology, despite the fact that he who would desire ampler discussion of the purely philosophical questions involved must seek for it within the pages of Wallace's Introductions to Hegel's "Logic" and the "Philosophy of Mind."

Dr. Caird insists—most justly—upon the admirable literary qualities of Wallace's best work. The native shrewdness of expression, the keenness of phrase, the felicity of diction, are all noticeable—as much perhaps in the "Logic" as anywhere. *Nihil quod tetigit non ornavit*. He had the unique power of making philosophic thoughts *stick*, and this by virtue of his decisiveness of expression quite as much as by the incisiveness of his thought. These qualities crop up in these lectures, in which there is often an undeniable "spontaneity and freshness."

The Gifford Lectures proper deal (as their title implies) with the relations of natural theology to ethics; they are twelve in number. Then follow nine discussions—"Essays in Moral Philosophy" they are called—chosen from unpublished papers, after which are reprinted four valuable critical essays. These, having seen the light in Wallace's lifetime, are presumably cast into the form in which he wished them to stand.

Had we space at our command, it would obviously be interesting to venture on certain criticisms in connection with Wallace's philosophical standpoint, which was, in the main, consistently idealistic, albeit at times there seems to be a tendency towards eclecticism both in an ethical and philosophical regard. It would be instructive to compare, for example, Wallace's chapter entitled "Greek Origins of Religion" with Dr. Campbell's earlier chapters where they deal with a like problem; so, too, to compare Wallace's critique upon Mr. A. J. Balfour's "Foundations of Belief" with a critique on that same much-discussed book in Dr. Fairbairn's recent work on "Catholicism." In which matter, *nobis judicibus*, the latter writer declares himself a safer logician and finer critic than even the late Professor of Moral Philosophy at Oxford.

But at least we have said enough, in reference to both these volumes of Gifford Lectures, to demonstrate our appreciation of their contents, and to call the attention of students to the innumerable points of interest they involve.

E. H. BLAKENEY.