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faring race, and he gave philosophical expression to the ideals of a stock from which so many intellectual leaders of the old fatherland have sprung, and upon the integrity of which the future glory of Germany must depend.

FRANK THILLY.

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THE LATE DR. EDWARD CAIRD.

J. S. MACKENZIE.

THE death of Dr. Caird removes a great figure from the philosophic world; how great, this is neither the time nor the place to inquire. The majority of readers have probably not quite an adequate appreciation of the importance of his work. The fact that his writings were very largely historical and expository in their form, has tended in some degree to conceal the originality of his thought. Careful students of philosophy are, however, well aware that such exposition as his is in reality a creative act, implying a more complete mastery and a more resolute forward movement of thought than most of what presents itself in the definite form of a fresh construction. It would be vain to attempt here any account or estimate of his contributions to philosophic literature. It may suffice to say that the present writer is probably not alone in thinking that he has built up a solid treasure-house of wisdom that will outlast many more showy erections. Some of his contemporaries may have surpassed him in subtle dialectic, in incisive criticism, in grasp of detail, in directness, definiteness and force of utterance; but in breadth of knowledge, balance of judgment, maturity of insight and power of luminous exposition, he was probably without a peer. One returns again and again to his writings, from works that may sometimes seem more brilliant, with a constantly recurring sense that no one has perhaps come so near as he to the pronouncement of the last word that the present state of

our knowledge permits on the greatest problems of speculative thought. He taught Idealism with the utmost enthusiasm and force of conviction; but he guarded himself, more carefully than almost anyone else, against the pitfalls of subjectivity.

The questions with which he dealt in his published writings were in the main metaphysical and religious, rather than directly ethical. But his elaborate investigation of Kant's ethical system, his exposition of the relation of Aristotle's ethics to his metaphysics, his examination of the views of Comte, his appreciation of the teaching of Carlyle, and perhaps most of all his summing up of the essence of Christian morality as "self-realization through self-sacrifice," are contributions to ethical thought which, we may well believe, the world will not soon let die. He was one of those who constantly remind us—what some ethical teachers are too ready to forget or ignore—that the practical life of mankind cannot really be understood without the discussion of man's place in the universe—without the consideration of the reality of his spiritual nature and the validity of his larger hopes.

It was, moreover, not merely by his writings that Dr. Caird impressed his generation. For more than a quarter of a century he was professor of moral philosophy in Glasgow; and even after he went to succeed Jowett as Master of Balliol, he continued to devote a very large part of his time and energy to the work of teaching; and in this respect it may be doubted whether any of his contemporaries has left so large and lasting a mark. His great gift of exposition was here preëminently in place. His pupils are to be found all over the world, carrying with them the indelible stamp of the influence under which they came. It is much to be hoped that some of them may be able to reproduce from their notes, for the benefit of others, some permanent record of those inspiring discourses.

And there was more even than this. With his Socratic

wisdom and depth of thought, and his Socratic earnestness in teaching, there was combined a Socratic strength of friendship, and especially, perhaps, a Socratic warmth of interest in the young which led many of his pupils to feel toward him, not merely as toward a master, but almost as toward a father. His inexhaustible patience and depth of sympathy are at least as memorable as his wisdom. Nor was it individuals alone who were affected by them. He was the ready supporter of every good cause, chiefly perhaps of everything that affected the welfare of women and of workingmen. It will be remembered, among other things, that he was the first president of the London Ethical Society. He took a keen interest in current politics, and was a strenuous Radical. It was one of his sayings, that the prophet in our time must be a man of the world as well.

Altogether it may be questioned whether any finer personality has been known in recent times. He had a noble simplicity in his manner, and never aimed at popular effect; and a certain reserve and slowness of utterance may have tended to conceal his merits from a certain number. But those who knew him well admired and loved him with a devotion that was almost unique. He now rests with his friend and comrade T. H. Green. Many of those who attended the recent obsequies at Oxford must have recalled the words of a great poet on a similar occasion, and felt their appropriateness.

“Mourn for the man of amplest influence

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Our greatest yet with least pretence

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Rich in saving common sense,

And, as the greatest only are,

In his simplicity sublime.

O good gray head which all men knew!

\* \* \* \* \*

O fall'n at length that tower of strength

Which stood four-square to all the winds that blew!”

J. S. MACKENZIE.

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