

NOTES FROM THE LIBRARY

RUTGERS STUDIES

WILLIAM J. NORTON, JR. *Bishop Butler, Moralism and Divine.* New Brunswick, Rutgers University Press, 1940. (Rutgers University Studies in Philosophy. Number One.) xi+336 pp.

PROFESSOR NORTON'S book is a thorough and painstaking digest and analysis of Bishop Butler's thought. The author tries to assemble all of Butler's scattered pronouncements into one coherent system of thought and to show that he was not merely a penetrating moralist, but also a Christian philosopher with a definite world-view in mind. Mr. Norton starts with an account of Butler's psychology which easily merges with his ethics as morality meant to him the following of human nature, properly understood. An empirical analysis of human nature starts with man's unconscious urges and appetites, rises to the principles of self-love and benevolence, and finally leads to its controlling centre: conscience, which, in Butler's view, is the mouthpiece of the entire self, the integrating principle of the mind of man. The self is thus conceived as a system, single and indivisible, developing towards an ideal pattern which is, however, never fulfilled in this life. Hence Butler argues in favor of immortality, in which the evolution of the self will continue in forms unknown to us. Butler, while rehearsing some of the Platonic arguments for immortality, stresses especially the fact that there is no evidence for the decay of the essen-

tial moral self simultaneously with the decay of physical powers.

The self can fulfill its functions only in society, which thus, in Butler's view, appears as man writ large. Society is the means with which we satisfy our impulses and appetites, but also our moral and religious aspirations. Society must be organized as a hierarchy parallel to the organization of the human mind. The nature and order of society is, in turn, closely bound up with the nature and order of the universe. Also the universe is a system of objects, which is progressively enriching itself in time, as is the individual mind and human society. The universe we know is a dynamic system constantly growing and changing. But beyond the visible universe, Butler assumes an invisible cosmos which includes also the generations of the dead continuing to exist in some sort of community. The universe thus appears as a spiritual system which is completely incomprehensible unless we assume its origins in the mind of a designer and a purpose in the wisdom of God. God's existence is demonstrated to Butler largely from the argument from design: the universe becomes intelligible only in the light of religion. Man has to fulfill the natural and moral law which governs the universe. Natural religion is thus the result of our meditation and observation: revealed religion merely confirms and supplements it. The voice of reason, the voice of conscience, and the voice of God, all speak the same language. Thus we

are back at our starting-point: Butler's analysis of the human mind. All this, according to Butler, has been established not by speculation, but by experience, by analogy and probability, and sometimes by an argument from consistency and coherence. Reason and moral judgment are thus intrinsically and inseparably joined. Butler appears not merely as an apologist for revelation nor as an advocate of the superrational voice of conscience, but as a consistent Christian philosopher whose every idea is in relation to all the others.

Professor Norton has done a signal service to the understanding of Butler's thought, by showing these interrelationships, by extracting the implicit meaning from scattered statements and by analyzing every idea inside of a coherent scheme abstracted from Butler's unsystematic writings, mostly sermons or polemics directed against the Deists. Mr. Norton has kept rigidly within these self-imposed limits: there is nothing biographical and very little historical matter in the book. With the exception of a few casual references to Locke and Shaftesbury, the Deists and Stoics, no attempt is made to define Butler's relationships to his predecessors and contemporaries. There are only a few references to later interpretations or corrections of misstatements. The bibliography of writings on Butler is meagre and does not include, for example, Leslie Stephen, Matthew Arnold or J. H. Newman. There is also very little criticism, except on a few minor points and in the last two pages of the book. There, it seems to me, Mr. Norton gives away, to a certain extent, his own

main thesis by merely accepting Butler's analysis of conscience while declaring that Butler "has not satisfactorily maintained through probability and analogy that the congeries of observed and observable facts are systematically interrelated and grounded in the reality of a divine intelligence." (p. 323) Butler, to his mind, has not succeeded "in showing that the universe is ideal, spiritual, or theistic in its basis." (*Ibid.*) This may be so from a modern point of view, but, in terms of Butler's philosophical tradition, he has satisfied the demands of religious thought and has succeeded in erecting, as Professor Norton himself was the first to show in detail, a system of ethics which is in close relation to a religious, epistemological, and metaphysical teaching which makes his writings all of a piece and one of the finest expressions of the Anglican spirit.

With the exception of these remarks based on external criticism, Professor Norton's book is, in its exclusive attention to an internal analysis of Butler's thought, a remarkable example of purity in method. It is inevitable to compare his book, in this respect, with E. C. Mossner's *Bishop Butler and the Age of Reason* (New York, 1936) which approaches the same subject from the other side: Mossner's study sets Butler in his times and understands him largely in terms of the deist controversy, the contemporary debate about moral sense, reason, nature, and so forth, and sketches the history of Butler's reputation up to the present time. Mr. Norton almost ignores such questions quite intentionally. He can argue—and it seems to me with a great measure of jus-

tice—that the interpretation and criticism of an actual system of thought should always occupy the center of studies in the history of philosophy and precede any study of the background or influence of a philosopher. As it stands, *Bishop Butler, Moralists and Divine* is a highly significant addition to the illuminating studies, fortunately growing in number, devoted to a close inspection of the thought of an English philosopher: it should help to shift the stress from exclusive attention to the Locke-Berkeley-Hume succession to the great stream of Christian-Platonic thought of England.

RENÉ WELLEK

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ANOTHER PRESIDENTIAL AUTOGRAPH

A SHORT time ago Mr. John P. Wall enlarged the Library's collection of presidential autographs by presenting a letter which he had received from Woodrow Wilson during the latter's campaign for the governorship in 1910. This campaign represented Wilson's first dip into practical politics. Mr. Wall, as president of the Young Men's Democratic Club of Middlesex County, New Jersey, wrote to Mr. Wilson, then president of Princeton University, forwarding the congratulations of the Club on his nomination and pledging its support in the campaign. In the course of the letter Mr. Wall expressed the hope that before long the Club would have the opportunity to vote for Wilson "for a more exalted Presidency than that of Princeton." Under the date of September 17th, 1910, Mr. Wilson replied from the President's Room, Princeton University:

My dear Mr. Wall:

Allow me to thank you very heartily for your kind letter of September 15th. There is nothing I covet more than the support of the young men of the State, and I remember with appreciation your offer to do anything that can be done. So far I am inexperienced in the methods of campaigning.

Cordially and faithfully yours,
Woodrow Wilson

With this interesting letter Mr. Wall also presented a photograph which President Wilson gave him as "My fellow Jerseyman" on April 6, 1917, the day the United States declared war on Germany.

Perhaps inspired by the acquisition of this newest presidential autograph or perhaps by the general need to have a catalogue of its manuscripts, the Library has just listed all the documents of whatever kind bearing signatures of the presidents. Every president of the United States is represented from George Washington to Franklin D. Roosevelt, though by an odd chance the lone autograph of Andrew Johnson is only a rubber stamp, used while that president was suffering from a broken arm.

The Library's list begins well with a round dozen letters and documents bearing the signature of Washington; next come Wilson with ten, Theodore Roosevelt with eight, Grover Cleveland with five, and Martin Van Buren with four. The autographs of James Monroe, U. S. Grant, Benjamin Harrison, and William H. Taft are on three documents or letters, and those of James Madison, J. Q. Adams, Franklin Pierce, James Buchanan, Abraham Lincoln,

James A. Garfield, Chester A. Arthur, William McKinley, and Herbert Hoover are on two. Those presidents represented by only one signature each are John Adams, Thomas Jefferson, Andrew Jackson, W. H. Harrison, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Rutherford B. Hayes, Warren G. Harding, Calvin Coolidge, and Franklin D. Roosevelt.

R. K.

NEW MAGAZINE FILES

A PARTICULARLY valuable recent acquisition of the Library came through the purchase in a single lot of some 1500 bound volumes of British and American periodicals. Of these, 931 were found not to duplicate any in the Rutgers Library. Many of the volumes helped to fill up the gaps in existing files, and others added new and important titles to the periodical catalogue of the Library.

The dates of most of the volumes range through the latter half of the nineteenth century, with the preponderance between 1860 and 1880, but some date from the 1830's and 1840's. Among the literary and general magazines represented are several which are difficult now to find. Such, for example, is the London *Examiner* (the magazine started by Leigh Hunt in 1808) of which the Library acquired in this purchase most of the volumes between 1861 and 1881.

Another rare and interesting literary periodical in the group is *The Reader* (1863-66), which, during its brief existence, essayed to list all books and pamphlets published during the week besides reviewing the most important British and foreign

books, and hence it constitutes a useful bibliographical reference work for those years. The famous critic and biographer of Milton, David Masson, was one of its editors, and it drew contributions from a distinguished staff, including Richard Garnett, Frederic Harrison, Thomas Hughes (author of *Tom Brown's School Days*), William M. Rossetti (brother of the poet), Leslie Stephen, Mrs. Gaskell, Charles Kingsley, and other well known men of letters of the time. *All the Year Around*, edited by Charles Dickens, is represented in this collection by scattered volumes between 1864 and 1868; and *Bentley's Miscellany*, to which Dickens contributed *Oliver Twist* as a serial in its earlier years, is here represented by several volumes in the 1860's.

Included also in this purchase were several important volumes of *Fraser's Magazine* (1853; 1860-61; 1863-69; new series, 1870-82), which in the 1830's had published much of Thackeray's and of Carlyle's early work (including *Sartor Resartus*). In the 1863 volume, acquired by the Library, appeared part of Ruskin's *Munera Pulveris*, which raised such a stir in its day because of its unorthodox views on political economy. Another literary storehouse in the collection is a file of *Longman's Magazine* from its beginning in 1882 to 1905, containing contributions from Austin Dobson, J. A. Froude, Thomas Hardy, William Dean Howells, John Burroughs, Andrew Lang, Bret Harte, Kipling, and many other literary men who achieved fame by the end of the nineteenth century.

Other magazines in the group of particular interest from a literary point of view are the *Metropolitan*

Magazine (1831-44), edited by the popular novelist of the sea, Captain Marryat; the *New Monthly Magazine* (volumes for 1860 to 1882), edited at various times earlier by Thomas Campbell, Bulwer-Lytton, Thomas Hood, and W. Harrison Ainsworth; *Belgravia* (1871-88); and almost a complete file of *Temple Bar* (1860-1905), which catered to the literary appetites of our grandfathers.
L. A. M.

CONSCRIPTION, 1776

IN THESE days of conscription we often forget that the draft in this country goes all the way back to Revolutionary days. The *Pennsylvania Gazette*, for August 14, 1776, published what is probably the earliest conscription act of the State of New Jersey. The text from the copy in the Library follows:

IN CONVENTION of the STATE of NEW-JERSEY, Brunswick, August 3, 1776.

WHEREAS by the arrival of the enemy in the neighbourhood of this State, the burden is become much greater to the militia thereof, numbers being obliged to leave their families, and to march to the defence of their country; so that former ordinances for regulating the militia are become inadequate, it being highly just and equitable, proportionally to increase the sums formerly directed to be paid by those who refuse to BEAR ARMS for the protection of the State; and also to inflict greater punishments on those who although they have associated, or been directed to be enrolled for the defence of their country, yet neglect to attend on days appointed for mustering, and are unwilling, at this time

of great danger, to step forth with their countrymen to oppose the enemies of freedom. It is therefore resolved and ordained, that all able bodied persons, between the ages of sixteen and fifty years, who on any account, refuse to bear arms, do pay, as an equivalent for their actual service, the sum of Twenty Shillings proclamation money, monthly, and every month, during the present alarming time, and until proper measures shall be taken by the future legislature, to render the burden and expence equal to the inhabitants of this State; and that all persons directed to be enrolled by former ordinances, both officers and privates, who neglect to attend on days of muster, to pay double the sums directed by an ordinance of the late Congress, bearing date the 28th day of October 1775 . . .

Resolved further, That all persons between the ages of sixteen and fifty years, directed to be enrolled as aforesaid, who shall neglect to attend when called upon at the time of an alarm, or when ordered to meet in consequence of a requisition of the Deputies, Commander in Chief, or any of the Brigadier Generals of this State, for the purpose of raising levies for the army, or detaching part of the Militia for the defence of the States, or who shall refuse to march when detached in their proper turn, or to provide persons to march in their stead, do pay, if a Colonel, Twenty Pounds, a Lieutenant Colonel, Fifteen Pounds, a Major, Twelve Pounds, a Captain, Eight Pounds, a Lieutenant and Ensign, Six Pounds, non-commissioned officers and privates, Three Pounds, for every such neglect . . .

Extract from the Minutes.

WILLIAM PATTERSON,
Secretary
R. K.