

STUDIES  
IN  
HUMANISM

BY

F. C. S. SCHILLER, M.A., D.Sc.

FELLOW AND SENIOR TUTOR OF CORPUS CHRISTI COLLEGE, OXFORD

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1907

*All rights reserved*

TO  
MY PUPILS  
PAST PRESENT AND TO COME

## PREFACE

OF the essays which compose this volume about half have appeared in various periodicals—*Mind*, the *Hibbert Journal*, the *Quarterly Review*, the *Fortnightly Review*, and the *Journal of Philosophy*—during the past three years, and I am indebted to their editors for the leave to republish. Additions have, however, grown so extensive that of the matter of the book not more than one-third, and that the less constructive part, can be said to have been in print before. That the form should still be discontinuous is due to the fact that the conditions under which I have had to work greatly hamper and delay the composition of a continuous treatise, and that it seemed imperative to deal more expeditiously with the chief strategic points of the philosophic situation. I hope, however, that the discontinuity of the form will not be found incompatible with an essential continuity of aim, argument, and interest. In all these respects the present *Studies* may most naturally be regarded as a continuation of *Humanism* and of my share in *Personal Idealism*, without, however, ceasing to be independently intelligible. They have had to reflect the developments of philosophy and the progress of discussion, and this has rendered them, I fear, slightly more technical on the whole than *Humanism*. Nor can their main topic, the meaning of Truth, be made

an altogether popular subject. On the other hand, they touch more fully than *Humanism* on subjects which are less exclusively technical, such as the nature of our freedom and the religious aspects of philosophy.

That in the contents construction should be somewhat largely mixed with controversy is in some respects regrettable. But whether one can avoid controversy depends largely on whether one's doctrines are allowed an opportunity of peaceful development. Also on what one has undertaken to do. And in this case the most harmless experiments in fog-dispelling have been treated as profanations of the most sacred mysteries. It is, however, quite true that the undertaking of the new philosophy may be regarded as in some ways the most stupendous in the history of thought. Heine, in a well-known passage, once declared the feats of the German Transcendentalists to have been more terrific than those of the French Revolutionaries, in that they decapitated a Deity and not a mere mortal king. But what was the Transcendental boldness of Kant, as described by Heine, when armed only with the 'Pure Reason,' and attended only by his 'faithful Lampe' and an umbrella, he 'stormed Heaven and put the whole garrison to the sword,' to the Transatlantic audacity of a philosophy which is seriously suspected of penetrating into the 'supercelestial' heavens of the Pure Reason, and of there upsetting the centre of gravity of the Intelligible Universe, of dethroning the 'Higher Synthesis of the Devil and the Deity,' the Absolute, and of instituting a general '*Götzendämmerung*' of the Eternal Ideas? Even its avowed aim of *humanising* Truth, and bringing it back to earth from such altitudes, seems at least as sacrilegious and Promethean as the theft of fire. What wonder, then, that such transcelestial conflagrations should kindle

burning questions on the earth, and be reflected in the heating of terrestrial tempers?

But after all, the chief warrant for a polemical handling of these matters is its strict relevance. The new truths are most easily understood by contrast with the old perplexities, and the necessity of advancing in their direction is rendered most evident by the impossibility of advancing in any other.<sup>1</sup>

That the development of the new views, then, should have been so largely controversial, was probably inevitable. It has been all the more rapid for that. For the intensity of intellectualistic prejudice and the intolerance of Absolutism have compelled us to attack in self-defence, to press on our counter-statements in order to engage the enemy along his whole front, and to hurry every new argument into the line of battle as soon as it became available.<sup>2</sup>

The result has been an unprecedented development of converging novelties. Within the past three or four years (*i.e.* since the preface to *Humanism* was written) there have appeared in the first place the important *Studies in Logical Theory* by Prof. Dewey and his coadjutors. These, it is becoming more and more evident, have dealt a death-blow, not only to the 'correspondence-with-reality' view of Truth, but also to all the realisms and idealisms which involve it. And so far no absolutism has succeeded in dispensing with it. Prof. Dewey and his pupils have also contributed a number of weighty and valuable papers and discussions to the philosophic periodicals (*Mind*, the *Journal of Philosophy*, and the *Philosophical Review*). Mr. C. S. Peirce's articles in the

<sup>1</sup> Cp. pp. 73-4.

<sup>2</sup> Readers, however, who wish to avoid this controversial side as much as possible, may be counselled to read Essays i., v., ii., iii., vii., xvi.-xx. in the order indicated.