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ders of Charles River the depot of its active operations. Roads and canals were formed for its accommodation at great expense; and wharves to some extent were actually constructed. An earthquake could have been but little less destructive to these enterprises than was the embargo." So writes an old resident, "This horned calamity" (the Embargo Acts 1807-1809) "palsied the energies of this thrifty village, and produced a torpor and protracted debility which all her efforts could never shake off."¹

President Dwight wrote of it in 1812:

"Since the building of West Boston Bridge, the current of travelling from the interior country to the Capital has extensively passed through this town. Under the influence of speculation, a village has been raised up at the Western End of the bridge, called Cambridge Port. Here, it was supposed, trade might be made to flourish, and mechanical business be extensively done. It is doubtful whether the golden expectations, cherished by the proprietors of the ground, will be speedily realized. The neighborhood of the capital, and the superior facilities which it furnishes for commercial enterprise, will probably be a lasting hindrance to all considerable mercantile efforts, on this spot."

And Lowell wrote:

"Cambridge has long had its Port, but the greater part of its maritime trade was, thirty years ago, intrusted to a single Argo, the sloop Harvard, which belonged to the college and made annual voyages to that vague Orient known as Down East, to bring back the wood that in those days gave to winter life at Harvard, a crackle and cheerfulness, for the loss of which the greater warmth of anthracite hardly compensates. . . . The greater part of what is now Cambridgeport was then a 'huckleberry pasture.' The chief feature of the place was its inns of which there were five with vast barns and courtyards. . . . There were, besides the taverns, some huge square stores where groceries were sold, some houses by whom or why inhabited was to us boys a problem, and, on the edge of the marsh, a currier's shop. . . . The marshes also had been bought, canals were dug, ample for the commerce of both Indies; and four or five rows of brick houses were built to meet the first wants of the wading settlers who were expected to rush in — whence?"

Such was the Cambridge of early Law School days.²

Charles Warren, '89.

NOTABLE BOOKS.

DR. RILEY'S "AMERICAN PHILOSOPHY."³

Dr. Riley's elaborately scholarly volume is the outcome of three years' work as research scholar at Johns Hopkins University. Its coming has

¹ See letter in *An Account of Some of the Bridges over Charles River*, by Isaac Livermore, 1858.

² In the preparation of this chapter the author has been much assisted by the admirable *Historic Guide to Cambridge*, issued by the Hannah A. Winthrop Chapter of the Daughters of the American Revolution.

³ *American Philosophy. The Early Schools.* By I. Woodbridge Riley, Ph.D., Johnston Research Scholar in Johns Hopkins University. (Dodd, Mead & Co., New York. Cloth, 8vo, pp. x, 595.)

been awaited with a good deal of interest by those who had occasion to know of Dr. Riley's plans. The author has collected and studied his materials with great care. He is always cautious and judicious. He has used a good many important manuscript sources that were previously quite inaccessible to the public. He has brought near to us other sources that have been, to say the least, difficult of access. Where, as in dealing with Edwards and with Franklin, he has numerous predecessors, he still retains his reasonable independence of scholarly judgment. His general grouping of the materials, and his survey of the early schools are his own. He can certainly say with justice, in his preface, that his book "attempts to reconstruct a period of philosophy but little studied, and imperfectly understood." He has, moreover, made a good success in his attempt. The work is certain to remain for a long time a standard authority upon its subject.

The "early schools" of American philosophy, in the grouping expounded by our author, are (p. 10) "five in number: First, Puritanism as it sprang from English sources; second, deism, or free-thinking, as it began in reaction against a narrow Calvinism and ended with the revolutionary French scepticism; third, idealism, as it arose spontaneously with Jonathan Edwards and was fostered by . . . Berkeley through his adherent Samuel Johnson; fourth, Anglo-French materialism . . .; fifth, realism, or the philosophy of common sense." The period that these "early schools" cover extends from 1620 to 1820. Dr. Riley gives us a prospect of future volumes that shall deal with transcendentalism, and with the still later American movements. Especially new, in our author's book, is the connected account which he gives (pp. 323-454) of the fourth of these early movements, viz., materialism, which, as he says (p. 9), took its rise in Pennsylvania, with the advent of Priestley, 1794, "and spread over the whole South." It was, of course, as Dr. Riley says, largely of "Anglo-French" origin; but Dr. Riley shows what a vigorous life of its own it for a while possessed. This insistence upon the historical importance of the South as the *locus* of a philosophical activity to which, as Dr. Riley says, "Northern writers have been blind" (p. 9), thus becomes characteristic of Dr. Riley's treatment; and his discussion is in these respects the more interesting because of the relations between this Pennsylvanian and Southern materialism, in its medical and related speculations, and the progress of the interest in natural, and especially in psycho-physical knowledge, in the provinces in question. Puritanism, on the other hand, is an old story in our accounts of early American life; and, so far as American philosophy is concerned, Dr. Riley has in this region little new to say to us. His account is brief (pp. 38-45). In expounding "Anti-Puritanism," however, Dr. Riley uses (pp. 46-58) a source, and a highly interesting one, which has been heretofore ignored, namely, Ethan Allen's

"Oracles of Reason" (1784). Samuel Johnson and Jonathan Edwards receive, as a matter of course, an especially careful treatment. In connection with "Deism," three important, although rather summary chapters treat of the conditions of philosophy in Harvard College (pp. 195, *seq.*), in Yale (pp. 209, *seq.*), and in King's College, New York, and Princeton (pp. 218, *seq.*). In introducing Materialism, Dr. Riley gives an account of Cadwallader Colden (1688-1776), "the first and foremost of the early American materialists"—but a writer heretofore almost wholly unknown to the literature of the history of philosophy. Dr. Riley has rediscovered him.

These few notes may serve to give some indications, necessarily very inadequate, of the scope of Dr. Riley's book. His general result is to vindicate for early American philosophy, not indeed (except in the one case of Edwards) any very notable originality, but a genuine, if provincial vitality, — a real place in our colonial and national beginnings, and a very genuine part in the growth of the education of our people.

The more remote historical perspective of Dr. Riley's account leaves something to be desired. Deism has, for instance, a deeper and earlier foundation in the history of European thought than that which Dr. Riley brings to our notice, and the relations between philosophy and politics, as discussed in Chapter II of our author's Introduction (pp. 23, *seq.*), seems to me to be not very successfully stated. For the rest, the literary quality of Dr. Riley's writing is not as impressive as it is conscientious. On the whole, however, the book is an important contribution to our knowledge of early American life. It may be used with advantage not only by students of philosophy, but also by any one interested in the early stages of our national education, and by all who wish to see how the general intellectual tendencies of that European civilization to which our fathers belonged, were represented, modified, and gradually prepared for later transformations, in our early provincial life.

Josiah Royce.

HOWE'S "LIFE AND LETTERS OF GEORGE BANCROFT."¹

George Bancroft was born in 1800 and died in 1891. In his more than 90 years of life he was a schoolboy at Exeter, an undergraduate at Harvard, student at Göttingen, tutor in Greek at Harvard, founder and principal of the Round Hill School, publicist, Democratic politician, Collector of the Port of Boston, Secretary of the Navy, Minister to England, supporter of the Union and enemy of slavery, adviser to Pres. Johnson, and Minister to Germany. But his most important rôle was that of historian

¹ *The Life and Letters of George Bancroft*, '17. By M. A. DeWolfe Howe, '87 (Scribners: New York. Cloth, crown 8vo, illustrated, 2 vols., \$4 net.)