

It is a pleasure to notice the work of Dr. Murray, of McGill, so well versed in philosophy and many things beside; few men in Canada possess his broad and lofty culture. "An Introduction to Ethics," a handsome octavo volume of 400 pages, published by De Wolfe, Fiske & Co. of Boston, and W. Foster Brown & Co. of Montreal, supplies a felt want in the higher education of to-day. While most readable, even popular in style, it is also thoroughly learned in matter and scientific in method, thus avoiding the two extremes of Wayland and Calderwood. Had I been bold enough to write on moral philosophy, I should possibly have dwelt a little longer, in the introduction, upon the Consciousness of Moral Distinctions, before proceeding to consider Moral Obligation, which, of course, is really inseparable from it, and have discussed the Empirical Theory in connection with the origin of that consciousness. Dr. Murray's far larger knowledge of the subject, doubtless justifies him in going straight to the categorical imperative of Kant, whose Stoical system, however, he does not altogether homologate. The work consists of two books, the first setting forth the psychological basis of ethics. The author reviews moral consciousness as cognition, emotion, and volition. In this connection many suggestive thoughts appear, such as that on p. 84, the distinction between mere Roman civic justice and true Christian moral culture, and that on p. 94, temporal calamities do not necessarily imply guilt. The second book, dealing with Ethics Proper, contains three parts, the first, an enquiry into the supreme law of duty, in which Epicurean and Stoical Theories are reviewed, and which winds up with a confession of the uncertainty of speculative moral theories. In the second part, a classification of moral obligations, justice is exceedingly prominent, being the basis of all social determinate duties, yet, even in discussing it, Dr. Murray recognizes love, which includes true justice as the greater includes the less, as the creative principle of the highest moral life. His comparison of the position assigned to Friendship in the moral code of the ancient world with that which it occupies in modern schemes of morality is worthy of attention. The third part treats of Virtue, in dealing with which the author recognizes the presence in man's moral nature of an element too much ignored by ethical philosophers, namely, original sin, and shews that all moral evolution is of necessity, revolution. Dr. Murray's work is not one of Christian Ethics, but it is distinctively the work of a Christian man, yet, also, of one whose wide culture and catholic sympathies enable him to perceive, in thinkers and actors of every age, reflections more or less distinct of the source of all moral excellence. Viewing "An Introduction to Ethics" as a text book, I am gratified to think that those who come to my classes as students will have received, in its perusal, such admirable preliminary training. It is, however, far more than a text-book, its style, its philosophical matter, and its wealth of literary and historical illustration, making it interesting and profitable reading