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THE PHILOSOPHY OF JAMES EDWIN CREIGHTON.

I PROPOSE, in this paper, to offer an account of the philosophy of James Edwin Creighton, who for the larger portion of his life devoted himself with his whole heart and soul to what always remained for him the queen of all the sciences. It is not my purpose to trace his thoughts to their various sources, to exhibit the influences which may have contributed to his thinking. That he did not create a new system, out of all relationship with the historical process of thinking, is perfectly obvious; indeed, it would have been contrary to his entire philosophical outlook to attempt such a thing. For he understood that the constructions of human thought are never completely the work of single, isolated minds, and that no philosophy can have value for us that is not the expression of the developing mind of historical man. "The history of philosophy," he tells us, "is the indispensable propædeutic through which one is raised to the philosophical point of view, the necessary discipline through which one attains the ability to define one's problems, and give them intelligible form."¹ He points out in his fine essay on the "Social Nature of Thinking" that the intellectual life is the least self-centered and that it offers the most complete illustration of social community and social coöperation. Social thinking, however, does not mean merely division of labor, each individual privately doing his part to build up knowledge: it

¹ "Standpoint of Experience," Vol. XII, p. 598. See also "Nature and Criterion of Truth," XVII, p. 596. References throughout this paper are to Creighton's articles in THE PHILOSOPHICAL REVIEW.