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As a whole, then, Taylor's work is an instance of a long-lived Christian activity. He instructs Christians in negative and positive apologetics, which is to say in how they might best think about and respond to critiques of Christianity, as well as argue for the rational superiority of Christianity over its rivals. His book is not meant to be read by the pagans, and it does not show deep engagement with particular pagan texts. In this it differs from many premodern Christian apologias (think of Origen on Celsus or Augustine on Faustus). Taylor wants to instruct neophytes in the faith's grammar as a means of helping them deepen their understanding of their faith. This is a noble and properly Christian goal, and while I have many disagreements, some of them fundamental, with the way in which Taylor carries it out, those disagreements should not be taken to impugn the value of the project.

The Works of Bishop Butler, edited by David E. White. University of Rochester Press, 2006. Pp. vii + 433. \$95 (hardback).

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Bishop Joseph Butler (1692–1752), author of the *Fifteen Sermons* and *The Analogy of Religion*, is an important figure in early modern moral philosophy and philosophy of religion. His completed works have long been out of print, however, with J. H. Bernard's 1900 edition being the most recent publication. Time is ripe for a new edition and David E. White's *The Works of Bishop Butler* ably fits the bill. Including all of Butler's surviving writings, an introduction, notes reflecting recent Butler scholarship, and an up-to-date bibliography, *Works* is a valuable addition to the library of philosophers of religion, moral philosophers, and historians of early modern philosophy.

Works opens with White's Introduction, which is an admirable grounding of philosophy in its history. Butler is presented as a brilliant moralist, an incisive apologist, and a caring pastor whose Christian beliefs and pastoral office shaped both his general methodology and his philosophical positions. It is common knowledge that Butler was a Christian philosopher, but few today attend to the ways in which the demands of Butler's office as a parish priest and bishop shaped his philosophical views. White wants to change this, and insists on reading Butler as a philosopher whose work has practical, even *pastoral* aims. He reminds us that

None of Butler's works were written for academic reasons; they were written either to discharge his duties as a priest in the Church of England or in an attempt to advance his career. Their aim is neither to inform nor to persuade but to convert, to convert from the dissolute life, that so often leads to ruin, to the life of virtue and piety, that . . . will bring us the greatest goodness and happiness that is possible for humans. (p. 4)

That such an emphasis helps to form an accurate historical picture of Butler himself, his aims, and even his texts is not controversial; that such an emphasis has *philosophical* benefits is. But White makes a convincing case that this pastoral intent reveals the methodological and theoretical unity of Butler's thought. Indeed, it shows the philosophical relevance of several components of Butler's thought that have been neglected in twentieth-century scholarship. This demands further discussion.

Methodologically, Butler is famous for his attention to empirical evidence, the use of cumulative case arguments and probable reasoning, and his stress on the practical benefits of religion. Philosophically, Butler is best known for his views on human nature, conscience, moral intuition, God's providential ordering of nature, and the passions. White says that contemporary scholars often downplay Butler's practical, pastoral intent and accordingly neglect two components of his thought: human ignorance and the love of God. For White, the former component is integral to Butler's methodology and the latter to his philosophical views. Let us take each in turn.

First, Butler's aversion to speculative philosophy, his preference for empirical observation, and his emphasis on the practical benefits of religion—essential features of his methodology—are understandable in light of his views on human ignorance, the one theme discussed at length in both the *Fifteen Sermons* and the *Analogy* (p. 8). Careful attention to empirical matters is a better use of the limited, fallen human intellect, Butler thinks, than is speculation about things that the intellect cannot truly conceive; for humans know little about themselves, about the world, and about the nature and essences of things (p. 141). Consequently, we ought to eschew speculative knowledge, which is in actuality beyond our ken, and seek practical knowledge of our duty and how to fulfill it (pp. 144–145). This involves observing both our own consciences and the order of the world, for each expresses the divine will which we are duty-bound to obey (p. 3). Human ignorance, then, causes one to prioritize empirical observation, which, in turn, leads one to true religion and God.

Secondly, Butler's views on human nature and the passions—two of his central philosophical views—are entwined with his account of the love of God. This is an important point because it is neglected by much contemporary Butler scholarship. Butler holds that God is the “natural object” of love and our affections, and the one in whom our love and affections “find rest” (p. 128). The implication is that frustration and misery result from directing our desires to other (inferior) objects rather than to God. Butler's view of human nature and the passions, therefore, is a theological one, as the often ignored thirteenth and fourteenth *Sermons* “On the Love of God” make clear (p. 5). These sermons confirm Butler's pastoral intent: he wants to convert individuals so that they find happiness in God and live virtuously, loving God, self, and neighbor.

White insists, therefore, that Butler's methodology and central philosophical views have an indelible theological character. I have no quarrel

with this or with White's presentation of Butler as a pastoral philosopher for whom ignorance and love of God did important philosophical work. My only criticism of the introduction is this. White says that, for Butler, "the rewards and punishments used by God in the government of the world are not arbitrary acts but are natural, being dispensed by the system of nature, which is itself God's creation" (p. 3). Now White holds that such a view is a platonic modification of the Bible and a Christian modification of Plato. Instead, I think a strong case can be made that this view is developed in the Wisdom literature in the Old Testament and by St. Paul in the New Testament, and thus the first part of the conjunction is disputable. So, while I do not deny Plato's influence on Butler—indeed, much of Butler's thought bears a distinct platonic imprint—it is not clear to me that expressing a biblical insight in platonic language constitutes a platonic modification of the Bible.

Moving on from the Introduction, we come to Butler's works in chronological order: the Correspondence with Samuel Clarke, the *Fifteen Sermons*, *The Analogy of Religion*, Six Sermons Preached on Public Occasions, the Durham Charge, two Fragmentary Pieces, and finally three Prayers. Briefly, the content of these works is as follows. The Correspondence with Clarke records Butler's philosophy of religion and moral philosophy in its nascent stages. The *Fifteen Sermons* are classic texts for Butler's mature moral theory, and *The Analogy* is his most important work in philosophy of religion. The Six Sermons Preached on Public Occasions contain Butler's fullest discussion of public and private life, and the integrity and roles of public institutions (p. 6). The Durham Charge finds Butler expressing his views on the importance and fecundity of external religion. The Fragments are miscellaneous reflections composed near the end of Butler's life, and the Prayers are self-explanatory.

The volume concludes with White's Editorial Notes. These notes are concise, yet insightful, and demonstrate command of the relevant historical and contemporary literature. The notes contain elucidations of difficult passages, definitions of obscure words, conceptual and argumentative parallels with Butler's predecessors and contemporaries, and the like. Unsurprisingly, the majority of the notes are in reference to the *Fifteen Sermons* and *The Analogy*. Of Butler's predecessors, attention is drawn to ancient philosophers (Plato, Aristotle, the Stoics, Cicero) and to patristic theologians (Origen, Tertullian, Augustine), but no attention is paid to medieval figures such as Aquinas and Scotus, or to later scholastics such as Suarez. This is an unfortunate omission because there are many parallels between Butler's views on nature, human nature, and the divine will—three of Butler's main topics—and the views of Aquinas, Scotus, and Suarez. Given the historical and philosophical value of such comparisons, this volume would have been stronger if they were present; but omitting them is defensible given space considerations and a lack of explicit references to scholastic figures in Butler's texts. A wide variety of Butler's contemporaries and near-contemporaries are discussed, including

Hobbes, Locke, Newton, the Cambridge Platonists, Shaftesbury, and even lesser known figures such as Waterland and Wollaston. Scholars of early modern philosophy, therefore, will find this material especially useful.

White's decision to consign his editorial notes to a separate section at the back of the book rather than to include them in the text as marginalia, footnotes, or endnotes (the endnotes present in the text are Butler's own) lets the reader focus exclusively on Butler's work, without constant editorial insertions. White's editorial work, then, illuminates the text without being intrusive. Conceptually, this fits well with Butler's general desire for his readers—expressed in White's words—to be “engrossed by the text” and “to persevere in the face of difficulty even to the point of obscurity” so that one will become “capable of drawing conclusions independently” (p. 1). But there are no editorial note markers of any kind, so there is nothing in the text to indicate that editorial commentary is available on a given passage. Consequently, the reader will do well to keep a bookmark in the back of the book and refer to the notes frequently. Occasional references are made to Bernard's notes, so one may want to consult his edition from time to time as well.

The layout of the book is simple, yet attractive, and the aesthetic matches well with Butler's clear, plain prose. White's text retains “the spelling, italics, punctuation, paragraph and chapter breaks” of the original manuscripts, meaning that the typographical errors present in this text are not unique to this edition. White has usefully retained the paragraph numbers added by Bernard. The only textual change White has made is to drop the “‘pious’ capitalization” characteristic of the eighteenth century, e.g., “God Himself” becomes “God himself” (p. 11). The typesetting is, unfortunately, on the small side.

By reissuing Butler's work and commenting on it so ably, White has done a great service to philosophers of religion, moral philosophers, and historians of early modern philosophy. The quality of the introduction and notes, together with a short but handy analytical index (the first analytical index in any edition of Butler's works), offsets the considerable cost of the book. Readers should also be alerted to White's exhaustive online bibliography containing a list of all the various editions and printings of Butler's works and a thorough list of secondary literature, which can be accessed at: <http://sun1.sjfc.edu/~dwhite/butler/bibliography.html>.