

10-1995

Book Review of, Schopenhauer

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Citation Details

Hill, R. (1995, October). Christopher Janaway, Schopenhauer, Oxford University Press, 1994, Ethics, 106, on p. 241.

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of love is a traditional topic in Roman Catholic moral theology; it designates the attempt to determine, in the context of Christ's command to love our neighbor, who has greater or lesser claims to our love. Pope criticizes contemporary Catholic theologians for neglecting this topic: personalist theologians of love (e.g., Robert Johann) restrict their analyses to close interpersonal relationships, while liberation theologians (e.g., Gustavo Gutiérrez) view love mainly as solidarity with the poor and oppressed. Accepting Aquinas's dictum that grace perfects human nature and following his example of turning to contemporary (for him, Aristotelian) biology to better understand human nature before formulating a doctrine of the order of love (*Summa Theologiae* 2.2.26), Pope argues that "the accounts of human altruism developed by behavioral biology can be used to correct the deficiencies of recent Catholic interpretations of love" (p. 7).

Pope gives a balanced and well-documented treatment of his topic, rightly pointing out that moral theologians must take seriously our evolutionary heritage. The book would benefit, however, from the addition of an index.

D. C. A.

Janaway, Christopher. *Schopenhauer*.

Oxford: Oxford University Press, 1994. Pp. 113. \$7.95 (paper).

Though not as analytical as D. W. Hamlyn's study, or as entertaining as Rüdiger Safranski's recent book, Janaway's text fulfills the mission of Oxford's Past Masters series by presenting Schopenhauer concisely and accessibly. Schopenhauer's metaphysical system is traversed briskly, with accounts of his idealism and identification of agency-as-noumenon with a romantic élan vital permeating nature. Janaway is impatient with Schopenhauer's metaphysics, and rightly so: Schopenhauer ignored what was most interesting in Kant (the argument of the first *Critique* beyond the Aesthetic and his ethics) and fastened on what has proven to be most sterile: transcendental idealism. Schopenhauer applied his metaphysics to a wide range of lively topics (e.g., sexuality, death, compassion, transcendence through art). Clearly Janaway wishes us to regard Schopenhauer as an important thinker in his own right, but this claim is doubtful. His contribution to philosophy is a vision of action and cognition as deeply embedded in a naturalistic and pragmatic context. This achievement is even more remarkable for occurring before Darwin. He is the first philosopher to seriously grapple with the irrational. But in the end his value lay more in the model and impetus he gave to Nietzsche, Freud, and Wittgenstein.

R. K. H.

Babich, Babette E. *Nietzsche's Philosophy of Science: Reflecting Science on the Ground of Art and Life*.

Albany: State University of New York Press, 1994. Pp. 350. \$16.95 (cloth).

Analytic philosophy of science largely regards scientific knowledge as a fait accompli. According to Babich, however, Nietzsche has shown that science's