

"Theory of Thought and Knowledge"

By Borden P. Bowne. Harper & Bros.

IN HIS introduction to this work, Prof. Bowne remarks that "there are certain typical theories of knowing and being," and that "whoever would understand the problems and the history of philosophy must master these typical theories." He adds that "when we know the logic of the general view, we need not waste time in studying its particular forms." Now, if we followed that advice in dealing with his own book, we need not read beyond the end of the first chapter; for that chapter makes it plain that his own theory belongs to the so-called Neo-Kantian school, the school represented in England by such men as T. H. Green and Edward Caird. Yet Prof. Bowne's work shows that he is an independent, though not an original, thinker; and he is an earnest and almost vehement advocate of the views that he holds. His book consists of two distinct parts, the first dealing with thought, the second with knowledge in its objective significance. In the first part the author treats of conception, judgment and inference, and also of the Kantian categories, or "forms of thought," while in the second he discusses such topics as skepticism, realism and idealism, and other matters concerning the relation of thought to reality.

The author is not always complimentary towards his opponents, and is particularly severe against the association school. Yet he comes, at last, to very much the same conclusion as Hume did; for he says that "our faith must be practical rather than speculative." He maintains, however, that we are amply justified in believing in the existence of a Divine Intelligence and in "all of those practical principles which are necessary for the realization of our highest and fullest life."