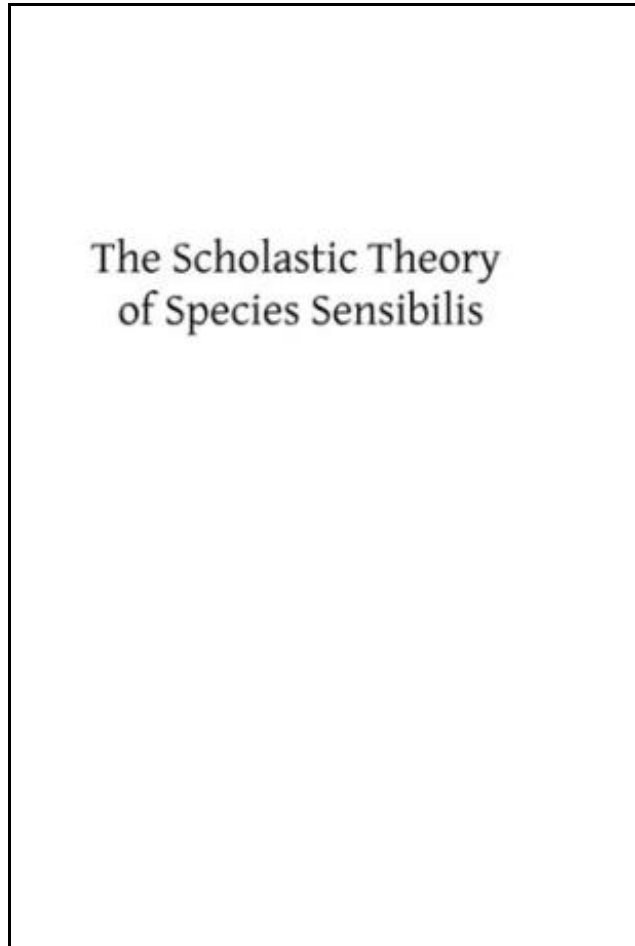


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Createspace, United States, 2013. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.This work begins: Contemporary philosophy is interested in the theory of knowledge more than in any other branch of speculative thought. Before we philosophize we are asked to demonstrate the possibility of knowledge, and in order to do this, we must determine the nature of knowledge. But to define knowledge apart from the process by which it is acquired, is impossible. Hence we must go back one more step and investigate the origin of knowledge. Later on we read: Scholasticism is sometimes pictured as a closed, static system of thought, based in a large measure on authority, human and divine, with no development or evolution. There may be some ground for this accusation in the decadent Scholasticism of the fourteenth and fifteenth centuries. But herein Scholasticism is no exception. History attests the sad fact that all great intellectual geniuses have been unfortunate in so far that their ideas were not developed, sometimes not even fully understood, by their immediate successors; the pupil contented himself with restating the words of the master instead of extending their application. Scholasticism in the period of its development before St. Thomas, presents another picture. The theory of the species sensibilis, for instance, in the eleventh century is so different from this same theory in the thirteenth century, that we should hesitate to apply to the former the name of species-theory, were it not suggested by the natural historical development. In fact, as we find three general views regarding sensation itself, the psychical, the materialistic, and the psycho-physical view; so, too, we find in the history of Scholasticism three aspects of the species sensibilis, the psychical, the materialistic, and the psycho-physical. In discussing the...



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