

## Editorial Reviews and Notices of Books.

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*Introduction to Philosophy.* By GEORGE T. LADD. Charles Scribner & Sons, New York. Price \$3.

This is an able book. It is one to be studied rather than read. The title is somewhat misleading. Like Bowne's "Introduction to Psychological Theory," it can only properly be understood after you have to a large extent mastered the subject. It is an exposition of the fundamental principles modernizing philosophy—principles without which there can be no philosophy. Such principles while fundamental to, and implicit in all thought, are really the last things ordinarily reached. We reach the universal truths or principles through individual examples—by induction—instead of having a conscious realization of them to begin with.

The book under review is exceedingly able in its grasp of these fundamental truths as the essential and modernizing principles necessary to rationalize thought and action.

His definition of philosophy is as follows: "Philosophy is the progressive rational system of the principles presupposed and ascertained by the particular sciences in their relation to ultimate reality." Every word of this definition bristles with thought. Its aim is to bring the scattered results obtained in the different sciences into harmonious relation with each other because of their relation to "one ultimate reality." "It is then the science of being as such."

"Philosophy does not seek to construct the world of physical and psychical existences as a system of pure thought, or even to know it as such a system. Its aim is rather to know what these existences really are, in accordance with the growth of knowledge derived from all the particular sciences."

"There are as many divisions of philosophy as there are distinct problems proposed by the particular sciences to reason for its more ultimate consideration. These problems all concern aspects of the one great problem of philosophy. This one supreme problem is the formation of a rational system of principles presupposed or ascertained by the particular forms of human cognition, under the conception of an ultimate unity of reality."

The twin questions born of the movement of rational life are the following: "Can man *know* reality?" and "What is the nature of the reality known to man?" These two problems lead up to a third—the philosophy of the ideal—and as a result we have the following tabulated scheme put before us for investigation:—

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| I. Philosophy of the | Real (Metaphysics, | in the wider mean- | ing of the word). | { | 1. Theory of knowledge (Noëtics, or Epistemology). | 2. Metaphysics (On- | tology, in the wider | { | A. Philosophy of Nature. | B. Philosophy of Mind. |
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