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PHILOSOPHY AS A WAY OF KNOWING ACCORDING TO MORTIMER J. ADLER

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INTRODUCTION

1. Purpose

Mortimer J. Adler has been publishing philosophical works for close to fifty years. In the course of his career he has addressed himself to many philosophical problems. But the problem which has occupied him for the majority of that time span has been the nature of philosophy itself. In his first book, Dialectic (published 1927), he presented his earliest conception of the nature of philosophy. Nearly forty years later in 1965, he published The Conditions of Philosophy which outlined a common-sense approach to the same topic. It is the purpose of this study to critically examine Adler's conception of the nature and function of philosophy.

It may be wondered what purpose this present inquiry would serve if the topic has been covered by Adler as recently as 1965. To answer that question several points should be noted.

The first point involves a recognition of Adler's achievements over the last forty-seven years. During this time he has published upwards of eighteen books and fifty articles. In addition he has co-edited a number of works including the fifty-four volume Great Books of the Western World, the twenty volume Annals of America, and recently he

has contributed to the complete restructuring of the Encyclopaedia Britannica. Besides his prodigious publishing record he has been actively engaged in a pedagogical role since the late 1920's, either as a university faculty member, as a speaker at numerous conferences and programs, or by writing syndicated newspaper columns. He has been a vociferous advocate of educational reform delivering lectures and publishing articles on liberal education. Not the least of his accomplishments has been the founding of the Institute for Philosophical Research in 1952. Since that time he has served as its director, supervising and contributing to its dialectical examination of basic philosophical ideas.

The surprising fact is that with the exception of book reviews, minor references and limited articles, there have been no published philosophical studies of any magni tude made of his work.[1] The only conclusion to which one can rightly come is that there has been an egregious oversight in coming to terms with Adler's work. The present study then, is an attempt to rectify this neglect.

Concerning the choice of topic it may be stated that Adler's conception of the nature of philosophy has been central to all his philosophical work. It is the key to these works since the style, method, and problematic of his philosophical inquiry are a direct consequence of his

understanding of philosophy itself. In addition, there has been a definite change in Adler's conception of phil osophy as evidenced by the changes in his conception of the nature of dialectic. A clarification on this point is clearly warranted. While it is true that Adler has recently devoted an entire book to the subject of phil-osophy itself, an examination of this topic conducted in the light of some of his other works and some of the subsidiary matters merely mentioned in The Conditions of Philosophy should be of assistance in illuminating his position.

In addition to the foregoing reasons for engaging in this study it may be noted that the subject of the nature of philosophy is one which is not only current, but crucial to the very existence of philosophy as a viable and valuable mode of knowledge. The twentieth century has witnessed a remarkable proliferation of philosophical perspectives of which not a few have been explicitly anti-philosophical. Some of these, such as Positivism, have been directly concerned with discrediting philosophy as a valid way of knowing. Others have only indirectly and perhaps unin-tentionally (and for this reason more invidiously) served to detract from the scope and value of philosophical inquiry by falling prey to the powerful bewitchment of language. This is not to say that these philosophical

movements have been without value but rather that the overall effect has been to render philosophy less effective in the larger social mileu at a time when philosophical precision, synthesis, and value judgment are most desperately needed.

In The Conditions of Philosophy Adler notes what he terms the current misfortunes of philosophy and proposes a number of steps to be taken toward eliminating these negative features. As he views the situation what is central to this enterprise is a clear and adequate recognition of the nature of philosophy one upon which all reasonable men (and therefore all philosophers) may agree.

The present study then has a two-fold purpose. The primary purpose is the presentation of the conception of philosophy which it is hoped may in some small way serve to unify philosophers in agreement regarding the nature of their work. The second is the presentation and criticism of the thought of a tenacious and for the most part neglected twentieth century philosopher who is genuinely concerned with the health of a discipline so acutely required today.

2. The Problem

This study will be primarily concerned with answering the question, "What is Mortimer Adler's conception of philosophy as a way of knowing?". As such, it will limit itself to a discussion of philosophy as a way of knowing.

That is to say, philosophy will be examined insofar as it satisfies the criteria of an autonomous branch of knowledge, and insofar as it is a distinct way of knowing, being neither incorporated into nor rendered superflous by any other way of knowing. Other topics such as the divisions of philosophy and the functions of philosophy will be examined, but only to the extent that they bear on the understanding of the nature of philosophy. There will be no attempt made to either present or criticize Adler's position with respect to philosophical topics outside the limits set by this inquiry. Adler's position on the approach to and final solution of the basic problems in such areas as ethics, educational theory, the philosophy of man, and the like, are in accord with and exemplify his understanding of the nature of philosophy as a discipline. However, an investigation of his position in these fields would do no more than provide elucidation by way of example of his conception of philosophy. While such examples may be desirable, the danger is that the central problematic of this study would be clouded by a plethora of extraneous questions.

3. Organization of the Study

In approaching the organization of this study a thematic and a procedural point were seen as of fundamental importance. With regard to the thematic point, if one

examines Adler's writings over the last forty-seven years it very quickly becomes evident that there has been a development in his understanding of the nature and function of philosophy. This development may be viewed as comprised of three stages. In the earliest stage Adler considered philosophy to be nothing more nor less than the process of clarifying language, that is, philosophy was equated with what he termed "dialectic". In the middle stage Adler completely revised his thinking and adopted the Neo-Thomistic position as exemplified primarily in the work of Jacques Maritain. The third and most recent stage finds Adler still within the Neo-Thomistic fold, but attempting to communicate the Thomistic position within a somewhat modi fied framework.

In light of this development in Adler's position it has seemed advisable to proceed by examining Adler's present position while at the same time showing the continuity of this position with that of the Neo-Thomistic school as represented by Adler's earlier work and the writings of Jacques Maritain. Maritain was chosen for two reasons. First, he is perhaps the best interpreter of Neo-Thomistic thought in the twentieth century, and secondly, because Adler personally knew and was greatly influenced by this eminent philosopher. Since Adler's original conception of the nature of philosophy is so inimical to

his present position we have postponed treatment of this former view until Chapter IV, in the section entitled "Dialectic".

As a consequence of the foregoing the present study consists of four chapters - the first three examine Adler's understanding of the nature and function of philosophy, while the fourth is devoted to examining some of the difficulties and issues which his position seems to entail.

More specifically, the first chapter begins with a generic definition of that type of knowledge (doxa) within which philosophy is seen to be a species. Adler's approach is then contrasted with Maritain's in order to establish if there be any major differences between them and to ascertain if there is some criterion for preferring one over the other.

The second chapter is concerned with presenting Adler's view of the relation obtaining between philosophy and the other types of doxa, as well as with the comparison of these types in terms of their ability to attain knowledge and their value to man. There is also included a section on the relation between common-sense knowledge and philosophy. As will be made evident, this relation is central to Adler's position.

Chapter three delineates Adler's conception of the functions of philosophy and entails an examination of the

sub-divisions of philosophy. In addition there is a section which compares what Adler refers to as the area of inquiry defined by a mixed question with the type of hybrid knowledge which Maritain calls scientia media.

The fourth chapter is given over to a critical examination of some of the points in Adler's position with a view not only towards drawing attention to difficulties but also to determining if these difficulties are real or merely apparent, that is, whether they constitute major insolubilia or simply problems arising from interpretation.

This study concludes with a summary of Adler's position followed by an evaluation of this position in terms of its excellence as a theory and its success (or lack of it) in practice.

NOTES:

1. There have been two theses done on Mortimer Adler. One is a Master's thesis presented to the University of Ottawa in 1940 entitled Mortimer Jerome Adler: The Thomist, by R. E. Shevenell, and the other is a PhD. thesis presented to the University of Southern California in 1968 entitled Mortimer J. Adler and Abraham Maslow on the Nature of Man: Structure, Powers, Goals, by C. F. Leyba. The former is concerned with demonstrating that Adler is indeed a Thomist, while the latter is an examination of Adler's (and Maslow's) conception of man. The only other study which undertakes to substantively deal with Adler's philosophy is an article by John Deely entitled "The Immateriality of the Intentional as Such" (New Scholasticism, XLII, 2, Spring, 1968, pp. 293-306). This article deals with certain epistemological points in Adler's The Difference of Man and the Difference It Makes. One is naturally led to wonder about the reasons for such a dearth of material on Adler's work. Several possibilities suggest themselves. First of all the fact that Adler is a Thomist has not endeared him to those not sharing this philosophical perspective. Secondly, in his numerous attacks on the educational system and on the present state of philosophy, Adler has not ingratiated himself with many members of the academic community (see for example, Adler, "God and the Professors", and Adler, "The Chicago School"). Of course, these are not (or rather, should not be) justifiable grounds for neglecting philosophical work. In personal conversation Dr. Adler has stated that in his view it has been mainly psychological rather than philosophical grounds which account for the neglect of his work by the academic community. His present view on the matter is not that there will be a change in the attitude of his colleagues he is too realistic to entertain such a hope - but instead that the next generation of philosophers will happen upon his work and approach it in an unprejudiced manner. In this regard, see Adler, "The Next Twenty-Five Years in Philosophy", p. 105. Although C. F. Leyba's work (op. cit.) contains a good bibliography of Adler's work related to the topic of education, to our knowledge there is no published general bibliography of Adler's work, and for this reason such a bibliography has been appended to this study.

CHAPTER I

PHILOSOPHY AS DOXATIC KNOWLEDGE

The purpose of this chapter is to present Mortimer Adler's conception of the nature of philosophy as a way of knowing and to compare this approach to that of the tradition within which he claims to work. Accordingly, the first part of the chapter delineates Adler's approach to the specification of philosophy. The second part is comprised of a general account of the specification of the sciences according to their respective degrees of abstraction. The twentieth century sources utilized in this section are Jacques Maritain and the earlier writings of Adler himself. The chapter concludes with a comparative evaluation of the two positions.

1. Knowledge as "Doxa"

In order to avoid ambiguity in situating philosophy among the ways of knowing it is necessary to state precisely the meaning which Adler assigns to the term "knowledge". To this end it is best to start with a definition of knowledge in the generic sense followed by a specification of that particular form of knowledge with which we shall be primarily concerned. It should be noted that in referring to this definition of knowledge in the generic sense the

implication is not that all knowledge must fall within this definition in order to be valid. This definition is generic only in the sense that it applies to what may be broadly classified as "scientific" knowledge, that is, scientia. The fact that this definition of knowledge excludes other ways of knowing does not mean that these other ways are inferior. They are merely different and can not be compared fairly in light of criteria applicable solely to knowledge in the sense defined.

To begin with, Adler distinguishes between knowledge and opinion. For Adler, the term "opinion" is used to mean a form of pseudo-knowledge which results from "an act of the mind in which the will or the passions partici pate precisely because the evidence is inadequate."[1] In some sense then, knowledge must be a rational act of the mind. In addition, this knowledge must be seen as a mode of inquiry about the natural world and from this two further criteria follow. First, to be such a mode of inquiry the knowledge attained (be it in the form of theories or conclusions) must be susceptible of submission to test and criticism, and secondly it must be derived from evidence available in the natural (as opposed to the supernatural) world.[2] In addition, knowledge in the generic sense must be organized, that is, it must be comprised of a set of related or compendent propositions.[3] We are thus

led to a definition of knowledge in the generic sense as that organized body of compendent propositions arrived at through a rational mode of inquiry into the natural world.

The significance of this definition is that it excludes from our present consideration such other types of knowing as poetry, literature, common-sense knowledge, and theology. Poetry, literature, and common-sense knowledge can be excluded because they do not constitute "an organized body of knowledge resulting from a specific mode of inquiry that involves submitting theories of conclusions to test and criticism."[4] Theology, insofar as it is considered to be based on Divine Revelation, can be excluded because it is not knowledge derived from the natural world, but rather it is knowledge about the supernatural world having supernatural origin.[5]

There are two senses in which we may take knowledge as defined above. In one sense knowledge would have the following attributes:

> (1) certitude beyond the challenge of skeptical doubts, (2) finality beyond the possibility of revision in the course of time. Such knowledge consists entirely of (3) necessary truths, which have either the status of (4) self-evident principles, that is, axioms, or of (5) conclusions rigorously demonstrated therefrom.[6]

Adler refers to this type of knowledge as epistēmē and contends that there is no knowledge which has these

attributes.[7] This is not to deny the existence of self-evident principles, but only to deny the existence of a set of compendent self-evident propositions, or of a set of conclusions rigorously demonstrated from self-evident propositions (both of which would have to be considered as knowledge in the sense defined).[8]

Knowledge in the other sense would consist of propositions which are

(1) testable by reference to evidence,
(2) subject to rational criticism, and either
(3) corrigible and rectifiable or
(4) falsifiable.[9]

This type of knowledge Adler refers to as doxa, and it is in this sense of the word "knowledge" that Adler considers it to be a generic term within which we may discern several specifically different branches, one of which is philosophy.[10]

2. Philosophy as a Distinct Type of "Doxa"

In order to distinguish between the branches of knowledge Adler utilizes the following distinctions: 1) the Humean distinction between analytic and synthetic knowledge; 2) the distinction between investigative and non-investigative disciplines; 3) the distinction between special and common experience; and 4) the distinction between knowledge about singulars and knowledge about universals.

Adler interprets the Humean distinction between analytic and synthetic knowledge in such a manner that analytic knowledge is that knowledge which can neither be verified nor falsified by appeal to experience, and synthetic knowledge is that knowledge which can be verified or falsified by appeal to experience.[11] What Adler is affirming is not that analytic knowledge is attained without any dependence on experience as opposed to synthetic knowledge which is drawn exclusively from experience, but rather that the distinction between the two is based on the role of experience in their verification. For Adler, all knowledge (including mathematics) is initially derived from experience.[12]

The second distinction is the one obtaining between investigative and non-investigative disciplines.

> By "investigation" I mean the process of deliberately making observations for the express purpose of answering certain questions or solving certain problems or for the purpose of testing hypotheses, theories, conclusions, or conjectures. Accordingly, I shall call a discipline "investigative" in method if it proceeds to answer its questions, solve its problems, or test its answers and solutions by means of investigation as thus defined.[13]

It follows that a non-investigative discipline is one which does not "proceed to answer its questions, solve its problems, or test its answers and solutions by means of investigation as thus defined." In order to ascertain in which way such a

discipline would proceed, it is necessary to introduce the distinction between special and common experience.

The simplest manner in which to distinguish between special and common experience is to equate the former with those experiences we have as a result of investigation as defined above, and to call common experience all those experiences we have without recourse to investigation. However, we must immediately clarify the notion of common experience because there is considerable danger of equi vocation when using that term. The definition just given is the negative meaning of common experience, that is, it refers to all non-investigative experiences. The positive definition on the other hand, restricts the meaning considerably for it refers to what Adler calls "the core of common experience". We are thus faced with three types of experience: 1) special experience, by which Adler means "the experiences we have as the result of investigative efforts on our part, and only as a result of such efforts"[14]; 2) common experience in the negative sense, by which Adler means "all the experiences we have without any effort of investigation on our part"[15]; and 3) common experience in the positive sense, by which Adler means "experiences which are the same for all men everywhere at all times."[16] This latter is the core of common experience.

As may be seen by this definition of the core of common

experience, it is an unchanging and constant body of experiences universally accessible to all men just by virtue of the fact that they are human beings.

We are now in a position to redraw Adler's distinction between investigative and non-investigative disciplines. As to investigative disciplines,

> These are dependent on the special experience or data obtained by investigation; negatively stated, they are unable to proceed on the basis of common experience alone.[17]

As to non-investigative disciplines,

> To whatever extent or in whatever way these are dependent on experience, they are dependent on common experience alone; negatively stated, they are able to proceed without any special experiences whatsoever.[18]

There are two points to be noticed about this definition. First, it is possible for a discipline to be non-investigative and still be empirical or synthetic in the sense defined above.[19] Second, the common experience referred to in the definition above is common experience taken in the negative sense, and, since the negative definition is more comprehensive (in the sense of including a greater range of experience) and thereby includes within itself the core of common experience, a non-investigative discipline may be dependent on common experience taken in either the negative or positive sense. The significance of the distinction between the two types of common experience will be made apparent in the discussion of the nature of normative

philosophy and the difference between ethics and politics.

Finally, the distinction between knowledge about singulars and knowledge about universals may be basically stated as follows: knowledge about singulars has as its formal object the thing in its particularity and is concerned with particular objects or events; on the other hand knowledge about universals has as its formal object the thing in its universality and is never concerned about the existence of particular individuals, and so the knowledge attained is always composed of general statements about classes of objects.[20]

With these distinctions it is possible to differentiate between the four branches of doxatic knowledge.[21] Empirical Science is an investigative discipline dependent upon special experience for its data and for the testing of its conclusions, and it yields synthetic knowledge about universals. Mathematics is a non-investigative discipline dependent upon common experience only as the initial source of its fundamental concepts, and it produces analytic knowledge about universals. History is an investigative discipline dependent upon special experience for its data and for the testing of its conclusions, and it yields synthetic knowledge about singulars. Philosophy is a non-investigative discipline dependent upon common experience for its data and for the testing of its conclusions, and it yields synthetic knowledge about universals.

There remains another factor to be considered in Adler's theory concerning the complete specification of the branches of knowledge and that is the necessity of different types of questions for each of the different disciplines. It has been seen so far that the four types of doxatic knowledge may be distinguished by reference to their method of collecting and verifying their data, and in terms of their formal object. These two aspects may be termed respectively the procedural and the substantive differences. Now it is a prerequisite for a discipline's autonomy on the substantive side that it have questions of a type no other discipline can answer. As Adler says,

> On the substantive side, a discipline has the requisite measure of autonomy if it has some questions of its own to answer - questions which can be answered by it and no other discipline, and questions which it can answer without reference to results obtained by any other discipline.[22]

Such questions Adler designates pure questions in order to distinguish them from mixed questions. Pure questions typify, and to a certain extent specify, a particular discipline, and are such that they are totally outside the competence of any other method to answer. For example, a pure philosophical question is one which not only is answerable solely by reference to common experience, but additionally it is characterized by the fact that special experience can in no way contribute to the answering of

the question.[23] On the other hand, mixed questions are questions which are shared by two or more disciplines. As Adler says, they are

> questions two or more disciplines must cooperate to answer, or questions which can be answered by one discipline only by taking into account the results obtained in some other discipline or by some other mode of inquiry.[24]

It must be noted that in the solution of a mixed question each of the disciplines involved is capable of contributing only its own type of knowledge as a partial answer to the question and that at no stage of the solution is a discipline warranted in going beyond the boundaries proper to it as determined by its substantive and procedural characteristics. This is to suggest that any mixed question must necessarily be regarded as constituted of two or more sub-questions each of which is answerable only by one discipline, that is, each of the sub-questions must be a pure question. It follows therefore that any answer given by a discipline to a mixed question is determined by the answers it gives to pure questions in its field.[25]

It is evident that the type of question that a discipline must have as its own in order to guarantee its autonomy must be a pure question. However, in the case of philosophy there are two sorts of pure questions.

> I propose to call questions about that which is and happens or about what men should do and seek "first-order questions" and the knowledge that is contained in

> tenable answers to such questions, "first-order philosophical knowledge". In contrast, "second-order questions" are questions about our first-order knowledge, questions about the content of our thinking when we try to answer first-order questions, or questions about the ways in which we express such thoughts in language. The tenable answers to such questions constitute "second-order philosophical knowledge."[26]

In order to satisfy the condition that it have a type of question of its own in order to be autonomous, philosophy must claim to have pure first-order philosophical question to answer. That philosophy does have such questions is evident when one examines some of the traditional questions such as those regarding being, change, time, and the good.

To summarize Adler's position as presented thus far, philosophy may be defined as a distinct, organized body of human knowledge concerned with universals, and arrived at through a rational, synthetic, yet non-investigative mode of inquiry into the natural world.

3. The Degrees of Abstraction

In what has come to be regarded as Jacques Maritain's most important work, The Degrees of Knowledge,[27] he sets forth the divisions of the sciences (what are here being referred to as types of doxatic knowledge) in terms of their degree of abstraction. This method is an old one going back from contemporary Thomists, through Aquinas, and ultimately to Aristotle.

Since Adler himself claims to be part of this important and long-lived tradition, since he has utilized this method of division, and in addition since he was greatly influenced by Maritain in his earlier period, it has seemed appropriate to briefly examine this method of distinguishing the types of knowledge. Even though this section claims to deal with Maritain's method of division, in setting out the broad outlines of this approach reference will be made not only to Maritain but also to Adler's earlier work since it was Maritain's work which originally inspired Adler and their analyses coincide in all major respects.[28]

According to Maritain, insofar as matter is the principle of unintelligibility in things it follows that to the degree that a type of knowing is able to remove or abstract from this matter it will have an object of increased intelligibility. This remotion from matter yields three levels of abstraction. As Adler states,

> The three grades of abstraction can be understood as degrees of remotion from matter. The first grade, like total or extensive abstraction, departs from matter only in so far as matter is the principle of individual or numerical diversity. Thus, the physical thing is seized in its universality, but as fully subject to the material conditions of change. This formal object constitutes the domain shared by the natural sciences and the philosophy of nature. The second grade departs further from matter, disregarding the matter of physical things

> in so far as it is the principle of change and motion, but regarding it in so far as it is the principle of dimensionality and quantity in things. This formal object constitutes the domain of mathematics. The third grade departs furthest from matter, disregarding every accident of the thing which is due to matter except the radical accident of contingency in being itself; positively it regards matter only as having being through form and it is, therefore, able to regard form as being apart from matter. This formal object constitutes the domain of metaphysics, both ontology and natural theology.[29]

Thus, according to Maritain's treatment, in the first level of abstraction the mind abstracts from matter ens sensible or ens mobile, and this object is one which can neither be conceived as existing without matter, nor can it exist without matter. This realm of knowledge (known in general as Physica), contains within its compass the philosophy of nature and the empirical sciences. The second degree of abstraction has as its object ens quantitativum which, while capable of being conceived as existing without matter, cannot exist without matter. This is the realm of knowledge known as Mathematica. Finally, the third and highest degree of abstraction has as its object ens inquantum ens, which object not only can be conceived as existing without matter, but can in fact so exist. This realm of knowledge is called Metaphysica.

4. "Abstractio Formalis" and "Abstractio Totalis"

In order to see the proper significance of these levels of abstraction it is necessary to clarify certain underlying distinctions. This broad classification of knowledge into three great fields (Physica, Mathematica, and Metaphysica) must be examined to see whether there are any further divisions possible based on a formal difference between disciplines. As Maritain points out, the type of abstraction which is being used to determine the three levels of abstraction is abstractio formalis. On the other hand there is another type of abstraction which is common to all the sciences, namely abstractio totalis. Maritain states,

> Actually, there are two kinds of abstraction. First, there is abstractio totalis. Let us call it an abstraction, or an extraction, of the universal whole whereby we get "man" from "Peter" and "Paul", "animal" from "man", etc. In this way we proceed to wider and wider universals. [...] Second, there is a kind of abstraction, abstractio formalis, which we may call an abstraction, or extraction, of the intelligible type whereby, from contingent and material data, we separate what belongs to the formal reason, or essence, of an object of knowing.[30]

The problem raised by this distinction is to determine whether the three levels of abstraction are abstraction univocally, equivocally, or analogously. It would seem from Maritain's treatment of the degrees of abstraction in The Degrees of Knowledge that they are abstraction

univocally, and differ one from the other only in terms of the degree to which they abstract from matter. The difficulty with such an interpretation is that it would make the difference between the three realms of knowledge simply one of degree, whereas Maritain would be quite insistent on their autonomy and separation.[31] As a possible interpretation of the proper understanding of the abstraction proper to the three levels of knowledge we would be inclined to support the view put forward by Edward Simmons in his article "The Thomistic Doctrine of the Three Degrees of Formal Abstraction".[32] He argues that in St. Thomas and the Commentators confusion on this point arises from a simple case of semantic looseness. As Simmons sees the case, in dealing with abstraction we ought to be aware of the following distinctions.

Abstraction in general may be divided into abstractio proprie (abstraction in the strict sense) according to simple apprehension, and separatio proprie (separation in the strict sense) according to negative judgment. The former may be either abstractio totalis (the mental separation of a logical whole from its subjective parts); abstractio totius (the mental separation of the essential whole from individual matter); or abstractio formae (the mental separation of the form of quantity from sensible matter). We thus have four types of abstraction, namely

1) abstractio totalis which is common to all science

2) abstractio totius which is proper to Physica

3) abstractio formae which is proper to Mathematica

4) separatio which is proper to Metaphysica.

However, the latter three are all types of abstractio formalis (the mental separation of an intelligible form or ratio from matter), so that we may broadly classify these four types of abstraction into two groups: abstractio totalis on the one hand; and abstractio formalis (which includes abstractio totius, abstractio formae, and separatio) on the other. In this way the three degrees of abstraction may all be considered as abstractio formalis (as Maritain claims), but additionally, they may also be considered as abstraction analogously because each level has a distinct type of abstraction proper to it. The advantage of this interpretation is that it assures the independence and autonomy of the three degrees of knowledge since they are not distinguished in terms of a greater or lesser degree of abstraction, but rather by different kinds of abstraction.

The analogy of abstraction in the three degrees of abstraction is in part responsible for the fact that the term "philosophy" is itself analogously predicated of logic, metaphysics, the philosophy of mathematics, and the philosophy of nature.[33] This analysis also makes it possible

to distinguish within a particular degree of abstraction various degrees of abstraction which serve as the basis for distinguishing between, say, arithmetic and geometry within the one order of Mathematica.[34]

5. Perinoetic, Dianoetic, and Ananoetic Intellection

We have to this point followed Maritain and Adler in distinguishing within speculative knowledge the three realms of Physica, Mathematica, and Metaphysica.

Within the realm of Physica we may further distinguish between empirical science and the philosophy of nature. Although they both have ens sensible as their material object, they differ in their formal object. The formal object of the empirical sciences is ens sensible with the emphasis placed on sensible, while for the philosophy of nature the formal object is ens sensible with the emphasis placed on ens. That is to say, the empirical sciences are concerned with the sensible properties of being so that an empirical science "will tend to resolve all its concepts in the sensible itself, in the visible itself, in observable determinations";[35] whereas for the philosophy of nature the proper object is constituted by "transcendental being as determined and particularized in the corporeal, mobile and sensible world".[36] Concerning the distinction between empirical science and the philosophy of nature Adler states,

> These two kinds of knowledge are formally the same, in so far as, studying ens mobile, all of their concepts are abstractions of the first grade. But they are also formally different in so far as, in studying this same formal object, natural science works entirely by extensive abstraction, employs only accidental definitions, and deals with substances only under the aspect of their accidental determinations; whereas the philosophy of nature works entirely by intensive abstraction, employs only essential definitions, and deals with substances under the aspect of their essential determinations.[37]

Maritain makes the same point by maintaining that in addition to having different formal objects, the philosophy of nature, the empirical sciences, and metaphysics are each characterized by different modes of intellection. The philosophy of nature proceeds by way of dianoetic intellection and attains essences by and through their properties which act as signs of the essence.[38] Since we do not attain a knowledge of natures directly but only by means of their properties, this mode of intellection may be seen as a penetration to essence through a periphery of properties acting as signs.[39]

The empirical sciences proceed by way of perinoetic intellection which is also a knowledge by signs. However,

> in this case it is not knowledge by signs which manifest essential differences, but by signs which are substitutes for those differences and are known in place of them. This knowledge, to be sure, bears on the essence, grips it from the outside, but as it were blindly, without being able to discern the essence itself or the properties in the ontological sense of this word.

> This is peripheral or 'circumferential' knowledge which may be named perinoetic, [...].[40]

The difference between perinoetic and dianoetic intellection is based upon the difference between real ontological properties (proper accidents) and the "properties" of science (common accidents). The proper accidents truly reveal natures, but common accidents are opaque to the intellect in its search for natures and cause it to remain only at the level of signs.[41] Accordingly, the philosophy of nature may be termed ontological, whereas the empirical sciences are termed phenomenological.

Metaphysics proceeds by way of ananoetic intellection, that is to say, it is a mode of intellection characterized by analogical knowing.

> This universe on which metaphysics opens out, and the knowledge of which requires that it have recourse to a whole art of deciphering the invisible in the visible, we are calling transintelligible. We do so not, certainly, because it is unintel ligible in itself (on the contrary, it is the domain of absolute intelligibility), nor because it is unintelligible for us, but because it is disproportionate to our human intellect. It is not intelligible for us in an experimental nor in a dianoetic way. In other words, it is not connatural to our power of knowing. It is intelligible to us only by analogy.[42]

The reason that metaphysics must make use of analogy is that its subject is being "considered in the inferior analogates in which we apprehend it de facto",[43] and we

would be unable to attain the object of metaphysics, ens inquantum ens, unless we were to proceed by way of analogy.

We have then, distinguished between perinoetic, dianoetic, and ananoetic intellection and associated them with empirical science, the philosophy of nature, and metaphysics respectively. It may be asked at this stage, "What about mathematics?". Mathematics is characterized by a mode of dianoetic intellection in which the intelligible constitution of mathematical essences "is manifested by means of signs which can be constructed in some way in imaginative intuition".[44] As can be seen, these three noetics are exhaustively representative of speculative knowledge. In themselves they point to an underlying difference between the sciences of explanation and sciences of observation.

Because perinoetic intellection results in a circumferential knowledge (that is, it treats of essence as hidden and remains at the level of signs which are substituted for essence), empirical sciences are properly sciences of observation.[45] Their procedure is inductive and an inductively established law "enfolds an essence but without revealing it; it is the practical equivalent of the essence or cause which in itself remains hidden to us."[46]

Dianoetic intellection attains essence through proper accidents. Concerning sciences which proceed in this

fashion, Maritain says,

> They reveal to us intelligible necessities immanent in the object; they make known to us effects by principles, or reasons for being, by causes, taking this latter term in the quite general sense that the ancients gave to it.[47]

Therefore, mathematics and the philosophy of nature are properly sciences of explanation. And although these sciences are characterized by different modes of dianoetic intellection, they are both deductive sciences, albeit for different reasons. Similarly, metaphysics, which proceeds by way of ananoetic intellection, also treats of essence as known, is properly a deductive science, and therefore a science of explanation.

6. Comparison of Adler and Maritain

In order to clarify the comparison of the two approaches to the divisions of knowledge in the generic sense it would be well to briefly summarize both positions.

According to Adler we may distinguish the four types of doxatic knowledge procedurally (according to their method of verification) and substantively (according to their formal object). In so doing we have the following four types: History - method is investigative and synthetic, formal object is a singular; Empirical Science method is investigative and synthetic, formal object is a universal; Mathematics - method is non-investigative and analytic,

formal object is a universal; and Philosophy - method is non-investigative and synthetic, formal object is a universal.

According to Maritain (and Adler in his earlier work) we may also distinguish four types of knowledge according to their respective methods and formal objects: Metaphysica method is ananoetic intellection and by way of separatio, formal object is ens inquantum ens; Mathematica - method is dianoetic intellection and by way of abstractio formae, formal object is quantity; Physica, under which we may distinguish Philosophy of Nature - method is dianoetic intellection by way of abstractio totius, formal object is ens sensible with the emphasis on ens; and Empirical Science method is perinoetic intellection by way of abstractio totius, formal object is ens sensible with the emphasis on sensible.

There are a number of immediately apparent differences between the two approaches. To begin with, Adler's approach yields as the four types of knowledge history, empirical science, mathematics, and philosophy; whereas Maritain's approach yields metaphysics, mathematics, empirical science, and the philosophy of nature as the four types. The obvious question then becomes, "Are they in contradiction?".

It can be shown that, with the possible exception of History, the two positions can be reconciled by maintaining that their differences result from the utilization of

different criteria, which criteria are determined by differing perspectives. In other words, since their perspectives differ (the one concerned with methods of verification, the other with methods of intellection), their results will differ. However, it should be possible to reconcile the two positions and this can be done to some extent.

Both would consider mathematics and empirical science to be distinct types of knowledge. However, Maritain would then add metaphysics and the philosophy of nature, while Adler would add philosophy in general and history. Now it is possible to subsume Maritain's philosophy of nature and metaphysics under Adler's general term philosophy provided one bears in mind that while both are branches of philosophy in that they are non-investigative, synthetic, and deal with universals, nonetheless they do have essential differences in terms of formal object, mode of intellection, and type of abstraction. As a consequence, Adler and Maritain may be viewed as being in agreement concerning the following types of knowledge: mathematics, empirical science, and philosophy (including metaphysics and the philosophy of nature). Before dealing with the obvious problem of history, it should be pointed out that there are legitimate grounds for subsuming Maritain's metaphysics and philosophy of nature under Adler's philosophy.

In An Introduction to Philosophy Jacques Maritain makes use of an alternative method for classifying philosophy, which method enables him to incorporate under the general head of philosophy the three orders of speculative knowledge according to the three degrees of abstraction. According to this treatment, philosophy may be divided into three major areas: logic, whose object is ens rationis; speculative philosophy, whose object is ens reale; and practical philosophy, whose object is human act.[48]

Within logic we may distinguish between formal logic which is in general concerned with the rules of reasoning, and material logic which is in general concerned with the matter of reasoning.[49]

Within speculative philosophy we may distinguish (according to their respective degree of abstraction) metaphysics, the philosophy of mathematics, and the philosophy of nature.[50] The philosophy of mathematics has as its object ens quantum, and the philosophy of nature has as its object ens mobile.[51] Metaphysics has as its object being abstracted from all matter. Within metaphysics we may distinguish three branches: epistemology which is concerned with knowledge and so with the adequation of the intellect to the intelligibility of being;[52] ontology or metaphysics in the strict sense which has as its object ens inquantum ens;[53] and theodicy or natural theology whose object is

ens a se.[54]

Within practical philosophy we may distinguish between the philosophy of art and ethics (taken in its general sense). The philosophy of art is concerned not with making itself but rather with the theory of making and it has recourse to universal principles in its procedure.[55] Ethics (in general) is concerned with human doing and not only strives for universal principles in terms of a last end for human conduct, but becomes particularized in its major sub-divisions:

> the science of man's actions as an individual, ethics (in the stricter sense); the science of his actions as a member of the domestic society, economics; the science of his actions as a member of the city (the civil society), politics.[55]

Given this preceding schema one can appreciate that for Maritain all these sub-divisions (including metaphysics and the philosophy of nature) may be classified, albeit analagously, as philosophy.

7. The Problem of History

As has been stated, the classification of history does present a problem. In order to appreciate Maritain's position in this regard it will be necessary to digress slightly into his notion of "fact". Let us first examine the origin of facts in philosophy.

There is a vast area of knowledge generally referred to as common sense, which knowledge consists in part of certainties which "belong to the common perception, consent, or instinct, or to the common sense of mankind."[57] Since common sense proceeds from the common nature of man it is common to all men. It is in this area that is contained the pre-scientific knowledge upon which scientific knowledge ultimately rests.[58] It is the task of philosophy to perfect this common-sense knowledge by means of its own habitus, that is, to refine it by means of critical reflection.[59] Although philosophy arises initially from or is initially dependent upon common-sense knowledge, it transcends this knowledge by perfecting it and is thereby able to arrive at knowledge of even the supra-sensible and supra-rational. There is therefore only a material dependence upon experience in philosophy (as opposed to a formal dependence upon experience characteristic of the empirical sciences.)[60]

Once these certainties of common sense have been judged by philosophy in its own light we have philosophical fact. A fact is not a mere given but rather is the given as discriminated by the light of the science whose facts are being considered.[61] Thus, although the primordial certainties of common sense are possessed by all men simply by virtue of the fact that they are men, these certainties as discriminated by philosophy become philosophic facts and

as such are not possessed by all men.

From what has been said it may be seen that a particular science in judging the raw or vulgar data of experience comes into possession of facts which serve as the fundament of its conclusions. This is the case with empirical science, philosophy, mathematics, and is also the case with history.

Maritain maintains that history is only capable of treating the singular as singular and is therefore not a science (in the sense of knowledge which deals with the universal and the necessary). It is capable however, of yielding historical facts by virtue of the habitus proper to it and the discriminating light under which it judges the data of experience.[62] These facts are capable of being used as the matter for the philosophy of history which is a science since the facts of history are rendered universal and necessary by being informed by philosophy's unique explanatory method.

> The formal object of the philosophy of history is the only abstract and universal object, disclosing intelligible "quidities" or raisons d'être, i.e., the only "scientific" (or wisdom-fitting) object, in the sphere of historical knowledge.
> What philosophy needs as a basis, I may add, is the certitude of the facts, the general facts, from which it starts. Philosophy works on factual material which has been established with certainty. [...] the data of the senses or of the common knowledge of man, when philosophically

> criticized, may serve as matter for the philosophy of nature. And similarly the data of history - I don't refer to the recitation of the details of singular events, which is but a presupposed background, but to certain significant general facts and factual relations may serve as matter for the philosopher of history, because history is capable of factual certitude.[63]

According to Maritain, the philosophy of history, because it deals with the singular, must be considered as part of practical philosophy, that is, moral philosophy, and as such it represents the "final application of philosophical knowledge to the singular".[64] In light of the foregoing we will be required to include under the sub-divisions of moral philosophy, not only ethics (taken in the strict sense), economics, and politics, but also the philosophy of history.

For Maritain then, history as scientia (by which he means certitude concerning universals) is impossible, and so the only genuine historical science is the philosophy of history. Adler on the other hand, by not limiting his definition of science (what he terms doxa) to a study of universals, is able to consider history a distinct and independent type of knowledge.

It would seem that the positions are not contradictory but appear so due to different criteria utilized in defining knowledge (as scientia or doxa). Where the difficulty does

arise is indicated by Maritain's contention that history is only capable of treating the singular as singular, and since the singular as such explains nothing (itself included), history would seem to be restricted to a mere reporting of events. This conception of history does strike one as somewhat peculiar, but it appears to be necessitated by Adler's position. While a fuller criticism of the status of history in Adler's division of doxa will be undertaken in a later chapter, suffice it for the present to suggest that this does not constitute an irreconcilable disagreement between Adler and Maritain provided that history is regarded in Adler's schema as a congeries of historical facts, that is, as a reporting of bare events organized solely by reference to their temporal sequence.

8. Comparative Evaluation

This comparison of the approaches taken by Adler and Maritain has attempted to show that the two methods may be regarded as complementary rather than as contradictory. From this one may conclude that Adler has not changed his basic position since adopting Neo-Thomism but only presented the same position in a different manner. The reason for this shift may be made evident by inquiring if there be any basis for choosing between these two approaches.

In order to answer this question it is necessary to examine the underlying criteria of specification. For the purpose of this analysis they may be divided as before into the substantive criteria and the procedural criteria. For Maritain the procedural criteria are the modes of intellection and the degrees of abstraction, while the substantive criteria are the formal objects. For Adler the procedural criteria are the manner of obtaining data and verifying conclusions, while the substantive criteria are the formal objects of the various disciplines determined according as the object be universal or singular as well as by the type of question unique to each type of doxa.

For Maritain the procedural and the substantive criteria imply one another reciprocally as is evidenced by the fact that each formal object has associated with it an unique mode of abstraction and intellection. To establish Adler's position with regard to the interrelation of the procedural and substantive criteria three questions will be considered, two of which are dealt with directly by Adler.

The first question Adler asks is, "Can questions of the same type about objects of the same type be answered by methods radically distinct in type?".[65] The answer he gives may be formulated as a disjunction: either the answer is negative, in which case the substantive criteria are sufficient for an adequate differentiation of the ways of

knowing; or, if the answer is affirmative then one of the methods must be more adequate in answering that type of question, in which case the substantive criteria become neither necessary nor sufficient to distinguish the ways of knowing. Adler would deny the possibility of the second alternative since he feels that the various disciplines are autonomous and so are never comparable in terms of their relative merits in dealing with a particular area of inquiry because these areas do not overlap.

The second question he asks is,

> Can the very same objects be the objects of different types of inquiry inquiry by disciplines distinct in the type of questions they ask and distinct in the type of method employed in trying to answer them?[66]

To this he replies that a difference in type of question and a difference in method necessarily entail a difference in formal object even though the object may be the same existentially, that is, the formal objects differ while the material object is the same for both.

As a third and last question it may be asked, "Can similar methods be utilized to answer different types of questions about different objects of inquiry, that is, can the same method be utilized when inquiring about different formal objects?". The answer must be affirmative since history and empirical science have similar methods but differing formal objects.

Adler's position then is that procedural criteria alone are insufficient to differentiate the types of doxa, whereas substantive criteria alone are sufficient. Therefore, in the systems of both Adler and Maritain substantive criteria suffice for the specification of the types of knowledge. If this be so, then why does Adler emphasize the procedural rather than the substantive criteria? The answer to this question points to a possible means of choosing between the two approaches.

While both approaches are compatible with one another, and while both can be established by reference solely to substantive criteria, Adler's emphasis on the procedural criteria appeals more readily to the modern mind concerned as it is with analytic-synthetic distinctions, experimental method, principles of verification, and the like. Secondly, Adler's approach does not require a metaphysical analysis (so inimical to some contemporary philosophers) nor an epistemological understanding of abstraction in order to be fully appreciated. In short, it is simpler to comprehend and more amenable to sympathetic reception. It may not unreasonably be held that it is for these reasons that Adler developed his approach, and that it is for precisely the same reasons that his approach may be regarded as a viable alternative to that of Maritain which, while compatible with Maritain's, is nonetheless to be preferred.

NOTES:

1. Mortimer Adler, "The Philosopher", in The Works of the Mind, edited by Robert Heywood, p. 233. "It is to Plato that we owe the first clear distinction between knowledge and opinion. We cannot here discuss it fully, but the basic point can be made. Knowledge has completeness and clarity. It is whatever the reason must assent to in terms of the matter known or in the light of the relevant evidence. Opinion is fragmentary and unclear in the sense that its verbal expression is more or less ambiguous. What is asserted as opinion involves willful rather than rational assent. Opinion is prejudice, and must be analysed in terms of ignorance and the passions." (Mortimer Adler, Poetry and Politics, p. 16) See Plato, Meno, 97-99 and Republic, 5.476d - 5.478, 6.508d, 6.510a. In The Conditions of Philosophy Adler goes further and classifies opinion as "irresponsible, unreliable, unfounded, unreasonable". (p. 29).

2. See ibid., pp. 97-99.

3. "An organized body of knowledge is always a set of compendent propositions propositions that hang together through one or another type of relationship ... ." (Ibid., p. 25)

4. Ibid., p. 97. Although Adler does not deal with these other ways of knowing in any extensive fashion it can not be concluded that he considers them to be inferior or insignificant within the totality of human knowledge and experience. On the contrary, as our analysis in Chapter IV will attempt to demonstrate, knowledge in the sense defined is intrinsically dependent upon intuitive knowledge (see Section 2, "Intuitive Knowledge"). In addition, since philosophy stands in a special relation to common-sense knowledge (being both in continuity with it and charged with its defence see Chapter II, Section 3, "Philosophy and Common Sense"), it can hardly be supposed that common-sense knowledge is insignificant to either philosophy or the totality of human experience. In fact, Adler's most recent books, The Time of Our Lives and The Common Sense of Politics, are both intended as philosophical elucidations of common-sense knowledge.

5. See The Conditions of Philosophy, pp. 97-99. If theology is not viewed as based upon Divine Relevation, then it is either opinion or knowledge in the sense defined. If the former, it may be excluded from our consideration; and if the latter, it may be "reducible or assimilable to historical knowledge in part and to philosophical knowledge in part." (Ibid., p. 99)

6. Ibid., pp. 23-24. But see fn. 7, below.

7. "I propose, therefore, to use the word epistēmē, for, and only for, an organized body of knowledge which involves a number of indubitable and incorrigible propositions that serve as premises for other propositions that have the status of conclusions. [...] But, I submit, no existent body of knowledge meets those exacting requirements; neither history, nor science, nor mathematics, nor philosophy are bodies of knowledge that have the properties of epistēmē in the sense indicated." (Ibid., pp. 24-25) If one examines this quotation together with the criteria which Adler suggests for epistēmē and the following quotation, an apparent ambiguity arises. Immediately following his statement of the criteria for epistēmē Adler states: "The Greeks used two words as names for such knowledge. They used nous for our knowledge of self-evident principles - expressed in axioms which are not merely undemonstrated but intrinsically undemonstrable, and which are the ultimate premises employed in the demonstration of any conclusion that is strictly demonstrable. They used epistēmē for the knowledge that is comprised in all conclusions which can be rigorously demonstrated, having their ultimate grounds in self-evident principles. [...] For the purpose of this book, I propose to use the Greek word epistēmē for knowledge in the sense specified by the five points mentioned above. I am aware that, in doing so, I am extending the meaning of epistēmē to cover self-evident principles as well as demonstrated conclusions; but this seems to me justified by the fact that if there were any demonstrated conclusions of the sort which the Greeks called epistēmē, their truth could not be known apart from knowledge of the self-evident principles which the Greeks called nous. This whole set of propositions would then constitute an organized body of knowledge." (Ibid., p. 24) Adler states that he is "extending the meaning of epistēmē to cover self-evident principles" or nous and this is further emphasized by criteria (4) which calls for the inclusion of self-evident principles under the concept

epistēmē. Yet, Adler admits the existence of self-evident principles (see fn. 8 below). In order to render Adler consistent, not only in these passages but also in the general argument which he presents, it is necessary to make the following interpretations: (a) Adler is mistaken when he says he is "extending the meaning of epistēmē to cover self-evident principles" he is only extending the meaning of epistēmē to cover compendent self-evident principles; and (b) from the definition of epistēmē as an organized body of knowledge, it necessarily follows that criteria (4) must be understood as referring to compendent self-evident principles or axioms, not merely to any such principles - for non-compendent self-evident principles do not constitute organized knowledge, and so could not be epistēmē.

8. "To say that no recognized body of knowledge has the characteristics of epistēmē does not require us to deny that there may be any number of propositions which have the two properties of indubitability and incorrigibility. [...] A single proposition may be indubitable and incorrigible, but standing by itself it does not constitute a body of knowledge, nor does a whole collection of such propositions constitute a body of knowledge if the members of the collection lack the compendency or logical relationship required." (Ibid., p. 25)

9. Ibid., p. 28.

10. It must be noted that each of these branches of knowledge will exhibit the properties of knowledge as specified in its generic definition. That is to say, they will all be equally valid ways of knowing, for as Adler says, "each distinguishable branch of knowledge differs from every other in certain characteristic ways, without such difference affecting their common or generic character as knowledge." (Ibid., p. 22)

11. "By 'formal' or 'analytic' statements, I shall always and only mean statements that are neither verifiable nor falsifiable by appeal to experience; and by 'empirical' or 'synthetic' statements, I shall always and only mean statements that are verifiable (that is, incompletely verifiable) or at least falsifiable by appeal to experience." (Ibid., p. 96) It follows that knowledge constituted by analytic statements must be analytic in the sense of being unaffected in its truth by experience, and similarly, synthetic knowledge would be that knowledge which is constituted by synthetic statements and which is dependent upon experience for its verification.

12. Nor should it be assumed that for Hume there is knowledge which is in no way dependent upon experience for its initial derivation. "All the objects of human reason or inquiry may naturally be divided into two kinds, to wit, 'Relations of Ideas', and 'Matters of Fact'. Of the first kind are the sciences of Geometry, Algebra, and Arithmetic, and in short, every affirmation which is either intuitively or demonstratively certain. [...] Propositions of this kind are discoverable by the mere operation of thought, without dependence on what is anywhere existent in the universe." (David Hume, An Inquiry Concerning Human Understanding, ed. Charles W. Hendel, New York, The Liberal Arts Press, 1955, p. 40.) Even so, the ideas themselves are ultimately grounded in experience, for, according to Hume, "all our ideas or more feeble perceptions are copies of our impressions or more lively ones." (Ibid., p. 28) As to matters of fact, Hume says, "When it is asked, What is the nature of all our reasonings concerning matter of fact? the proper answer seems to be, That they are founded on the relation of cause and effect. When again it is asked, What is the foundation of all our reasonings and conclusions concerning that relation? it may be replied in one word, experience." (Ibid., p. 46) On the other hand, Kant admits the possibility of knowledge which is independent of experience as its source, "But though all our knowledge begins with experience, it does not follow that it all arises out of experience. For it may well be that even our empirical knowledge is made up of what we receive through impressions and of what our own faculty of knowledge (sensible impressions serving merely as the occasion) supplies from itself. [...] This, then, is a question which at least calls for closer examination, and does not allow of any off-hand answer: whether there is any knowledge that is thus independent of experience and even of all impressions of the senses. Such knowledge is entitled a priori, and distinguished from the empirical, which has its source a posteriori, that is, in experience. [...] In what follows, therefore, we shall understand by a priori knowledge, not knowledge independent of this or that experience, but knowledge absolutely independent of all experience. Opposed to it is empirical knowledge, which is knowledge possible only a posteriori, that is through experience." (Immanuel Kant, Critique of Pure Reason, translated by Norman Kemp Smith, New York, St. Martin's Press, 1965, pp. 41-43.) Where both Kant and Adler agree however, is in their conception of mathematics as not amenable to verification by appeal to experience. See Kant, ibid., pp. 46-47, 52-54; Adler, The Conditions of Philosophy, p. 109. It must be maintained of course, that there is a difference between knowledge and experience

for if this were not the case, we could not say without involving ourselves in absurdity that knowledge arises from experience and is testable by reference to it. See ibid., pp. 102, 132.

13. Ibid., p. 101. In the original the entire passage is italicized.

14. Ibid., p. 102.

15. Ibid., p. 102.

16. Ibid., p. 120.

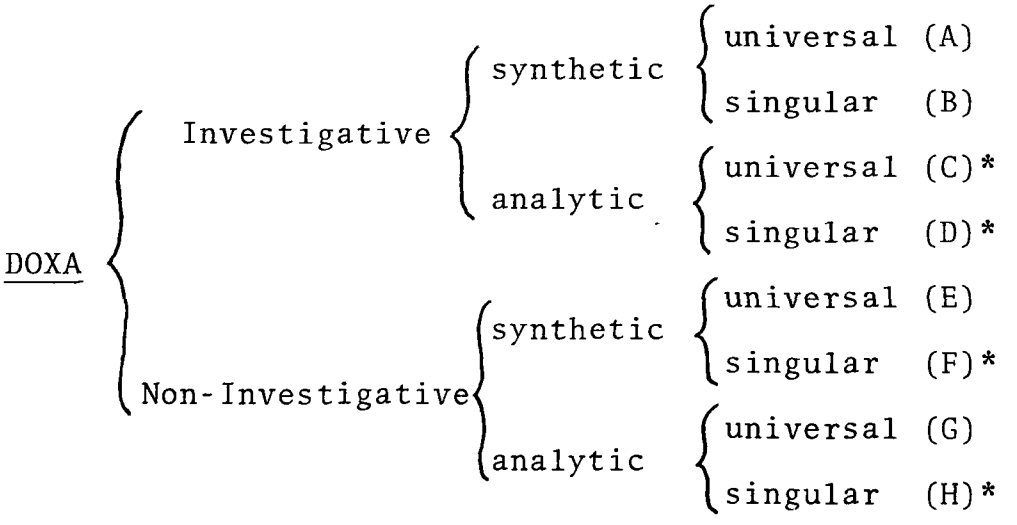
17. Ibid., p. 105.

18. Ibid., p. 105.

19. See ibid., p. 150.

20. See ibid., p. 106; Adler, What Man Has Made of Man, pp. 10-11.

21. Taking the three sets of distinctions enumerated there will be eight possible combinations as outlined in the following diagram:



If we consider these combinations we find that the four followed by asterisks are impossible. One cannot have a discipline which is both investigative and analytic since these two terms exclude one another - investigation requiring reference to experience, and the property of being analytic precluding reference to experience. We therefore may exclude combinations C and D. Secondly we

cannot have a discipline which is non-investigative and at the same time about a singular, since a singular is not present to all men at all times and places in the same respect and therefore investigation is required for the verification of knowledge concerning it. We therefore may exclude combinations F and H. In addition it may be noted that combination H calls for an object of knowledge which is not susceptible of empirical contact or observation and which must therefore reside entirely within the mind. Now the singular object in one person's mind cannot be identical with the singular object in someone else's mind. For example, this particular right-angle triangle which I presently have in mind is not the same as any particular right-angle triangle which anyone else may have in mind. Consequently, knowledge about this type of singular cannot be publicly verified and so cannot be doxa. There are perhaps two exceptions to the impossibility of non-investigative knowledge about singulars and both center about proofs for the existence of God. A cosmological proof for the existence of God would constitute non-investigative, synthetic knowledge about a singular if, and only if, from that proof one could conclude that only one being exists which possesses the properties of God. This knowledge would then constitute a fifth type of doxa and, in addition, would not according to Adler be philosophy, since by his definition philosophy is exclusively concerned with universals. Similarly an ontological proof for the existence of God would be an instance of non-investigative, analytic knowledge about a singular if, and only if, one could conclude that only one being corresponds to the concept of a being whose existence is necessary. And again, for the same reasons, this knowledge would not be philosophy. Furthermore, if this sixth type of knowledge were possible, it would not be a type of doxa but rather the unique instance of episteme since God's non-existence could no more be conceived than one could conceive of a square circle - that is, the knowledge is not susceptible to doubt or the possibility of revision in the course of time. The only possible way of obviating these difficulties is to say that God is at the same time a singular and his own universal. This of course, is a matter best left to those most familiar with God. However, even though God be His own universal, the ontological argument would still constitute episteme if one could determine various properties of God by means of certain deduction. The mere knowledge of God's existence gained through the

ontological argument may be viewed as a self-evident, intuitively known principle in the way that Descartes' cogito is viewed by some commentators as an intuition. Consequently, this knowledge would in itself properly be termed nous rather than episteme.

22. The Conditions of Philosophy, p. 39.

23. For examples of pure philosophical questions see ibid., p. 43.

24. Ibid., p. 39. An excellent example of a mixed question and the philosophical contribution to its solution is Adler's The Difference of Man and the Difference It Makes. See especially ibid., pp. 12-14, 297 fn. 4; and The Conditions of Philosophy, pp. 216-217.

25. See ibid., pp. 39-42. Although Adler does not himself state that mixed questions are composed of compendent pure questions, this analysis would appear to be necessitated by his insistence on the autonomy of the branches of knowledge.

26. Ibid., p. 44. To be more accurate Adler should have defined "second-order questions" as questions about any of our knowledge, questions about the content of our thinking when we try to answer any question, or questions about the ways in which we express such thoughts in language.

27. Jacques Maritain, The Degrees of Knowledge, translated by Gerald B. Phelan, New York, Scribner's, 1959, pp. 476.

28. In his presentation of the three degrees of abstraction Adler follows the analyses of Aquinas (In Librum Boetii De Trinitate, Q. 5; Q. 6, A. 1; Summa Theologica, I, Q. 85, A. 2) and Maritain (The Degrees of Knowledge, especially pp. 35-38), and to a certain extent of course, Aristotle (Physics, II, 2; Metaphysics, VI, 1; XI, 3 and 4).

29. What Man Has Made of Man, p. 146. See also ibid., pp. 16-17.

30. Maritain, The Degrees of Knowledge, pp. 36-37. See also ibid., pp. 22 fn. 1, 24 fn. 2, 26; Maritain, A Preface to Metaphysics, New York, Sheed and Ward, 1939, Lecture II, especially pp. 30-31; Adler, "Solution of the Problem of Species", The Thomist, III, 1941, pp. 353-355.

31. Maritain himself suggests a difference in the abstractio formalis proper to each realm of knowledge. "But it is clear from this how false it would be to place the degrees of abstraction upon the same line as if mathematics were merely more abstract and more general than physics, and metaphysics more abstract and more general than mathematics. By no means! What is common to the three degrees of abstraction is only analogically common to them. Each corresponds to a typically and irreducibly different manner of confronting and grasping reality, to a 'hold' that is sui generis in the struggle of the intellect with things." (Maritain, Existence and the Existent, translated by Lewis Galantierre and Gerald Phelan, New York, Image Books, 1957, pp. 28-29). See also ibid., p. 37 fn. 14; The Degrees of Knowledge, pp. 22 fn. 1, 24 fn. 2, 35 fn. 3, 38-40. Although he does emphasize the continuity obtaining between the three levels of abstraction so that at times it seems as though he holds that they are steps in a similar line of abstraction (see especially A Preface to Metaphysics, pp. 81-86), he would definitely hold that the abstraction proper to each degree is of a different nature and only analogously may the term "abstraction" be predicated of them.

32. Edward D. Simmons, "The Thomistic Doctrine of the Three Degrees of Abstraction", in The Thomist, XXII, 1959, pp. 37-67.

33. See Maritain, An Introduction to Philosophy, translated by E.I. Watkin, New York, Sheed and Ward, 1962, pp. 68 fn. 3, 69 fn. 1.

34. On this point see Yves R. Simon, "Maritain's Philosophy of the Sciences", in The Philosophy of Physics, edited by Vincent E. Smith, Jamaica, New York, St. John's University Press, p. 28; and see also The Degrees of Knowledge, p. 35 fn. 3.

35. Ibid., p. 38.

36. Ibid., p. 38.

37. Adler, "Solution of the Problem of Species", p. 355. "Generally speaking, it is important to notice that the three basic degrees of abstraction which are taken ex parte termini a quo, according as the mind lets these or those material conditions slip aside, only define the primary, bold determinations of speculative knowledge, and within them discriminations of a specific kind can be

found which are taken ex parte termini ad quem, according as the mind further sets up the object on a certain fixed level of immateriality [...]. One and the same specific knowledge, for example the Philosophy of Nature, can consider objects of very different universality [...] which are still on the same level of intelligibility as long as the modus definiendi is the same for all of them. But if it is a matter of a different mode of defining, of a different way of establishing scientific notions, then a specifically different type of speculative knowledge is involved." (Maritain, The Degrees of Knowledge, pp. 35-36 fn. 3)

38. "By this [dianoetic intellection] we mean (in opposi tion to 'ananoetic' knowledge or knowledge by analogy on the one hand and on the other 'perinoetic' knowledge or knowledge by substitute-signs) that mode of intellection in which the intelligible constitutive of the thing is objectivized in itself (if not by itself at least by a sign which manifests it, by a property in the strict sense of the word). We have chosen the word 'dianoetic' [...] in order to designate an intellection which through the sensible attains the nature or essence itself." (Ibid., p. 203 fn. 1)

39. "From the very fact that it emerges from sense knowledge, dianoetic intellection does not know, in any case, the essences of corporeal things 'by themselves' and immediately. It is not a vision of essences, a knowledge which penetrates at the first glance to the inside, to the heart of being [...]. Let us say that it is not a 'central' knowledge but a 'radial' knowledge that goes from the outside in, that attains the centre only by starting from the circumference. It attains the essence, but by the signs, as St. Thomas says, which manifest it, and which are the properties." (Ibid., p. 203.) There are two extremes which must be avoided in the understanding of dianoetic intellection - one is to assume that we pass beyond the properties and attain pure essence; the other is to assume that we never pass in any way beyond these properties. See ibid., pp. 204-205.

40. Ibid., p. 205.

41. "It is the theory of the proper accident and the common accident which is, according to us, at the core of the difficulty. When a mind holds a property in the strict and philosophical (ontological) sense of this word, a

difference of being is attained, an accidental form is seized in its intelligibility, and, by it, the essence (as human nature by rationality, or animal nature by sensitivity). That is what happens in dianoetic intellection. But in the other case [i.e., of perinoetic intellection] the properties in the strict sense of the word remain inaccessible. Clusters of sensible accidents (common accidents), grasped exclusively as observable or measurable, are taken in their place [...]. These descriptive characters are given the name 'properties', but the import of the name is here quite different and no more philosophical (ontological) than that of the word 'substance' in the usage of chemistry. They are at once exterior signs and masks of the veritable (ontological) properties." (Ibid., pp. 206-207.)

42. Ibid., p. 219.

43. "The subject of metaphysics is the analogue, being, considered in the inferior analogates in which we apprehend it de facto; created and material being common to the ten predicaments. [...]. This is what we are calling in the present study the 'trans-sensible intelligible'. But the same science that has such sort of things as subject deals also with the causes of this sort of things. That is why metaphysics opens out on what we are here calling the transintelligible (for us), that is to say, on the superior analogates of being." (Ibid., p. 219.)

44. Ibid., pp. 203-204. "Mathematical essences are not grasped intuitively from within. That would be proper to angelic and not human mathematics. Nor are they perceived from the outside, which would be accidents emanating from them, as an operation emanates from an active potency and a substance. Nor are they created by the human mind, of which they would simply translate the nature and laws. We say that they are recognized and deciphered so to speak, by means of a construction beginning with primary elements abstractively disengaged from experience. This very construction of the intellibible constituitive requires or presupposes a construction in imaginative intuition in some way or other. It is a reconstruction with regard to those mathematical entities which are essences properly so called (possible real being), and a construction with regard to those which are beings of reason founded on these essences. Thus the mind is confronted by an objective world which has its own

consistency, independent of the mind and founded ultimately on the divine Intellection and Essence themselves, and which it nevertheless deciphers deductively and as it were a priori. Such an intellection is still 'dianoetic' (and not comprehensive, or exhaustive) in this sense that the essence is not grasped intuitively by itself (by means of a non-abstractive intuition which would exhaust it at a glance) but indeed constructively by itself (thanks to a construction of notions that is on the other hand at least indirectly imaginable and remains as it were an 'outside' by which the essence is attained." (Ibid., p. 204.)

45. "And then there are sciences which have to do with essences as hidden without ever being able to uncover in themselves the intelligible necessities immanent in their object. These are inductive sciences, sciences [...] which are of themselves only sciences of empirical observation [...]. It is by effects that they make causes, or reasons for being, known to us and so these causes or reasons are not made known in themselves but in signs which, for us, are substitutes for them." (Ibid., p. 33.)

46. Ibid., p. 33.

47. Ibid., p. 32.

48. See An Introduction to Philosophy, pp. 101-106. This distinction between practical and speculative is a distinction in terms of the end of knowledge - either knowledge for its own sake, or knowledge for the sake of making or doing. See ibid., pp. 102-103, 193-199.

49. See ibid., pp. 105, 201; A Preface to Metaphysics, pp. 33-36.

50. See An Introduction to Philosophy, pp. 105, 114-115, 126, 201-202. On the existence of the philosophy of mathematics as a separate branch of philosophy Maritain says, "Questions relating to the philosophy of mathematics are usually treated in natural philosophy or in metaphysics. We believe, however, that if classification is to be scientific, we are obliged to maintain in what is now known as philosophy (scientific knowledge of things by their first causes) the fundamental division of the sciences (the whole group of which constituted for the ancients theoretical phil osophy) into three parts: physica, mathematica,

metaphysica, corresponding to the three grades of abstraction [...]. It is true, as we shall see later, that the philosophy of mathematics, for the very reason that it studies the essence of quantity, and is thus at least reductively metaphysical, transcends the strict sphere of the mathematical sciences and is specifically distinct from them. This, however, does not alter the fact that it is concerned with the second degree of abstraction and must therefore be studied as a separate branch of philosophy." (Ibid., p. 114 fn. 1.)

51. See ibid., pp. 105, 114-115. This is not the same formal object as mathematics has. One could perhaps best explain the difference between the philosophy of mathematics and mathematics strictly speaking, by saying that the former has as its object the "being of quantity", whereas the latter has as its formal object the "being of quantity".

52. See ibid., pp. 126-127, 131 134.

53. See ibid., p. 135.

54. See ibid., pp. 82, 190-191. The distinction between theodicy and theology is based upon the presence of a supernatural light (faith) in the knowing process as is the case with theology, or the absence of such a supernatural light in which case the knowledge occurs solely under the natural light of reason as in the case of theodicy. See ibid., pp. 82-84.

55. See ibid., pp. 193-196. With regard to the inclusion of the philosophy of art as a distinct way of philosophical knowing Maritain says, "It would be necessary to classify the philosophy of art, like ethics itself, under natural philosophy, if we kept to the single standpoint of the specification of the sciences by their formal object. But if we adopt the wider standpoint of the end to which the sciences are ordered, we must distinguish practical from speculative philosophy, and it is equally necessary to distinguish, in practical philosophy itself, the philosophy of making and the philosophy of doing [...]." (Ibid., p. 195.)

56. Ibid., p. 199.

57. Ibid., p. 90.

58. The term pre-scientific is used because at this level knowledge is not yet critically reflective and remains to be perfected by a scientific habitus. See ibid., p. 91.

59. "Philosophy studies scientifically the three categories of truths to which common sense bears instructive witness: (i) the truths of fact which represent the evidence of the senses; (ii) the self-evident first principles of the understanding, inasmuch as it clears up their meaning by critical reflection and defends them rationally; (iii) the consequences immediately deducible (proximate conclusions) from these first principles, inasmuch as it provides a rational proof of them." (Ibid., p. 92.)

60. See The Degrees of Knowledge, pp. 51 53, 57, 199; An Introduction to Philosophy, pp. 76-80, 89-96; On The Use of Philosophy, pp. 59-60.

61. See The Degrees of Knowledge, pp. 51-53.

62. "History deals only with the singular and the concrete, with the contingent, whereas science deals with the universal and the necessary. History cannot afford us any explanation by universal raisons d'être. No doubt there are no 'raw' facts; an historical fact presupposes and involves as many critical and discrimi nating judgments, and analytical recastings, as any other 'fact' does; moreover, history does not look for an impossible 'coincidence' with the past; it requires choice and sorting, it interprets the past and translates it into human language, it recomposes or reconstitutes sequences of events resulting from one another, and it cannot do so without the instrumentality of a great deal of abstraction. Yet history uses all this in order to link the singular with the singular; its object as such is individual or singular." (Jacques Maritain, On The Philosophy of History, edited by Joseph W. Evans, New York, Scribner's, 1957, pp. 2-3.)

63. Ibid., p. 5. "A number of factual data are accumulated by history, and now from these data concerning a period of history or any other aspect of history some universal objects of thought are inductively abstracted by the philosopher. But in addition, these universal objects of thought must be philosophically verified, i.e., checked with some philosophical truths previously

acquired. Then we see that they involve some intel ligible necessity found in the nature of things and providing us with a raison d'être. Induction and philosophical truths are and must be joined together in order to have the objective content of the philosophy of history." (Ibid., p. 9.)

64. Ibid., p. 43. "Thus, we might say that some kind of return to the singular takes place at each degree of knowledge - not always in the same way, of course, but analogically, according to the various levels of knowledge. And I would now suggest that a similar return to the singular must also take place with respect to philosophical knowledge as a whole. If this remark is true, we would have the philosophy of history as a kind of final application of philosophical knowledge to the singular, to that singular par excellence which is the course of human events and the development of history." (Ibid., pp. 12-13.) See also ibid., pp. 16-17, 165-169.

65. The Conditions of Philosophy, p. 87. Originally italicized.

66. Ibid., p. 88. Originally italicized.

CHAPTER II

PHILOSOPHY AND THE OTHER TYPES OF "DOXA"

In the previous chapter philosophy was defined as a specific type of doxatic knowledge. In order to further develop this conception of philosophy in the present chapter, the first section examines philosophy with a view to determining the type of truth to which it may properly aspire and the manner in which philosophical theories may be verified or tested. The second section compares philosophy and science in terms of their respective progress and usefulness in order not only to clarify the issues raised by such comparisons but also to shed further light on the nature of philosophy and its present state. The last section examines an idea which is fundamental to Adler's conception of philosophy and that is the special relation obtaining between common-sense knowledge and philosophical knowledge.

1. Philosophy and Truth

Having shown that philosophy is a distinct way of knowing by examining both its substantive and procedural differentiation from the other ways of knowing, we are now in a position to deal with philosophy's characteristics as

a form of knowledge in the generic sense. According to its generic definition,

> The only standard of truth that is consistent with knowledge in the sense of doxa must eschew certitude and finality; it must allow for the judgment that one theory or conclusion is truer than another, or for the judgment that it is false, but never for the judgment that one theory or conclusion is absolutely true, rendering all other theories of the same matter necessarily false. [...] The more times that a theory which is being tested in different ways escapes falsification, the more assured we are of its truth, or the more its being true is confirmed; but such successive steps of confirmation simply increase the degree of its approximation to truth in a gradation of degrees which never reaches the limiting point of final and incorrigible truth.
>
> At any point in this series, the next test might result in the falsification of the theory. Hence, the truth that is attributed to a theory which has been tested a number of times and not yet falsified is not the grade of truth which makes all other competing theories false. It only makes the theory in question truer for the time being than other theories which have been less amply tested or, as tested, have been falsified.[1]

We have chosen to call this type of truth asymptotic truth. A statement is asymptotically true if it is certain in proportion to the supporting evidence and amenable to revision in the course of time. As evidence in favour of a particular theory mounts, our certitude with regard to that theory approaches absolute certitude asymptotically, that is, closer and closer to, but never quite becoming, absolute. This is the only type of truth which knowledge

in the sense of doxa can attain. Evidence can only verify a theory in a negative way, that is, evidence can only falsify a theory and never confirm it absolutely. This is not meant as a denial of truth, for when we judge a particular theory to be true what we are saying is that in light of the evidence we presently have we may be reasonably certain that it is true. More than reasonable certitude is impossible for at any time the theory in question may be proven false, so consequently we must have an open mind about the possibility of future falsification of a theory we presently hold to be true. But, as Adler says,

> having an open mind about future possi bilities should not be equated as un- fortunately it sometimes is, with having an undecided mind about present actual ities; for we are obliged, at any time, to judge in the light of the evidence that is then available.[2]

Such a judgment results in knowledge characterized by asymptotic truth, and it is only this truth which is applicable to the four branches of doxa.

Our main concern now is with what constitutes evidence for the truth of philosophical knowledge. We shall proceed by examining what Adler considers to be the four tests of truth applicable to philosophy: the empirical test, the logical test, the is-ought test, and the mixed question test.

The primary test for truth in philosophy is the

empirical test. This means that the evidence appealed to is experience, but since philosophy (unlike science or history) is based upon common experience, the empirical test must not employ the data of special experience. Thus, when a philosophical theory is put to the empirical test it is compared to the data of common experience and one of two possibilities results: either there is no conflict between the theory and common experience or there is a conflict between them. In the case of the former alternative, the theory is not falsified but (in keeping with the nature of asymptotic truth) neither is it confirmed absolutely.[3] In the case of the latter alternative,

> we are faced with a choice between affirming the reality of our experience and dismissing the theory in question as false and accepting the theory in question as true and treating the world of our common experience as illusory. The conflict between the theory in question and common experience is such that both cannot be affirmed, the one as having truth and the other as having reality.[4]

Now if it is agreed that philosophy is synthetic knowledge in the sense defined above and that it is dependent upon common experience both for its initial concepts and for the test of its truth, then, when faced with a conflict between a philosophical theory and common experience, it follows that we must affirm the reality of our experience and consider the theory in question as having been falsified.[5]

When it happens that a number of competing theories

have been put to the empirical test and have not been falsified it does not follow that any or all of them are true. Logic would not allow more than one to be true if they are mutually exclusive positions, and the logic of the empirical test and the nature of asymptotic truth preclude the possibility of any one theory being proven true to the exclusion of other theories which have not been falsified in the empirical test. In this case the empirical test is not adequate in itself to decide the issue, so we must have recourse to one or all of the three remaining tests.[6]

The three remaining tests may be divided into the test for internal consistency (the logical test) and the tests for external consistency (the is-ought test and the mixed question test). The logical test is a test for internal consistency and as such decides in favour of the theory with the least number of inconsistencies, embarrassments, and insolubilia. As such it will always favour the theory which is the most comprehensive without sacrificing internal consistency or commiting the fallacy of reductionism.[7]

In distinguishing between first-order and second-order questions it was indicated that first-order questions were "questions about that which is and happens or about what men should do and seek". Within first-order questions Adler distinguishes between "is-questions" or speculative

questions and "ought-questions" or normative questions. The former are concerned with what is and happens, and the latter with what men should do and seek. Suffice it for the present to say that Adler considers normative and speculative philosophy to be based on different autonomous principles, and as such may be considered as independent of each other. This being the case the conclusions of one may serve as a test for the conclusions of the other.

> If in the normative order, we have reason to think that a certain philosophical doctrine is sound, it can be used to measure the relative soundness of competing philosophical theories in the speculative order. If, in the speculative order, we have reason to think that a certain philosophical doctrine is sound, it can be used to measure the relative soundness of competing philosophical theories in the normative order.[8]

This measure of relative soundness Adler refers to as the is-ought test.

In dealing with the distinction between pure and mixed questions it was indicated that the latter were questions which required the collaboration of two or more disciplines in order to be answered. In some of these questions there is a conflict (real or apparent) between philosophy and the findings of some other discipline (usually science).

> When this happens, philosophical thought should be able to resolve the conflict, or show that it is merely apparent, by applying to the mixed question theories it has developed in its attempt to answer purely philosophical questions about that

> which is and happens in the world or about what men should do and seek. The measure of its success in doing this is the measure of the soundness of a philosophical theory.[9]

This measure of relative soundness Adler refers to as the mixed question test.

If we compare the types of doxatic knowledge in terms of truth we are able to describe them as follows. History and empirical science test for truth in terms of empirical (investigative) evidence and logical consistency; mathematics tests in terms of logical consistency; and philosophy is judged in terms of an empirical (yet non-investigative) test, a logical test, an is-ought test, and a mixed question test. It is not suggested that philosophy is more certain than the other types of doxa because it has four tests at its disposal, rather that all enjoy different types of certainty which are nonetheless comparable in that they are all characterized by asymptotic truth.

It is interesting and also instructive to compare these tests for philosophical truth with the criteria proposed by W.T. Jones for deciding what constitutes a "good" philosophy. In the introduction to A History of Western Philosophy, Jones states, "We may, therefore, rule out ultimate truth as a criterion of philosophic achievement. But this does not mean that we must commit ourselves to the radical subjectivity of maintaining that all philosophies

are equally good".[10] To meet this subjectivity he proposes four criteria. The first is that philosophy attempt to provide answers to "the 'big' questions about the ultimate value and meaning of life".[11] These "big" questions correspond with what Adler has termed first-order philosophical questions. Secondly, a philosophy must be characterized by endurance, that is, "if a set of answers satisfies a large number of people for a relatively long time it is, so far, a good philosophy".[12] Thirdly, the answers must be consistent, that is, not contradict one another. This criterion corresponds with Adler's logical test. In addition the answers must be "consistent with what we may call the accumulated experience of the human race".[13] This corresponds with Adler's empirical test (in terms of common experience) and to some extent with the mixed question test. Finally, the answers must be integrated. By integrated is meant that the answers to the big questions must be intrinsically interrelated. This corresponds with Adler's is-ought test, and incidently, with his insistence that philosophy (along with the other types of doxa) must be comprised of intrinsically related or compendent propositions.

2. Philosophy and Science

We have seen so far that philosophy is a distinct body of testable knowledge differing from the three other ways

of knowing both in its procedure and in terms of its object of inquiry. We are now in a position to compare philosophy to the other branches of knowledge in order to determine if it be a superior or inferior way of knowing not in terms of its adequacy in treating its own formal object in the light of its own questions and method, but rather in terms of it being a way of knowing in general among other ways of knowing. For the sake of simplicity we shall restrict our discussion to the comparison between philosophy and empirical science. The choice of science rather than mathematics or history is not purely random, but rather it is based upon the fact that philosophy is most often compared to science (usually with the result that philosophy comes out second best), and secondly because the empirical sciences have for over three centuries enjoyed an unbounded period of success, with the result that they have been considered (principally by the positivists) the way of knowing par excellence.[14]

Following Adler, we shall compare philosophy and science in four respects progress, agreement, usefulness, and understanding.[15]

Perhaps the most frequent charge laid against philosophy is that it is inferior to science with respect to progress. In the empirical sciences there has been an undeviating line of advances such that every period in its history is

characterized by being an improvement in terms of knowledge over the periods preceding it. There are never any old errors revived or disproved theories re-advanced. However, in the case of philosophy, the situation seems to be the complete reverse. "The same issues recur in successive epochs, and views which look as if they had been refuted at an earlier moment reappear with renewed vitality at a later date".[16]

On the surface it does seem that science is superior to philosophy in terms of progress. But when one examines the nature of these two disciplines the reason for this difference becomes evident. One is then able to see that the accusation must be re-stated in such a way as to acknowledge the difference, yet not prejudice the issue through implicit espousal of a particular view on progress itself. When one examines the way in which progress is made in science we see that there are two factors responsible: 1) the accumulation of more or better data of special experience, and 2) the development of better theories to incorporate the new data of special experience. Since common experience is by definition unchanging, philosophy cannot expect to make advances in its data gathering techniques, but rather must rely solely on its ability to advance on the level of theorizing.[17] It follows from this procedural difference that philosophy and science cannot be

expected to make the same kind or rate of progress.

That they do not participate in the same kind of progress is evident from the fact that philosophy is barred from making advances on the level of its empirical data, whereas science is essentially dependent upon such advances.

> We can find scientific errors in the works of Aristotle because scientific knowledge is essentially contingent. Its conclusions are only hypothetically necessary. The contingency of their truth is due to the fact that their truth is always relative to the data of special experience, and these data change from time to time, as scientists work ingeniously at contriving new and better special experiences. The essential contingency of scientific knowledge is based upon the same fact which properly leads us to expect interminable progress in the accomplishment of more and better scientific knowledge. But the data of philosophy are the facts of common experience. Errors in philosophy are due to failures of analysis, inconsistencies, inadequacies, etc.; they are not due to the inadequacy of the data. [...] We should not hope for the same sort of progress in philosophy that we expect in science; in fact, we can do very little to improve upon ancient wisdom, because the limits of wisdom are not set by the limits of our ingenuity or industry in doing research, but by the natural limits of our reflective powers, our powers of understanding and judgment.[18]

That science and philosophy do not make the same rate of progress is evident from the fact that there is an interaction between data and theory in science such that advances in the techniques of obtaining data lead to the propounding of better theories which in turn lead to better techniques for obtaining data;[19] while in philosophy the

empirical data remain the same so that the only possible advance is on the level of theory. Even granting that the work of constructing theories is equally difficult in science and philosophy, it must be obvious that in the long run the advances made in philosophy will be harder won than in science due to the non-investigative nature of philosophy.[20]

The difference between science and philosophy in terms of their empirical data stems from the investigative character of the former and the non-investigative nature of the latter. From this difference several consequences may be seen to follow in connection with the issue of progress.[21]

In the first place, specialization and a division of labour is possible in science whereas it is not possible to the same extent in philosophy. From this it is evident that in philosophy (as contradistinguished from science) there are no real "experts" whose authority can serve as the basis for further developments since all philosophers have access to the same data and are (at least in principle) equally competent to judge on the basis of this data.[22]

Furthermore, since common experience is by definition common to all men, philosophers enjoy (or suffer) a contemporaneity from which scientists are exempt. Now, although philosophers need not consult the entire history of a particular philosophical problem, such an historical

investigation may prove to be especially advantageous.[23] Scientists, on the other hand, need only consult the work of their contemporaries.

It may be said then, that the non-investigative nature of philosophy prevents philosophers from utilizing such advantages as specialization, authority and limited contemporaneity which are characteristic of empirical science. This disadvantage has obvious and rather marked consequences on the rate of progress possible in philosophy.

All things being equal then, "the correct statement of the case would not be that philosophy is inferior to science in progress, but only that it is distinctively different in this respect".[24] The problem is, however, that all things are not equal, for philosophy does not seem to be doing as well in its field as science does in its area. The reason for this is to be found in the nature of agreement in science and philosophy and the nature of the factor essential to philosophy's progress which corresponds to the techniques of gathering data of special experience in the empirical sciences.

This brings us to the second charge often leveled against philosophy, and that is that philosophers rarely agree on their answers to fundamental problems, while in sharp contrast, scientists generally agree on central points. Again, one can not readily argue with the charge unless

one first understands the nature of agreement in both science and philosophy and is therefore able to see that this charge may be taken as a plain statement of fact with no pejorative overtones.

When the question of agreement within philosophy and within science is examined it is seen that agreement occurs differently in each. In science, disagreement usually obtains between scientists of a particular time period and those of a preceding period. Agreement usually occurs between scientists of the same period.[25] On the other hand, disagreement between philosophers appears to be most striking among contemporaries whereas agreement between philosophers widely separated in time is not uncommon. In short, science is characterized by synchronic agreement and philosophy by diachronic agreement. This state of affairs could be accounted for by the contemporaneity of philosophers as contradistinguished from the relation of scientists to their predecessors. But as Adler points out,

> To judge philosophy as inferior by expecting or demanding that its pattern of agreement and disagreement should conform to the pattern exhibited by science is to judge it by reference to a model or standard that is as inapplicable as the model or standard of scientific progress is inapplicable to philosophy.[26]

If we examine the nature of agreement in science we see that scientists are by and large in agreement as to the empirical data relating to a particular problem, so that

when they do disagree, this disagreement is on the level of theory. Additionally, this disagreement presupposes an agreement on the part of the disputants as to the question guiding the discussion and the type of answer which would satisfy that question. It may be seen that in dealing with the nature of controversy, two distinct types of agreement must be recognized.

All genuine controversies presuppose a minimal topical agreement - that is, agreement as to the meaning of words (definition), agreement on the question to be answered, and agreement as to the type of answer which could satisfy that question. Adler refers to this minimal topical agreement as dialectical agreement. Only when this stage of agreement has been realized is it possible to have a genuine controversy, and thus have agreement or disagreement on the answer to the disputed question. Adler calls agreement on such an answer doctrinal agreement.[27]

It is plain that scientists are usually in dialectical agreement, and that their controversies revolve around "doctrinal" disputes. This is not the case with philosophy where dialectical agreement (let alone doctrinal agreement) is a rare occurrence. If there be room for improvement in philosophy, the area of dialectical agreement would, in Adler's opinion, be the most fruitful for a therapeutic undertaking.

As has been shown, one of the major differences between science and philosophy in terms of progress is that science is able to advance on the level of data and theory, whereas philosophy, due to the constancy of common experience, is only able to advance on the level of theory. There is, however, one area where philosophy may advance which is not on the level of theory, but rather is at a pre-philosophical level. This is the area of dialectics.

According to Adler, one of the gravest misfortunes of philosophy has been the all but total absence of genuine controversy between philosophers. And since genuine controversy is essential to the life and progress of philosophy the need for genuine controversy is imperative. It is Adler's contention that if a dialectical examination of various controversies in philosophy were to be undertaken, the result would be a basis for dialectical agreement between philosophers and consequently genuine controversy could obtain between them. Progress on the dialectical level could then be likened to the progress of science on the level of experiment, and a major difference between science and philosophy in terms of progress would be partially circumvented.[28]

As was pointed out above, if all things were equal one could not call science better than philosophy in terms of progress because their progress is different in type.

However, all things are not equal because philosophy has been sadly deficient in respect to the progress it could make in terms of dialectical agreement. The true comparison in terms of progress is not between science and philosophy, but rather between philosophy as it is on the one hand, and philosophy as it should be on the other.

The third point of comparison between science and philosophy is in terms of their usefulness. If we take this word in its broad sense it can cover both usefulness in speculative matters that is, as it increases understanding; and usefulness in practical matters that is, as helpful in production or action. For the moment we shall consider the second of these two meanings.

As has often been pointed out, philosophy is quite useless in terms of what Adler calls "know-how" knowledge. In other words, philosophy is unable to suggest how to achieve certain ends in the spheres of production and action. In this domain applied science (technology) is singularly useful. However, within this domain science is totally unable to determine which ends ought to be pursued, whereas philosophy is eminently adequate to the task.[29] From this it follows that the comparison of science and philosophy in terms of practical usefulness must be seen as a comparison in terms of different types of usefulness.

> In the spheres of action and of production, we need ought-knowledge as well as know-how. Philosophy, through its normative branch,

> supplies the one; science, through technology and other applications, supplies the other. Each, in short, is useful, though in quite different ways.[30]

This does not enjoin us from judging the relative superiority of the one over the other. On the contrary, from the difference in their types of usefulness a value judgment may be made.

> Of the two, philosophy has a superior usefulness, a higher claim on our respect for the benefit it confers upon us and the help it gives us. In one sense, the respective ways in which philosophical and scientific knowledge can be useful - through ought-judgments and through know-how are incomparable, as incomparable as the ways in which philosophy and science make progress or achieve agreement. They are simply different. Yet things as different as normative philosophy and technology can be placed on a scale of values and judged, relative to one another, for their contribution to human well-being, to the happiness of men and the welfare of society.
>
> Judged by such standards, the ought-knowledge which directs man in the achievement of the good life and the good society is superior to the know-how which puts at man's disposal productive power, power that may either facilitate or defeat man's achievement of the good life and the good society. In addition, one of the uses of philosophy is to give us rational control over the use of science; and it is in this very important respect, if in no other, that the superior usefulness of philosophy must be conceded by anyone who is persuaded that philosophy, both normative and speculative, can satisfy the conditions of intellectual respectability.[31]

The final point of comparison between science and

philosophy is in terms of their usefulness in speculative matters, that is, in terms of their ability to understand reality. It is Adler's opinion that philosophy is superior to science in this respect for the following reasons.

When science and philosophy have different objects of inquiry there can be no conflict between them. Thus, some questions may be answered without reference to special experience (in which case philosophy offers the only adequate understanding of reality in respect of the question), and other questions are such that they may only be answered by recourse to investigative experience (in which case science offers the only understanding of reality in respect of the question). However, there are a number of mixed questions which require the services of both science and philosophy in their solution. In such cases, "the principles for the statement and for the solution of the problems come from philosophy, not from science."[32]

Secondly, the understanding of science (or any other discipline) is a philosophical enterprise and not a scientific one.[33] Thirdly, in Adler's opinion,

> the first-order questions that philosophy tries to answer are more profound - both more elementary and more ultimate than the questions that science tries to answer. It is philosophy, not science, that takes the over-all view.[34]

Finally, when the basic tenets of common sense are called into question it is philosophy which is called upon

to defend, refine, or correct these opinions. This is so because, as will be shown below, philosophy stands in a special relation to common-sense knowledge.

From what has been said concerning the comparison of science and philosophy in terms of their usefulness and contribution to understanding, it may be seen that they are different in their type of usefulness and understanding - each one operating within different areas of inquiry and utilizing different methods. However, with regard to the value of their usefulness and understanding, philosophy is said to be superior in the first regard due to the greater importance of the normative as compared to the technological; and in the second regard is said to be superior due to its broader and more profound scope in understanding reality.

3. Philosophy and Common Sense

One of Adler's fundamental tenets with regard to the nature of philosophy is that it should be in line with the common-sense beliefs of the ordinary man.[35] This is so since both philosophy and common-sense knowledge are based upon common experience. They differ primarily in the fact that philosophy applies critical reason to the facts of common experience, whereas common-sense knowledge is in this respect uncritical.

It should be noted that by common sense Adler refers to what is ordinarily meant by that term, that is, a form

of knowledge, not the common sense which unites the data of the external senses as in Thomistic psychology. Perhaps the best definition of common-sense knowledge is that given by Yves Simon. According to him common sense designates,

> an aggregate of notions which enjoy, on diverse grounds, the privilege of being accessible without any technical or scholastic training. The unity of these quite heterogeneous notions is not objective, but merely psychological. Thus, common sense contains an elementary philosophy which is, in a certain way, the origin of all philosophy and of all science [...].[36]

There are two extremes to be avoided in considering the relation of philosophy and common sense. The one is to consider the whole of common-sense knowledge as illusory, and the other is to make common sense the touchstone of truth.

In Adler's terminology common sense refers to our "tendency to form opinions on the basis of common experience".[37] However, common sense is not philosophy.

> Common sense is not a self-critical faculty. It is not a methodical mode of inquiry. It does not produce an organized body of knowledge, but only an aggregate of separate opinions, with little or no compendency.[38]

Common-sense knowledge has as its foundation the common experience of men, so that if it be considered illusory, so then must the experience from which it is derived. It goes

without saying that for Adler (as for any realist) the data of common experience can not be denied, nor the validity of the knowledge derived therefrom. This is not to say that common sense is infallible, since common experience may be inadequate to deal with certain questions. For instance, common sense would hold that the world is flat and stationary. The error here lies not in the functioning of common sense, but rather in the inadequacy of common experience in dealing with the shape or motion of the earth.

What Adler considers important in the consideration of common-sense knowledge involves the following three points:

> (i) the criticism and correction of common-sense opinions come mainly from science, not from philosophy; (ii) philosophy by its very nature is directed to the exami nation and explication of common-sense opinions, and it undertakes to defend those opinions or beliefs which require and deserve defense; and (iii) in the rare instances in which philosophy criticizes and corrects common-sense opinions, it does so in a manner that is distinctly different from the manner in which science criticizes and corrects common-sense beliefs.[39]

With regard to the first point, those instances where science corrects common-sense opinion (as in the example above) are cases where common experience is inadequate and must be supplemented by the data of special experience, simply because the matter under consideration requires

investigative experience to be settled. The second point emphasises philosophy's essential continuity with common-sense knowledge and philosophy's unique role as defending and critically elaborating this knowledge. Both these facts are necessarily so since philosophy and common sense are equally dependent upon the data of common experience.

As to the third point, there are instances where common-sense knowledge is faulty due to an inadequate understanding of common experience.[40] In these cases phil osophy is able to correct common sense due to its critical and methodological superiority to common sense.

Common-sense knowledge can therefore be corrected either by science or philosophy, but in a manner differing for each according as they differ essentially from each other.

> Science does it [correct common sense] by going beyond common experience where it is inadequate, supplementing it by the special experiences turned up by investigation. Philosophy does it by staying with common experience but providing a better understanding or more accurate grasp of the things experienced.[41]

If one accepts this view of common sense and its relation to philosophy the two extremes mentioned above may be avoided. On the one hand, common-sense knowledge is not considered illusory since philosophy must be in basic continuity with it and is charged with its defense. On

the other hand, common-sense knowledge is not considered to be infallible since it may be corrected by either science or philosophy according to the mode indicated above.

It is not an uncommon conception of philosophy that it is so esoteric as to be beyond most people's comprehension, that it has no significant contribution to make regarding everyday life, and that it is really a matter of varying opinions regarding either intrinsically unsolvable issues or issues which await the advance of science. The first chapter attempted to situate philosophy as a way of knowing distinct from other accepted bodies of rational knowledge, yet at the same time similar to these bodies of knowledge insofar as they are all equally valid approaches to reality. Philosophy was seen, therefore, to have questions of its own which are not answerable by any other discipline such as empirical science.

As regards the present chapter, it first delineates a standard of truth which is equally applicable to all these bodies of knowledge (doxa), and thus philosophy is seen to be as certain (or uncertain) as any other way of knowing. Secondly, far from being a mere matter of opinion, philosophy is seen to be capable of making progress and establishing agreement. Thirdly, philosophy is seen as a useful type of knowledge not only in terms of advancing speculative knowledge, or of clarifying methodologies, but most

importantly as the only body of knowledge concerned with a rational approach to normative issues. Finally, since philosophy is in basic continuity with common-sense knowledge it is seen that all men are by nature philosophers (insofar as they are reasonable) and that philosophical speculation, far from being esoteric, is ultimately founded upon the same experience and much of the same basic knowledge in which all humans share.

NOTES:

1. The Conditions of Philosophy, pp. 33-34.

2. The Difference of Man and the Difference It Makes, p. 113.

3. "The logical principle that becomes operative, then, is Popper's principle that a theory or hypothesis which is repeatedly put to the test and is not falsified gains in credibility, i.e., it acquires an increasing degree of relative truth. It tends more and more to be confirmed in its truth, even though it can never be completely confirmed with finality as having incorri gible and indubitable truth." (Ibid., p. 251.)

4. The Conditions of Philosophy, p. 154.

5. "There are philosophers, of course, who, confronted with this choice, do not hesitate to dismiss the world of common sense as illusory. They may even claim that one of the virtues of the theory which they espouse is that it punctures the illusions of common sense about the world in which we lead our daily lives and go about our business. To be empirical in philosophy means making the opposite choice. It is not common experience, but the theory that conflicts with it, which must be rejected. The philosopher who proceeds in this way has put the theory to the empirical test and found it false." (Ibid., pp. 154-155.)

6. "THE EMPIRICAL TEST. This is the primary test, for it eliminates from further consideration theories that common experience falsifies. By itself, however, it is insufficient; among theories that are not empirically falsified, one may be better than another by other criteria." (Ibid., p. 148.) "When philosophical theories or conclusions are put to the empirical test, they are either falsified or they are not. Only the negative result is decisive; the theories which escape falsi fication are not thereby established as true. Judgments concerning their relative truth must be based on other criteria or tests." (Ibid., p. 154.)

7. "The main criteria of theoretical excellence are (i) internal consistency; (ii) simplicity and elegance; and (iii) comprehensiveness or consilience [...]." (Ibid., p. 157.) See also ibid., pp. 148, 157-163; What Man Has Made of Man, pp. 237-238.

8. The Conditions of Philosophy, pp. 148-149. "The primacy of the normative over the speculative gives special force to the 'is-ought' test. It requires us to reject as unsound any philosophical theory about what is or is not which undermines our effort, on the normative side, to deal philosophically with how men ought to behave." (Ibid., p. 196.)

9. Ibid., p. 149. For a good example of such a test in operation see ibid., Chapter 11.

10. W. T. Jones, A History of Western Philosophy, New York, Harcourt Brace, 1952, p. ix.

11. Ibid., p. ix.

12. Ibid., p. ix.

13. Ibid., p. x.

14. It is true that in the seventeenth century mathematics was considered to be the paradygm of knowledge and that philosophy suffered badly at the hands of those who tried to impose a mathematical way of knowing in the field of philosophy. This was partially due to the assumption that mathematics offered absolutely certain knowledge in the sense of episteme. The discussion presupposes the impossibility of epistemic knowledge and this question will be dealt with in the re-examination of the distinction between doxa and episteme in Chapter IV, below.

15. "The prevalent opinion today (not only in learned circles but also among the general public) seems to be that philosophy is inferior to science not only with respect to agreement and progress, but also with respect to usefulness and understanding." (Ibid., p. 166.) It is of interest to note with Adler that, "To say that philosophy is inferior to science [...] presupposes that they are comparable enterprises (that both are modes of inquiry attempting to solve problems and to advance knowledge); for if they are not comparable, then the charges are unjustly brought." (Ibid., p. 165.)

16. Adler, Institute for Philosophical Research, Biennial Report, 1952-1954, p. 16. See also, The Conditions of Philosophy, pp. 164-181; What Man Has Made of Man, p. 236; Adler, The Idea of Freedom, Vol. I, pp. 74-78.

17. See The Conditions of Philosophy, pp. 174-175.

18. What Man Has Made of Man, pp. 133-134. The passage continues, "For the same reason that progress in philosophy is accidental, whereas it is essential in science, philosophical truths are necessary and not contingent.". The necessity of philosophical truths must not be construed as meaning that philosophy is capable of attaining truth or certitude in the sense of episteme, but rather that philosophy deals with the essential in the realm of ens mobile and seeks causal knowledge. Science on the other hand is restricted to the phenomenal order and so deals with contingencies. The sense in which science is concerned with the necessary is well explained by Jacques Maritain in The Degrees of Knowledge, esp. pp. 23-28. Perhaps the best way to explain what Adler intends in this passage is to say first, that he did not intend to characterize philosophy by epistemic certi tude as opposed to science which is totally uncertain; and secondly, he did intend to indicate that philosophy deals with the essential directly, whereas science deals with changing phenomena and thereby attempts to derive the necessary from the contingent. Thus, philosophy deals immediately with the necessary and science deals immediately with the contingent.

19. "The discovery of new data by investigation occasions or stimulates advances in theorizing; and new theoretical constructions often call forth experimental or investigative ingenuity in the search for supporting or refuting data." (The Conditions of Philosophy, p. 174.)

20. Adler does not agree with this supposition; rather he feels that philosophical problems are intrinsically more difficult than scientific ones. See Adler, "Controversy in the Life and Teaching of Philosophy" p. 22; The Idea of Freedom, Vol. I, pp. 78-79; The Conditions of Philosophy, p. 294. It might be objected that the work of the scientist is intrinsically more difficult than that of the philosopher because he (the scientist) is never in possession of all the relevant data since advances in data gathering techniques could and do produce new data. The philosopher, on the other hand, is always in possession of all the relevant data that is, the common experience of men. However, a difference in the rate of progress may be explained in part by noting that the scientist has no need to consult the work of all who have preceded him, but need only be concerned with the contemporary scientific

scene. The philosopher, on the other hand, can and does benefit greatly from consulting the views of his predecessors and this may account for some of the poor progress philosophy is making. See The Idea of Freedom, Vol. I, pp. 78-79; "Controversy in the Life and Teaching of Philosophy", passim, but esp. pp. 21-22.

21. See The Conditions of Philosophy, pp. 168-173.

22. As Adler points out, there is the possibility of specialization in philosophy, when it is noted that philosophers are frequently referred to as "ethicians", "metaphysicians", and the like. However, it is still possible for one man to contribute to all the areas of philosophy; secondly, there is a considerable reluctance on the part of most philosophers specializing in a certain area to accept the findings of a specialist in another philosophical area simply on authority; thirdly, most branches of philosophy are interconnected with each other; and finally, a division of labour on the empirical level in philosophy is impossible due to the common character of the empirical data. "Since philosophers proceed entirely in terms of common experience to which all have equal access, and since it is by reference to common experience that philosophical theories or conclusions must be tested, philosophers need never accept a single philosophical opinion on the authority of other philosophers. [...]. One might go further and say that the man who accepts any philosophical opinions whatsoever simply on the authority of their spokesmen, no matter how eminent, is no philosopher." (The Conditions of Philosophy, p. 171.)

23. On the question of the social versus the isolated philosopher, see Adler, "Tradition and Communication", pp. 122-124; "The Philosopher", pp. 240-243; The Idea of Freedom, Vol. I, pp. 61-64.

24. The Conditions of Philosophy, p. 177.

25. See The Conditions of Philosophy, p. 179. The disagreement of scientists of different ages may be accounted for by the fact that they do not enjoy (or suffer) a contemporaneity due to the advances made in science and the increased data available to the more recent scientists. As to the agreement of scientists of the same period, Adler makes this interesting observation: "The appearance of unanimity in the scientific world is due to the fact that any scientist who is not a specialist in a particular field accepts the work of

specialists in that field on their authority as reputable scientists. Such docility does not prevail among specialists in the same field; their disagreements are often as violent as they are scientifically fundamental." ("The Philosopher", p. 238.)

26. The Conditions of Philosophy, p. 179. "The judgment that philosophy is inferior to science with respect to agreement focuses entirely on the horizontal time line, where we find the maximum degree of agreement among scientists and the minimum degree of it among philosophers. If we shift our attention to the vertical time line, there is some ground for the opposite judgment; for, looking at the opinions of scientists in an earlier century, we come away with the impression of substantial and extensive disagreement, whereas we find a considerable measure of agreement among philosophers across the centuries." (The Conditions of Philosophy, p. 179.)

27. On the distinction between dialectical and doctrinal agreement, see The Idea of Freedom, Vol. I, pp. 10-12; "Tradition and Communication", pp. 108-109.

28. See The Idea of Freedom, Vol. I, pp. 75-77; The Conditions of Philosophy, pp. 174-181; Chapter IV, Section 8, below.

29. Two points should be made with regard to the exclusive role of philosophy in the normative sphere. First, the statement of the naturalistic fallacy - one can not draw "ought" conclusions solely from "is" premises - does not preclude the possibility of normative conclusions, for it "leaves open the question whether normative judgments can be based directly on experience; and it allows, on the positive side, for the possibility that normative judgments can be based on mixed grounds - grounds which combine is-statements with ought-statements that are based on experience, not on other is-statements." (The Conditions of Philosophy, p. 192.) Without embarking on an exhaustive analysis of the question, it may simply be indicated that Adler considers normative philosophy to be ultimately grounded upon an ought-proposition derived exclusively from common experience, in conjunction with a fundamental is-proposition. See The Time of Our Lives, p. 93-97, fn 18 on pp. 281-283; The Conditions of Philosophy, pp. 191-192. Secondly, there are times when it appears that science is making ought-statements. But in these instances, close examination reveals that the true normative aspect of

the judgment is being presupposed by science. Adler says, "There are, of course, hypothetical normative judgments of the form 'If you want to achieve a certain end, you ought to do this'; and such judgments may be made in the light of scientific knowledge about available means and their relative efficiency. But such judgments beg a whole series of normative questions, such as: Ought you to desire the end in view? Ought you to employ this means, even if it is the most efficient means available? The question: Ought you to do this? cannot be properly answered without explicitly answering these other questions. As we have seen, scientific knowledge can go no further than to tell us what means are available and which is most efficient; it cannot tell us whether we ought or ought not to seek the end in view; it cannot tell us whether we ought or ought not to employ a certain means on the basis of considerations other than efficiency. Here scientific knowledge as such cannot provide all the answers we need for the adequate solution of any normative question." (The Conditions of Philosophy, fn. 5, pp. 190-191.)

30. The Conditions of Philosophy, p. 188.

31. Ibid., pp. 198-199.

32. Ibid., p. 225. An excellent example of the role of philosophy in the solution of such a question is Adler's treatment of the nature of man in The Difference of Man and the Difference It Makes.

33. See The Conditions of Philosophy, pp. 226-227.

34. Ibid., p. 226.

35. See ibid., pp. 67-68.

36. Yves Simon, The Great Dialogue of Nature and Space, edited by Gerard J. Dalcourt, New York, Magi Books, 1970, p. 182.

37. The Conditions of Philosophy, fn. 3 on p. 133.

38. Ibid., p. 133. "Since common-sense beliefs are not sheer or unfounded opinion but have some of the characteristics of doxa, it is not inappropriate to speak of the aggregate of common-sense opinions or beliefs as constituting our common-sense knowledge of the world, even though that knowledge is not organized

or attained in a methodical or self-critical way." (Ibid., fn. 4 on p. 135.)

39. Ibid., p. 134.

40. "For example, from our common experience of the flow or passage of time, the common-sense opinion is formed that time is divided into three distinct parts or portions - past, present, and future each having a certain extent and each separated by boundary lines, as three distinct parts of a spatial area can be separated from one another. Philosophical analysis of our experience of time corrects this opinion by showing (as Augustine and William James showed) why it is incorrect to understand the parts of time as if they were separated from and related to one another as three parts of spatial area can be separated and related." (Ibid., pp. 142-143.) Another example of the inadequacy of common-sense knowledge would be the common-sense belief that what distinguishes man from other animals is that man can talk. As stated this position is quite inadequate. (See The Difference of Man and the Difference It Makes.) Other instances might be the common-sense beliefs that the only causes are efficient causes; that our senses give us an adequate account of reality; that observation free from an admixture of interpretation is possible; that a mathematical description of reality constitutes an explanation; that freedom simply means absence of physical constraints; that the primary purpose of education ought to be to help people get a good job; and finally that philosophy has nothing to do with everyday experience.

41. The Conditions of Philosophy, p. 143.

CHAPTER III

THE FUNCTIONS OF PHILOSOPHY

The preceding chapters have been concerned with Adler's conception of the nature of philosophy as that discipline is to be situated among and distinguished from other ways of knowing. In addition, the nature of philosophy has been delineated without special emphasis on its major sub-divisions.

The present chapter intends to carry the analysis of Adler's position beyond this broad perspective by dealing with Adler's division of philosophy into its component branches as well as by presenting his understanding of the functions of philosophy. This latter concern necessarily entails an examination of what Adler terms mixed questions, and in order to clarify his position there is included for the sake of comparison a brief examination of what Jacques Maritain refers to as scientia media.

1. First-order and Second-order Knowledge

An important distinction within philosophical knowledge is that between what Adler calls first-order knowledge and second-order knowledge.

> I propose to call questions about that which is and happens or about what men should do and seek 'first-order questions' and the

> knowledge that is contained in tenable answers to such questions 'first-order philosophical knowledge'. In contrast, 'second-order questions' are questions about our first-order knowledge, questions about the content of our thinking when we try to answer first-order questions, or questions about the ways in which we express such thoughts in language. The tenable answers to such questions constitute 'second-order philosophical knowledge'.[1]

Second-order knowledge deals with our knowledge, our concepts, or the language in which they are expressed. Thus an examination of philosophy, science, history, or mathematics insofar as they are ways of knowing, or the clarification of the concepts and language of these ways of knowing, would be examples of philosophy on the plane of second-order questions.[2] Briefly, the areas of second-order questions in philosophy may be referred to as epistemology and logic.

For Adler the term "epistemology" is used to refer to that branch of philosophy concerning "the theory of knowledge and especially for inquiries concerning the 'origin, certainty, and extent' of our knowledge".[3] "Logic" refers to that branch of philosophy concerned with the clarification of concepts and language, and with the avoidance of "fallacies, paradoxes, and puzzles that result from linguistic or logical inadequacies, imprecisions, or confusions".[4]

2. The Speculative and the Practical

As has been noted, first-order knowledge is defined by Adler as being constituted by the tenable answers about that which is and happens, or about what men ought to do and seek. This definition suggests a distinction between the speculative and the practical (or normative) within first-order knowledge. Thus, speculative knowledge concerns that which *is* and happens and is the type of knowledge characteristic of all four types of *doxa*. Questions about what men *ought* to do and seek are answerable only by a normative discipline that is, by normative philosophy.[5]

As Adler points out, the usual distinction between the speculative and the practical is insufficient if by the latter is meant any knowledge pertaining to action or production. Following Adler we may distinguish three types of practical knowledge - *technē*, heuristic know-how, and normative knowledge. The most familiar type is that knowledge which enables us to manipulate our environment and ourselves. Adler suggests that we may follow the Greeks and call this type of practical knowledge *technē*, and in addition, distinguish between its application in the areas of production and action. Thus *technē* in the area of production "is involved in applying know-that [speculative knowledge] to the business of making things or achieving desired effects or results"[6]; whereas *technē* in the area

of action "is involved in applying know-that to the affairs of action, the problems of individual conduct and the conduct of society".[7]

The second type of practical knowledge is skill of inquiry.

> There is skill in inquiry or knowing as well as skill in making things and in controlling nature. In other words, there is skill in achieving knowledge itself; and for each of the major branches of knowledge that has a distinctive method or procedure of its own, there is a particular type of skill which is often called the 'methodology' of that science, but which I would prefer to call the 'heuristic know-how' of the discipline.[8]

For our purposes it is sufficient just to mention this second type for the sake of completeness. Our main concern is with the difference between techne and the third type of practical knowledge.

Athough techne is able to determine how to achieve certain ends, it is incapable of deciding which ends ought to be pursued. The practical knowledge concerned with which ends ought to be pursued is normative knowledge. As Adler suggests, since it is only philosophy which is capable of supplying such normative practical knowledge, this third type of practical knowledge is more properly referred to as normative philosophy.[9]

Before examining the sub-divisions of normative and speculative philosophy two additional points should be

noted concerning the difference between normative philosophy and *technē*. These points concern the difference between the two in terms of their respective levels of applicability and their respective degrees of autonomy, and will be the concern of the following two sections.

As has been suggested above, *technē* can facilitate the attainment of desired ends, whereas normative philosophy is the sole knowledge capable of deciding ends. This difference is reflected in the difference between hypothetical and categorical imperatives, or in other words, between expedience and principle.[10] The first additional point consists in noting that along with the difference in the type of question which they ask ("What ought?" as opposed to "How can?"), another major difference between normative philosophy and *technē* centers about their respective levels of application.

3. The Levels of Practical Thought

In his two major works in normative philosophy, Adler distinguishes three levels of normative thought.[11] The highest level is that of universal principles, where judgments are made concerning universal cases, and at which level normative philosophy may achieve its highest and greatest certitude (allowances being made for its limitations in certitude as a form of *doxa*). The intermediate level is that of general rules or policies, which generalities are

dependent upon general circumstances obtaining in a specific age or under specific contingent conditions. Here the judgments that are made concern general cases. The lowest level is that of decision, where judgments are made concerning singular cases and immediately prior to action. In light of these three levels, Adler states,

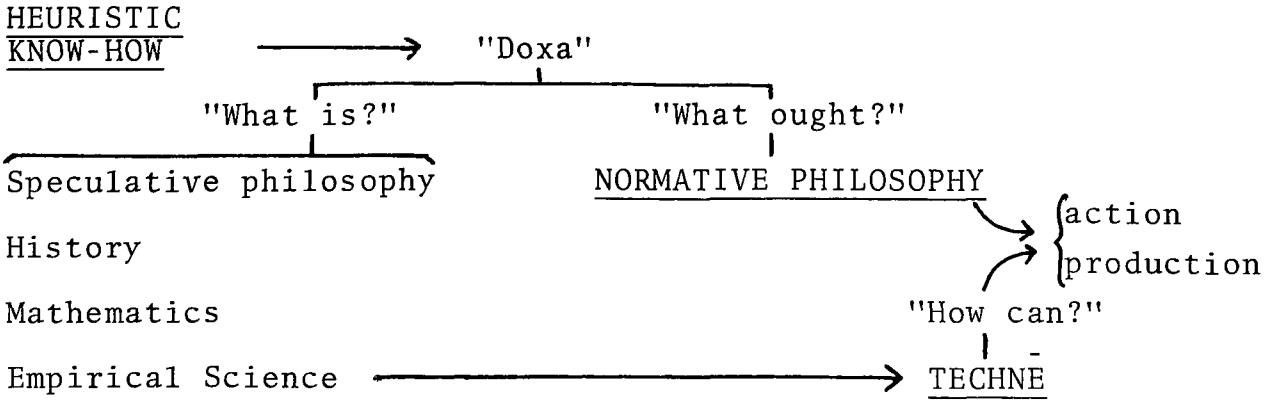
> In the strict sense in which practical philosophy consists of such wisdom as men can achieve about the problems of action, practical philosophy is necessarily limited to the first or highest level the level of universal principles.[12]

If we appropriate these three levels to a consideration of technē, we would have the following three levels: (1) universal principles arrived at in speculative knowledge; (2) general rules of application; (3) particular application in singular cases. That technē does and can exist at all three levels is attested to by the fact that there are such people as technicians whose task it is to apply the principles or rules of technē in particular cases.[13] In addi tion it may be seen that the degree of prudence required in the application of practical thought increases at a much greater rate in normative philosophy than it does in technē as one proceeds from the highest to the lowest level of application.[14] In this context the difference between normative philosophy and technē may be seen as one based upon the difference of applicability between them.

4. The autonomy of normative philosophy

The second additional point concerning the difference between normative philosophy and technē centers about their respective autonomy. Whereas normative philosophy supplies some of its fundamental principles and so is relatively independent, technē utilizes principles which are, or in principle may be, derived from speculative knowledge, that is, empirical science.[15] That normative philosophy supplies some of its fundamental principles is evident from the fact that were it to be based entirely upon speculative knowledge it would commit the celebrated "naturalistic fallacy".[16]

Combining the aforementioned differences between normative philosophy and technē (that is, difference in the type of question asked, degree of applicability, and autonomy) we may conclude that normative philosophy is in its own right part of doxa, whereas technē is only so by virtue of its association with empirical science. We may represent the foregoing discussion of the speculative and the practical by means of a diagram similar to one constructed by Adler.



5. Problem With the Relation Between Normative and Speculative Philosophy

Before examining the divisions of normative philosophy it is worthwhile considering a curious statement made by Adler in the context of the present topic. In comparing normative philosophy with *technē* Adler states, "Pure science often puts technology to use. It derives new techniques and implements of investigation from the technological application of earlier scientific knowledge".[18] This fact is familiar enough. However he then immediately proceeds to say,

> This reverse relationship does not obtain in the domain of philosophy; speculative philosophy never puts normative philosophy to use. [...]. *Ought*-statements never function as grounds for *is*-statements as *is*-statements function to furnish part of the grounds for certain *ought*-statements.[19]

It is far from obvious that this is universally, or even generally, held to be the case. For example, while admitting the distinction between metaphysical certitude and moral certitude, Kant maintained that moral obligation (ought) requires certain moral postulates (is). That is, while we can not attain metaphysical certitude concerning, for instance, the continued existence of the self, or human freedom, nonetheless moral obligation requires us to assert with moral certitude that the self is immortal and free.[20] However, it may not be necessary to search so far for an opposite view. Adler's statement just quoted is part of

his discussion of the tests for philosophical truth. As noted earlier, two of these tests are the logical test and the is-ought test. Using as illustrations examples similar to those just ascribed to Kant, Adler states,

> Looked at one way, the "is-ought" test appears to be merely a special form of the logical test - the test of internal consistency. [...]. For example, a philosopher who denies the existence of individual beings which retain their identity over a span of time cannot consistently hold that men should be held morally responsible for acts which they perform at an earlier time. [...]. Or, to take another example, a philosopher who prescribes how men ought to act or who recommends any course of action that they should adopt cannot consistently hold the view that everything which happens is so completely determined that men are not free to choose between one course of action and another.
>
> It would appear that the philosopher, confronted with these inconsistencies, could resolve them by taking either horn of the dilemma and relinquishing the other. If that were so, then the "is-ought" test would add nothing to the general requirement of logical consistency in a sound philosophy. The "is-ought" test is additive precisely because the reverse is the case. Our common experience of living and acting gives a certain primacy to normative over speculative philosophy. [...]. Hence, if we have to choose between denying moral responsibility, on the normative side of philosophy, and giving up, on the speculative side, the view that there are no enduring entities in the world, we must do the latter.
>
> The primacy of the normative over the speculative gives special force to the "is-ought" test. It requires us to reject as unsound any philosophical theory about what <u>is</u> or <u>is not</u> which undermines our effort, on the normative side, to deal philosophically with how men <u>ought</u> to behave.[21]

The problem may be stated as follows. On the one hand Adler says that "ought-statements never function as grounds for is-statements", while on the other hand he says that the is-ought test "requires us to reject as unsound any philosophical theory about what *is* or *is not* which undermines our effort, on the normative side, to deal philosophically with how men *ought* to behave". It seems that there is only one interpretation which renders Adler himself consistent.

To begin with, Adler maintains that empirical science and *technē* are reciprocally related in terms of progress and truth, whereas speculative and normative philosophy are not. This is true provided we see that the reciprocal relation as constituted by the enlargement and refinement of the empirical data is an unique characteristic of an investigative or experimental discipline. Secondly, Adler maintains that the is-ought test is not just a special case of the test for internal consistency. This is true because normative philosophy is relatively independent of speculative philosophy and so can serve as an *outside* check. Thirdly, Adler maintains that ought-statements can never function as the basis for is-statements. In light of the is-ought test, this is true if and only if the statement is meant to say that "speculative philosophy never puts normative philosophy to use" as empirical science puts

techne to use; that is, there is no possible expansion of the empirical base of philosophy.

6. The Divisions of Normative Philosophy

Normative philosophy is that body of knowledge (and the only body of knowledge) which is concerned with that which *ought* to be or happen in human affairs.[22] The two major divisions of normative philosophy are ethics and politics.

Ethics is primarily concerned with the good life for the individual, whereas politics is primarily concerned with the good society.

> The sphere of ethics is the good human life. Its primary and controlling question is: *What ought a man do in order to make his life really good?* And its primary normative principle is that every man ought to try to make a really good life for himself. The sphere of politics is the good society. Its primary question is: *What institutions should be devised and how should they be organized and operated in order to produce a good society?*[23]

Two questions immediately suggest themselves. The first is: "What, if at all, is the relationship between ethics and politics?". The second is: "Which, if either, is the architectonic discipline?"

In Adler's understanding of ethics, the good life which ought to be pursued by the individual is constituted by the possession *not* of the *summum bonum*, but rather of the *totum bonum*. The goods constitutive of the *totum bonum*

he enumerates as follows:

> (1) Goods of the body, such as health, vigor, and the pleasures of sense.
> (2) Goods of the mind, such as knowledge, understanding, a modicum of wisdom, together with such goods of the mind's activity as skills of inquiry and of critical judgment, and the arts of creative production.
> (3) Goods of character, such aspects of moral virtue as temperance and fortitude together with justice in relation to the rights of others and the goods of the community.
> (4) Goods of personal association, such as family relationships, friendships, and loves.
> (5) Political goods, such as peace, both civil and external, and political liberty, together with the protection of individual freedom by the prevention of violence, aggression, coercion, or intimidation.
> (6) Economic goods, such as a decent supply of the means of subsistence; living and working conditions conducive to health; medical care; opportunities for access to the pleasures of sense, the pleasures of play, and aesthetic pleasures; opportunities for access to the goods of the mind through educational facilities in youth and adult life; and enough free time from subsistence-work, both in youth and adult life, to take full advantage of these opportunities.
> (7) Social goods, such as equality of status, of opportunity, and of treatment in all matters affecting the dignity of the human person.[24]

Of these goods, the first four are directly dependent upon the individual (and only indirectly dependent upon government) for their acquisition; but for the last three, direct governmental activity is required. In recognizing the role of political agencies in the attainment of the good life, ethics is in some way involved in and related to

political philosophy. However, the incursion of ethics into politics is restricted to a few simple points.[25]

On the other hand, politics is essentially dependent upon the principles of ethics.

> While it is the main business of political philosophy to deal in detail with matters that need only be mentioned in ethics for their bearing on the good life, politics in thus going beyond ethics cannot leave ethics behind. Since the good life for the individual (one, some, or all) constitutes the normative standard by which we judge the relative goodness of one set of social institutions as compared with another, the formulations of the political philosopher must at all critical points be controlled by his understanding of the good life and of its necessary conditions. It is for this reason that a treatise on politics cannot avoid an exposition of matters that belong properly to ethics.[26]

So in answer to our first question we may say that the relation of ethics to politics is from the point of view of ethics one of slight incursion into political matters; and from the point of view of political philosophy, one of absolute dependence upon ethical principles.[27]

As to which of the two is architectonic depends in part upon what perspective one takes. Only in the sense that politics is concerned with the good of the members of a society and so aims at the ultimate good of a number of individuals, whereas ethics is solely concerned with the good of the individual, is politics architectonic. However, insofar as the good life for the individual is

the measure for judging a political system, insofar as ethics deals with all the means to the good life while politics treats of only some, and insofar as ethics supplies the basic normative principles utilized by politics ethics may be said to be architectonic in norma tive philosophy.[28]

In his exposition of the politics of common sense Adler proposes as the ideal form of government what he refers to as the "socialist democratic republic".[29] Such a state requires three developments in order that it be actualized. One of these is economic and another is in the field of education.[30] This brings us to the final division within normative philosophy and that is the sub-sections of political philosophy - normative economics and normative educational theory.[31] As Adler sees it, the characteristics of the ideal state require certain types of social, economic, and educational systems,[32] and therefore normative economics and the philosophy of education should be viewed as normative disciplines having politics as their proximate architectonic discipline and ethics as their remote and fundamentally architectonic discipline. Philosophical economics and philosophical education theory derive their principles from ethics, but in the application of their conclusions these disciplines must rely (as does politics) upon common experience in the negative sense. Thus, politics being <u>the</u> normative discipline based upon

common experience in the negative sense, philosophical economics and philosophical education theory are dependent in large measure upon politics insofar as they are normative.

We thus have a hierarchy of disciplines within normative philosophy arising out of a difference in degree of dependence and degree of comprehension (both intensive and extensive). First of all there is ethics which is regulative of all normative philosophy and is the most comprehensive. Next there is politics, and then normative philosophical economics and normative philosophical education theory.

From what has been said it can readily be seen that the function of philosophy on the normative level is to be regulative of human activity when ought-knowledge is required. Thus, ethics prescribes human activity on the individual level and politics on the social level. Philosophical economics determines the best economic system in light of ethical and political principles as does philosophical education theory with systems of education. It must be noted that the prescriptive function of philosophy is subject to the limitations imposed on it by virtue of the fact that, properly speaking, normative philosophy is restricted to the highest of the three levels of application. As has been previously noted, no body of knowledge other than normative philosophy is capable of supplying such

prescriptive knowledge and as a consequence only normative philosophy can perform this invaluable function.[33]

7. The Divisions of Speculative Philosophy

Although Adler does not specifically treat of this matter, it is possible to construct his divisions of speculative philosophy. It should be noted however, that the divisions here presented are not defined or explicitly dealt with by Adler and so are not intended to be a definitive statement of Adler's actual views, even though they are faithful to the incidental comments in his writings.

Bearing this caveat in mind, within speculative philosophy one may, following Adler, distinguish four major areas: the metaphysics of being (ontology); the metaphysics of knowing; natural theology; and the philosophy of nature.[34]

These four areas represent the divisions of pure speculative philosophy. However, in addition to the foregoing must be added the mixed speculative areas of inquiry - the philosophy of man and the philosophy of mind (or what may be termed philosophical psychology).[35] To this list must also be added the two major areas of second-order speculative philosophical inquiry mentioned in the first section of this chapter, namely logic and epistemology.

8. The Functions of Speculative Philosophy

In dealing with speculative philosophy we can distinguish

three specific functions apart from its obvious function of advancing knowledge of its own unique type.

The first is its function in relation to common-sense knowledge. Since philosophy is based upon common experience it is in a certain continuity with common sense and is therefore in a special relation to it. As has already been noted, philosophy alone is charged with the defense, refinement, and criticism of common-sense knowledge. This is a function which only philosophy can perform since the "correction" of common-sense knowledge by science can only take the form of demonstrating the inadequacy of common experience to deal with certain questions.

Philosophy's second function is its contribution to the solution of mixed questions. In the first place, it is only philosophy which is able to properly formulate the mixed question involving itself and another discipline and to determine the alternative solutions to the problem, even though the final solution might depend upon the findings of another discipline. In addition, philosophy contributes its own special knowledge to the solution of the mixed question. A good example of such a mixed question is that concerning the nature of man.

> Any philosophical theory which defends the common-sense view of man as radically distinct from, and superior to, all other terrestial organisms must be related to what is hypothecated in the biological theory of man's evolution, and to the

> conclusions about human and animal intelligence that have been reached by laboratory and clinical psychology on the basis of the special data obtained by investigation. Similarly, any philosophical theory of the human mind which sets the processes of reason or intellect apart from and above all the operations of the sensitive faculties, including memory and imagination, must be related to the conclusions about thinking and problem-solving that have developed out of cybernetic research and computer technology.[36]

More specifically, in questions concerned with man's reason (psychology) both philosophy and science must co-operate in order to reach an adequate understanding. Thus, Adler distinguishes both a scientific psychology and a philosophical psychology.

> (4) Questions concerning the specific nature of man, his powers, habits and operations, belong to psychology.
> (4a) In so far as these questions are concerning the essence of man, the essence of his powers and their essential relationships, the answers must be achieved by philosophical analysis from the data of reflexive experience.
> (4b) In so far as these questions are concerning the accidental conditions of human operation and accidental determinations of man's powers, the answers must be achieved by investigative research, by special observations and measurements. The answers constitute scientific psychology. [...]. The principles of philosophical psychology are presupposed by any sort of scientific psychology: essential distinctions are the ground for accidental determinations. [...]. All the basic questions in psychology are purely philosophical.[37]

Finally, philosophy has an important function with respect to science. Only philosophy is capable of under-

standing the nature of science (or any other discipline), and of dealing with its technique and logic.[38] The fundamental principles of science are dependent upon philosophy for their defense and elaboration. In addition, when there is an apparent conflict between science and philosophy (or common-sense knowledge and science) it is philosophy alone which is able to understand, formulate, and solve the problem.[39]

9. Mixed Questions and Maritain's "Scientia Media"

The existence of mixed questions raises the issue of the relation involved between the various branches of doxatic knowledge. In dealing with this issue Adler states that there are only two ways of considering such relations: either the various types of doxa are regarded as homogeneous, in which case they are all ultimately reducible to one and are referred to that one in order to test their validity; or they are heterogeneous, in which case they are irreducible and complementary.[40] In order to clarify the meaning of a heterogeneous relation we would prefer to use the following distinctions and terms: the paradygm approach considers only one of the branches of knowledge to be totally adequate and all the other branches are ultimately reducible to it, as well as being compared to it in order to determine their adequacy (this corresponds to Adler's homogeneous approach); the epistemological approach

views the various branches of knowledge as being distinct in terms of their method and their object, but nonetheless related in a hierarchical fashion with the higher regulative of the lower, as well as admitting the possibility of co-operation between branches in dealing with certain questions (this corresponds to what Adler has termed the heterogeneous approach); and finally, the encyclopaedic approach views the various branches of knowledge as being absolutely autonomous and having nothing whatsoever to say to one another - they are neither ordered hierarchically nor is any one regulative of another.[41] The advantage of this method of distinguishing the possible types of relations is not just that the third logical alternative has been added, but it also brings out the two aspects of the epistemological approach more sharply than the simple distinction between the heterogeneous and the homogeneous, because the epistemological approach is seen as the moderate position between two extremes. Like the encyclopaedic and unlike the paradygm, the epistemological approach affirms the irreducibility of the branches of knowledge; on the other hand, like the paradygm and unlike the encylopaedic, the epistemological approach affirms the hierarchical and regulative relation obtaining between the branches of knowledge. Of the three approaches Adler would choose the epistemological.

That the types of doxatic knowledge are irreducible is evident from the fact that their definitions are mutually exclusive; that is to say, their methods of verification, the types of question they ask, and the formal objects of their inquiry, all being different for each, it is impossible that they could be reduced to one another.[42]

That the types of doxatic knowledge may be ordered hierarchically and may be regulative one of the other is evident from the existence of mixed questions and what Maritain refers to as scientia media.[43] By way of clari fication, Maritain's position as he presents it in The Degrees of Knowledge begins by dividing all the sciences (what Adler refers to as doxatic knowledge) into two broad types: on the one hand there are deductive sciences of explanation; and on the other, inductive sciences of observation. To the former class belong philosophy and mathematics.

> In the latter case, mathematical knowledge, the mind grasps entities it has drawn from sensible data or which it has built on them. It grasps them through their constitutive elements, and constructs or reconstructs them on the same level. These things in the real (when they are entia realia) are accidents or properties of bodies, but the mind treats them as though the notion it makes of them were free of any experimental origin. In the former case, on the contrary, in philosophic knowledge, it does not lay hold of substantial essences by themselves but through their proper accidents and it only proceeds deductively by being constantly revitalized by experience (the "analytic-synthetic" method).
>
> These sciences [...] reveal to us intelligible necessities immanent in the object;

> they make known to us effects by principles, or reasons for being, by causes, taking this latter term in the quite general sense that the ancients gave to it.[44]

To the class of inductive sciences of observation which treat of essences as hidden belong the empirical sciences. Of them Maritain states,

> It is by effects that they make causes, or reasons for being, known to us and so these causes or reasons are not made known in themselves but in signs which, for us, are substitutes for them.[45]

Maritain summarizes his position as follows:

> We can say that science in general deals with the necessities immanent in natures, in universal essences realized in individuals, in the world of concrete and sensible existence. We have distinguished sciences of explanation or deductive sciences which attain these essences openly (by construction in the case of mathematics, by proceeding from the outside inward in the case of philosophy), and sciences of observation or inductive sciences, which attain these natures only in signs and substitutes, blindly, if one may so speak. These latter do indeed have a certain explanatory value, for without that, they would not be sciences. But this consists in noting necessities in things by means of sensible experience, not in assigning their reasons by intelligible means.[46]

He then goes on to make two fundamental points. First of all, "the distinction between these two categories of science is absolutely sharp: they are not reducible to each other".[47] Secondly, sciences of observation tend toward the deductive sciences in order to increase their explanatory power. They may tend for regulation either to

mathematics or to philosophy.[48]

We have seen then that for Maritain, since empiriological science (what we have been calling empirical science) is restricted to the level of observation and deals with essence as hidden; since the empiriological desires to know essence even though it in itself is unable to treat of it; and since moreover, an inferior science may be regulated by a superior; the empiriological sciences seek to be regulated by either mathematics or by philosophy in order to transcend the limits of the order of observation and partake of the additional explanatory value proper to these explanatory sciences. In the case of the former regulating an empiriological science we have empiriometric science a scientia media which is materially physical and formally mathematical.[49] In the case of philosophy informing an empiriological science we have empirioschematic science a scientia media which is materially physical and formally ontological.

One of the fundamental ways of seeing the difference between empiriological analysis and ontological analysis is in the term of the resolution of their concepts. For the philosophy of nature,

> there will be a resolutio, a resolution of concepts and definitions, which we may call ascendent, or ontological, towards intelligible being a resolution in which the sensible matter always remains there and plays an indispensable role, but

> indirectly and at the service of intell
> igible being, as connoted by it [...].[50]

On the other hand, for empiriological science there will be a "resolution descending towards sensible matter, towards the observable as such, in so far as it is possible."[51] Due to this descending resolution characteristic of empiriological analysis, it will tend toward a higher discipline in order to fecundate its analysis. Thus we get a scientia media - either empiriometric or empirioschematic.

In terms of the larger issue raised then, the existence of mixed questions (Adler) and of scientiae mediae (Maritain) still allows for an epistemological relationship to obtain between the branches of doxa without violating the autonomy of the relata.

10. Summary

In this chapter Adler's conception of the functions of philosophy is seen as being consequent upon the various divisions within philosophy as well as upon the nature of philosophy as an autonomous branch of doxa.

By distinguishing between first-order and second-order questions it was seen that only philosophy (on the plane of second-order questions) is able to perform the function of dealing with the nature of the various branches of doxa and with the logical clarification, precision, and

direction of human thinking. By introducing the distinction between the speculative and the normative within first-order philosophy it was seen that only philosophy is able to provide prescriptive knowledge. Such normative knowledge functions specifically on the levels of ethics, politics, normative economics, and normative education theory.

Finally, there are four functions of speculative first-order philosophy consequent upon its nature as a distinct and autonomous branch of doxa. In the first place, philosophy advances speculative knowledge of its own type. Secondly, it is charged with the defense, criticism, and elaboration of common-sense knowledge. Thirdly, it is essential for the proper understanding and solution of mixed questions involving philosophical knowledge. Lastly, when there is an apparent conflict between science and philosophy, it is only philosophy which is able to reconcile this difference.

NOTES:

1. The Conditions of Philosophy, p. 44. But see Chapter I, fn. 25, above.

2. "As second-order knowledge, philosophy may be reflexive; that is, it may be analytical and critical of its own concepts or of its own language; it may examine its own knowledge and try to give an account of it. But it may also deal with other branches of knowledge or other modes of inquiry; and, by doing so, provide us with an account of scientific knowledge, historical knowledge, mathematical knowledge, or the kind of knowledge that is to be found in the deposit of common-sense beliefs. Furthermore, on the plane of its second-order questions, philosophy may achieve clarification of concepts and language, not only in its own field of discourse, but in that of any other special discipline; and it may also perform what has come to be called the therapeutic function of curing the intellectual defects that arise from conceptual unclarity or the misuse of language, on the part of philosophers or any other specialists". (The Conditions of Philosophy, p. 44.)

3. Ibid., p. 265.

4. Ibid., p. 241.

5. See ibid., p. 188.

6. Ibid., p. 183.

7. Ibid., p. 183.

8. Ibid., p. 184.

9. See ibid., pp. 185-188.

10. See Kant, Foundations of the Metaphysics of Morals, trans. by L.W. Beck, New York, Liberal Arts Press, 1959, pp. 29-32; The Difference of Man and the Difference It Makes, pp. 256-258; and The Conditions of Philosophy, fn. 5 on p. 190.

11. See The Time of Our Lives, pp. 193-196; The Common Sense of Politics, pp. 13-17.

12. Ibid., p. 15. See also, The Time of Our Lives, pp. 193-200.

13. It is true that there are persons specializing at the decision level of what would be normative philosophy (e.g. politicians, judges, and the like), however, their task involves a much greater dependence upon prudence than that of the technicians. Additionally, such persons as politicians and judges are not acting in the capacity of normative philosophers, whereas the technician is by definition one possessed of the knowledge of technique and charged with the task of utilizing techne in particular cases.

14. Four reasons suggest themselves as possible explanations for this seeming disproportion. One is that normative philosophy must deal with the human factor of freedom, whereas techne deals almost exclusively with constants or constant variables. Secondly, techne deals with the phenomenal order whereas normative philosophy deals with the ontological. This in itself would tend to increase the amount of control available to techne, but when taken in conjunction with the preceeding point on freedom, the disproportion becomes even greater. Thirdly, it is the nature of philosophy to strive for wisdom as applicable on a universal level, whereas techne is primarily concerned with solutions on the particular level. In other words, at the level of the particular, philosophy and techne are not isomorphic since philosophy has no analog of the immediate sign of success or error, e.g., in the case of error, the laboratory explosion. And finally, techne is a mere application of principles discovered in the branch of speculative knowledge of which it is the practical tool, whereas normative philosophy, in addition to utilizing principles of speculative philosophy, does in fact have principles of its own which it uses. On this point see, The Time of Our Lives, pp. 93-95; The Conditions of Philosophy, pp. 187-195.

15. Thus technology is basically applied science, whereas ethics is based in part upon an independent intuitively known normative principle. See The Time of Our Lives pp. 93-95; The Conditions of Philosophy, pp. 193-194.

16. See ibid., pp. 190-192; The Time of Our Lives, Chapters X, XIII.

17. See The Conditions of Philosophy, p. 188.

18. Ibid., p. 194. This fact is partly responsible for the difference in progress between empirical science and philosophy. As was indicated in the preceding chapter,

this interplay between science and technology permits empirical science to expand and improve its factual, empirical data; whereas philosophy is precluded from altering its fundamental empirical data because by definition common experience is unchanging.

19. The Conditions of Philosophy, pp. 194-195. It should be remarked that Adler footnotes this statement as follows: "Throughout the foregoing discussion and in what follows, everything said applies only to first-order inquiries, whether normative or speculative. First-order normative knowledge or common-sense opinions of a normative character can be put to use, in a sense, by speculative philosophy when that moves on the plane of second-order inquiry. The analytic and linguistic philosophers, moving on that plane, have devoted considerable attention to the language and meaning of normative statements." (Ibid., fn. 7 on p. 195.)

20. See Kant, Critique of Practical Reason, trans. by L.W. Beck, Chicago, University of Chicago Press, 1949, Bk. II, Ch. II, Sections IV-VII.

21. The Conditions of Philosophy, pp. 195-196.

22. See ibid., pp. 187-195.

23. The Common Sense of Politics, p. 19.

24. Ibid., pp. 24-25.

25. "Hence in expounding the truths of ethics, the moral philosopher cannot avoid discussing the role that the institutions of organized society play in the pursuit of happiness. But his incursion into politics need go no further than the making of the following three points. (1) That men have natural rights, among which the primary right is the right to the pursuit of happiness, all subsidiary rights being rights to whatever means are indispensable for the pursuit of happiness. (2) That the goodness of an organized society is measured by the degree to which it secures the natural rights of its members, the best society being one that secures all natural rights for all its members. (3) That so far as, at any time, it succeeds in doing this, the good society does it in two ways: negatively, by preventing one individual or one group of individuals from injuring others by violating their natural rights; positively, by promoting the general welfare that is, by aiding and abetting the individual's pursuit

of happiness with regard to those conditions of its pursuit that he cannot provide for himself." (The Common Sense of Politics, p. 23.)

26. Ibid., pp. 23-24.

27. See ibid., pp. 22-27; The Time of Our Lives, fn. 5 on pp. 321 322.

28. See ibid., pp. 5-6, 258-261, fn. 17 on pp. 301 302, fn. 2 on p. 333; The Common Sense of Politics, pp. 18-26, fn. 2 on pp. 207-208.

29. See ibid., especially pp. 90-91.

30. The third is world government. See ibid., pp. 169-194.

31. Normative political economics should not be confused with the science of economics. Adler states, "Normative political economy, in the sense indicated, is an integral part of normative political philosophy. In contrast, economics and politics as descriptive behavioural sciences are quite distinct." (Ibid., fn. 9 on p. 232.)

32. See ibid., pp. 173-194.

33. See The Time of Our Lives, pp. 93-95; The Conditions of Philosophy, pp. 187-195.

34. See The Difference of Man and the Difference It Makes, p. 340 ff.; The Conditions of Philosophy, pp. 43, fn. 2 on p. 244, 265.

35. See The Difference of Man and the Difference It Makes, pp. ix, 11 ff.; The Conditions of Philosophy, p. 43.

36. Ibid., pp. 216-217. See also, The Difference of Man and the Difference It Makes, pp. 11-14.

37. What Man Has Made of Man, pp. 186-187.

38. See The Conditions of Philosophy, pp. 225-226.

39. Since philosophy and science can not contradict one another and still be without error, all conflicts between them are apparent - that is, the result of an error on the side of one or both disciplines, such as the extension of one beyond its proper sphere. Adler says, "Insofar as science and philosophy have different

objects of inquiry, no conflict occurs between them. As we have seen, certain questions cannot be answered by investigation; others cannot be answered without investigation. The answers that philosophy gives to questions of the first sort cannot conflict with the answers science gives to questions of the second sort." (Ibid., p. 216.) See also ibid., Chapter XII.

40. See What Man Has Made of Man, pp. 25-26, 36-38, 40-43.

41. I am grateful to Dr. John Deely of The Institute for Philosophical Research for pointing out this alternate method of distinguishing the inter se relation of the branches of knowledge.

42. It might be noted that even within the broad category of the empirical sciences, Adler distinguishes irreducible types, namely, Physics, Biology, and (empirical) Psychology. In this connection see What Man Has Made of Man, pp. 36-47. This sub-division within general doxatic types accords with a similar division of philosophy into various sub-types by both Adler and Maritain. It is due to this irreducible sub-division that Maritain would predicate the term "philosophy" analogously of metaphysics, the philosophy of nature, and so on. Adler's primary division of first-order philosophy is into two great realms the speculative and the normative which, while complementary, are irreducible.

43. The range of Adler's mixed questions is broader than that covered by Maritain's scientia media. Thus, there may be a question requiring the combined abilities of history and physics, in which case such a question is not referred to a scientia media as such.

44. Maritain, The Degrees of Knowledge, p. 32.

45. Ibid., p. 33.

46. Ibid., p. 34.

47. Ibid., p. 34.

48. See ibid., p. 34.

49. See ibid., pp. 41-42, 60-64, 148-149; Maritain, On the Use of Philosophy, Princeton, New Jersey, Princeton University Press, 1961, pp. 45-49.

50. Maritain, "Science, Philosophy and Faith" in A Maritain Reader, edited by Donald and Idella Gallagher, Garden City, New York, Image Books, p. 62.

51. Ibid., pp. 62-63. See also Maritain, The Range of Reason, New York, Scribner's, 1952, pp. 6-8; Yves Simon, "Maritain's Philosophy of the Sciences", in The Philosophy of Physics, edited by Vincent Edward Smith, Jamaica, New York, St. John's University Press, 1961, pp. 28-30; Maritain, The Degrees of Knowledge, pp. 38, 146-149.

CHAPTER IV

CLARIFICATION OF SOME ISSUES IN ADLER'S APPROACH

Up to this point we have been following Adler's treatment of the nature and function of philosophy as a distinct and autonomous branch of doxa. However, during the course of this exposition a number of difficulties and questions have become evident. It is therefore the purpose of this chapter to critically examine some of these difficulties in order to determine whether they be real or merely apparent that is, whether or not they can be obviated by either more careful scrutiny of Adler's position or by re-interpreting his meaning in certain particular instances.

While we are postponing an evaluation of Adler's position as a whole until the conclusion, the present chapter is intended as a partial preparation for that final evaluation. It will be noted that the present examination of problems operates primarily within the context of Adler's own position (allowances being made for the introduction of Maritain's position for the sake of clarification), and that it does not attempt to raise objections which would be seen and raised by those whose position on the nature and function of philosophy is

different in essential aspects from that of Adler. In other words, we are engaged in applying what Adler refers to as the logical test to his own position, and since this test is primarily an internal check, no external objections need now be considered.

1. Distinction Within Experience

In laying the foundation for his differentiation of empirical science and philosophy as distinct ways of knowing, Mortimer Adler distinguishes between special and common experience.[1] Basically, special experiences are all those experiences we have as a direct result of deliberately setting out to answer some question or solve some problem by recourse to observation. Common experience is comprised of those experiences we have solely by virtue of the fact that we are men.

> By "special experience" I mean the experiences we have as the result of investigative efforts on our part, and only as a result of such efforts. By 'common experience' I mean, in sharp contrast, all the experiences we have without any effort of investigation on our part. These are the experiences we have simply by virtue of being awake with our senses alive and functioning, with an awareness of our inner feelings or states, but without asking any questions, without trying to test any conjectures, theories, or conclusions, without making a single deliberate effort to observe anything.[2]

Common experience is further divided into its negative and positive aspects. Common experience in the negative

sense refers to "the experience we have without asking a single question that calls for steps of observation expecially contrived for the purpose. It is non-investi gative in its origin [...]".[3] Adler then goes on to say,

> it [common experience] is the non-investi gative experience of men living under certain social conditions at a given time and place, experience that may be shared by many who live in the same environment, but certainly not experience that will be universally the same for all men - for the fifth-century Greek, the nineteenth-century American, and the twentieth-century Russian.[4]

Common experience in the positive sense Adler refers to as the core of common experience. It is that experience which is

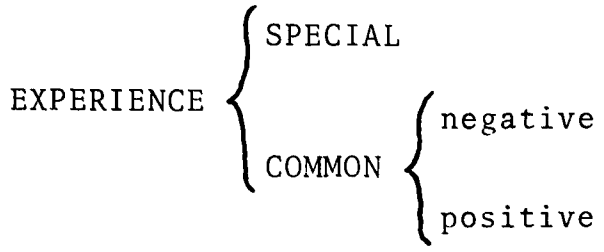
> the same for all men at all times and places, as is our experience of the shift from day to night, living and dying, eating and sleeping, losing and finding, giving and getting, standing still and moving about in space, and so on.[5]

For the purposes of distinguishing the ways of knowing in the sense of doxa, it is quite adequate to differentiate special and common experience, and then further differentiate between the negative and positive aspects of the latter. However, there is another broad range of experience which is neither special nor common. Such experience we may refer to as idiosyncratic. This experience may be defined as that experience which we have without any investigative efforts on our part, and which is not common to either all men at all times, or to a number of men at some particular time or

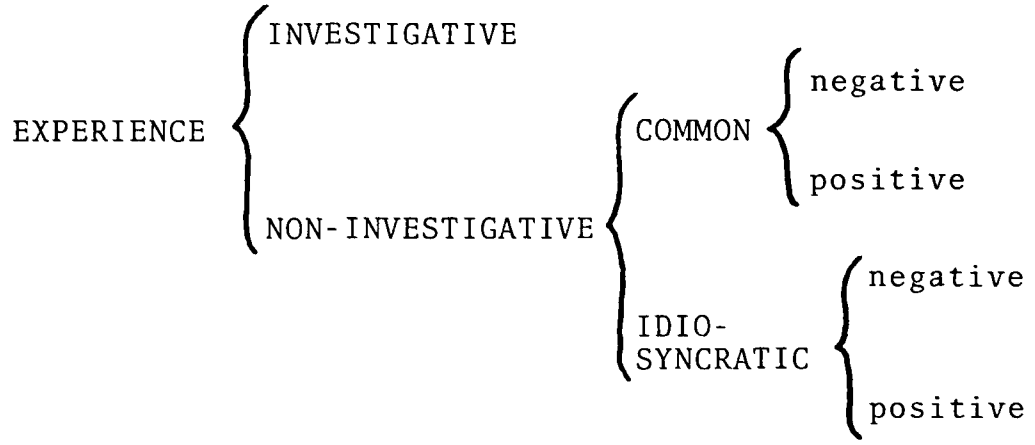
or place. Idiosyncratic experiences are those experiences we have as a result of our individual and circumstantial accidents. There are two senses in which experiences may be idiosyncratic.

Idiosyncratic experience in the negative sense refers to those personal experiences we have which are (at least theoretically) accessible to all or most men. For example, breaking an arm, swimming, and hunting are all experiences which are in theory accessible to all or most men. On the other hand, idiosyncratic experience in the positive sense refers to those experiences which are necessarily inaccessible to other men. Such experiences as are referred to when we say, "I feel well", "I seem to see a red object", "I am perplexed", and so on, are inaccessible to other men, insofar as the experience is my experience, that is, insofar as the emphasis is placed on the word "I".[6] What distinguishes idiosyncratic experience in the positive sense from all other experience is that the self is an intrinsic part of the experience, so that it may be termed essentially subject-oriented. In essence, the distinction between the negative and positive aspects of idiosyncratic experience is that the latter is inaccessible to other men whereas the former is in principle accessible to other men.

If we were to place Adler's distinctions within experience in diagram form we would have the following:



Now if we combine Adler's distinctions with idiosyncratic experience we would have the following differentiation of the types of experience:



It will be seen that apart from the addition of idiosyncratic experience, the two diagrams differ in that the primary division is no longer made in terms of special and common experience (as in Adler's work), but rather in terms of investigative and non-investigative experience. This in no way contradicts Adler's distinctions but simply allows for the inclusion of idiosyncratic experience.[7]

At this stage it may well be wondered what relevance such an addition would have in terms of Adler's thesis here being discussed. The answer is to be found in the effects

this additional distinction has in terms of ways of knowing.

2. Intuitive Knowledge

In order to better grasp the importance of idiosyncratic experience a brief examination of intuitive knowledge would be beneficial. Although Adler does make reference to intuitive knowledge he does not treat the subject in an extensive fashion. We shall therefore briefly examine intuitive knowledge as treated by Jacques Maritain.[8]

For Jacques Maritain, reason may be divided into the logical and the intuitive.

> For reason indeed does not only articulate, connect, and infer, it also sees; and reason's intuitive grasping, intuitus rationis, is the primary act and function of that one and single power which is called intellect or reason. In other words, there is not only logical reason, but also, and prior to it, intuitive reason.[9]

Both intuitive and logical reason have their source in what Jacques Maritain calls the Spiritual Unconscious. Whereas the latter is able to express itself in terms of logical and rational concepts, that is, through the intellect's discursive functioning, the intuitive vision or "feeling" of the intellect is inexpressible in a discursive manner because it is essentially non-conceptual.

Following Maritain we are able to distinguish four ways of knowing intuitively - each of which is a way of knowing through connaturality.

1) Moral intuition:

Maritain points out that both Aristotle and St. Thomas recognized a way of knowing or judging in practical matters which is independent of conceptual speculations.

> On the one hand we can possess in our mind moral science, the conceptual and rational knowledge of virtues, which produces in us a merely intellectual conformity with the truths involved. Then, if we are asked a question about fortitude, we shall give the right answer by merely looking at and consulting the intelligible objects contained in our concepts. A moral philosopher may possibly not be a virtuous man, and yet know everything about virtues.
>
> On the other hand, we can possess the virtue in question in our own powers of will and desire, have it embodied in ourselves, and thus be in accordance with it, or connatured with it, in our very being. Then, if we are asked a question about fortitude, we shall give the right answer, no longer through science, but through inclination, by looking at and consulting what we are and the inner bents and propensities of our own being. A virtuous man may possibly be utterly ignorant in moral philosophy, and know as well probably better - everything about virtues, through connaturality.[10]

2) Mystical intuition:

Mystical knowledge is knowledge through connaturality with reality as non-conceptualizable, but "as the ultimate good of the act of knowing in its perfect immanence [...] as non-objectivable in notions, and yet as good of objective union."[11] That is to say, the reality grasped here is contemplated. This mystical knowledge may be of one of two

types - either affective or intellectual.

> Mystical knowledge through affective connaturality consists in knowing the essentially supernatural object of faith and theology - Deity as such - according to a mode that is supra-human and supernatural. In this case, according to the profound words of Denys, it is no longer a question of merely learning, but rather of suffering divine things.[12]

This experience is a supernatural experience insofar as it requires a special divine inspiration in order that the Divine may be known and contemplated without the intervention of concepts and ideas. The connaturality involved in this knowledge in itself requires divine assistance since this experience is possible only through the gift of sanctifying grace and requires Charity for its efficacy.

By means of mystical knowledge through intellectual connaturality, or a natural mystical experience, one is also able to attain a knowledge of God but in an entirely different fashion. The experience by means of which such knowledge occurs is primarily an experience of the self.

> The soul empties itself absolutely of every specific operation and of all multiplicity, and knows negatively by means of the void and the annihilation of every act and of every object of thought coming from outside - the soul knows negatively - but nakedly, without veils - that metaphysical marvel, that absolute, that perfection of every act and of every perfection, which is to exist, which is the soul's own substantial existence.[13]

In the experience of the soul's substantial esse is

attained the source of existence or the divine absolute.

> It is comprehensible that this negative experience, in attaining the existential esse of the soul, should at the same time attain, indistinctly, both this same experience proper to the soul and existence in its metaphysical amplitude, and the sources of existence. [...] This experience appears therefore to be a mystical experience in the natural order, a possession giving experience of the absolute, of that absolute which is the existential esse of the soul and, in it and by it, of the divine absolute.[14]

3) Poetic intuition:

Maritain understands poetry to be "that intercommuni cation between the inner being of things and the inner being of the human Self which is a kind of divination".[15] It is through the poetic experience that the Self and Things are known through their reverberation in each other.[16]

As with all intuitive knowledge, poetic intuition has its source in the Spiritual Unconscious.[17] It is in this Spiritual Unconscious that the soul is stirred by an intentional emotion making manifest a connatural knowledge of Self and Thing tending to expression ad extra. The emotion which brings about this poetic knowledge is not a brute or subjective emotion but rather "is an emotion as form, which, being one with the creative intuition, gives form to the poem or the work of art in general, and which is intentional as an idea is, or carries within itself infinitely more than itself."[18]

Poetry then, is the intuitive knowledge of things and

self through connaturality brought about by means of this vital emotion.

> In the attainments of poetic intuition what is most immediate is the experience of the things of the world, because it is natural to the human soul to know things before knowing itself; but what is most principal is the experience of the Self - because it is in the awakening of subjectivity to itself that emotion received in the translucid night of the free life of the intellect is made intentional and intuitive, or the determining means of a knowledge through congeniality.[19]

But poetic intuition is more than just cognitive. It is at the same time creative and tends to express itself in a work of art,[20] and thus poetic knowledge may best be described as "a knowledge by affective connaturality of the operative type, or tending to express itself in a work."[21]

4) Pre-scientific intuition:

There is a fourth kind of intuitive knowledge which pertains to every scientific body of knowledge inasmuch as intuitive knowledge makes known to us the primary principles upon which scientific knowledge is ultimately dependent. Such intuitive knowledge is one by "intellectual connaturality with reality as conceptualizable."[22] We have chosen to call this type of intuition "pre-scientific" since, with respect to science, this intuitive knowledge serves both a fundamental service (in regard to first principles) and a secondary service (in regard to the advancement and discovery of new

theories and methods).

> Already in the domain of speculative knowledge, science, and philosophy, intuitive reason is fundamentally at work: any demonstration finally resolves into first principles which are not demonstrated, but seen; and any discovery which really reveals a new aspect of being is born in a flash of intuitivity before being discursively tested and purified.[23]

From what has been said, we may classify the ways of intuitive knowledge as follows:

1) Moral intuition: knowledge by means of affective or tendential connaturality with the ends of human action.
2) Pre-scientific intuition: knowledge through intellectual connaturality with reality as possible of conceptualization.
3) Mystical intuition: (a) Supernatural mystical intuition is knowledge through affective connaturality with reality as non-conceptualizable but grasped as the ultimate goal of the act of knowing in its perfect immanence. (b) Natural mystical intuition is knowledge through intellectual connaturality with reality as non-conceptualizable.
4) Poetic intuition: knowledge through affective connaturality with reality as non-conceptualizable and tending to expression in a work to be made.

It will be recalled that Adler's generic definition of

knowledge excludes such ways of knowing as the intuitive and the theological (insofar as it is grounded in revelation). But the context within which this definition is offered must be taken into account. Adler uses this definition in the specification of the sciences according as they are distinguishable as species within a genus. It should therefore be obvious that what Adler considers essential to the knowledge attained by any science is that it be an organized body of knowledge comprised of compendent propositions. This definition does not preclude the possibility of there being other types of knowledge which are not so organized. In fact, he would readily acknowledge the existence and validity of such knowledge.

Adler would be the first to recognize the validity of self-evident principles grounded in intuition.

> If there are axioms or self-evident propositions, as I think there are, they have the status of indemonstrable and incorrigible truths; that is, they are knowledge in the sense of episteme [nous?] not in the sense of doxa. [...] If the truth of axioms or self-evident propositions is challenged, or if the effort is made to reduce them to tautologies or to statements of verbal usage, philosophy has the task of defending their status as first-order knowledge. Since they are indemonstrable, the defense must take the form of pointing to the common experience from which they are learned by intuitive induction.[24]

In the realm of morality Adler's entire presentation in The Time of Our Lives is dependent upon intuitively known truth.

> The correlation of apparent goods with wants means that apparent goods are things we do in fact consciously desire. In contrast, the correlation of real goods with needs means that real goods are things which we should or ought to desire, whether in fact, at this moment, we consciously do or not. [...] This last point is of the greatest importance for carrying the argument forward to new ground. It adds to the intuitive truth that the good is the desirable, another intuitive truth that takes the form of a normative judgment; namely that the real good ought to be desired, and nothing but that which is really good ought to be desired. These two intuitive truths, by the way, are the only self-evident principles required in order to establish ethics or moral philosophy as a relatively autonomous discipline.[25]

As may be seen from this brief indication, intuitive knowledge is not antithetical to Adler's position. It may also be noted that idiosyncratic experience serves as the basis for intuitive knowledge. The advantage of introducing idiosyncratic experience into Adler's division of experience may also be seen in the question of the status of epistemic knowledge, to which we now turn.

3. Epistemic Knowledge

In attempting to deal with Adler's conception of epistēmē as impossible of attainment we begin by suggesting that if we describe as demonstrable that knowledge whose truth can be verified by appeal to experience other than idiosyncratic and to the principles of logic,[26] and if we describe as communicable that knowledge which may be

communicated discursively or logically, then we will have three logical alternatives in the classification of knowledge.[27]

I - Knowledge as incommunicable and indemonstrable
Under this head is included that knowledge contained in moral intuition, poetic intuition, and mystical intuition.[28]

II Knowledge as communicable and indemonstrable
Under this head is included the knowledge contained in subjective experience[29] and pre-scientific intuition.[30]

III Knowledge as communicable and demonstrable
Under this head is included all knowledge referred to by Adler as doxa.[31]

From what has been said it may be seen that the relation between the types of experience outlined in the beginning of this chapter and the types of knowledge is as follows:

I - Special and common experience give rise to knowledge which is both communicable and demonstrable.

II - Idiosyncratic experience in the negative sense gives rise to knowledge which is communicable and demonstrable.

III - Idiosyncratic experience in the positive sense gives rise to knowledge which is either communicable and indemonstrable (as in the case of pre-scientific intuition), or which is incommunicable and

indemonstrable (as in the case of poetic, moral, and mystical intuition).

The foregoing analysis should be of some benefit in treating the question of doxa and epistēmē as different senses of the term "knowledge". It will be remembered that Adler defines nous as our knowledge of self-evident principles, epistēmē as an organized body of compendent propositions deduced from nous, and finally doxa as an organized body of compendent propositions dependent in part upon experience for its origin and verification. Adler does not deny the existence of either doxa or nous, but does deny the possibility of epistēmē. In our delineation of the types of experience and knowledge it may be seen that doxa is dependent upon either special or common experience, and is knowledge which is both communicable and demonstrable.[32] Nous is dependent solely upon idiosyncratic experience in the positive sense, and is knowledge which is communicable but not demonstrable.[33] That this is so may be seen from the account givenof pre-scientific intuition in which first principles are characterized as a form of intuitive knowledge by intellectual connaturality with reality as conceptualizable (and hence as discursively communicable) but not demonstrable.

If there were epistemic knowledge it would have to be both communicable and absolutely demonstrable. But since

the demonstration would eventually have to be resolved into first principles, and since first principles are themselves indemonstrable, such knowledge could not be absolutely demonstrated. This argument presupposes the possibility of deducing a compendent set of propositions from first principles that is, synthetic a priori propositions in Kant's terminology. Although Adler denies such a possibility, it is interesting to note that even granting the possibility epistemic knowledge would still be impossible in Adler's perspective since it could not be absolutely demonstrated in such a way as to make it impossible for reason to doubt its validity.[34]

Adler's position on the impossibility of epistemic knowledge seems to be correct. Let us designate as "public" that experience which by its very nature is theoretically available to all men. Public experience would then include what we have referred to above as investigative experience, common experience, and idiosyncratic experience in the negative sense. Let us designate as "private" that experience which is by nature inaccessible to other men by virtue of the fact that the self is an integral part of that experience. Such experience is idiosyncratic in the positive sense. Further, if we designate as "objectively certain" that knowledge whose truth can be verified because the knowledge is discursively communicable and its validity

demonstrable by appeal to reason alone or in conjunction with public experience; and if we designate as "subjectively certain" that knowledge whose truth can not be verified either because the knowledge can not be discursively communicated or because its validity can not be demonstrated by appeal to reason and/or public experience, then epistemic knowledge must be characterized as subjectively certain.

That this is so follows from Adler's definition of epistemic knowledge. According to Adler, epistemic knowledge has "certitude beyond the challenge of sceptical doubt".[35] It would seem to be the case, as Descartes took great pains to show, that the only knowledge or truth which can not be doubted is "subjective" truth. This of course presupposes that the cogito is not in fact a syllogism. Nonetheless, since it is possible to doubt the evidence of our senses (as the writings of Descartes and Hume testify), any knowledge based upon sense experience can not be epistemic. If we admit that any knowledge we have of the experiences of others must be acquired by our senses then the only knowledge we can have which is not based upon our sense experience is knowledge based upon our private experience. Therefore epistemic knowledge, if it were possible, would have to be based upon idiosyncratic experience in the positive sense. But idiosyncratic experience in the positive sense gives rise to knowledge which is only

subjectively certain since the knowledge is indemonstrable. Since it is impossible that epistemic knowledge be certain beyond the challenge of sceptical doubt and still be only subjectively certain, it must be concluded that epistemic knowledge as defined is impossible.

In addition, since epistemic knowledge by its definition must be a form of knowledge as defined generically, and since this definition stipulates that the propositions comprising that knowledge must be compendent, it follows that epistemic knowledge must be comprised of a set of compendent propositions. Now propositions are compendent either because of a relation obtaining in experience or one obtaining in the realm of reason. The existence of such a relation must therefore be demonstrable by reference to experience or reason. Since epistemic knowledge is based upon idiosyncratic experience in the positive sense, the demonstration of the relation can not be made by reference to experience since this experience is by definition inaccessible to others. The demonstration of a relation solely in the realm of reason would itself be an instance of epistemic knowledge and so the process becomes circular there is no way to arrive at a final, incontrovertible demonstration of compendency based upon the realm of reason. Since the compendency of the propositions comprising epistemic knowledge can not be demonstrated, epistemic knowledge can not be considered as falling

within the generic definition of knowledge with which Adler is dealing. But since the generic definition of knowledge covers precisely the type of knowledge epistēmē claims to be, it must again be concluded that epistemic knowledge is an impossibility.

It might be objected that the foregoing arguments apply equally to what Adler refers to as nous, and that since Adler admits nous as true knowledge, either Adler is contradicting himself or the arguments just presented are specious. Two points may be made in response to this objection. The first is that those who claim there is epistemic knowledge imply that it may be classified under the generic term "knowledge" as has been defined. The arguments presented apply to epistemic knowledge so considered. But Adler at no time considers nous to be a form of knowledge included under this generic definition since for Adler nous is not comprised of compendent propositions but rather refers to isolated self-evident principles.

> A single proposition may be indubitable and incorrigible, but standing by itself it does not constitute a body of knowledge, nor does a whole collection of such propositions constitute a body of knowledge if the members of the collection lack the compendency or logical relationship required.[36]

Secondly, knowledge as generically defined must be testable in some way that is, it must be demonstrable. Adler at no time considers nous to be testable or demonstrable

since the propositions designated as nous are self-evident and intuited. However, those who maintain that epistemic knowledge is possible, also maintain that it is demonstrable. One of the major differences between nous and epistēmē is that the latter is considered to be a "social" or publicly accessible and testable knowledge, whereas the former is not so considered. The arguments presented are intended to show the impossibility of epistemic knowledge considered as publicly demonstrable.

A final and more simple approach to the possibility of epistēmē would take the form of a challenge. Thus one might say, "Show me an example of epistēmē and if I can not legitimately doubt it, I will concede the existence of epistēmē.".

4. Asymptotic Truth

In connection with the topic of epistemic knowledge it would be well to consider a problem concerning doxatic or asymptotic truth. In the discussion of philosophy and truth[37] it was stated that Adler adhered to a standard of truth for doxatic knowledge which eschews certitude and finality. Thus a distinction was drawn between epistēmē which (if it were possible) would be indubitable and incorrigible and so be absolutely certain, and doxa which is only relatively true since its degree of truth is a function of the number of confirming tests it undergoes.

The more times a theory is tested and escapes falsification the more certain we are of its being true. But at no point are we warranted in saying the theory is absolutely true because the possibility remains that the next test might disprove the theory. This is the nature of what we refer to as Adler's theory of "asymptotic truth".

Adler is indebted to Karl Popper for this theory of truth[38] and in discussing his conception of asymptotic truth, Adler raises the interesting case of a theory which has been empirically falsified.

> It should be pointed out that whereas a theory may be judged truer when, put to the test, it escapes falsification, it must be judged false when it is empirically falsified that is, simply false, not just falser than some other theory. There are degrees of confirmation in the direction of truth, but no degrees of falsification. Of course, the formal contradictory of an empirically falsified proposition must also be judged true, not truer than some other proposition. But this does not require any ammendment or qualification of Popper's [or Adler's?] position. What has been learned from experience is exactly the same whether it is expressed by saying that a particular theory or conclusion is false or that its formal contradictory is true.[39]

Let us refer to the truth possessed by the formal contradictory of a proposition or theory which has been falsified as "negative truth". It will be recalled that the two principal qualities of epistemic truth are: 1) that it is beyond the challenge of sceptical doubt indubitability; and 2) that it has finality beyond the possibility of

revision in the course of time - incorrigibility. Since "negative truth" is absolutely true it must be incorrigible. But in order to avoid raising negative truth to the status of epistemic truth, it must be dubitable. Leaving aside the question of whether or not it is possible to doubt an incorrigible truth, what we have is Adler speaking of three kinds of truth, two of which are attainable: epistemic truth which is indubitable, incorrigible, and unattainable; negative truth which is dubitable, incorrigible, and attainable; and asymptotic truth which is dubitable, corrigible, and attainable.

The main difficulty here is that Adler is required to admit two differing types of truth attainable by doxa. But negative truth does not seem to be attainable by doxa as he defines it. He says of doxa,

> The properties of knowledge in this moderate sense are that it consists of propositions which are (1) testable by reference to evidence, (2) subject to rational criticism, and either (3) corrigible and rectifiable or (4) falsifiable.[40]

Now any doxatic knowledge characterized by negative truth is neither corrigible nor falsifiable since it is absolutely and simply true.

Although this difficulty does not pose a serious problem in terms of Adler's total conception of the nature of philosophy, it does indicate a weakness, or at least an ommission, in his treatment of philosophy and truth. The

presupposition of course is that one can doubt an incorrigible truth. If this is not possible, then negative truth becomes equivalent to epistemic truth and Adler's entire distinction between epistēmē and doxa crumbles. The significance of the distinction between epistēmē and doxa for philosophy may be illustrated by reference to epistemology. Adler says,

> In that branch of philosophy which is called epistemology (especially the form it takes in contemporary Anglo-American thought), the abandonment of epistēmē would eliminate three problems with which it is obsessed - the problem of our knowledge of material objects, of other minds, and of the past. These are baffling, perhaps insoluble, problems only when the claim is made that we can have knowledge of material objects, other minds, and the past knowledge which has the certitude and finality of epistēmē. Retract that false claim, substitute the sense of doxa for epistēmē, and the problems cease to be problems, or at least to be baffling.[41]

If the distinction between doxa and epistēmē is untenable, then according to Adler, those epistemological problems may prove to be permanent insolubilia and serious impediments to the progress of philosophy. This in itself would pose a serious challenge to Adler's conception of the nature of philosophy.

There is perhaps one way out of the dilemma negative truth presents in this treatment and this is to consider Adler as mistaken when he says that "There are degrees of confirmation in the direction of truth, but no degrees of

falsification", and that "the formal contradictory of an empirically falsified proposition must also be judged true, not truer than some other proposition."

Let us take two examples to make the position here suggested more concrete. We hold as asymptotically true that pure water is constituted by two parts hydrogen to one part oxygen. So far all our tests support this conclusion, and yet we are required as reasonable men to allow the possibility that our next test may find some different composition for that substance.

For our second example let us take the theory of geocentricity. Up until a certain point in scientific advancement it was reasonable to believe that the earth was the center of the universe - all tests indicated this conclusion. Suddenly we come across a test which "falsifies" the conclusion. Is there anything which justifies us at this stage in dismissing geocentricity as <u>absolutely</u> and <u>indubitably</u> false? Can we legitimately say, "The earth is not the center of the universe." and hold this to be absolutely true on the basis of a single test, or for that matter, any number of tests? Must we not admit the possi bility that a further test may prove our new position wrong? Is there any significant difference in terms of certitude between our saying that water is H_2O and our saying the earth is not the center of the universe? We are required

to admit the possibility that we may be wrong with regard to the first assertion. Ought we not admit the same possibility for the second assertion?

It seems the reasonable position is that there is no such thing as negative truth - that is, dubitable but incorrigible truth but simply asymptotic truth. After all, the tests we refer to are themselves entirely neutral with regard verification or falsification precisely the same test may be interpreted by us as verifying one theory or falsifying another. Simply because we consider it to be falsifying a theory makes the evidence no different than if we used it to confirm a theory. As Adler himself says in the passage under consideration,

> What has been learned from experience is exactly the same whether it is expressed by saying that a particular theory or conclusion is false or that its formal contradictory is true.[42]

If we accept this explanation, that there are degrees of falsification as well as degrees of verification, then two consequences follow. First of all we eliminate the peculiar problems presented in connection with negative truth and remain consistent with the position espousing asymptotic truth. Secondly, we must consider Adler's position on falsification to be in error.

5. Mixed Questions

Adler insists that in order to be considered an

autonomous branch of knowledge philosophy must have questions of its own to answer.[43] Such questions Adler calls "pure questions". There are however, a number of questions which require the contribution of more than one discipline for their solution. Such questions Adler calls "mixed questions". A problem which is only implicitly dealt with by Adler concerns the manner of answering such a question.

Adler says that in trying to answer mixed questions (for instance, about the nature of man), both philosophy and empirical science may be involved.[44] It may be wondered whether the existence of such questions violates the autonomy of either branch of knowledge. If one takes the position (as Adler does) that the mixed question is such that: (1) it is adequately stated and understood only by philosophy, and (2) it must be broken down into its constitutive parts in correspondence with the nature of the disciplines required to answer the question; then there is no violation of the autonomy of those disciplines.[45]

One further problem may arise in connection with the nature of mixed questions. It may be stated thus: "If there are mixed questions requiring both philosophy and empirical science for their solution, doesn't this imply a reliance upon special experience on philosophy's part?".

If a mixed question is in fact answered in part by both philosophy and empirical science operating within

their specific areas of inquiry, the answer must be "No". As Maritain points out, while philosophy may utilize the findings of empirical science, "there is no formal dependence of philosophy on the sciences".[46] Indeed, philosophy can utilize scientific facts only if they are first illumined by the light proper to philosophy.[47] Since the mixed question is answered by each discipline giving an answer to a constitutive sub-question, there is no formal interdependence between the disciplines. Inasmuch as philosophy uses scientific facts in the solution of a mixed question, its dependence on these facts is purely material and not formal.

6. Historical Knowledge

In Chapter I it was noted that Adler distinguishes four distinct branches of doxa: philosophy, empirical science, mathematics, and history. History was differentiated from the other three branches of knowledge by virtue of the fact that it alone is knowledge of the particular.[48]

As to the nature of history, Adler states negatively,

> Unless otherwise explicitly indicated, I shall never use the word "history" for historical narratives of the kind exemplified in the works of Herodotus, Thucydides, Polybius, Tacitus, Gibbon, Mommsen, Froude, Beard, and the like; or for speculations about the pattern or meaning of the historical development of human life and society, of the kind to be found in the writings of Vico, Spengler, Toynbee, and others. Hence,

> when I speak of history as a branch of knowledge, the knowledge I am referring to is the type of knowledge acquired by historical inquiry or research.[49]

Adler goes on to say,

> Men who are historians sometimes formulate theories or hypotheses about general patterns or causes of historical change; but when they do so, they go beyond the sphere of historical research and become philosophers - or, as Vico would say, scientists - of history. Men who are scientists (such as geologists, paleontologists, evolutionists) sometimes attempt to establish the spatial and temporal determinants of particular past events or to describe a particular sequence of such events; but when they do so, they cease to be engaged in scientific inquiry and become engaged in historical research.[50]

This distinction between scientific inquiry and historical research raises an interesting question. Adler states,

> Just as philosophy has pure and mixed questions, so do history and science. The solution of a problem that is a mixed question for science and history may involve a combination of scientific and historical knowledge and a combination of the methods of both disciplines. This would hold true for most of the problems in "natural history" which occur in such sciences as geology and paleontology. In contrast, the kind of questions that direct research in the fields of social and political history are likely to be purely historical - that is, answerable without the employment of scientific knowledge.[51]

From this one may conclude that "human history", as opposed to "natural history", is comprised for the most part of

pure historical questions. If such history can be neither narrative, scientific, nor philosophical - that is, if it does not generalize and speculate about structures, patterns, causes, or the like - it would seem to be restricted to a non-interpretive recitation of facts. If this be so, it is difficult to see how history can be considered to be doxa since it does not appear that historical propositions can be anything more than accidentally organized by temporal contiguity.

It is necessary to clarify Adler's meaning when he speaks of pure historical research as distinct from narrative and philosophical history. The logical alternatives in Adler's conception of history are as follows.

I If by pure history Adler means an investigative discipline which is neither narrative nor "scientifically" illumined - that is, which does not order in some causal or explanatory fashion the facts based on the details of past singulars - then history represents a mere congeries of historic facts or details about singular events.[52] In such a case history could not be doxa since it is not composed of compendent propositions.

II - If history is an investigative discipline ordering in some causal or explanatory fashion the facts based upon details of past singulars, two possi bilities present themselves: a) if history is

> dependent upon some other branch of knowledge for the ordering of its facts, then it can not be an autonomous branch of knowledge;[53] b) if history supplies its own ordering principles then it is an autonomous branch of knowledge comprised of compendent propositions, in other words, doxatic.

In order to be consistent, Adler must view history as described in the last alternative (II, b).

This still leaves the nature of historical knowledge confused as to the contents of such knowledge. History is prevented from "formulating theories or hypotheses about general patterns or causes of historical change", for this is the province of philosophical or scientific history. History is not permitted to perform experiments, or collect statistical arrays for this is the method of science, and as Adler states, "the method of history is distinct in type from the method of science."[54]

According to Adler, "historical research looks for and probes particular remains from the past; examines documents, traces, and monuments; sifts testimony; and the like."[55] But to what end? Is it solely "to establish the spatial and temporal determinants of particular past events or to describe a particular sequence of such events"? If so, how is one to distinguish between historical knowledge and historical facts?[56] These questions are left unanswered in Adler's work.

7. Political Philosophy's Relation to Common Experience and History

In The Common Sense of Politics Adler states that he is aware of an

> apparent contradiction between maintaining, on the one hand, that political wisdom is a philosophical refinement of common-sense insights based on common human experience and holding, on the other hand, that political philosophy is dependent for its development on historical developments or changes in the institutions of society.[57]

In order to demonstrate that the contradiction is merely apparent he employs the distinction between the negative and positive senses of common experience. He defines common experience in the negative sense as comprised of all our non-investigative experiences.[58] But as was seen in the treatment of the types of experience, non-investigative experience must include both common experience and idiosyncratic experience.[59] Now if Adler equates common experience in the negative sense with all non-investigative experience then there is nothing common about it. In contradistinction to this definition, Adler also speaks of common experience in the negative sense as referring to the experience common to all or most men of a particular time or place. He says,

> The common (i.e., non-investigative) experience of an individual living under a particular set of conditions and in a particular physical and social environment at a given time and place will be shared to a great

> extent by many other individuals or even by all who share the same physical and social environment. Thus, while the common experience of an Athenian in the fifth century B.C. will differ from that of an eighteenth-century Parisian or that of a twentieth-century Muscovite, there will be much that is common or the same in the experiences of many or all fifth-century Athenians, eighteenth-century Parisians, and twentieth-century Muscovites. The extent to which the non-investigative experience of a fifth-century Athenian, an eighteenth-century Parisian, or a twentieth-century Muscovite is shared by others living at the same time and place, or the number of those sharing in such elements of experience, does not affect the character of that experience as common or non-investigative rather than special or investigative.[60]

With regard to this last statement, it seems that the extent to which these experiences are shared definitely does affect the character of the experience as common. If the experience is not shared at all, and it is non-investigative, it must be considered idiosyncratic. Be that as it may, Adler seems to be equivocating in his use of the term "common experience in the negative sense". In the one case he equates it with all non-investigative experiences (and therefore as inclusive of idiosyncratic experience), and on the other hand, he refers to it as the experience common to all or most men of a particular time or place. The only consistent manner in which the term "common experience in the negative sense" can be used is as equivalent to the experiences common to all or most men of a particular time and place. And it is this meaning of common

experience which Adler utilizes in describing political philosophy's reliance on common experience.[61]

Adler maintains that political philosophy is dependent upon common experience in the negative sense and upon history. Although at times he appears to use these terms interchangeably it is quite evident that any sort of adequate knowledge of history is not common to all or most men living in a certain time and place. Now if history is an autonomous branch of knowledge, and if political philosophy is dependent upon history, then all questions in political philosophy would have to be mixed questions. The only way to avoid this conclusion is to distinguish between material and formal dependence. We could then say that political philosophy is formally dependent upon common experience in the negative sense, and materially dependent upon history. Only this interpretation of Adler's meaning allows for the existence of pure questions in political philosophy. However, this does not appear to be a particularly happy solution since Adler seems to imply a formal dependence by political philosophy on history.[62]

8. Dialectic

One of the most striking aspects of Adler's philosophical work has been his emphasis on dialectic in philosophy. However, from a historical point of view one can discern a change in Adler's conception of dialectic. Such a

historical analysis reveals at least three meanings of that term.

A Dialectic as philosophy:

In the preface to his first book (published in 1927), Adler equates dialectic with philosophy as follows:

> It has been my purpose to exhibit dialectic at once as being the technique of ordinary conversation when it is confronted by the conflict of opinions, and as being the essential form of philosophical thought. A familiar fact about the discussions in which men indulge is that they become philosophical. Philosophy is not an esoteric profession. It is immanent in any conversation which resorts to definition and analysis instead of to experience; it is incumbent upon any mind which enters into discourse to understand rather than to believe. Philosophy, it seems to me, is nothing more or less than dialectic. It is a method and an intellectual attitude, not a special subject-matter or a system.[63]

By making this equivalence Adler restricts philosophy to the universe of discourse, or to what he refers to as the third order of fact.

> Actuality is a class of entities, which are not statements, that is, which do not express propositions, or refer to entities in discourse. Let this class of entities be designated the first order of facts. The second order of facts is the class of entities which are statements about the first order of facts. The propositions which these statements express form a partial universe of discourse. This universe of discourse contains the body of propositions comprising science. The third order of facts is the class of entities which are statements

> about the second order of facts, that is, statements about statements. The propositions which these statements express form a partial universe of discourse which is the body of philosophical opinion. A scientific proposition is expressed in a statement about facts of the first order, which are usually designated existences or existential relations, entities in the field of actuality. A philosophical proposition is expressed in a statement about facts of the second order, that is, about statements expressing propositions in some partial universe of discourse.[64]

Thus the truly philosophical question is "What does it mean to say that ...?"[65] In answering the question, dialectic employs definition, analysis, and synthesis in order to generate, classify, and synthesize oppositions within universes of discourse.[66] Since its sole intent is the systematic resolution of oppositions within discourse, dialectic's only concern for truth is in terms of relations between propositions, rules of inference, and the like.[67] There is no possibility of contradictory propositions in the dialectical system because contradiction only applies between isolated propositions insofar as they relate to actuality. Dialectic deals with the realm of possibility and so in treating propositions it is concerned with their relation to each other within a particular system rather than with their relation to the first order of facts. Adler says,

> Therefore, it follows that in the universe of discourse the relationship of contradiction never obtains, although it might obtain between isolated propositions in relation

> to the realm of facts. This conclusion is equivalent to statements already made that the intrusion of fact stops dialectic, that extrinsic truth is irrelevant to dialectic, that dialectic is only concerned with the opposition of entities in discourse, and that therein dealing with relations of definitive and analytic implication, it only asserts the truth of a proposition systematically or in its intrinsic relation to other propositions.[68]

It is quite evident that this conception of dialectic and hence of philosophy is absolutely inimical to Adler's current understanding of the nature of philosophy.

B Dialectic as rational induction:

Another meaning which Adler attaches to the term "dialectic" is one which equates it with a particular method in philosophy. In A Dialectic of Morals (published in 1941), Adler distinguishes two methods in philosophy. One of these is the inductive method characteristic of Greek philosophy, and the other is the deductive method characteristic of the philosophy of the Middle Ages. The inductive method he calls dialectic.[69]

Adler further differentiates between two types of induction. Intuitive induction refers to the non-discursive intellectual act by which the mind grasps self-evident truth.

> In contrast to intuitive induction, there is that process of the mind which might be called "rational induction", because it involves reasoning, and is a discursive or mediated way of knowing, a process and not

> a single step. Such reasoning or proof is inductive rather than deductive in that it is a posteriori rather than a priori, from effects to causes rather than from causes to effects. In contrast to deductive reasoning, which explicitly elaborates what is contained in universal truths already known, inductive reasoning establishes those primary truths which are affirmations of existence, truths which are neither self-evident nor capable of being deduced from prior universals. The ultimate grounds of inductive proof are the facts of sense-experience.[70]

With this distinction in mind Adler defines dialectic as "the process of inductive reasoning [rational induction] whereby the mind establishes those primary truths which are not self-evident".[71] By means of dialogue, argumentation, and the common facts of experience, dialectic is able to arrive at philosophical truths which may then serve as premises for deductive philosophy.[72]

C Dialectic as a propaedeutic to philosophy:

The third meaning which Adler attaches to the term "dialectic" equates it with the non-philosophical construction and clarification of philosophical controversy intended to illuminate the topical agreements and disagreements underlying doctrinal disagreement on the issues comprising such a controversy. In describing the dialectical work of the Institute for Philosophical Research, Adler stated in The Idea of Freedom (published in 1958), that

> (1) It is a non-historical study of ideas. The materials being studied the major documents in the literature of any basic

> philosophical subject are historical in the sense that each has a date and place in the history of thought about that subject. But the Institute's study of these materials is non-historical in aim. [...] (2) It is a non-philosophical approach to philosophical ideas. [...] Its primary motive is to develop a hypothesis about the controversies implicit in the literature of a philosophical subject and to support that hypothesis by reference to the actual documents that represent recorded thought about the subject. The truth with which the Institute is concerned is truth about that body of thought itself, not truth about the subject thought about. (3) It strives to achieve a non-partisan treatment of philosophical positions or views. [...] (4) It tries to approximate comprehensiveness in scope. [...] (5) It limits itself to what can be found in the written record of philosophical thought, but it goes beyond what can be explicitly found there by trying to explicate what is there implied or only implicit. In this respect the Institute's work is not mere reporting but interpretative and constructive.[73]

Before comparing the three meanings of "dialectic", it should be noted that dialectic as defined by Adler in the third sense is at the same time non-philosophical and yet considered to be second-order philosophy.[74] In order to avoid contradiction there are only two alternatives open in regard to the status of dialectic in this sense.

I - If dialectic is second-order philosophy, then philosophy (at least at this level) is formally dependent upon special experience since any study of the literature on a particular philosophical subject is an instance of investigative experience.

II - If dialectic is not philosophy (either on the level of first-order or second-order questions), then the problem becomes one of classifying it within Adler's general divisions of doxatic knowledge. Again, the alternatives here seem to present a particularly unhappy dilemma. (a) If dialectic is a distinct branch of doxatic knowledge this would constitute a serious omission in Adler's consideration of the divisions of doxatic knowledge. (b) If it is included under one of the four branches of knowledge, then dialectic, since it is investigative, must be either an empirical science or a form of historical knowledge. Given this choice, the most probable result is that dialectic is a type of historical knowledge.[75] (c) The questions of dialectic might all be mixed questions involving both history and philosophy.

After considering the possible alternatives it seems that the most reasonable way to view dialectic is either as a part of historical knowledge, or as comprised exclusively of mixed questions involving both history and philosophy.[76]

In spite of the difficulty in precisely defining the nature of dialectic as a propaedeutic to philosophy, we are nonetheless in a position to compare the three distinct meanings which Adler attributes to "dialectic". If we

approach the various definitions of dialectic from a chronological perspective it is seen that Adler's earliest written treatment of dialectic (1927) equated it with philosophy. Adler's most recent understanding of the nature of dialectic and philosophy is at complete variance with this earlier conception. He now considers dialectic to be an adjunct to philosophy whose purpose is no longer the definition, analysis, and synthesis of various universes of discourse, but rather the construction of philosophical controversies as a propaedeutic to the work of philosophy. In addition, by identifying dialectic and philosophy in his earlier work Adler had limited philosophy to second-order work - a conception of philosophy to which he is presently opposed.[77]

The problem now is to determine if there is any agreement or continuity possible between these two conceptions of dialectic. In order to deal with this problem two key concepts will be considered. The first of these is one of Adler's divisions of knowledge, and the second is his understanding of the nature and function of a Summa Dialectica.

In Dialectic Adler distinguishes between knowledge which is comprised of propositions about actuality (science), and knowledge which is comprised of propositions about those propositions (dialectic).

> The universe of scientific discourse is itself subdivided into many partial fields. There are theoretical sciences, on the one

> hand, such as theology, ontology, cosmology, epistemology, metaphysics, mathematics, logic, ethics, aesthetics. These technical terms designate what have been traditionally considered as branches of philosophy, but if philosophy is dialectic, these branches are more properly classified as theoretical sciences, since in every instance they have the two dogmatic qualities of science, the assertion of truth, and relation to actuality. They are different sciences in so far as they have different fields of subject-matter; they are theoretical in so far as their method is entirely a process in discourse. [...] On the other hand, there are the empirical sciences, such as the physical, the biological, and the social sciences, different because of the distinction in their subject-matters and their methods, but alike in being sciences because of their dogmatic claims, and alike in being empirical because of the common trait in their diverse methods of manipulating or dealing with actual events or existent objects. It is this trait which distinguishes them from the group of theoretical sciences.[78]

There is a marked parallel between (a) the distinction Adler draws between science and dialectic, and (b) the distinction between first-order and second-order knowledge. First-order questions are concerned with what <u>is</u> or <u>happens</u>, whereas second-order questions deal with the answers we give to first-order questions. In short, first-order knowledge is primarily concerned with <u>actuality</u>, whereas second-order knowledge is concerned with second intentions, or what Adler has called <u>possibility</u>.[79]

If we presume that Adler's later treatment supersedes his earlier conception, then we may conclude that he has abandoned his original conception of the nature of dialectic

and of philosophy.[80] In order to do so he had to revise his earlier thinking in two areas. First he had to expand his understanding of the nature of philosophy so that it included once more those traditional branches of philosophy which he had designated as "theoretical sciences". Secondly, he had to revise his understanding of the nature of dialectic so that it served a function more in keeping with this expanded conception of philosophy. Instead of viewing dialectic solely as a second-order means of clarifying and synthesizing universes of discourse,[81] it became a means of clarifying discourse or controversy about philosophical subjects in order to facilitate first-order philosophical inquiry.[82] Thus, instead of being philosophy, dialectic becomes a propaedeutic to it.

> The problem of dealing with the diversity of philosophies is quite distinct from the problems of philosophical inquiry itself. To solve the problems of philosophy, we must make and defend judgments that answer questions about the objects of philosophical inquiry. To solve the problems raised by the diversity of philosophies, we must make and defend, not philosophical judgments, but judgments about philosophical thought. Here, then, are two different kinds of work the work of philosophizing and the dialectical work of constructing the controversies that are implicit in the diversity of philosophies.[83]

This change in the conception of dialectic is reflected in Adler's understanding of the nature and function of a Summa Dialectica. In Dialectic Adler states,

> The Summa Dialectica would be in part the exhibition of the arguments that are involved in the theories, systems, and philosophies that have been reported or recorded. More than that it would necessarily endeavour to carry the dialectical process beyond the point at which one dogmatic attitude or another had limited it historically. In this sense it would be a genuinely creative work, as well as being the critical application of dialectic to a certain field of subject-matter.[84]

But this subject-matter would not be restricted simply to philosophical material.

> The subject-matter of a Summa Dialectica would include not only the theoretical and systematic writings that have been traditionally classified as philosophy; but the scientific universe of discourse as well: i.e. the body of scientific propositions, organized as theoretical systems. Science, in other words, would be submitted to dialectic, and in such a treatment, scientific discourse would have the status of merely possible and necessarily partial theorizing.[85]

In fact, this summa might well have been called a Summa Philosophica, since at that time Adler considered philosophy to be nothing more or less than dialectic.

In Adler's recent work however, the notion of a Summa Dialectica has come to stand for the dialectical construction of all the basic philosophical controversies as a propaedeutic to philosophical work itself. This is the present goal of the Institute for Philosophical Research.[86] The major changes in the conception of the Summa Dialectica have been the restriction of its subject-matter to philosophical subjects, and a recognition of its role as a

second-order inquiry specifically intended to serve as an aid to the separate work of first-order philosophy.

The remaining meaning of dialectic that is, as equivalent to rational induction - has been fairly constant throughout Adler's writings. But this meaning of the term poses no problem in respect to the other two meanings. Since there is an equivocation in the use of the term "dialectic" - in the one case referring to a mode of induction, and in the other two cases to the clarification, analysis, and construction of universes of discourse or controversy - there is no conflict in maintaining both meanings at one and the same time. Rational induction has a place in both the earlier and more recent writings.[87]

In summary, it may be said that in light of the development of Adler's notion of "dialectic", this term has, at the present stage of Adler's thought, two quite distinct meanings. On the one hand it can refer to the intellectual act of rational induction, while on the other hand it refers to the construction of philosophical controversies. The major problem which remains with regard to the nature of dialectic considered as a propaedeutic to philosophy is its precise definition and classification as doxatic knowledge. Its present classification as second-order philosophy is not entirely satisfactory since it leaves unresolved a number of serious problems.

What is perhaps most significant about the change in Adler's definition of dialectic is that it reflects a profound change in his conception of philosophy and the philosophical enterprise as a whole.[88]

One final point needs to be made. Adler is quite insistent on the fact that a knowledge of previous philosophical work is an invaluable aid to the philosopher.[89] One might well ask whether consulting the views of other philosophers is not an instance of investigative experience, thereby calling into question philosophy's exclusive reliance upon non-investigative experience. To meet this possible objection it need only be pointed out that for Adler, dialectic the constructing of philosophical controversy utilizing the positions of philosophers is a pre-philosophical undertaking. In this way of viewing the matter the philosopher qua philosopher does not engage in investigative procedures. Secondly, although the dialectical enterprise is of great importance to the progress of philosophy as a whole, it is not a necessary condition of, or prerequisite to, the individual philosopher's work.

> Engaging in controversy is not essential to the work of the individual philosopher. He can pursue in complete isolation his objective of knowing what is or should be the case. Conceivably, he might attain the truth he is seeking without paying the slightest attention to the thoughts of his fellow men. This possibility does not exclude the possibility of philosophy as a collective endeavour. But it exists as a collective endeavour to the extent that

> philosophers forsake their solitude and somehow confront one another in the light of their differences. To whatever extent the total philosophical diversity involves disagreement, controversy becomes an essential part of the philosophical enterprise as a whole.[90]

By saying that engaging in controversy or dialectic is not essential to the work of the individual philosopher but is essential to philosophy as a whole, Adler seems to be involved in an unhappy contradiction. But if we give a benevolent interpretation to this passage we could conclude that what Adler means is that while controversy is not essential to the work of the philosopher or to philosophy in general, it is essential to have fruitful controversy if philosophy is to make the rate of progress of which it is capable. In other words, when there is disagreement in philosophy, dialectic is essential if agreement (or at least mutual understanding and dialectical agreement) is to be achieved, and this agreement is in turn essential to the progress of philosophy conducted as a public enterprise. An individual philosopher may not necessarily be dependent upon dialectic, and philosophy as a way of knowing is not necessarily, of and by its very nature, dependent upon dialectic, but nonetheless when philosophy conducted as a public enterprise results in disagreement, dialectic becomes essential to the furtherance of mutual understanding and even doctrinal agreement, and ultimately to the progress

of philosophy as a mode of human knowing. Thus, any dependence of philosophy on dialectics is purely material and not formal.[91]

NOTES:

1. See The Conditions of Philosophy, pp. 101-104.

2. Ibid., pp. 102-103.

3. The Common Sense of Politics, p. 43.

4. Ibid., pp. 45-46. See also The Conditions of Philosophy, Chapter VII.

5. The Common Sense of Politics, p. 44.

6. "There is another class of statements which are indubitable and incorrigible: the statements each of us makes from time to time about his own subjective experience, such as 'I feel pain' or 'My vision is blurred'." (The Conditions of Philosophy, fn. 4 on p. 26.) See also Mortimer Adler and Jerome Michael, "Real Proof I", fn. 106 on p. 375.

7. In fact it clarifies an apparent ambiguity in Adler's work. Adler claims that common experience is non-investigative, but in doing so he might appear to equate common experience with all non-investigative experience. This is obviously not so if there are idiosyncratic experiences which are non-investigative.

8. This treatment of intuitive knowledge is based on the work of Jacques Maritain. The reasons for choosing to follow Maritain on this point are as follows: 1) Although Adler does refer to intuitive knowledge he does not treat the topic in any depth; 2) Maritain and Adler are both within the same philosophical perspective and therefore Maritain's views on intuition should not be in fact, are not - at variance with Adler's position.

9. Maritain, Creative Intuition in Art and Poetry, New York, Meridian, 1954, p. 55.

10. Maritain, The Range of Reason, p. 23.

11. Maritain, Redeeming the Time, p. 232.

12. Maritain, The Degrees of Knowledge, p. 253.

13. Maritain, Redeeming the Time, p. 242. This is not to say that the soul knows itself as an essence - Maritain claims this is a metaphysical impossibility but rather the substantial esse of the soul is attained. See ibid., p. 241.

14. Ibid., p. 246. See also ibid., fn. 18 on pp. 246-247.

15. Maritain, Creative Intuition in Art and Poetry, p. 3.

16. "Since man perceives himself only through a repercussion of his knowledge of the world of things, and remains empty to himself if he does not fill himself with the universe, the poet knows himself only on condition that things resound in him, and that in him, at a single wakening, they and he come forth together out of sleep. In other words, the primary requirement of poetry, which is the obscure knowing by the poet, of his own subjectivity is inseparable from, is one with another requirement the grasping by the poet, of the objective reality of the other and inner world; not by means of concepts and conceptual knowledge, but by means of an obscure knowledge [...] through affective union." (Ibid., p. 83.)

17. See ibid., p. 79.

18. Ibid., p. 87.

19. Ibid., p. 93. See ibid., pp. 88-89; Maritain, The Range of Reason, pp. 25-26.

20. "For such knowledge knows, not in order to know, but in order to produce. It is toward creation that it tends." (Ibid., p. 90.) See also Jacques and Raissa Maritain, The Situation of Poetry, trans. by Marshall Suther, New York, Philosophical Library, 1955, p. 51; Maritain, The Range of Reason, pp. 17-18.

21. Maritain and Maritain, The Situation of Poetry, p. 64.

22. Ibid., p. 66. See also Maritain, Redeeming the Time, pp. 226-227.

23. Maritain, Creative Intuition in Art and Poetry, p. 55. See also ibid., fn. 21 on p. 307.

24. The Conditions of Philosophy, pp. 139-140. See also Aristotle, Ethics, II, 6; Aristotle, Posterior Analytics, II, 19. For a discussion of self-evident principles as tautologies see Adler, St. Thomas and the Gentiles, pp. 49-50.

25. The Time of Our Lives, p. 94. See also ibid., fn. 18 on pp. 281 283.

26. In speaking of demonstrable knowledge it must be remembered that for Adler, in keeping with the notion of asymptotic truth, such demonstration is only probable.

27. That there are only three logical permutations is obvious from the fact that knowledge which can not be communicated, can not be demonstrated.

28. Although the knowledge of moral intuition is expressed in actu exercito, it still remains intrinsically incommunicable in the sense defined. And although the knowledge of poetic intuition tends toward expression in a work of art, it still remains intrinsically incommunicable in the sense defined.

29. Although Adler states that, "There is another class of statements which are indubitable and incorrigible: the statements each of us makes from time to time about his own subjective experience, such as 'I feel pain' or 'My vision is blurred'. If the speaker is not prevari cating, such biographical statements have certitude and finality for those who make them, but they can hardly claim to be communicable knowledge." (The Conditions of Philosophy, fn. 4 on p. 26. See also "Real Proof: I" loc. cit..) It must be construed from the meaning we are here attaching to "communicability" that such knowledge is communicable but that its truth is ultimately indemonstrable because the experience which verifies it is only subjectively accessible. Subjective experience as Adler uses it here refers to what we have termed idiosyncratic experience in the positive sense.

30. For instance, per se nota principles and Adler's normative principle.

31. It may be suggested that under this heading we should also include epistemic knowledge, and that restricting demonstrability to doxatic knowledge pre-judges the issue about the possibility of epistemic knowledge. However, if there were epistemic knowledge comprised of compendent propositions deduced from self-evident principles something Adler denies - what ultimately gives such knowledge its epistemic character are the self-evident principles from which it is deduced. But self-evident principles are themselves indemonstrable. Therefore, epistemic knowledge, even if it were possible, would not be demonstrable in the sense defined.

32. It may be asked what role idiosyncratic experience plays in contributing to doxatic knowledge. Since idiosyncratic experience is that from which intuitive knowledge arises, and since intuitive knowledge serves as partial ground for doxatic knowledge by supplying first principles (for example, the first principles of science, and the intuited normative principle of ethics - see The Time of Our Lives, pp. 93-95, 128-136), it is in part responsible for the certitude attaching to such knowledge. Doxatic knowledge must have recourse to intuitively known principles as well as experience in the formulation and demonstration of its theories. Intuitive knowledge of first principles is indispensable for doxa, and therefore, so is idiosyncratic experience.

33. Idiosyncratic experience in the positive sense gives rise to knowledge which is communicable and indemonstrable (first principles), or which is incommunicable and indemonstrable (moral, poetic, and mystical intuition). Since nous refers to knowledge of first principles, it is knowledge which is communicable but not demonstrable.

34. See The Conditions of Philosophy, p. 25.

35. Ibid., p. 23.

36. Ibid., p. 25.

37. See Chapter II, Section 1, above.

38. "See Karl Popper's The Logic of Scientific Discovery, New York, 1959; and also Conjectures and Refutations, especially pp. 33-65, 97-119, 215-250. Cf. The Open Society and Its Enemies, Princeton, 1962, Addendum, pp. 369-381." (The Conditions of Philosophy, fn. 9 on p. 34.)

39. Ibid., fn. 9 on p. 34.

40. Ibid., p. 28.

41. Ibid., p. 30.

42. Ibid., fn. 9 on p. 34.

43. See ibid., pp. 38-39.

44. See What Man Has Made of Man, fn. 32a on pp. 186-188; The Difference of Man and the Difference It Makes, fn. 4 on pp. 297-298.

45. See ibid., passim. "Let me stress the two related aspects of every mixed question. On the one hand, philosophy, as we have seen, is indispensible in the clarification of the question and in laying down the criteria for interpreting and judging the relevance and force of the evidence obtained by investigation. On the other hand, since the mixed question is not beyond the scope of investigation, it can never be adequately answered on the basis of common experience alone. [...] The solution of the problem of how man differs requires us to consult all the relevant scientific data and theories and to bring to bear on them the applicable philosophical analysis and arguments. It requires us, in addition, to have recourse to philosophical thought in order to get the question itself framed and understood and in order to lay down criteria for interpreting and judging scientific evidence and philosophical arguments in their relation to each other." (The Difference of Man and the Difference It Makes, fn. 4 on pp. 297-298.) See also Maritain, The Degrees of Knowledge, pp. 57-59; The Conditions of Philosophy, pp. 38-42.

46. Maritain, The Degrees of Knowledge, p. 50.

47. See fn. 45, above, and What Man Has Made of Man, fn. 10a on pp. 151-153.

48. See ibid., p. 143; The Conditions of Philosophy, p. 106; "The Philosopher", p. 225.

49. The Conditions of Philosophy, fn. 7 on p. 23. See also ibid., fn. 10 on p. 197.

50. Ibid., pp. 106-107.

51. Ibid., fn. 5 on p. 107.

52. On the notion of fact see Maritain, The Degrees of Knowledge, pp. 51 53. According to Maritain, no science (in the broad sense of the term) utilizes raw data, but rather it discriminates raw data and renders it intelligible by virtue of the habitus proper to it. This yields a fact. An historical fact would consist of details about singular events as discriminated by the habitus of history. These facts then serve as the material for scientific knowledge, for in themselves they are not scientific knowledge.

53. This is Jacques Maritain's position. He says that history is only capable of treating the singular as singular and is therefore not a science (in the sense of knowledge which treats of the universal and necessary). It is capable however, of yielding historical facts by virtue of the habitus proper to it and the discriminating light under which it judges the data of experience. Maritain says, "History deals only with the singular and the concrete, with the contingent, whereas science deals with the universal and the necessary. History cannot afford us any explanation by universal raisons d'etre. No doubt there are no 'raw' facts; an historical fact presupposes and involves as many critical and discriminating judgments, and analytical recastings, as any other 'fact' does; moreover, history does not look for an impossible 'coincidence' with the past; it requires choice and sorting, it interprets the past and translates it into human language, it recomposes or reconstitutes sequences of events resulting from one another, and it cannot do so without the instrumentality of a great deal of abstraction. Yet history uses all this in order to link the singular with the singular; its object as such is individual or singular." (Jacques Maritain, On the Philosophy of History, pp. 2-3.) The facts of history are capable of being used by the philosophy of history which is a science since the facts of history are rendered universal and necessary by being informed by philosophy's unique explanatory method. Maritain states, "the formal object of the philosophy of history is the only abstract and universal object, disclosing intelligible 'quiddities' or raisons d'etre, i.e., the only 'scientific' (or wisdom-fitting) object in the sphere of historical knowledge. What philosophy needs as a basis, I may add, is the certitude of the facts, the general facts, from which it starts. Philosophy works on factual material which has been established with certainty. [...] The data of the senses or of the common knowledge of man, when philosophically criticized, may serve as matter for the philosophy of nature. And similarly the data of history I don't refer to the recitation of the details of singular events, which is but a presupposed background, but to certain significant general facts and factual relations - may serve as matter for the philosopher of history, because history is capable of factual certitude." (Ibid., p. 5.)

54. The Conditions of Philosophy, p. 107.

55. Ibid., p. 107.

56. On the distinction between scientific knowledge or theory and fact see Maritain, The Degrees of Knowledge, pp. 51-53, 57-59.

57. The Common Sense of Politics, p. 42.

58. See ibid., pp. 43-45.

59. See above, Chapter IV, Section I, "Distinctions Within Experience".

60. The Common Sense of Politics, pp. 44-45.

61. "With regard to the problems of the good society, the common experience on which common sense must rely and to which philosophy must appeal is common only in the negative sense: it is the non-investigative experience of men living under certain social conditions at a given time and place, experience that may be shared by many who live in the same environment, but certainly not experience that will be universally the same for all men for the fifth-century Greek, the nineteenth-century American, and the Twentieth-century Russian." (The Common Sense of Politics, pp. 45-46.)

62. See esp. The Common Sense of Politics, Chapter IV.

63. Adler, Dialectic, p. vi, emphasis ours. See also ibid., pp. 75-77.

64. Dialectic, pp. 223-224. "The identification of philosophical thought with the activity of dialectic is equivalent to the assertion that only thinking which is engaged in a certain way with the phenomenon of controversy is philosophical. Philosophy thus becomes exhaustively an affair in the universe of discourse. [...] The subject-matter of philosophy is here defined as any partial universe of discourse; its problems are whatever oppositions obtain among the subordinate entities of that partial universe, or between that partial universe and some other co-ordinate with itself. With respect to this subject-matter and these problems, philosophy is simply the method of dialectic, a specific form of intellectual activity which can be applied to any partial universe of discourse suffering opposition." (Ibid., pp. 222-223.)

65. See ibid., p. 88.

66. "These processes of definition, generating the opposition of parts and establishing partial wholes; of analysis, developing the internal structure and order of these partial wholes, by demonstrating the implicative force of this whole over its parts; of synthesis, intuitively embracing these parts in some whole of higher order, and establishing this whole by an intuitive doctrine of definitions and postulates, which in turn analyse it and exhibit its partiality and the oppositions it implies - these processes constitute the movement of dialectic in a universe of discourse whose hierarchical structure has been found to be infinite. Dialectic has no end, in the sense of a conclusive, absolute, or final synthesis and resolution of oppositions. It can be repeated with as many entities as there are, with as many entities as can be submitted to this treatment." (Ibid., p. 174.) See also ibid., pp. 156-174.

67. "Philosophy is thus concerned with truth only as a relation among propositions, as a systematic relation of propositions intrinsic in discourse. And there are no absolutely true or false propositions in the universe of philosophic discourse. [...] The aim that seems to be implied by the nature of empirical or scientific thinking is the discovery of the truth about things, whether the truth be taken absolutely or pragmatically. Science is interested in knowledge of some sort. Philosophical thought depends upon such knowledge only in so far as knowledge as a body of propositions provides a partial universe of discourse which is subject matter for dialectic. But it is not concerned with its subject-matter as knowledge. Its interest is entirely in the systematic import of propositions, and in the resolution of systematic oppositions. Truth-value enters only as a by-product of the dialectic process of analysis, synthesis, and definition. It is involved in the determination of what follows and what does not, of what may or may not be implied and demonstrated." (Ibid., p. 225.)

68. Ibid., p. 194. See also ibid., pp. 188-199.

69. See Adler, A Dialectic of Morals, pp. 1 2.

70. Ibid., fn. 12 on p. 71.

71. Ibid., pp. 70-71, originally italicized.

72. The first half of A Dialectic of Morals is a very good example of Adler's conception of dialectic as rational induction in philosophy. It utilizes a dialogue format which presents an argument between the author and a "moral sceptic". In the presentation, the sceptic is led to admit the validity of a number of moral truths which are inductively established on the basis of his own experience.

73. The Idea of Freedom, Vol. I, pp. xix-xx. "Briefly summarized, the work of the Institute involves (a) taking stock of the whole accumulation of philosophical opinions on a given subject, (b) treating all the relevant opinions as if they were contemporary efforts to solve a common problem, (c) clarifying that problem by constructing genuine issues about it, thus defining the agreements and disagreements that can be found in philosophical discourse about the subject in question, and (d) then constructing, from the recorded materials, some approximation to a rational debate of the issues, so far as that is possible. The Institute refers to the method by which it carries out this program of second-order work in philosophy as 'dialectical'. The work of the dialectician thus conceived is an effort to clarify philosophical discourse itself. It makes no contribution to the substance of philosophical thought, nor does it impose upon philosophical thought any critical standards whereby the truth or falsity of philosophical theories is to be judged. Its only function, to borrow a word much in use by the analytic and linguistic philosophers, is therapeutic." (The Conditions of Philosophy, p. 287.)

74. See ibid., pp. 292-293.

75. As was indicated above, the nature of historical knowledge in Adler's treatment remains something of an open question. It seems likely though, that if historical knowledge were properly defined it could include such divisions as historical narratives, philosophical history, and dialectic.

76. This last alternative seems to be most propitious since dialectic does indeed seem to involve both history and logic. In speaking of the dialectical method Adler states, "In certain respects, this method resembles the methods of the empirical sciences. Its constructions are hypotheses initially formed as a result of observing the discussion that has actually taken place, and subsequently tested by reference to all available,

relevant data. But in one crucial respect, this method differs from the methods of the empirical sciences as well as of philosophical thought. It is a method of dealing with the diversity of theories or opinions as such, and so moves on the plane of second intentions, in the sense that its only objects are intentions of the mind." ("Controversy in the Life and Teaching of Philosophy", p. 7.) See also ibid., fn. 5 on p. 8.

77. See The Conditions of Philosophy, pp. 44-48.

78. Dialectic, pp. 238-239. See also ibid., pp. 222-229.

79. See The Conditions of Philosophy, p. 44.

80. In commenting on the answer he gives in The Conditions of Philosophy to the question "What is philosophy?", Adler states, "The answers here proposed have been maturing in my mind since I began the study of philosophy at Columbia more than forty years ago. At various times in my intellectual career, I have answered them in ways that no longer seem tenable to me. It would be presumptuous to say that the answers at which I have now arrived (through the correction of earlier errors and the amendment of earlier formulations) are the final answers; but I am persuaded that they come much closer to being the right answers than any which I have hitherto entertained". (pp. vii-viii).

81. See"Controversy in the Life and Teaching of Philosophy", fn. 5 on p. 6.

82. On the distinction and relation between dialectical or topical agreement on the one hand, and categorical or doctrinal agreement on the other, see ibid., pp. 5-6, fn. 8 on p. 18.

83. Ibid., p. 15. "In a sense, the primary use of dialectic is pedagogical or propadeutic. It does not solve the problems of philosophy; it merely prepares the mind for the task of solving them." (Ibid., p. 16.)

84. Dialectic, pp. 235-236.

85. Ibid., p. 237.

86. See The Idea of Freedom, Vol. I, pp. xvii-xxvi, Vol. II, pp. 648-652; Institute for Philosophical Research Biennial Report, 1952-54, pp. 1-32, 57-61.

87. This may be seen by noting that Adler, in discussing dialectic as being equivalent to philosophy, says, "dialectic is a form of thinking which cannot be properly characterized by, or completely subsumed under, the rules of induction and deduction. This seems to be connected with the fact that dialectic depends upon an intellectual situation that is not relevant or susceptible to the processes of induction or deduction in any simple manner of their usage. The latter are techniques of investigation and demonstration, and are available for the purposes of natural science or geometry respectively. But the intellectual situation that confronts us in the case of argument or controversy is a situation in which the fundamental purpose is the resolution of an opposition of opinions, and dialectic as the technique of resolution has a formal pattern of its own to regulate its proper procedure." (Dialectic, pp. 28-29.) In light of Adler's definition of dialectic as rational induction, the foregoing quotation does not make any sense at all unless it is realized that Adler uses the term "dialectic" equivocally.

88. That is, a rejection of philosophy understood solely as second-order knowledge in favour of philosophy understood as an essentially autonomous branch of knowledge about actuality that is, first-order knowledge. The change in Adler's conception of philosophy appears to be coincident with his discovery and appreciation of Aristotle, Aquinas, and the Thomistic school of the early twentieth century. Within five years of the publication of Dialectic Adler defends the classical and Thomistic positions in answer to criticisms made by Jerome Frank in his book Law and the Modern Mind, (Brentano's, New York, 1930). Adler states: "Most unfortunate, however, is the simple-mindedness with which Frank disposes of the difficult philosophical problem involved in the alternatives of nominalism, conceptual ism, and the varieties of platonic and aristotelian realism. Frank is an extreme nominalist; nothing exists except particulars, and words are merely their names. Beale, who holds that there is a difference between the legal rule and the decision of judges, and that the law has being prior to its verbal expression in a judicial decision, is made out to be what the middle ages would have recognized as an extreme realist. Frank settles the argument between Beale and himself by laughing Beale out of court for talking stuff and nonsense, silly platonisms, arid scholasticism. When the laughter dies down and Frank stops calling names,

some one should tell him that nominalism has been historically the least defensible of all the positions in the controversy, that there were mediaeval nominal ists as well as realists, and hence that scholasticism is not the name for any single variety of doctrine, and that Beale's position, if properly understood, is the highly tenable doctrine of thomistic moderate realism, holding in part that the law is potential prior to its actual occurrence in a decision. Frank's own distinction between actual and probable law, is a distinction between actual and potential law; potential law is prior to actual law, and probable in the sense that, according to various accidental circumstances, it may or may not get actualized by a judicial decision." (Adler, Llewellyn, and Cook, "Law and the Modern Mind: A Symposium", in Columbia Law Review, XXXI, January, 1931, pp. 98-99). This passage is footnoted in part as follows: "It is about time that writers of Mr. Frank's persuasion stopped reacting to such names as 'Plato', 'Aristotle', 'scholasticism', 'middle ages', as if they were red flags," (Ibid., p. 98). It is particularly interesting that Adler here considers the problem involved in the alternatives of nominalism, conceptualism, and realism, to be a philosophical problem. Furthermore, he even enters the debate and sides with "thomistic moderate realism" - something a pure dialiectician (as understood in Dialectic) would never do. By 1935 he had become so immersed in the Thomistic framework that an article he delivered before the American Catholic Philosophical Association is a classic (perhaps too classic) example of writing in that school. (See "Creation and Imitation: An Analysis of Poiesis", in American Catholic Philosophical Association Proceedings, XI, 1935, pp. 153-182.)

89. For example, the importance he places on dialectical work indicates his recognition of the assistance such knowledge would provide. See, The Idea of Freedom, Vol. I, Book I; The Conditions of Philosophy, pp. 240-241.

90. "Controversy in the Life and Teaching of Philosophy", p. 6.

91. Similarly, any dependence by philosophy upon idiosyncratic experience in the negative sense is merely material, not formal.

CONCLUSION

1. Summary

As stated in the Introduction, the primary concern of this study is the delineation of Mortimer Adler's conception of philosophy as a way of knowing. The topic was approached by first of all situating philosophy among the several distinct and autonomous branches of *doxa*. The objective of this endeavour was to demonstrate that Adler has developed a valid and readily comprehensible view of philosophy and its relation to other major organized bodies of rational knowledge. While the approach is different from that of the Neo-Thomistic school, it is nonetheless compatible with at least that version of it espoused by Jacques Maritain.

In order to deepen the conception of philosophy as *doxa* the notion of truth and verification in philosophy was examined, along with a comparison of philosophy and science in terms of progress and value, and then the special relation obtaining between philosophy and common-sense knowledge was shown to be central to Adler's view. In the foregoing it became evident that philosophy, far from being a mere matter of opinion or of personal or cultural bias, is indeed as capable of attaining truth (albeit asymptotically) as any other type of *doxa*. Again, by comparing philosophy and empirical science it was seen that both are

characterized by different types of progress and usefulness. Nonetheless, philosophy does not seem to be making the rate of progress of which it is capable, and consequently its usefulness to man has been diminished. We wish to return to this point in Section 4 of this conclusion when we consider one of the more promising features of Adler's conception of philosophy. Finally, in the consideration of the continuity between common-sense knowledge and philosophy it was evident that philosophy, rather than being an extremely esoteric endeavour affording access and understanding only to the most skilled and learned, is in fact "everyone's business". That is to say, all men of normal capacity are potentially philosophers insofar as their "philosophical" speculations may serve as the basis for critical philosophical elucidation and refinement. This again raises an issue to which we shall return in Section 4, below.

Having dealt with the more basic characteristics of philosophy as a whole, the study then delineated Adler's sub-division of philosophy as well as the functions philosophy performs, and so with its value for man. Once more, the value of philosophy for man as envisioned by Mortimer Adler will be considered in Section 4, below.

Finally, in the preceding chapter, some of the more obvious difficulties and ambiguities in Adler's position were examined. These were: (1) additional distinctions

within experience; (2) the status of intuitive knowledge; (3) the impossibility of epistēmē; (4) asymptotic truth and the issue of "negative truth"; (5) the solution of mixed questions; (6) the status and content of history as a type of doxa; (7) political philosophy's dependence on history; and (8) Adler's changed view of dialectic. Half of these topics were seen to present no problem within Adler's view either by re-examining Adler's position or by integrating additional elements in that position. However, four topics did in fact present some difficulty in Adler's treatment of the nature of philosophy. Specifically, Adler's position on what we have termed "negative truth" appears to be simply false.[1] Secondly, if historical knowledge can not be situated within doxatic knowledge and still be defined as an autonomous and distinct branch of knowledge, this would constitute a serious flaw in Adler's presentation. Further, if the dependence of political philosophy on history can not be shown to be purely material, then the status of political philosophy as a particular division of pure normative philosophy is called into question. And finally, if dialectic can not be defined in such a way as to avoid classification as second-order philosophy while at the same time avoiding classification as an autonomous and distinct branch of doxatic knowledge, then this too would constitute a serious inconsistency in

Adler's division of the sciences.

It is possible of course, that these problems can be satisfactorily worked out within Adler's position without doing violence to the fundamentals of that position. But as it presently stands, these difficulties can not be overlooked in an evaluation of Adler's work.

2. Framework for Evaluation

Since every evaluation must of necessity employ criteria based upon some particular point of view, and since that point of view is itself subject to criticism, any attempt to critically evaluate the thought of a philosopher is open to the possibility that the main issue becomes lost in the defense of one's own peculiar position. One way of obviating this unhappy difficulty is to evaluate a philosopher from his own point of view, and this is the framework we have chosen.

There are other more formal reasons which compel us to operate within an Adlerian framework. One type of approach would be to compare Adler's position to that of others situated within the same general philosophical school. While this has been done to some extent already by referring to the work of Jacques Maritain, any more intensive or extensive comparison would involve an elucidation of other views which would be disproportional within the context of the present study. The same objection, but magnified

several fold, applies to comparing and contrasting Adler's conception of philosophy to those offered by other schools of thought. Nonetheless, some entry will be made into this area because Adler's view and its possible utilization present a clear challenge to other conceptions of philosophy. As before, we wish to postpone this topic until Section 4.

A third alternative to the framework we have chosen is to follow some general criteria of "good philosophy" such as those proposed by W.T. Jones.[2] However, because of the restricted nature of Adler's inquiry here being considered, the criteria are not altogether appropriate.[3] Yet, there are two of Jones' criteria which we can apply with some modification and these are that the viewpoint espoused must be consistent and integrated within itself. These criteria are similar to the tests which Adler himself proposes and so we are once again led back to an Adlerian framework for evaluation.

3. Evaluation

As indicated in the previous chapter, there are some persistent, yet possibly resolvable, difficulties which attend Adler's conception of the nature of philosophy. Notwithstanding these difficulties, it can be said that, by and large, Adler's analysis of the nature of philosophy is relatively consistent within itself and consistent with

the facts of experience. While it is quite possible that further inconsistencies may arise, or that certain facts of experience may negate some aspects of his position, this approach, as it presently stands, seems to be generally valid.

One could ask, "What concrete (experiential) evidence is there for making such an approbative judgment?". An examination of the practical consequences of some of the more salient features in Adler's position should yield some basis for making such a judgment.

The three features to be considered are Adler's understanding of the role of common experience in philosophy, the existence of mixed questions, and the feasability of the dialectical enterprise. If Adler's position is valid, then

1) one should be able to conduct philosophical inquiry in such a way that it is continuous with the beliefs of the ordinary man of common sense that is, it should rely upon the facts of common experience and be in a certain continuity with common-sense knowledge;
2) there should be mixed questions of such a type as to require philosophical insights for their solution;
3) a dialectical undertaking should not only be possible, but it should also be dependent in part upon a

philosophy whose nature is in accord with Adler's position.

It has been one of Adler's stated intentions to present philosophy as continuous with the common-sense beliefs of the ordinary layman. He has attempted to rely solely upon common experience and present his philosophy in a readable and lucid style. In this he must be judged successful.[4] Since the early 1960's Mortimer Adler has been engaged in writing books which attempt to deal with philosophical problems in a manner which is accessible to the ordinary man of common sense and which uses as the empirical test for its conclusions the common experience of men. These books have dealt with such topics as the nature of philosophy, the nature of man, ethics, and politics.[5]

Whether or not these books do in fact present philosophical positions which are in continuity with common sense and which are based upon common experience is something which must be judged by "the ordinary man of common sense".

Another of Adler's central themes is that there are mixed questions which require philosophical insights for their solution. An example of such a question is that concerning the nature of man. The Difference of Man and the Difference It Makes represents an attempt to pose and solve exactly that problem in terms of philosophical insights grounded in common experience and as applied to the

latest findings of the empirical sciences. Although final solution of the problem awaits further scientific evidence (for such is the nature of the problem), Adler has clari fied the question and marshalled a plethora of scientific data pertaining to the problem. His success in this one book gives credence to his contention that there are mixed questions, as well as to his conviction concerning philosophy's reliance upon common experience.

The final point concerns the feasability of a dialectical examination of philosophical ideas. As a direct result of his conception of the nature of philosophy and consequently of the type of agreement and progress which characterizes philosophy, Adler has proposed a dialectical task of no small magnitude - a neutral examination of the history of philosophy intended to construct controversies centered about the fundamental and perennial philosophical ideas.

Adler's success in this undertaking can perhaps best be seen in reference to the work of the Institute for Philosophical Research. The Institute has as its sole purpose the undertaking of a dialectical examination of basic philosophical ideas. In the twenty-three years since its work began, the Institute has been able to formulate the general outlines for all such dialectical inquiry. This in itself required an enormous amount of time and effort

on the part of Adler and his associates, and it represents one of the major objectives within the Institute's dialectical work.[6] In addition, the Institute has published its first dialectical examination of a philosophical idea the idea of freedom.[7]

What this work has demonstrated is not only the feasability of the dialectical enterprise as a whole, but it has also led to a discovery of the dialectical method itself. The success of this dialectical undertaking has certain consequences for one's conception of philosophy. The assumption underlying the dialectician's task is that philosophers can in fact genuinely disagree on fundamental philosophical issues, and that the separation of philosophers in time has no bearing on their relevance to the controversy.[8] Since the Institute's dialectical work has shown not only the existence of dialectical disagreement, but also the existence of doctrinal disagreement, this must be taken as an indication of the experiential character of philosophy.[9] Disagreements at the dialectical level can be reconciled by clarifying, defining, and extending the meaning of the concepts employed. The issue here is conceptual. But disagreement beyond that stage results in either an existential issue or a normative issue,[10] and these issues imply reference to experience both in their development and their eventual resolution.

The second consequence of the dialectical task of examining and constructing controversies about fundamental ideas in philosophy is the additional assumption about the nature of philosophy that this undertaking presupposes. Adler states,

> The conception of philosophy as everyone's business is inseparable from the conception of it as dealing with the whole sphere of fundamental ideas and the perennial problems of thought and action.[11]

Since the dialectical enterprise presupposes that philosophy does indeed deal with these perennial and fundamental ideas, so too must it presuppose that philosophy is everyone's business that is, that philosophy is in basic continuity with the common-sense beliefs of the ordinary man.[12]

The success of the dialectical work of the Institute for Philosophical Research may be seen as an indication of the validity of Adler's conception of philosophy.

The success of these three efforts to put into practice the consequences of Adler's conception of the nature of philosophy does not of itself verify this conception of philosophy. However, in keeping with the nature of doxatic knowledge, it does tend to give weight to a judgment of validity regarding this view.

One final point needs to be made in connection with this evaluation of Adler's position. Many of his fundamental ideas were not of his own discovery. His insistence upon

the continuity of philosophy with the thinking of the ordinary man - that is, as everyone's business is an idea which Adler first came across in William James' Pragmatism.[13] His guiding principle in dealing with philosophy as a distinct branch of knowledge is that it is based upon common experience. This idea Adler adopted from the writings of George Santayana and Jacques Maritain.[14] For the distinction he employs between epistēmē and doxa and the asymptotic verification of doxatic knowledge Adler is clearly indebted to Karl Popper.[15] Similarly, the idea of dialectical work and of a Summa Dialectica does not originate with Adler.[16]

However, while it is true that a great number of Adler's fundamental ideas are not of his own discovery, it can not be denied that he has made them his own and done much to integrate them and further their development in a philosophical climate which has been by and large hostile to such a program.

4. Adler's View as an Heuristic and Therapeutic Program

For many students of philosophy one of the most awkward and frustrating questions asked as a matter of curiosity by acquaintances (and often by the students themselves) is, "Well, what exactly is philosophy?". Of course, an accurate, concise, informative, and easily comprehended answer is not usually readily available, and so the questioner (and sometimes the student himself) comes away with the

feeling that the whole area is a highly technical confusion of impractical refinements. The confusion becomes even more of an embarassment when it is (naively) believed that the other major areas of academic inquiry are fairly well defined and that the method and scope of their inquiry are known to those engaged in that discipline.

While the issue of embarassment is not of great moment, it does point to a more fundamental problem besetting the serious student of philosophy. While most introductory courses and books on philosophy make either an implicit or explicit attempt to answer the question, "What is philosophy?", the result is usually a response which is either not understood or else only partially accurate. Thus to say that philosophy is "the love of wisdom", or "the pursuit of wisdom", is, at the superficial level, to say nothing - for who then is not a philosopher; who does not love or seek wisdom? It is true that philosophy is, in a highly technical and quite profound sense, the pursuit of wisdom; but the understanding of this fact requires a fairly good grasp of metaphysics. Or again, to say that philosophy is the attempt to clarify areas of discourse is in many instances understood to mean that philosophy is a needlessly compli cated attempt at lexicography or grammar. In another vein, to say that, "philosophy is one's personal attempt to make life meaningful", could conceivably be construed to mean that a successful lawyer is by that fact a good

philosopher. The examples are many but the basic point remains from the perspective of layman and initiate alike, there is at best confusion regarding the nature of philosophy.

Any attempt at uniting philosophers in common agreement concerning the nature of their discipline would go far towards dispelling some of the mystery and animosity surrounding philosophy. As such, a common conception of the nature and function of philosophy would be a valuable heuristic device for the student and general public alike. In this regard, Adler's conception of the nature of philosophy together with his attempts to communicate his insights in a readily comprehensible fashion,[17] may be viewed as a welcome effort even if one does not share Adler's particular view of philosophy.

In the preface to The Conditions of Philosophy Adler states,

> This book is based on the Encyclopaedia Britannica Lectures delivered at the University of Chicago during the winter and spring of 1964. The audience included citizens of Chicago as well as students and faculty from various divisions of the University. It was not an audience of professional philosophers. Like the lectures, the book is addressed to anyone troubled, as I am, by the present state of philosophy, and concerned with its place in liberal education, in our universities, and in our culture.
>
> John Dewey, in his last public appearance before the students of Columbia University, "gave it as his parting message,"

> Professor Randall reports, "that the most important question in philosophy today is What is philosophy itself? What is the nature and function of the philosophical enterprise?" The consideration of these questions leads to questions about the relation of philosophy to other disciplines, especially science, mathematics, and religion; and questions about the past and future of the philosophical enterprise as well as about its condition today. Such questions spell out the query that people raise when the subject of philosophy is broached: What is it about? What is it up to?
>
> The present book attempts to answer these questions in a way that makes sense in the middle years of the twentieth century.[18]

While it is true that a great many philosophers would disagree with Adler's answer to these questions, one must not loose sight of the basic motive and thrust behind Adler's endeavour. This direction may be separated into two inter-related parts: the one is to set philosophy's house in order; the other is to gain back for philosophy its rightful and essential role in both the large and small areas of human existence.

With regard to the present disorder of philosophy, Adler notes what he sees as the misfortunes and advances of philosophy in the Ancient, Mediaeval, and Modern periods.

> In the ancient world, philosophy made two good starts: an admirable, but not exhaustive, exploration of the questions with which philosophy should be concerned; and a first approximation to the method which philosophy should employ, together with an approach to the way in which the philosophical enterprise should be conducted. It also experienced two misfortunes: unclarity

> with regard to philosophy's limited domain, resulting in the combination of competence in the handling of genuine philosophical problems with unwitting incompetence in the handling of scientific and religious questions; and bewitchment by the illusion of episteme, as the model to which philosophical knowledge should conform.
>
> In the mediaeval world, there were also two procedural advances: clarity with regard to the distinction between the domain of religion and dogmatic theology and the domain of natural knowledge, which at least made it possible for philosophy to rid itself of the burden of theological questions beyond its competence; and the public disputation of philosophical questions, in which philosophers attempted to face common problems, join issue, and engage in rational debate, thus providing a procedural model for the conduct of philosophy as a public enterprise. These gains were attended by two misfortunes that persisted from antiquity: the continuing bewitchment of philosophy by the illusion of episteme, now reinforced by the association of philosophy with dogmatic theology, and continuing unclarity with regard to the distinction between philosophy and science in the domain of natural knowledge, with the result that philosophers still carried a burden of alien problems beyond their competence to solve.[19]

The first misfortune to befall the modern period is what Adler terms the tendency to epistemologize and psychologize. In explaining his meaning, Adler says,

> Instead of asking how we know what we do and can know (in the form of doxa), it is asked how we can know what we do not and cannot know (in the form of episteme).
>
> I think it is apt, and not too harsh, to call this first unfortunate result of the critical reaction to dogmatic systems "suicidal epistemologizing". [...] The second unfortunate result can, with

> equally good reason, be called "suicidal psychologizing". Like the first, it is also a retreat from reality. Where the first is a retreat from the reality of such knowledge as we actually do have, the second is a retreat from the reality of the world to be known.[20]

Adler sees the tendency to epistemologize in the critical movement which begins with Locke and runs to Kant; while the tendency to psychologize characterizes the "'way of ideas', fathered by Descartes, but given its most unfortunate effects by the so-called British empiricists - Locke, Berkeley, and Hume".[21]

According to Adler, the second major disorder in philosophy in modern times is the emulation of science and mathematics.

> The philosophers of the seventeenth century, misled by their addiction to episteme, looked upon mathematics as the most perfect achievement of knowledge, and tried to "perfect" philosophy by mathematicizing it. This was done in different ways by Descartes, Spinoza, and Leibniz, but the effect upon philosophy was the same - the frustration of trying to achieve a precision of terminology and a rigor of demonstration that are appropriate in mathematics, because it deals exclusively with abstract entities, but inappropriate in philosophy as an attempt to answer first-order questions about that which is and happens in the world or about what ought to be done and sought.[22]

The third major misfortune to befall philosophy in modern times is what Adler refers to as the "Hegelian misfortune". Of it he states,

> What we have here is the evil of system building carried to its furthest possible extreme [...]. The Hegelian system is much more dogmatic, much more rationalistic, and much more out of touch with common experience than the Cartesian, the Leibnizian, and the Spinozist systems of the seventeenth century. [...] It offers those who come to it no alternatives except wholesale acceptance or rejection. It constitutes a world of its own, and has no commerce or conversation with anything outside itself. The conflict of systems of this sort, (for example, that of Hegel and that of Schopenhauer) is totally beyond adjudication: each, like a sovereign state, acknowledges no superior jurisdiction and no impartial arbiter.[23]

The final disorder of modern times is composed of three reactions to the Hegelian misfortune. The first is the existentialist reaction, of which Adler says,

> while it departs from Hegel in substance, it embodies two of the worst features of the Hegelian misfortune. The existentialist philosophers - Kierkegaard, Heidegger, Jaspers, Sartre, Merleau-Ponty, Marcel all produce highly personal world views of their own, systems to be accepted or rejected as wholes, even if they are not rationalistically constructed, as Hegel's is. Like the Hegelian system, these, for the most part, offer themselves as pseudo-religions that is, as philosophies to be adopted in the religious manner, by a kind of transcendental faith and as a way of life, never just as a set of arguable and testable opinions (which is all that philosophy, properly speaking, has to offer).[24]

The other two reactions are those of the positivists, and the analytic and linguistic philosophers. Both "urge philosophy to retreat to the sanity and safety of an exclusively second-order discipline",[25] thereby abandoning

the area of first-order inquiry.

There have been however, two developments in the modern period which Adler considers to be beneficial. The first is the "successive separation of all the positive sciences, both natural and social, from the parent stem of philosophy".[26] The second advance is that contributed by the analytic and linguistic philosophers.

> It involves the tackling of philosophical problems, question by question; it involves cooperation among men working on the same problems; it involves the policing of their work by acknowledged standards or tests; it involves the adjudication of disputes and the settling of differences.[27]

Far be it from us to attempt to decide if Adler is correct in all respects concerning this sweeping commentary on the past and present states of philosophy. Nonetheless, there may be general agreement concerning some of the more positive points in Adler's overview. Specifically they are: (1) philosophy ought to concern itself not only with second-order questions, but also, and most importantly, with first-order questions of both speculative and normative character (what Jones refers to as the "big questions"); (2) common experience ought to be seen as the ground and test for philosophical theories; (3) philosophy ought to restrict itself to its proper domain of inquiry and defend this domain from the unwarranted and inappropriate incursions of other disciplines; (4) philosophy ought to be conducted

as a public enterprise; and to this end (5) there ought to be undertaken the cooperative task of dialectically examining and constructing philosophical controversy.

If a consensus among philosophers can be reached on the foregoing points it appears likely that philosophy can and will make the rate of progress of which it is capable. As may be expected, Adler's view of philosophy, his endeavour to communicate philosophical ideas in a public and comprehensible manner, and his efforts at initiating dialectical inquiry through the work of the Institute for Philosophical Research, are all in accord with the positive points enumerated above, and all serve (at least as he views it) to assist philosophy's progress. As a minimum, it must be conceded that Adler has embarked on a program which is needed today that is, a program intended to unify philosophers in a common search for knowledge.

It should be noted that the unity sought is not a sterile and smug agreement on answers to all the fundamental questions in philosophy, but rather a basic dialectical agreement which makes possible the genuine doctrinal agreement and disagreement which are the life's blood of philosophy.[28] In fact, the unity or synthesis of which Adler speaks is essential to the development of a synthesis which according to W.T. Jones is desperately needed today. After enumerating the criteria he recommends for judging a good

philosophy,[29] Jones states,

> Now, even the most cursory survey of the history of Western thought shows two - and only two - periods in which a really great philosophy, in the sense in which we have defined this term, was developed. These periods were the fourth century B.C., when Plato and Aristotle worked out views which on the whole satisfied the Classical world, and the thirteenth century A.D., when St. Thomas performed the same function for mediaeval man.[30]

Jones then goes on to observe,

> The outstanding fact about modern philosophy, then, is its inability to achieve anything remotely like a satisfactory synthesis of the historic past with the contemporary world view, which is largely based on the findings of modern science.[31]

In the conclusion to his History, Jones again takes up the same point and says,

> the distinguishing feature of modern philosophy is negative; it is its lack of any metaphysical scheme corresponding to those that gave unity and cohesion to the Classical and mediaeval minds. Whether this lack is a weakness or a strength is perhaps a matter of opinion, but whether it be for good or for ill, there can be no doubt about the fact of this metaphysical lack, nor that it is one of the leading characteristics of the modern mind one that has coloured every department of our thought from esthetics to politics and sociology.[32]

If Jones is correct in his assessment of the present situation then a program aimed at establishing philosophical unity as described by Adler could serve to lay the foundations upon which the creation of some such synthesis becomes possible.

As mentioned earlier, the objectives behind Adler's view of philosophy includes not only setting philosophy's house in order, but also, and ultimately more importantly, to gain back philosophy's rightful role in the affairs of man. Today, as perhaps never before, philosophy's wisdom is desperately needed. We live in an age of shattered syntheses; an age in which human life is reduced to a mere matter of statistics; where mankind is no longer seen as constituting a "Kingdom of Ends", but as a continuing source of means to be manipulated for this or that mundane purpose; an age with no common conscience nor sense of personal dignity; an age of lawlessness on the individual and international levels; an age in which all values are questioned; an age in which religious sensibilities are either vanishing or else being shattered into a plethora of contrasting and contradicting cults and fads; and an age of increasing anxiety, frustration, and sense of meaninglessness. While it is true that there have been periods of human history which can be similarly described,[33] the situation is aggravated by factors which make the problem not simply one of the quality of human life, but of the survival of man himself. Ours is a society of increasingly accelerated change;[34] a world of virtually instantaneous global communi cation;[35] a world of extreme poverty and wealth which in terms of mere numbers of people is on a scale unprecedented

in human history; a world in which the excesses of the minority are threatening to destroy the biosphere;[36] a world in which narrow nationalism and private interest threaten political stability with anarchy; a world in which the sheer numbers of people threatened by famine and misery is unimaginable; and a world in which man has the ability, if all other means of self-destruction fail, to blow himself off the face of the Earth. From a purely pragmatic point of view (if not from one which is primarily motivated by concern for human worth), it is essential that the inhabitants of this tiny planet come to some common basic agreement on the meaning and value of human existence, and it is to this end that philosophy can contribute its unique and invaluable wisdom on both the speculative and normative levels.

But in order to do so, philosophers must be in basic agreement concerning the methods, objectives, and functions of their work. In addition, philosophers must strive to create a world-view which is not only adequate to deal with our problems, but which is communicated to the majority of men in a comprehensible and convincing manner.

Whether or not one agrees with Adler's particular conception of philosophy, the point of his work begs for recognition and, at the very least, his philosophy deserves the common courtesy of philosophical reaction within a

framework which takes cognizance of the ultimate objectives of philosophical wisdom.

5. Conclusion

The present study makes no pretension of aspiring to such dizzying heights as may be suggested by the preceding. Its quite modest purpose has been to delineate Adler's conception of philosophy. However, it has attempted to provide some recognition of Adler's work and purpose; and it is with this in mind that we wish to conclude our study.

The adequate presentation of a man's understanding of the nature of philosophy is fraught with many difficulties if confined to a single book, let alone a single study such as the present. There are many areas in Adler's position which deserve and demand further investigation. Such problematics as the nature of mathematical knowledge, the nature of logic, and the role of intuitive knowledge, are but a few of the areas requiring further precision.

However, in order to grasp the fundamental insights of Adler's position it is not necessary to investigate and be cognizant of all the details of his work. As Henri Bergson has pointed out, one may approach a system of philosophy either as "a complete edifice, expertly designed, where arrangements have been made for the commodious lodging of all problems,"[37] or as an attempt on the part of the philosopher to express the fundamental insight underlying his

thought. Of course, one can not attempt to grasp a philosopher's insights without an investigation of his expressed ideas, but this investigation need only deal with the fundamental and important aspects of his work.

If this study, through an examination of the nature and function of philosophy as understood by Mortimer Adler, has in any way facilitated a deeper comprehension of Adler's fundamental insight into the nature of philosophy, then its purpose will have been served.

NOTES:

1. Lest we be accused of the same error, we hasten to add that we are only asymptotically certain that Adler's position is in error. We certainly do not claim the status of "negative truth" for our view of Adler's position referred to.

2. See our discussion of these criteria in Chapter II, Section 1, above.

3. For example, Adler does not here attempt to answer all the "big questions", nor can one say that the answers he gives will satisfy a large number of people for a long period of time.

4. There are, of course, some who would equate, a priori, simplicity of style in philosophy with simple-minded comprehension. Such a position is patently absurd. See The Conditions of Philosophy, pp. viii-ix.

5. These books are respectively: The Conditions of Philosophy; The Difference of Man and the Difference It Makes; The Time of Our Lives; and The Common Sense of Politics. It is significant to note that Adler's book on ethics is sub-titled "The Ethics of Common Sense". It is also worth noting that for a long period of time Adler has been writing a column on philosophy which is syndicated in newspapers throughout the United States. This fact lends credence to his endeavour to present philosophy in a manner continuous with the beliefs of the ordinary man of common sense - that is, as a critical elaboration of common-sense knowledge based upon common experience.

6. See the Institute for Philosophical Research Biennial Report, 1952-54, passim.

7. See The Idea of Freedom. This work has been followed by others on such topics as Justice, Love, Happiness, and Progress.

8. "Our assumption is that genuine agreements and disagreements are possible among those who philosophize about a subject like freedom." (The Idea of Freedom, Vol. I, p. 8.) That the separation of philosophers by time has no necessary bearing on their relevence to a particular controversy indicates the common basis upon which their arguments rest.

9. On the distinction between dialectical and doctrinal agreement, see The Idea of Freedom, Vol. I, pp. 10-11.

10. See ibid., pp. 29-31.

11. Institute for Philosophical Research Biennial Report, 1952-54, p. 6. In speaking of the assumptions underlying his dialectical work, Adler says, "The assumption we have made is that behind the diversity lie genuine agreements and disagreements among philosophers about the subjects of their inquiries. Stated more precisely, we assume that it is always possible for philosophers to agree or disagree when they are considering the same subject, even though actually they do neither. This assumption is not universally shared. The opposite assumption is quite prevalent in contemporary thought. It holds that the diversity of philosophies is like the diversity to be found in works of art rather than like the diversity of theories or hypotheses to be found in empirical science. Just as one cannot treat two different paintings as if they were pictures of the same object, concerning which they must either agree or disagree, so one cannot treat two different philosophies in that way either. The fact of philosophical diversity is regarded as ultimate. Neither actual or possible agreements and disagreements are thought to lie behind it. The assumption we have made is required by our view that philosophy, no less than empirical science, though quite differently, involves the pursuit and attainment of objective truth." ("Controversy in the Life and Teaching of Philosophy", pp. 4-5.) See also, "Tradition and Communication", pp. 110-111.

12. See Institute for Philosophical Research Biennial Report, 1952-54, pp. 5-7.

13. See The Conditions of Philosophy, pp. 7-12.

14. Adler quotes Santayana as saying, "For good or ill, I am an ignorant man, almost a poet, and I can only spread a feast of what everybody knows. Fortunately, exact science and the books of the learned are not necessary to establish my essential doctrine, nor can any of them claim a higher warrant than it has in itself: for it rests on public experience. It needs, to prove it, only the stars, the seasons, the swarm of animals, the spectacle of birth and death, of cities and wars. My philosophy is justified, and has been justified in all ages and countries, by the facts before every man's eyes. [...] In the past or in the future,

my language and my borrowed knowledge would have been different, but under whatever sky I have been born, since it is the same sky, I should have had the same philosophy." (George Santayana, Skepticism and Animal Faith, New York, 1923, pp. ix-x; quoted in The Conditions of Philosophy, p. 123.) In personal conversation Dr. Adler has indicated to me that apart from this particular work of Santayana, the greatest influence on his conception of the relation between philosophy and common experience has been Jacque Maritain's An Introduction to Philosophy, particularly Chapter VIII, "Philosophy and Common Sense". See The Condition's of Philosophy, fn. 7, p. 141.

15. See ibid., fn. 7 on p. 29, pp. 32-34.

16. "A dialectical examination of philosophical issues, which is detached from all doctrinal persuasions and purified of polemical intent, would be new in the history of philosophy, so novel that it might quite naturally arouse some doubt about its likelihood or even possibility. Nevertheless, the idea of doing such dialectical work, or at least the feeling of the need for something like it, has been expressed repeatedly during the last fifty years, probably under the urgency to find a drastic remedy for the growing chaos in the field of thought. In 1911, the American Philosophical Association created a Committee on Definitions for the purpose of rendering 'its general discussions more unified, more profitable, and more conducive to agreement among students of philosophy.' Commenting on it, Professor Josiah Royce expressed the hope that it would 'initiate methods of cooperation which ... will continue to grow more and more effective as the years go on.' In 1916, Professor A. O. Lovejoy, in his Presidential Address before the Association, entitled On Some Conditions of Progress in Philosophical Inquiry, called for a 'program of methodical, consecutive, precise joining of issues, a far more real contact of mind with mind, an cooperative inquiry in philosophy,' in order to 'secure a more a richer [sic.] accumulation and convergence of pertinent considerations, a more tenacious following of the argument, a better understanding, at the worst, of the precise nature and grounds of our differences, than would be attainable by any other means.' In 1927, Professor Scott Buchanan proposed that 'a group of philosophers with varied training and many interests' work cooperatively at the dialectical task of examining 'the historical philosophies as if they were voices in the great conversation that has been

going on for the last three thousand years.'" (Institute for Philosophical Research Biennial Report, 1952-54, pp. 22-23.) In speaking of the idea of a Summa Dialectica, Adler says, "The aspiration embodied in the idea of philosophical synthesis has naturally enough, been voiced many times and in many ways during the present century by Thomas Davidson, friend of William James and teacher of Morris Cohen; by Professor Lovejoy in his Presidential Address to the American Philosophical Association; by H. G. Wells in an address entitled 'The Idea of a World Encyclopedia'; and conjointly by Professor Scott Buchanan and the present Director of the Institute for Philosophical Research. In the last case, the phrase 'Summa Dialectica' was coined to designate the project of producing a synthesis that would summate the whole Western tradition in a manner appropriate to the temper and the needs of our own century." (Ibid., p. 58.)

17. See for example, The Conditions of Philosophy, The Difference of Man and the Difference It Makes, The Time of Our Lives and The Common Sense of Politics; Adler's numerous newspaper columns, some of which are collected in Adler, Great Ideas from the Great Books; and also, in part, the Great Books program which culminated in the publication of Great Books of the Western World.

18. The Conditions of Philosophy, p. vii.

19. Ibid., pp. 262-263.

20. Ibid., p. 266.

21. Ibid., p. 266. "Locke's 'way of ideas' still dominates British and American thought during the present century in the form of the 'doctrine of sense-data'." (Ibid., p. 269.)

22. Ibid., p. 271. "This mistaken emulation of mathematics and the consequent effort to mathematicize philosophy reappear with unusual force in the twentieth century: in the 'logical atomism' of Bertrand Russell, and in all attempts to treat the language of mathematics as a model language, to be imitated in philosophical discourse." (Ibid., p. 271.)

23. Ibid., p. 274. "The plurification of systems in the nineteenth century, each a personal world view of great

imaginative power and poetic scope, took philosophy further in the wrong direction than it had ever gone before - further away from the tendencies it had manifested in earlier epochs, tendencies to acquire the character of a cooperative venture and a public enterprise. Last but not least, systems of the Hegelian type indulged in unrestrained cannibalism. They swallowed up both scientific and theological matters in an effort to deal in a thoroughly high-handed manner with all basic questions and to present, within the framework of the system, an all-embracing picture of the world." (Ibid., pp. 274-275.)

24. Ibid., p. 276.

25. Ibid., p. 276.

26. Ibid., p. 278.

27. Ibid., p. 280.

28. See "Controversy in the Life and Teaching of Philosophy."

29. See our discussion of these criteria in Chapter II, Section 1, above.

30. W.T. Jones, A History of Western Philosophy, p. xi.

31. Ibid., pp. xii-xiii.

32. Ibid., pp. 992-993.

33. See Pitirim Sorokin, The Crisis of Our Age, New York, Dutton, 1941.

34. See Alvin Toffler, Future Shock, New York, Bantam, 1970.

35. See Marshall McLuhan and Quentin Fiore, The Medium is the Massage, New York, Bantam, 1967; by the same authors, War and Peace in the Global Village, New York, Bantam Books, 1968; Marshall McLuhan, Understanding Media, New York, Signet, 1964.

36. See Meadows, Meadows, et al., The Limits to Growth, New York, Signet, 1972.

37. Henri Bergson, The Creative Mind, trans. by Mabelle Andison, New York, Philosophical Library, 1946, pp. 126-127.

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