

**STUDIES IN
PHILOSOPHY
AND THEOLOGY**

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Studies in philosophy and theology by E. C. Wilm

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E. C. WILM

**STUDIES IN
PHILOSOPHY
AND THEOLOGY**



Brian Parker Brown

Studies in Philosophy and Theology

By Former Students of
Borden Parker Bowne

Edited by
E. C. WILM
Professor of Philosophy, Boston University



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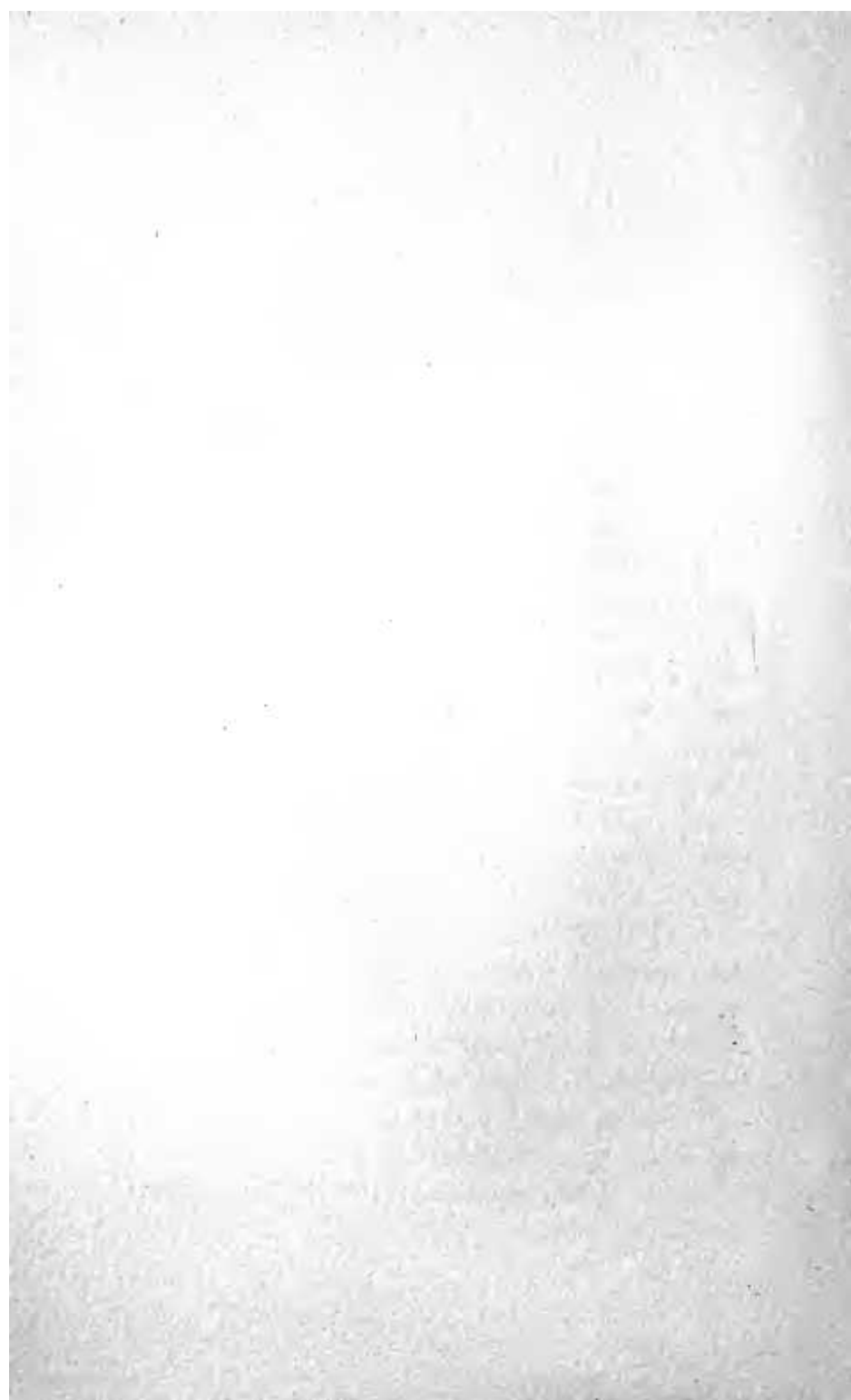
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I

EDITOR'S INTRODUCTION

THE papers comprised in this volume are by a number of Professor Bowne's former students in Boston University, and were intended for publication in 1920, at the tenth anniversary of Bowne's death, as a slight token of respect for a teacher whom they honor and revere. It is a matter of regret to me that a number of circumstances delayed the appearance of the volume a little beyond the time originally planned; nevertheless, the purpose of the book will still be served, since, although another year has passed, the sentiment toward Bowne of those who knew him remains the same.

It is probably needless to say that it is not my intention (and I imagine I speak also for those who have cooperated with me in this enterprise) to seek, through the publication of this volume, to add to the reputation of Bowne, or to expound or defend the type of philosophy for which he stood. Bowne's place in the history of philosophy is pretty definitely known, and cannot be enhanced by any eulogies which might be pronounced. From what one gleans of his own half-humorous, self-deprecating comments, such eulogies would have impressed him but little. He seems to have imbibed somewhere the healthy sentiment

which every young beginner in philosophy would do well to lay to heart, that "philosophy is an elegant thing, if anyone modestly meddles with it; but if he is conversant with it more than is becoming, it corrupts the man."

Nor would a mere defense of his system have pleased him better. "The men who have helped philosophy forward," he wrote shortly before his death, "have seldom been men learned in the bibliography of the science, but men who have grappled with the problems themselves." It was Kant's aim, we learn from a passage in the *Prolegomena to Every Future Metaphysic*, not to teach philosophy, but how to philosophize—*nicht Philosophie, sondern philosophieren*. The true teacher is not bent upon obtaining agreement with his own opinions. He is most pleased when he detects in his pupils the ability to grapple successfully with the questions of philosophy, and a disposition to reenter the fields in which he has labored, with what partial success no one knows better than he. To seek merely to preserve his teachings intact, and to hand them down to the future unchanged, is to do philosophy and philosopher small service. Intellectual progress results from the strife of systems, from the contact and ferment of contrasting views, not from the transmission, in unchanged form, of any set of opinions, no matter how able or well considered. "You cannot institute," said Emerson, "without peril of charlatanism."