

**THE THEORY OF
PHILOSOPHICAL
STUDIES. A DISSERTATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649505579

The Theory of Philosophical Studies. A Dissertation by Charles A. Dubray

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CHARLES A. DUBRAY

**THE THEORY OF
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Catholic University of America.
Philosophical Studies v. 4.

THE THEORY OF
PSYCHICAL DISPOSITIONS

BY
CHARLES A. DUBRAY, S.M.

A DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC
UNIVERSITY OF AMERICA IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE DOCTOR
OF PHILOSOPHY

PUBLISHED AS MONOGRAPH SUPPLEMENT No. 30, OF
THE PSYCHOLOGICAL REVIEW

WASHINGTON, D. C.

1905

Printed by
THE NEW ENGLAND PRINTING COMPANY
LANCASTER, PA.

PREFACE.

The progress which psychological research has made in modern times, far from dispensing with the need of theories, has rather accentuated it. New facts have been discovered or more thoroughly investigated, and where the explanation was not at hand, and could not be found empirically, recourse to theories was rendered necessary.

Of these theories some are entirely new, and therefore suggest new philosophical views of the mind; others are principally modifications of earlier theories, and adaptations to meet the needs of present science; others finally are distinct, yet not always conscious, survivals of theories of the past.

In this revival of past theories, it sometimes occurs that the essential, the fundamental basis of the theory is discarded, while that which is secondary or less essential is preserved; and thus the attempt is made to incorporate certain elements of an older theory in the new. Whenever this happens, it is interesting to examine how far this dismemberment of a theory of the past and the exclusive preservation of certain portions of it is justified.

Generally speaking, the modern philosophy of the mind has abandoned the Aristotelian and scholastic view of a substantial soul; it has retained nevertheless the concept of psychical dispositions. This concept, whatever name may have been given to it, was an actual and logical product of the older theory, so that in using it the scholastics were perfectly consistent.

Can we say the same of modern philosophers? Does this fragment of an ancient edifice find a suitable place in the modern structure? Or is it out of proportion and harmony with the new system into which it has been incorporated? Such is the question which we shall attempt to answer in the following pages. This has necessitated a historical survey, as well as an analysis of the theory under discussion. It is not intended, however, to test directly the value of the scholastic doctrine concern-

ing the soul and its faculties; nor on the other hand to criticize in any thorough-going way modern theories concerning the nature of the mind. The primary aim of the investigation is to compare the medieval and the various modern systems from the point of view of logical consistency.

Consequently, after (1) a brief review of the facts which have to be explained, we shall (2) consider how they have been accounted for in the past, and (3) how they are accounted for at the present time. This will lead us (4) to inquire into the concept of psychical dispositions; finally (5) we shall examine the logical aspect of the theory.

It is a pleasing duty for the writer to acknowledge his indebtedness to Professor E. A. Pace for the help which he has given in the preparation of this study, the numerous suggestions which he has made, and for the constant care with which he has directed the philosophical studies of the author.

BIOGRAPHY.

The author of this dissertation was born November 2, 1875, at Villaines-sous-Lucé, a small town of the department of Sarthe (France). After attending the primary schools, he entered the 'Petit Séminaire' at Sées (Orne) where he pursued the study of the classics. In 1893 he entered the Society of Mary, and after spending one year in England, came to America. He studied philosophy two years in the scholasticate of the Society in Maryland, and then came to the Marist College, near the Catholic University, Washington, D. C., for his theological studies. He followed at the University the courses of Holy Scripture under Professor C. P. Grannan; of Church History under Professor T. J. Shahan, and of Hebrew under Professor H. Hyvernat. In 1899 he received the degree of Bachelor in Theology and was ordained to the priesthood. Having been appointed professor of philosophy at the Marist College, he matriculated in the department of philosophy at the Catholic University in 1900, and studied philosophy and psychology under Professor E. A. Pace, and Greek under Professor G. M. Bolling.

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