

A Study in Realism

John Laird

Study In Realism

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Study In Realism:

A Study in Realism John Laird, 1971 **A Study in Realism** John Laird, 1920 **Realism** Arthur McDowall, 1918

A Study in Realism John Laird, 2013-12 An excerpt of a review from The Philosophical Review Volume 30 THIS book which deals exclusively with the problem of knowledge aims to prove that there is nothing in connection with the process of knowing which invalidates knowledge The author is a realist and maintains as his thesis that we know things as they really are This thesis so far as I can discover is not supported by any affirmative argument but is regarded as having been established in the event that the grounds which are commonly alleged for doubting the validity of knowledge can be shown to be false The argument therefore pursues an indirect course presenting as proof of its own thesis the disproof of that of its opponent There is then no positive analysis of the phrase things as they really are This concept together with others basic to the argument is adopted from popular and scientific thought and is assumed to be so definite and unquestionable in meaning as to render investigation entirely superfluous Thus the author overlooks the opportunity of making a metaphysical analysis at a crucial point and spends his energy in an attempt to disprove subjectivism in philosophy Mr Laird examines two main theses of the subjectivist 1 that mental objects intervene between the mind and things and 2 that the mind in the process of knowing objects contributes in part its own nature to them In case either thesis be true with a change in the process of knowing comes also a corresponding change in the thing known But according to Mr Laird each thing has its existence wholly within itself If it is to be known as it really is it must be known by a process absolutely external to it it must undergo no change Thus in this instance realism is built upon the postulate whatever is is a postulate which is uncriticized and which although true is so abstract as to be in this and probably in every case entirely barren of positive accomplishment The position of the author on the first point is that there are no mental objects to come between the mind and things He seems to regard this assertion as now almost a commonplace hence there is no need to dwell longer upon the subject than to say that his interpretation of perception memory and imagery is everywhere consistent with this position In dealing with the second point e g that the mind contributes of its own nature in knowing Mr Laird is evidently on a fresh trail which he follows with the eagerness of a discoverer The essential feature of his discovery is that a distinction should be drawn between the processes of the mind in constructing and those in finding He does not deny that the mind constructs many things known fancies for instance but he contends that when it does this it bears an entirely different relation to its objects from when it knows them In mere knowing there is no constructing It is accordingly the great contention of the book that in knowing we are simply finding or discovering the given Find discover given these are the key words of the discussion For constructing where possible read finding enjoins Mr Laird near the close of his argument p 201 In this connection he says It must be admitted that the contrast between knowledge as making and knowledge as finding seems peculiarly hollow on its first aspect Yet realists must admit I think that this curt notice the one quoted above is one of the most compendious and one of

the least inadequate ways of putting their main contention The consequences of this theoretical difference are very important indeed If knowledge is only fabricating it is clearly idle to conjecture whether its fabric corresponds to any reality other than itself

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