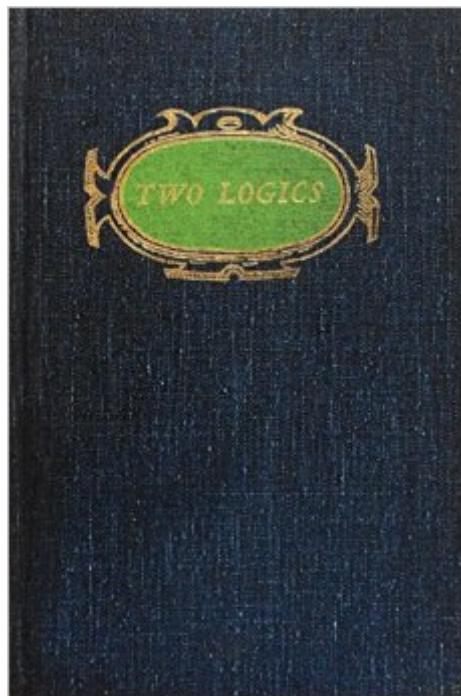


The book was found

Two Logics: The Conflict Between Classical And Neo-Analytic Philosophy



Synopsis

Introduction: the battle of the books renewed -- A logic that can't say what anything is -- Alternative logics: a what-logic and a relating-logic -- The what-statements of a what-logic: why they are not analytic truths -- The what-statements of a what-logic: why they are not synthetic truths -- The disabilities of a relating-logic: the fallacy of inverted intentionality -- The world as seen through a relating-logic -- A what-logic and its supposed commitment to essences and substantial forms -- Induction as conceived by a relating-logic and a what-logic -- The picture of the world derived from the inductions in a relating-logic -- Deductive explanation: a likely case study in surrealism? -- From deductive explanation in general to historical explanation in particular -- A short digression from history into ethics -- Conclusion: epilogue or epitaph?

Book Information

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Customer Reviews

If one is to properly review Henry Veatch's Two Logics: The Conflict Between Classical and Neo-Analytic Philosophy, it would perhaps be wise to either read and re-read the work so as to fully appreciate the argument or admit a singular reading results in something like an attempt to swallow a moderately sized pond (say, the Mediterranean Sea) in a gulp or two. Hyperbole aside, working through the book leaves the reader with a profound understanding that neo-analytic philosophy ("relating-logic", in Veatch's terms) is utterly incapable explaining what even the most basic things in the world are; at the same time, he will also find himself fully aware that the argument(s) proposed are themselves rooted in much deeper concepts. Perhaps that is as it should be. Analytic philosophy is over a century old and claims such logical giants as Kant, Hume, Frege, Russell, and the likes. We simply cannot think that anyone, even Veatch, could dispose of such a deeply thought out system in a mere 260 pages (however dense they may be). Still, the basic thrust of the book is well

presented, defended, and taken: analytic philosophy may well explain how we can think about the relationships we find through observation, but it can never have anything to say on what anything actually is. And while that may be just fine for scientists--indeed, their craft should have little to concern with the nature of things and more with their interrelations--it would hardly pacify the normal human being living in a normal world. We "normal people" have the audacity to ask what things like love, justice, sunrises, and colds actually are. If anyone has ever spent time with young children, they are aware just how quickly and often the question "What's that?" is asked.

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