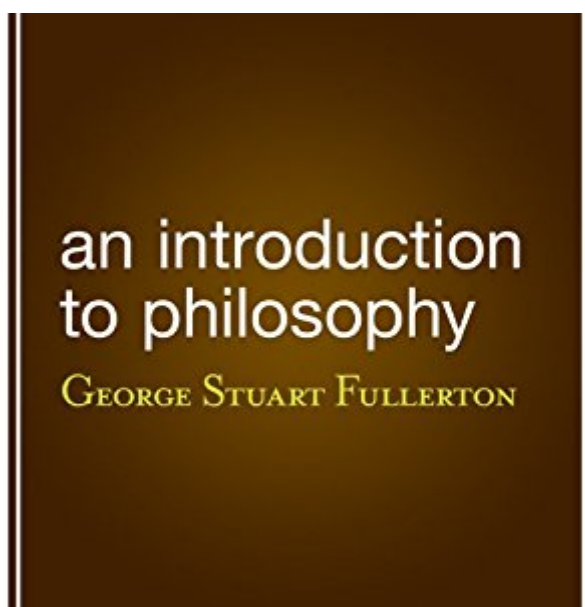


The book was found

# An Introduction To Philosophy



## Synopsis

This classic explains American philosopher George Stuary Fullerton's realistic views on philosophy. Fullerton, born in India, spent time at the University of Pennsylvania, Yale Divinity School, Columbia University, and the University of Vienna. He was president of the American Psychological Association in 1896.

## Book Information

Audible Audio Edition

Listening Length: 10 hours and 38 minutes

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## Customer Reviews

The book was written in 1906, and I must say that it has an odd air about it. It has no title page and even the spine is without a title or the publisher? I suppose it's a public domain book; but on balance I'm glad that the publisher undertook the effort to re-issue it. Mr. Fullerton wrote this book at a time when psychology and philosophy were parting ways and as both a philosopher and psychologist he offers an interesting perspective from the period. He writes about philosophical ideas from his take on how these are understood by; 1) the plain man, 2) the scientist, and 3) the philosopher. He sees the plain man as informed by common sense. The scientist is more observant in his field and also builds on past knowledge. The philosopher engages in "reflection" of everything ignored or assumed by others. I hesitate to recommend this book to the general reader interested in an introduction to philosophy. Usually an introductory philosophy book uses an historical approach or a study of topics relating to the systematic branches such as epistemology, ethics, etc. The author's treatment does touch on most topics, but seems to use them only as a vehicle to focus on the topic of "mind" and from his "realist" viewpoint. I personally found the entire discussion on the "mind" very insightful, but the author goes overboard to the neglect of discussion of systematic topics that would

be beneficial to those not familiar with traditional philosophy. I also found his ideas on "space" and "time" quite interesting but his metaphysical discussions might be considered quaint by today's anti-metaphysical philosophers. I would also add that his religious background has obviously biased and somewhat clouded his discussion of the philosophy of religion. Mr.

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