

St. Augustine's Theory of Knowledge: A Contemporary Analysis (Texts and Studies in Religion, 11). By BRUCE BUBACZ. New York and Toronto, Edwin Mellen Press, 1981. Pp. 234. No price.

THIS is a commendably lucid discussion of a difficult subject — Augustine's epistemology. It attempts to rehabilitate his 'pragmatically grounded Idealism' as a unified epistemology worthy of serious consideration on non-theistic grounds by contemporary philosophers, especially linguistic analysts, who are generally unsympathetic to any kind of Idealism. Basic to Augustine's intellectual quest is the problem of relating the outer material world and the inner world of spirit and mind. His thought is marked by a persistent preoccupation with interiority. Bubacz argues that his consistent 'inner-man' locutions have a theoretical and methodological role similar to that of analogue models in scientific explanations'. That is to say, they are not descriptive, they provide no evidence for a metaphysical dualism (though dualism is not in doubt in Augustine). Their ultimate justification is that they successfully explain the puzzling phenomena of man's *a priori* and acquired knowledge. This pragmatic interest, the author claims, is observable at key points in Augustine's epistemology. Principal ideas (*a priori* truths) which are given by divine illumination may be viewed as maps drawn up by the mind to 'provide the needed structure and order to all areas of human knowledge'. They serve the ends of utility. Augustine's theory of perception is similarly presented as 'a pragmatic dialectic [which] incorporates instruments providing a technique for structuring undifferentiated experience and methods for testing and modifying the resultant structure'. Against modern philosophers' scepticism about the role of memory, Bubacz defends its essential function in all possession or pursuit of knowledge according to Augustine. 'In Augustine's view the justification for memory is that it works.'

It is a bold scholar who will claim that 'Augustine did *not* look upon the inner/outer dichotomy as a description of the world', and Bubacz's thesis may be vulnerable to questions posed by broader reaches of Augustine's metaphysic. But he engages closely with the range of Augustine's works, which are generously cited in the text in English translations that are mostly fluent and accurate. (Their Latin originals in the notes are liberally sprinkled with errors. *Retractationes* is consistently misspelt.) He is also aware of scholarly debate about this or that aspect of Augustine's account of knowledge, although he is not over-preoccupied with it and provides no bibliography. The book is more concerned with letting Augustine speak persuasively to the present-day than with placing him accurately in his own world. It does not carry conviction in suggesting that Augustine's audiences (the ordinary people in his sermons, and scholarly Platonists (?) of North Africa) determined the criteria for his choice of explanatory 'inner-man' model. Manichaeism and Neoplatonism are scarcely to be contrasted for Augustine as respectively

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Table of Contents St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11

1. Understanding the eBook St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - The Rise of Digital Reading St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Advantages of eBooks Over Traditional Books
2. Identifying St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform

- Popular eBook Platforms
 - Features to Look for in an St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - User-Friendly Interface
4. Exploring eBook Recommendations from St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Personalized Recommendations
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 User Reviews and Ratings
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 and Bestseller Lists
 5. Accessing St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 Free and Paid eBooks
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 Public Domain eBooks
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 eBook Subscription Services
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 Budget-Friendly Options
 6. Navigating St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 eBook Formats
 - ePub, PDF, MOBI, and More
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 Compatibility with Devices
 - St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11 Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Highlighting and Note-Taking St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Interactive Elements St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 8. Staying Engaged with St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11

- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
9. Balancing eBooks and Physical Books St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
- Benefits of a Digital Library
 - Creating a Diverse Reading Collection St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
- Setting Reading Goals St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
- Fact-Checking eBook Content of St Augustines Theory Of Knowledge A Contemporary Analysis Texts In Religion Volume 11
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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