

SYLLABUS IN
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Lectures and Books

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PRECEPTORIAL READING.—PLATO'S REPUBLIC.

This is the best known of Plato's work, embodying his mature principles and written probably in the prime of life. Plato had been fired by the example of Socrates with an ideal of wisdom, courage, temperance and righteousness. He had the practical enthusiasm of the reformer and in this work is as much engaged in the criticism of the *actual* as he was with the projection of an *ideal* state of society. He imagined a form of society (not really a republic, but an aristocratic oligarchy) in which the ideal man might find himself at home. He believed that sooner or later a state resembling his ideal commonwealth would come into being, but later in the "Laws" amended his views somewhat.

The characters who take part in the dialogues are Socrates, Cephalus (an old man), at whose home in the Piræus the scene opens, Polemarchus (his son), Thrasymachus (a Sophist) and Glauco and Adeimantus (Plato's brother).

The first of the ten books discusses justice, ending with Socrates' conclusion that injustice tends to produce strife and division, while justice induces harmony and concord; and since that injustice destroys all capacity for joint action in states and in individuals, justice must be the foundation of the ideal state. The soul has a function to perform, as the eye and ear, which justice alone enables it to perform. Without justice the soul, then, cannot work or live happily. Hence the unjust man is miserable and unhappy, proving that injustice is not more profitable than justice. In the next three books he turns from the theoretical to the practical, developing a political system much like that of Sparta, except that the philosophers are to rule. Plato has Socrates advocate the Dorian (aristocratic) tendency in politics, modified by some elements of democracy (Ionian). He says the state's origin begins with four or five classes (husbandmen, weavers, etc), that join together in production, each one specializing in his own line. When the state expands it needs guardians or soldiers to protect it in war.

Education. In the ideal state Homer and Hesiod should be expurgated of all passages concerning divine deceit, quarrels or deliberate inflictions of calamities on humanity. All wrong ideas of the gods or unworthy anecdotes of heroes should be excluded. All the citizens



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should be taught *music* (in the broad sense of general culture), and *gymnastic*. Only simple instruments (lyre, pipe, etc.), and simple rhymes were to be tolerated. Philosophy was to be studied by the two higher castes. The *gymnastic* should have a mental purpose of inculcating courage as well as a bodily end of strengthening muscle, by means of diet and exercise. The higher education should go on until the age of thirty-five.

There were to be three classes in the ideal state. I. THE GUARDIANS OR COUNSELLORS who should embody the first virtue of *wisdom*. This class should be selected from educated youth, by tests of prudence, ability, patriotism and unselfishness. Their duties were to (1) remove excessive wealth or poverty; (2) prevent too rapid increase of territory; (3) abolish all complex innovations of music and gymnastic; (4) refer all questions of religious rites to the Delphian Apollo. The guardians, with the Auxiliaries, must lead a socialistic life, sleeping and eating in common and leading hardy, frugal lives, living in tents not houses, for housekeeping might cause them to hate and plot against their neighbors. Their wages should be only sufficient to live on, they being taught that there was no need of money, whose presence would only pollute their spiritual riches, when there had been implanted within themselves a more precious and divine species of metal. II. THE AUXILIARIES OR DEFENDERS OF THE STATE, who should embody the second virtue of *courage*, represented by the spiritual element of the soul. They should live like the guardians and should always be ready for war. III. THE PRODUCERS OR TRADESMEN AND HUSBANDMEN. Through this caste as well as through the other two, *temperance*, the third virtue, should prevail. Justice (the fourth Socratic virtue) is to fuse the classes together and keep each in its own place, since justice must teach everybody to attend to his own business without meddling in that of others. Justice in the individual is the healthy habit of mind that results in the harmony of the three elements of the soul which are (1) rational; (2) irrational or appetitive; (3) spirited. Since the ideal state is the individual "writ large," political justice would be the harmony that resulted when the three classes of the *state* (that represent the three virtues of the *soul*) work together. Injustice would be the resulting discord if they did not coördinate. Book Five treats of the CONDITION OF WOMEN AND CHILDREN. The education (music and gymnastic) of women, should be the same as for men. Those who had a tendency for philosophy should be married to the guardians while the auxiliaries were to marry those who were more warlike or courageous. The magistrates who were chosen from the better class were to control the marriages which were to be sanctified by religious solemnities. The children were to be separated and educated in a state establishment, or common nursery. Book VI provides that philosophers were to have

the highest political power. By the philosopher was meant he who studied *real* existence, which is only apprehended by science, and not he who was a lover of *opinion*, the middle ground between science and ignorance. The true philosopher was characterized by (1) thirst for wisdom; (2-3-4) hatred of falsehood; and bodily pleasures and money; (5) highmindedness; (6) justice and gentleness; (7) intellectual sharpness; (8) musical (harmonious) disposition. The state must regulate the study of philosophy to prevent its students from becoming eccentric and useless; hence, they must study the "*good*" alone. By this is meant "Reason," the FORMS OR ARCHETYPES of visible objects, which Socrates terms ideas. These are in the intellectual world what visible objects as the eye, or the sun, are to the world of sense. In the illusory world of sense there are: (1) *Images* (shadows, etc.); (2) *Objects*. In the intellectual world there are two subdivisions: (1) Knowledge, dependent upon material things for illustration, as geometry; (2) Knowledge which employs no material things but which seeks for an absolute first principle. Corresponding to these four classes are four mental states: (1) Conjecture; (2) Belief; (3) Understanding; (4) reason. Book VII states the studies that will draw the mind from the world of sense to the only real world—the intellectual—and that of the invisible and eternal. These studies are arithmetic, plane and solid geometry, astronomy, harmonics and dialectic. With this, Plato has Socrates end the discussion of the perfect state and perfect man. In Book VIII he discusses the five great classes of politics: (1) Aristocracy, whose representative is the aristocratical individual; the most holy and virtuous, and hence the happiest of all; (2) Timocracy, after whose pattern is imagined the timocratical man in whom love of honor predominates; (3) Oligarchy, whose individual representative pursues gain and wealth; ((4) Democracy, whose individual is characterized by an extravagant love of degenerated liberty or license; (5) Tyranny, the tyrannical man is faithless, unjust and unholy, hence the most wicked and wretched of all. Book IX describes the three species of pleasure: (1) that of wisdom, corresponding to the *rational*, wisdom-loving element of the soul; (2) that of honor, corresponding to the *spirited* element; (3) pleasures of riches, corresponding to the *appetitive* element. Book X resumes the subject of poetry and initiation and its weakening effects, when it forces us to sympathize too deeply with others' misfortunes. The book ends with a discussion of the rewards of virtue and an analogy illustrating the immortality of the soul.

~~Euthyphro~~. This is a dialogue best showing Socrates' method of cross examination. It is based on an incident that may have occurred. Socrates is awaiting trial for impiety in a suit which Miletus brought against him and meets Euthyphro, a learned Athen-

ian diviner and religious sooth sayer, who, like him, has legal business in hand. He meets Euthyphro in the porch of the King Archon, where he is awaiting trial, having brought a suit against his father for murder. He had bound and thrown into a ditch a poor dependent who had slain a slave. Sending to Athens to ask from the priests what should be done, the criminal had died from exposure before the messenger returned.

Socrates asks him what piety is and he replies, first, "that piety is doing as I do,—prosecuting my father on a charge of murder." On being questioned he gives a second definition, "that piety is what is dear to the gods and impiety is what is not dear to them." Socrates amends this definition to "what all the gods love is pious, and what they all hate is impious," and then criticizes it, showing that (since the act precedes the state, that which is dear to the gods is so because it is first loved of them, not loved of them because it is dear to them). Euthyphro has been giving an attribute and not the essence of piety. Euthyphro gives a third definition that "piety is that part of justice which 'attends' to the gods, as there is another part of justice which 'attends' to men." When further interrogated by Socrates as to the nature of this 'attention' to the gods he replies that "piety is knowing how to please the gods in word and deed, by prayer and sacrifices." Socrates shows this is anthropomorphic, for how can we give the gods, who are the givers of all good, any good in return?

THE APOLOGY shows Socrates face to face with his accusers and countrymen who are condemning him to death. It is too elaborate a work of art to be taken as a report of what was actually said. Plato was present, so that some of the very words and topics treated may actually have been used. But it must be regarded that Socrates is portrayed here as Plato's ideal, appearing in the greatest scene of his life.

The speech breathes throughout a spirit of defiance.

It is divided into three parts: 1. the defence proper, 2. the shorter address in mitigation of the penalty, 3. the last words of prophetic rebuke and exhortation.

Socrates begins by saying that he knows no rhetoric but truth, and so apologizes for his colloquial style. He divides his accusers into: 1. the nameless accuser—public opinion, 2. the professed accusers. The first, or the opinion of the multitude, had been distorted by caricatures in comedy, which identified him with the Sophists and with Cosmologists. He denies he is a Sophist, saying he knows no natural philosophy and never received pay for instruction. The reason why he is in ill repute is because Chaerephon had recently gone to Delphi to ask the oracle if there was any man wiser than Socrates, and when the answer was, there was not, Socrates started to refute the diviner by finding a "wiser" one than himself. His search was fruitless, for everywhere he

had detected pretended wisdom. Young men enjoyed this and followed him around, and seeing these, the discovered professors of knowledge, bitter at Socrates, claimed that he was a villainous and atheistic corruptor of youth. The professional accusers he answered by interrogating Meletus. "If he is the corruptor, who is the improver of the citizens?" Meletus answers "all mankind" and Socrates shows the absurdity of this, and how inconceivable he himself should make the citizens worse when he has to live with them. He denies the atheistic accusation by saying he should not be held for the influence of notions that are proclaimed at the theatre. Returning to the original accusation he answers the question why does he persist in following a profession which leads him to death? with the answer that God has placed him at his post. Besides, he does not know whether death is a good or an evil and he is certain that desertion of duty is an evil, since he prefers to obey God before man. Socrates is desirous that they should not put him to death for their own good, because he is their heaven-sent friend—a gadfly who stirs the generous steeds into motion. He has not taken part in public affairs because the familiar divine voice prevented him, for his mission was to instruct the citizens without fee or reward. He should not be justly charged with the actions of his youthful followers, since he never promised to teach them anything, and if they had been corrupted, surely their relatives would be here to witness. After refusing to work on the emotions of the jury the verdict of guilty is pronounced.

2. Against the death penalty proposed he makes the suggestion that an Olympic victor's reward of maintenance be given him, a benefactor of the people.

3. After being condemned to die Socrates says that he would rather die in his own fashion than live in his accusers', over whom the penalty of unrighteousness hovers. His prophecy to them is that his death will be the seed of disciples who can reform their evil ways. Concerning death he said it was a long sleep or else a journey to another world with the hope of seeing the heroes of old, where no one need fear being put to death for his opinions, and at any rate not to be feared, since nothing evil can happen a good man either in life or death.

CRITO—In the *Crito* Plato gives an impressive picture of Socrates as a loyal and law-abiding Athenian, who, although unjustly condemned to death, is willing to give up his life in obedience to the laws of the state. The dialogue is a perfect piece of dialectic. Socrates in prison is informed that his days are drawing to an end (as he himself had been warned in a dream) by his aged friend Crito, who has come early to gain his consent to a plan of escape, money having been provided and friends notified in Thessaly. This he urges, saying the disgrace of allowing him to die would be too much for his friends, and his children

might be left unprotected. Socrates answered that all life long he has followed the dictates of reason only. All other considerations should be excluded, except the right or justice of his escape. He says he is bound by his seventy-year residence to Athenian laws, and having so acknowledged them, he cannot break them now without dishonor. Besides, exile is impossible for an old man who has lived in Athens all his life. He could not give lectures on virtue in Thessaly, having broken his own laws. His children would by going there be deprived of citizenship, or if left behind would be no worse off than if he were dead. His true friends would exhort him to think of justice first, life and children afterwards. He may now depart in peace. If he broke the laws here, they (personified) would make him suffer during life and after death their brethren the laws of the world below would be hostile to him. Such was the voice that he seemed to hear murmuring in his ears like the sound of a flute in the ears of a mystic, preventing him from hearing any other.

PHAEDO—In the *Phaedo* Plato substantiates the belief in immortality and pre-existence of the soul, by having *Phaedo* narrate the last hours of Socrates, who is represented as calmly discussing the question with his friends when his own death is approaching. The portrait of Socrates is an ideal one, and in *Phaedo* Plato is really voicing his own views through Socrates. The persons are *Simmias*, *Cebes* (2 disciples of Socrates), *Crito*, *Hermogenes* and others. Socrates has just been released from the chains. To *Cebes*, who asks why suicide is not right, he answers first that because a man is a prisoner and is not allowed to open the door of his prison and run away; second, because he is not his own property but a possession of the gods, and hence has no right to make away with that which does not belong to him.

An abstract of the argument follows.

I. Death is merely the separation of soul and body, which the philosopher welcomes as a release from bodily desires. The body hinders true thought. Through the senses the mind does not perceive justice, beauty, goodness, etc. Does the soul exist after death? Yes, because (1) experience shows that opposite states come from their opposites and that such a process is always reciprocal: death succeeds life and life succeeds death. That which undergoes these changes must exist through all. This is demonstrated by the fact that *knowledge comes through reminiscence*. What is recollected must be previously known. We have intuition which must have come through previous states of existence of the soul before birth; hence the soul will live after death according to the doctrine of opposites. (2) The soul is incorporeal, invisible, therefore immutable. The soul commands the body, therefore is akin to the divine. If pure, it departs to the invisible world after death, if not is afterwards born into some lower animal form.

II. Simmias asks, if the soul is the harmony of the body, what becomes of it "when the lute is broken?" Cebes asks if the soul is independent of corruption and ultimate decay. Socrates answers if the soul were the harmony of the body they would be agreed: but, as has been shown, they are perpetually quarreling. To Cebes he said that snow is essentially cold, fire hot, etc., and things thus essentially opposite are mutually exclusive. Fire cannot admit cold, for that is an inseparable vehicle of cold. The soul is the inseparable vehicle of life and therefore cannot admit of death, but it immortal and perishable.

III. The earth, a globe self balanced in the midst of space, has many mansions for the soul, some higher and brighter, some lower and darker than our present habitations. We who dwell about the Mediterranean are like frogs at the bottom of a pool. In some higher place our souls may dwell hereafter and see not only colors and forms in their ideal purity, but truth and justice as they are. The dead are all judged according to their deeds and the pure souls have their abode in the upper earth and a select few in still fairer mansions. Socrates is confident that something of this kind is true. He who has sought the pleasures of the body, has reason to be of good hope at the approach of death, whose voice is already heard calling to him and will be heard calling to all men.

Plato in his argument for immortality collected many elements of proof—ethical, mythological, as well as dialectical—for the immortality of the soul. His main argument in *Phaedo* is derived from the existence of eternal ideas of which the soul is a partaker: the other argument of the alternation of opposites. Two ethical arguments are found in *Phaedo*: 1. the aspiration of the soul after another state of being, whereby the philosopher seeks to withdraw from impurities of sense and find his higher self. 2. The other proof is derived from the necessity of retribution. The wicked would be too well off if their evil deeds came to an end. Other arguments are from the doctrine of reminiscence and association.

THE GREEK VIEW OF LIFE (DICKINSON).

I. I. THE GREEK RELIGION was not a definite set of doctrines formulated in a creed and supported by an organization or church. There was no common doctrine except the chaos of oral legends concerning the gods worshipped. The gods were regarded as the personifications of the powers of nature and of the human soul, and also were looked upon as the founders and sustainers of civil society. Their religion depended on the imagination and not the intellect. The Greek religion was an interpretation of nature by which the world's awes became less terrible. Every phenomena of nature, night, "rosy-fingeréd" dawn, winds, rivers—all were transformed into divine and conscious

agents to be propitiated by prayer. It was also an interpreter of human passions, converting mysterious powers into beings like himself and with like characteristics. It was the foundation of society from whose gods the race had been derived, and the bond of their political life, hence national assemblies and military expeditions were always inaugurated by public prayers. This dependence was expressed in a series of public religious festivals, very numerous and diverse, celebrating the changes of the seasons, the bounty of the earth, etc. The *Anthesteria* each spring and the *Panathenaea* every four years—with its contests of song, wrestling, boxing, dancing, and racing—are the most representative. The relation of man to the gods was external and mechanical and difficult to ascertain, so the Greek helped himself by an elaborate system of sacrifice and prayer with the ulterior motive of affecting divine purpose. This embraced divinations, omens and oracles. The Greek idea of sin was a physical contagion which could be cured by external rites and ceremonies. Concerning death the Greeks believed that the spirit survived as a phantom shade, a bloodless and colorless duplicate, but the general tenor of their life was not greatly affected by speculation on such subjects. Critical and sceptical opinion succeeded an age of faith in Greece when the moral sense expanded beyond the limits of their creed and swept away ancient conceptions of gods in direction of monotheism or of a new system based on natural science or philosophy. Euripides and Plato, the most critical thinkers, helped to break down the old ideas. Aeschylus and Sophocles were evolving the idea of a single supreme and righteous God out of this polytheistic idea. Sophocles followed by granting the idea of God as an eternal and moral power, causing the whole polytheistic fabric to fall away. The Greek anthropomorphic religion destroyed itself, since it depended on the imagination and not the intellect. Plato was among the farthest removed from the popular faith, and his ideas were revolutionary. He held that man was akin to the divine intelligence by virtue of his reason. The Greeks were delivered from perplexities of metaphysical speculation, living free of the pangs of conscience and ethical speculation, and so came into harmony with the world. But the harmony so established was partial and incomplete, for the music of their brief life closed with a discord: death seeming bitter, alien and incomprehensible.

II. The Greek View of the State. Greek civilization was one of city states, not of kingdoms. Here citizenship did not merely imply possession of a vote, but direct co-operation in all civil and military life. Public life was necessary for a complete man. The individual should not be regarded as sacrificing himself to the whole, but rather as realizing himself in the whole. The Greek had remarkable respect for law, believing it to be divinely inspired and hence perfect. Artisans were regarded by the Greeks as inferior, having no time for public work or

mental and physical development. Slaves furnished the productive labor of the state. In Athens at end of the 4th century there were 400,000 slaves to 100,000 citizens, without political rights. The institution of slavery stamped producers as inferior, hence trade and industry were always subordinated to military renown. Revolutions were common in Greek states and no fixed form of government was prevalent. Aristotle recognized three main varieties, government by one, by the few, by the many. Each one has two divisions:—one good, the other bad—and the result is six forms, of which three are good, monarchy, aristocracy and an ideal polity; three bad, tyranny, oligarchy and democracy. *Oligarchy* and *Democracy* were most important, for in every state there were these two factions, always quarreling and ready to accept outside help from like factions in other cities.

It was the underlying question of *property* that infused a strong rancor into the party struggles of Greece, and political revolutions were prompted by economic causes. Solon recognized the social problem by abolishing debt; Plato, by abolishing property-holding for guardians in his ideal state, and Aristotle, by urging that property be held as in trust for the common good. In oligarchical Sparta men dined together in messes, and all shared servants and horses as common property. Family life there was obliterated by public activity; all the city was a camp; the *Spartiatæ* being encamped within a hostile population to whom they allowed no political life. This division, and the severity of its life, was the cause of its conquest by *Athens*, in which democracy prevailed. Athenian democracy, however, destroyed itself. It began with an energy for discipline and law but dissolved by degrees into an anarchy of individual wills drawn by pursuit of ulterior ends into political fraud and commercial cheating, until at last it fell before the Macedonian conqueror, through political decay and treachery. Athens had been demoralized by payments of the public money to the populace, and by its corrupt judicial system, sycophants, etc.

III. THE GREEK VIEW OF THE INDIVIDUAL. Because labor distorted the body, the Greeks felt strong contempt for manual labor and trade, and so they excluded artisans from citizenship. Their ideal was a competence sufficient against sordid cares, and enough to ensure their physical excellence and health. Hence it was the ideal of a privileged class, seeking balance and harmony between mind and body. Greek athletes had three motives—the religious, the aesthetic and the self-satisfying. Their athletics were touched by the poetry of legend and grace of art and song, and so imparted an atmosphere of beauty. Greek ethics emphasized self-development (*culture, not restraint*); vice was condemned because it frustrated nature; virtue praised because it fulfilled nature. To be virtuous was to act under the control of universal reason, that checks and controls the lower pleasures. Women were held

to be intellectually inferior, but Plato admits them to his educational system. The friendship of man for man supplied to the Greek that element of romance which plays the large part in modern life. The development of the individual in Greek times was more complete than in any other age, being based on a balance of body and soul, sanity of ethical intuition, and harmonious organization of all parts under the control of reason.

IV. THE GREEK VIEW OF ART. Art was an expression of national life. Primarily by nature, they were artists, creating even their mere household crockery in beautiful shapes. *The key to their art, as well as to their ethics was the identification of the beautiful and the good*, insisting on ethical value as much as aesthetic significance. Sculpture and painting by depicting ideal types of character in the hero and god had this aim. Music and the dance contained melody, rhythm, gesture and words that were all consciously adapted to the production of a single emotional effect, through which the participator was "judged" or tranquillized. Poetry (to the Greek what moral treatises are to us), was the basis of all education. Tragedy did not seek *representation* but *Interpretation* of national ideals, in the form of ancient heroes or great personages who were either makers or marrers of the world. Its intention was didactic. Comedy did not deal with such religious and ethical conceptions, but with particular phases of contemporary life, using free burlesque, satire and ridicule to effect its aims and reforms.

PROFESSOR ORMOND'S LECTURES—HISTORY OF PHILOSOPHY.

There are two main divisions of philosophy into the Western or Occidental, and the Eastern or Oriental schools of thought. This study is confined entirely to the first, represented in its beginnings by the Grecian system of thought and is not concerned with the second school. From the Eastern countries the Greek gathered materials for his mythology, but this reflective, speculative tendency, was his own. *The sources of Greek Philosophy:*

1. Internal.—The real origin is found in the fine speculative endowment of the Greek mind—the greatest that the race has ever seen. This quality found a rich field to work in, and rich materials in moral, social and artistic conditions of Greece. The reflective tendency was characteristic of the Greek style of mind, and it was in theology, as embodied in their mythology with its early and naïve conceptions of the world, that this way of thinking found its richest materials. Philosophizing was a revolt against this former thinking, yet the early philosophers were religious, and no breach occurred against religion until a later period.

2. External. (a) The influence of the race characteristics of outside

peoples. The early colonists in their settlements united with their neighbors, and a higher intellectual and social quality of offspring resulted. (b) The influence of the ideals and ideas of these outside nations. This resulted in the introduction of Eastern civilization. The old philosophers were intelligent travellers and gatherers of much information and materials for their philosophy, yet stamped it as their own. Greek originality can not be questioned in the finished product. There was less restraint on originality and more freedom of thought in the islands of Greece than on the mainland; hence philosophy becomes colonial rather than continental. It remains an insular product for a century and a half. Philosophy does not become naturalized in Athens until the close of the Pre-Socratic period.

The first philosophers of the race were Ionians in distinction to Dorians. There is a mental line of cleavage between these two branches. The group of men in the island of Miletus were the first philosophers recorded. They were not "closet philosophers" but leaders of their race. *Classification of Greek Philosophy:*

I. Pre-Socratic (600-430). The subject matter of this school was largely COSMOLOGICAL, investigating the order and course of nature. The three earliest schools, the physicists of the 5th century and the sophists are the subdivisions.

II. Socratic (430-321). This period marks a transition of study from nature to man as subject. It is humanistic and ANTHROPOLOGICAL. Socrates, Plato and Aristotle (of the Peripatetics) are the representative schools.

III. Post-Socratic (321 to the beginning of the Christian era). This period took the ETHICAL side primarily for its study. The first subdivision is stoicism, epicureanism; the later sceptics and the precursors of Neo-Platonism form the second, while Neo-platonism is the third system.

Characteristics of the Pre-Socratic Period. The period includes definite schools, but its individual thinkers are hard to classify. There was no fundamental agreement between these early philosophers in their thinking, except that they all sought a *primary cause*, that from which they originated and in which they consist. Mythology had hitherto furnished a sufficient explanation of the creation and existence of the world. The revolt against the belief in the gods was started by questioning their moral aspects, and this opened the way for thinkers dissatisfied with past interpretations, to seek a new explanation concerning the substance of things.

I. THE THREE EARLIEST SCHOOLS.

The early thinkers, although the most enlightened of their age, were yet mere children as far as reflection is concerned. They were only

intellectually curious, yet their thought was moving in the right direction. They were not materialists in one sense, since as yet there was no distinction between matter and mind; the material and the spiritual. A differentiation of mind and matter must come before one can be called a materialist.

A. *The Ancient Ionians* were the first of the three earliest schools, numbering (1) Thales of Miletus (621-548 B. C.). A leader in mathematics and astronomy and preëminent in social and political life. He declares water (on account of its all pervasiveness) to be the primary substance out of which other elements emerged. The world he regarded as a disc indefinitely surrounded by water. (2) Anaximander (611-547) marks a great advance, in declining to take any of the obvious elements as constituting primary substance. The idea of some primordial substance—matter, reduced back undifferentiated—brought him to the question of how things originate by separation from and development out of the original unlimited substance. He anticipates modern evolution. 3. Anaximenes (588-524) chose air as a single primary substance on account of its rarity, and also on account of its close connection with respiration. By rarefactions and condensations he supposed the other elements were derived. Others of the school were *Hippo* and *Diogenes*.

B. The second school of "Three Earliest Schools" was the so-called Italian Mathematical School (the Pythagoreans), since its leaders lived in Southern Italy, and were also the age's mathematical leaders. It had two distinct features: (1) scientific; (2) philosophical. It aided science by its discoveries in astronomy and mathematics and philosophy by its discussions on the principles of spacial elements and relations.

Pythagoras (580-500 B. C.) was the founder. He seems almost a mythical character, from the story of his wanderings. From him the school is called Pythagorean. It was a kind of society with initiations and disciples, whose members practised asceticism. In politics they were aristocrats, opposing the prevailing tyrannies. There was also a quasi-religious side to their cult. The wave of democracy swept away the societies..

The peculiarity of the school is concerned with their philosophy of *number*. Number to them was concrete, and they had not reached its abstract notion or significance. Number and the mathematical relations of the world expressed to them the harmony of things, since the function of number is to express arrangement. Later the cult went farther and translated number into things themselves. Each number was translated into a geometrical term (Ex. one number represented a straight line, another a plane, etc.).

C. The third school of the "Three Earliest Schools" was the *Elcatic*. It originated in Elea (a town on the western coast of lower Italy). The school made an advance toward abstract thinking. While still seeking

the primary substance, they had a faint idea of the difference between the material and the immaterial. They began to think of change and thought that the primary substance must be that which escapes change. They thought the senses were not wholly reliable and appealed to thought. They are the first thinkers to draw a distinction between sense and reason. True reality, they thought, could be approached rather through thought than perception. They were the metaphysicians of the period. Representatives were: (1) *Xenophanes of Colophon* (576-480), who was the theologian of the school. He attacked by ridicule the crude anthropomorphism, or tendency to liken the gods to men, ascribing to them the attributes of man, only increased. He was a monotheist, likewise attacking the polytheistic (or "many gods") conception. Xenophanes was the first revolutionary reformer and was the forerunner, if not the founder of the Eleatics. 2. *Parmenides* of Elea (544-?), was the metaphysician of the school. He brought out a new aspect of reality, saying that the world is not all change, but that something is permanent. He claimed that *true being is immutable and eternal*. This conclusion is reached by a distinction between reason and sense. He declares the doctrine of the illusion of the world of sense. 3. *Zeno*, the former's pupil, was the dialectician (logician) of the school. He developed the logic of contradiction and devoted this to proving the unreality of motion and change. He thus proved the illusory tendency of the world of sense. By the doctrine of infinite divisibility of space he tried to show that Achilles could never overtake the tortoise if it had got the start on him. He claimed also that the flying arrow was at rest, for at each instant it is in one and the same space; it rests, therefore, in every moment of its flight, and hence, also during the whole time of its flight. He was the favorite disciple of his predecessor and is famous for his heroic death in withstanding a tyrant.

II. The second main division of the Pre-Socratic Philosophy comprises the

INDIVIDUAL THINKERS, OR THE FIFTH CENTURY PHYSICISTS.

A. *Heracleitus of Ephesus* (535-475) was the reactionary opponent of the Eleatics. He attacks their doctrine that Being is one and changeless, developing its opposite that Being is always in a state of flux, or transition; nothing has permanence. He said: one "cannot descend twice into the same stream." Since *fire* seems to be the material substance which least of all has permanent consistency, but is everlastingly in motion and change, he takes this as his primary principle, thus not differing greatly from the earlier philosophers in his attempt at seeking a primary substance.

B. *Empedocles of Agrigentum* (495-435), was a logician; a critical

thinker, religious teacher; prophet and physician. He was a mediator and reconciler in bringing the opposing views of Heraclitus and the Eleatics into harmony. To reconstruct he goes back to the Ionian position concerning the world of elements. He asserts that there are four elements in complete mixture in the primary substance—earth, air, fire, and water. The process of evolution by which they are organized he believes is similar to that held by Anaxamander. He anticipates the atomists in claiming that elements are permanent and immutable, and that changes are brought about by combinations and interactions. He claimed that something immaterial like mind or reason is necessary as an organizing force. His idea of attraction or repulsion, which he termed love and hate, is used to explain the movements of the world. He anticipates the more modern distinction between force and element.

C. *The Atomistic School*. This school tries to reconstruct philosophy on the doctrine of elements and from this derives the idea of organization.

1. *Leucippus* (500-420), founded the school, developing the atomistic theory in its essential constituents. He found fault with Empedocles' doctrine concerning his idea of the qualitative difference of elements. Empedocles thought of the atom as something like a seed. Leucippus regards it more as a pebble, demonstrating its internal character. His conception of atoms was mechanical. Our modern view is a modification of this. To him atoms differed only in size, shape and position. They possessed weight and moving downward with different speed clashed together, then glancing off moved in a circular motion and found nuclei. All these elements were seeking their place in the world mechanically. His atomism eliminated mind or intelligence as a factor in world. This school was the first that did not recognize in some form a divine reason. In theology they were not atheists, for they believed in the existence of gods afar off in space, having nothing whatever to do with humanity. Yet the school's fundamental conception was atheistic.

2. *Democritus* (460-370), a renowned philosopher and student of nature and pupil of Leucippus, held with him that of innumerable worlds ours is but one. The earth he supposes is a round plate, floating in air. Concerning the soul, he thought its atoms were scattered through the body, and these dissipated again at death. He was chiefly occupied with man. Concerning knowledge, he said it began with observation and thought alone gave truth.

D. *Anaxagoras of Clazomenae* (500-428), was in some ways an atomist, in others a reactionist. He was the first to recognize intelligence (*νοῦς*) and to assign to it a function in the place of the organized world and causality. In his period philosophy became continental, moving from the colonies. Anaxagoras left Asia Minor and went to Athens

and taught Pericles in the splendid age of the liberation of Greece. As far as doctrine of elements went, he was an atomist, but was dissatisfied with this, because it gave no account of origins. He taught that given the elements and the mechanical processes of their development nothing but void or reason can give their foundation. It was a great contribution to the history of thought to promulgate even the necessity of the principle of intelligence. With him we come to

The Point of Transition in Greek Life, marking the development of democracy. The Ionian throws off the Persian yoke and becomes the ascendant race. Philosophy also reflects the change, *passing from its cosmological interests in nature to anthropological or humanistic interests in man.*

III. THE SOPHISTS.

These are a new body of teachers of eloquence, preparing students for public careers. Great value was placed on rhetoric and oratory through growing importance of public life in the democracy. Traveling from city to city they met a real demand, and gathering young men around them taught. They were thinkers as well as teachers. Because they took pay for their work the other philosophers criticized the school and Plato and Socrates later estimated their philosophy low. Their system of shallow and specious logic, through which bad might be made to appear good, created a very unfavorable impression in history. Hegel and Grote have modified this conception for us. Representatives are

Protagoras
1. *Pythagoras* (480-410). He was the first to consider the nature of man and in the maxim "*homo mensura*" claimed man was the measure for all things, as the true or the false. What man thinks to be true is true for him irrespective of the opinions of others. He had to leave Athens, being accused of atheism.

2. *Gorgias of Leontini* (490-480), the Nihilist of the school. He possessed a very penetrating and sceptical mind. He fell into as sweeping a kind of skepticism as Hume. He laid down three propositions of knowledge: (1) that nothing could exist; (2) that what did exist could not be known by us; (3) and that which was known could not be imparted to another. To prove this he availed himself of propositions of Zeno. He shows them how common must have been the art of disputation or eristic which seeks not in gaining scientific conviction but merely contradiction and confusion.

3. *Prodicus* (his contemporary) the Moralist of the school, who was a man of weight and a great teacher of morality by example. The parable of Heracles at the Cross Roads, where he debates his choice of the path of virtue, or the path of vice, is one of his moral lectures. He stimulated lexicographical inquiries by his distinction between

synonymous words. There are others of the school, as Hippias, who poured out his mathematical, historical and technical knowledge with proud superficiality. The sophists were the first to develop the principle of expediency or opportunism in morality as well as politics. "Believe what you wish to," might be their motto. It was the first assertion of James', "Will to Believe," but without any of his qualifications. They also laid down the principle that there was no law for the strong since law and the social order were devices to protect the weak against the strong. Hence the strong might disregard law, obeying only that given by nature, namely—to satisfy desires as completely as we can.

II. THE SOCRATIC PERIOD OF PHILOSOPHY.

This is the most important period in Greek philosophy, as it becomes in this stage constructive and fundamental. It centers around Socrates, Plato and Aristotle.

The Times. It was a period of mental unrest. Men thought that a scientific foundation of ethics was as utterly hopeless as a scientific knowledge of the belief in man's power of knowledge. There was given up, also, the effort after the truth; the spirit of scepticism had affected the morality.

Socrates (470-399). He was born and died at Athens. He was a man without antecedents and walked in humbler paths of life. He was ugly, humble, but of greatest good sense, and of wonderful powers of endurance. He had no means of support known to us. He served as a soldier three times. His whole day seemed to be spent in questioning and always talking with any, rich or poor, whom he met. He was always followed by an admiring crowd of young men. He began his teaching in his 45th year, in the maturity of his powers.

His character was one of the finest form, for he was a fearless genius, possessing the greatest mind of the time—logical and powerful. His character is nowhere better shown than in the sublime account of his death, which took place in the year 399 at seventy years of age. He was condemned to drink the hemlock on the accusation of having introduced strange gods and doctrines harmful to the state and its youth. The mixed animosities of a generation of political, personal and religious enemies were back of the popular uprising against him, which was led by four demagogues.

The two authorities for his life are Plato, who in his "Dialogues" gives an idealized picture of him, and Xenophon, who portrays him without the philosophical appreciation of Plato. Aristophanes in the "Clouds" gives a caricature, not a picture, when he attacks him as a clever, thievish, ragged keeper of the "Reflectory," where youth are taught physics and atheism.

His Attitude to the Times. Socrates was a revolutionist in the field

of thought. He can hardly be termed the last great Sophist, for he was not a mouthpiece of the age representing popular thought, but was more a prophet and a reformer, seeking not only a true "*modus vivendi*" but the fundamental principles underlying all conduct.

His Method of Teaching was by conversation. He propounded the question, assuming ignorance, and then elicited the answer. Thus his teaching was *ironic*, since he feigned ignorance, and declared that the principles of knowledge were to be searched out. He tried to give to others the intellectual impulse. His aim was to build up a system of truth that should work out in a system of moral conduct. He was not a systematic thinker in the sense that Plato and Aristotle were. He simply dealt with the elements and principles upon which foundation they later built a definite and orderly system.

Elements of His Teachings. In contrast to the preceding philosophers, Socrates confined himself to ethical inquiries. Just what was his philosophy is difficult to determine, for he left no writings and in Plato's portrayal of him he is made to voice the ideas of Plato. The principle question with him was, "What are the conditions of knowledge?" This must bring about a testing of one's own notions or concepts to see if they agree with all the examples that can be brought up.

One of his truths was that it was impossible not to do right if what is right was known. For the good is nothing else than that which is most serviceable to the doer, and everyone desires his own good. No one is voluntarily bad. In order, then, to make men virtuous *it is only necessary to instruct them as to virtue. All virtues consist therefore in knowledge.*

The Socratic Intelligences or Virtues were four:

1. σοφία—the virtue of the intellect whereby we can realize what is right.
2. ἀνδρεία—courage or fortitude, the virtue of the will.
3. σωφροσύνη—the virtue of the will that masters all the passions. (Self control or temperance.)
4. δικαιοσύνη—the virtue that regenerates the whole life. It is the regulative virtue that in its objective form is the fundamental principle of the social and moral world. (Justice.)

Socrates also taught justice, benevolence and friendship towards others; recognized the importance of civil life; required unconditional obedience to laws (example—his own death), and considered duties to the gods to be essential. In theology he was a man of the time, although he theoretically adopted Monotheism. He believed that the arrangement of the world could only arise from the wisdom and beneficence of the *creative reason* (νοῦς), which could be sought only among the gods. He distinguished the Creator and the Ruler of the Universe

from the other gods. He thought that the maintenance of religion was necessary to the State.

II. PLATO (429-348 B. C.).

Plato lived his whole life as an Athenian gentleman. He was of aristocratic birth, well educated, the most cultured man of his time, handsome in person, the embodiment of the Greek ideal. He was at first an artist; afterwards a philosopher. He always identified beauty and goodness. His writings, cast in beautiful literary forms, often abound with dramatic interest. He joined Socrates at the age of twenty and remained with him till the latter's death. Then he was banished and went to Megara and spent several years in travel. He returned about 396 to Athens, and after visiting Syracuse he founded a school, the academy (so called from the grove where it met), at Athens and remained there till his death. His period as a writer extended 50 years.

Idealism of Plato had two sources: (1) The humanistic conceptions of Socrates,—out of which Plato develops his own system. (2) The Pre-Socratic philosophy, especially the Pythagorean and Eleatic schools, which had a certain objective idealism applying to nature alone. The Platonic idea became a principle of nature and humanity.

Plato draws a distinction between the world of essences, of reality, and the world of processes, or appearances. He ascribes less reality to things perceived than to ideas, or essences which are not perceived but are abiding. Ideas are the organizing principles of things. Plato is an artist and he carries an artistic sense into his philosophy. To him God brings form out of the formless. Ideas are permanent concepts, immaterial, but rational and fundamental, the discovery of which is the aim of the philosopher. In their relations to things, ideas are the archetypes, or the eternal patterns. Things become real as they pattern after them. Plato here finds the primary substance to be ideas. Reason must rest at the foundation of the world.

Plurality of Ideas. Plato says that the ideas stand, not for the individual, but for the genus of things, and there are as many ideas as there are genera. The individual participates in the idea as much as he does in the nature of humanity. The individual is imperfect,—an inadequate expression of the idea, analagous to the ideal conception of the artist which is never equalled by his work.

His Cosmology. Plato assumes three elements: (a) ideas (*ἰδέα*), (b) matter (*ὕλη*), which he conceives of as primary, just as the ideas, but not archetypal, unformed,—the stuff out of which everything is made, a primordial chaos, and (c) God (*νοῦς*), who is the efficient former or artist of things. The idea of God as the Creator does not dawn on Plato.

• *Relations of Ideas (1) to God.* They are independent of the divine mind. God must recognize and consult them as he forms the world. Plato conceives a hierarchy of ideas with the supreme idea being that of the good which at times he identifies with or translates into God. Ideas are the structural principles of God.

(2) *To Matter.* The creation of the world is God under the conception of the good forming the world out of formless matter. Plato is a teleologist and conceives of the working out of the good. He adopts the "number" conception of Harmony.

(3) *To Created Beings.* The problem of creation is the introduction of the ideas into formless matter as the figure is brought out of the block of marble by the sculptor. The formless matter has a power of resistance to form and thus the idea can never perfectly overcome the matter. Through the failure of form to realize itself completely in matter comes the idea of evil. The process of genesis is as follows: God acting under the category of the good decreed intelligence as the foundation of being. As the organ of intelligence he made the soul and later the body. The soul was made of ideas and formless matter. First were created the souls of the heavenly bodies, then the souls of gods, of men, of animals, of seeds, etc. Bodies were made after souls and for the souls' habitation, but were less real than the souls. Everywhere the world has the structural principles of ideas. The soul is a mediating principle between absolute reality and immaterial world.

His Psychology. The soul originates by the bringing of the ideal element into contact with matter. The constitution of the soul is a unit, but it has almost a three-fold distinction: (1) The immortal soul, whose seat is the head (reason). (2) The executive soul, whose seat is the heart (the exercise of the will). (3) The lower animal soul, whose seat is the abdomen (the sensual passions). The first distinction is the real soul, the other two manifestations are the mere material and hence less real.

Reason and sense are the two fundamental organs of knowledge and apprehension. Reason is the higher. Sensation is of two kinds: (1) the faculty of observation to law and (2) the imagination or dreaming.

Plato had in view not only the building up of an abstract system of thought, but its application to practical purposes, the betterment of man. Knowledge begins at the lowest point, the phantom stage of sensations, then passes to the two sensations, then to mathematical, and lastly to abstract conceptions. The soul begins as the slave of the passions, then gradually betters till its acts are determined by pure reason.

Destiny of the Soul. Plato believes in immortality. He argued for the soul's pre-existence just as much as for its existence after death. His doctrines of reminiscence and of the simplicity of soul substance are used to prove conviction of immortality.

His Ethics. This was the practical side of his theory of knowledge, which sought the conception of the good, which, when acted upon, brings both the real and the ideal good. Plato inherited his ethical spirit from Socrates. He is an idealist also in ethics—it is the ideal good man he is seeking.

His morality is rational. Moral intelligence (*σοφία*) is the term he uses. Virtue could be taught only by an exposition of its own worth. The motive for virtue is love (*ἔρως*) of virtue. We first get a rational understanding of virtue and then grow to love it. The end of virtue is happiness (*εὐδαιμονία*), a term which includes all the elements of a well-rounded life, first wisdom, then the principle of love, then mental science, æsthetic culture and last, enjoyment of innocent pleasures.

His Politics are formulated in the "Republic" and "Laws". They are really an enlargement of his ethics. Justice is the foundation of the state. His political ideas came at a time of dissolution of the old Greek forms of government and the supremacy of Philip of Macedon. Plato was an aristocrat and somewhat out of sympathy with the Athenian system of government.

III. ARISTOTLE (384-321 B. C.).

Aristotle was born in Thrace and died an exile in Chalcis. He became a physician and through his love of science turned to philosophy. At the age of twenty he came to Athens and entered the school of Plato. After Plato's death, Aristotle went to Macedonia and for three years was the tutor of Alexander. He returned to Athens and established the *Peripatetic school*. At the death of Alexander he was banished to Chalcis and died there. His relations with Plato were always friendly, though the two men were very different. Aristotle was the cool, analytical reasoner, careless of artistic form. His works are clear and his definitions are concise.

Aristotle's Attitude toward Idealism is partly in opposition to Plato's view. He resents the doctrine of ideas as eternal archetypes, rejecting the idea as an independent and self-existing term. In Aristotle's system *form* held the same place as Plato's idea. He approaches the conception of form inductively. The world is made up of a plurality of individuals who may be grouped according to some common characteristic. The essences of reality are these characteristics, the things that are essential to a man for his being a man. Form is the essential characteristic embodied in a plurality of individuals, this really being a basis of classification. Form is not transcendental.

His System. His doctrine of matter and form and their relation is fundamental with him. Matter is the formless thing, with the possibility or potentiality of becoming actual when it takes on form. It is

like a watch spring unwound; when wound it has form. A similar potential relation exists between matter and form.

With Aristotle there were four causes: (1) the Material, (2) the Efficient, (3) the Formal, and (4) the Final. Analogy—in the carving a statue the block of marble is the unformed material cause, the chisel of the sculptor is the efficient cause, the idea of the statue in sculptor's mind is formal cause, and the final cause explains the reason for its being.

Added to form and matter is Aristotle's conception of God. Reality is reduced to three categories according to motion: (1) That which does not move, but is moved, matter; (2) that which is moved and moves, and (3) that which moves but is not moved,—God. God is the prime mover of world, the actual from which the potential comes. He is a philosophical abstraction without personality or ethics.

His Cosmology makes motion the fundamental category, the expression of the energy of the world. Space and time are the two most characteristic features of his philosophy, the other two categories. The world is limited in space, but eternally passing from a stage of potentiality to actuality. Nature is fundamentally teleological going on to achieve some end.

His Psychology. Three conceptions of Aristotle are found everywhere: (1) the conception of matter and form; (2) the continuity of this process,—a passage upward from the lower to higher types of reality. The soul in everything is the first "entelecheia", the point at which work is about to begin,—the watch-spring wound up ready to work. The soul is a principle of activity possessed by all things. It is in three stages of development: in the vegetable world, in the animal world where consciousness begins, and in man in its highest expressions—thought and knowledge. Aristotle dropped the Platonic idea of the pre-existence of the soul. He believed in the immortality of the creative reason of the soul, but the question of his belief in personal immortality is hard to answer.

His Ethics have four different heads: (1) the chief good or aim, (2) virtue and its nature, (3) the doctrines of the mean, and (4) the relation of virtue to knowledge.

(1) The chief good is "εὐδαιμονία" or happiness defined as an energy of the soul according to the best virtue of a perfect life. By energy he means motion, and by perfect life, a life complete within itself.

(2) Virtue is a habit founded on and exercising deliberate choice on a mean determined by intelligence or reason. Habit here means skill. A man cannot be virtuous spontaneously. Virtue is entirely a volitional function and the mean between two extremes.

(3) The doctrine of the mean is a positive conception involving proportion and symmetry. It is the beautiful in conduct and is to be

determined by reason. It is the point midway between two extremes. (Example—economy between extremes of parsimony and extravagance.) (4) The relation of virtue to knowledge is somewhat Platonic in that he identifies it with knowledge and will. Knowledge must be the determining element of virtue.

His Politics are the practical application of his ethics to social conditions. He teaches that man is naturally social, and that political organization is one of his instincts. His unit of civilization is the family. Families unite to form the village and villages to form the (*πῶλις*). He recognized three forms of government: monarchy, aristocracy and timocracy (government by men of property who are possessors of certain income). The three abusive forms are tyranny, oligarchy and democracy. The best form of government must be determined by the condition of the people. The republic is the highest and ideal form. His republic is not identical with Plato's, lacking his aristocratic features. He lays great stress on education and compiles a series of studies. Rulers should study philosophy.

His Logic rests on the first principle of form. Logic takes the first principles of knowledge and leads them out into all fields of science. He recognized both the deductive and inductive methods. He draws the difference between mediate and immediate inferences. (Mediate inference is the syllogistic form.) He originated logic as a method of reasoning.

His Aesthetics. The fundamental idea of art is the beautiful, a conception independent of the good. The beautiful comprehends the good, but it may exist in non-ethical relations. Art is its expression and must give pleasure directly and immediately. Art is imitative. Poetry is divided into epic, dramatic and lyric, the drama into tragedy and comedy. The end of tragedy is to effect by pity or terror a purification of the passions.

His Theology may be called abstract monotheism. In as far as he recognizes the deity at all, it is as one being equally related to the whole world. Thus deity is more of a principle than a person. To his mind it has no personal relation with the world. It is only a short way from Aristotle's theistic conception to pantheism, which is the view of his theology taken by the Eastern philosophers in the middle ages. European philosophers emphasized the personal side of his idea of God.

III. THE POST-SOCRATIC PERIOD (321-50 B. C.).

The keynote of this third period is ETHICAL, rather than cosmological or humanistic. The period began with a social, intellectual and moral decline in former Greek ideas. The political despair was due to the rise of Macedonian power and the conquests of Alexander. Religion lost

its primitive virtue and the educated classes grew sceptical of the old gods.

The first division in the schools of philosophy after Aristotle were: 1. The Dogmatists or positive thinkers, who believed in possibility of knowing truth. 2. The Sceptics or negative thinkers, who surrendered the search for truth as hopeless. The Dogmatists were of two schools—Stoicism and Epicureanism.

I. STOICISM. The Stoics were the ancient embodiments of the strenuous life, but were in pursuit of ideals, not things. Their pessimism manifested itself in a heroic spirit. Self-dependency and self-sufficiency was the system's central note. Its defect lay in the self-righteous tendency it assumed from working out its theories.

Zeno (342-270 B. C.) was the founder of the school, which took the name from the painted porch (*Stoa*) where they assembled. He came to Athens in 320. At first was a Cynic, but, becoming disgusted, reacts against Cynicism. He was of lofty character, earnestness and simplicity. *Cleanthes* (331-251) is the most nearly perfect representative of sterner side of Stoic ideal. Started as a pugilist and became attracted to its self-control. *Chrysippus* (281-08) completed the doctrine, being a laborious scholar, many of whose writings are preserved.

Doctrines of Stoicism. Stoicism was eclectic, choosing its cosmology from pre-Socratic period of Heracleitus, who said fire and flux pervaded everything. It endowed his principle of the fiery element and the flux with reason, and taught that there was a fiery process in a cycle covering 10,000 years. Everything develops out of and then resolves into fire again. Its *psychology* (doctrine of soul) held that in origin soul was a spark of the divine fire existing only through its cycle in different forms, thus limiting immortality to time. Later Stoics believed in unlimited immortality. Its powers were: 1. sensation, 2. reason. They held that the soul was passively receptive and hence that vividness of impression was the only criterion of truth. In sphere of knowledge they were out and out empiricists, denying intuition and claiming everything is learned only through experience. Its *ethics* taught that virtue was the highest good. There were two sides to Stoic virtue: 1. the positive—or conformity of reason to the law, 2. the negative—or the indifference to pleasure and pain in a manner to raise the soul above the level of the ordinary vexations and cares of life (tranquility and imperturbability). Virtue was a plurality of elements such as wisdom, courage, temperance, etc., and was the true way to the ideal state of man—happiness. The Stoic attempted to identify himself with the Divine Reason which is the source of everything, and in this lies his pantheism. Stoicism taught that a man must be either altogether virtuous or totally depraved. He who realized the Stoic ideal of virtue and tranquility was termed the sage. *Development*—In later times compromises were

made in attitude of classifying things as things to be sought and things to be avoided. Life, wealth and riches were recognized as desirable; death, sickness and poverty as undesirable. After its early period it was introduced into Rome and welcomed, for it was congenial to the hard Roman character. Cato, Brutus, Epictetus and Marcus Aurelius are examples of its tendencies. In applied morals it started the codification of Roman laws.

II. EPICUREANISM was not so stern as Stoicism, and, although not so popular at Rome, increased with the luxury of the later Empire, and ended about 320 A. D. Its morality was not below morality of the period and was opposed to great self-indulgence. Its central idea was happiness. Its ideal was elevating in field of pleasure, since it subordinated pleasures of sense to the pleasures of the intellect.

Epicurus (342-271 B. C.) founded the school in Athens and his garden was the meeting place. He was a prolific writer, but few of his writings are preserved. Like the Stoics, he selected different parts of different theories. From the Atomists he got the doctrine that world is reducible to a plurality of material elements. The soul he regarded as composed of atoms more refined than the body's. He did not explain, but recognized power of thought. In realm of knowledge was empirical and sensational, basing the source on sense. His psychology forced him to recognize existence of gods, hence his theology is a concession to the popular view. His logical convictions were atheistic.

Ethics. Epicurus regarded pleasure as the final object of action and meant by this the happiness of an entire life. He excluded the violent or grosser forms. His ideal was a kind of prudence resulting in happiness and freedom from care. He praised friendships, and many Epicurean friendships were famous. His own temper was mild and philanthropic. His garden was not a sty.

Lucretius (94-54 B. C.) was the poet of the later school. He was a most distinguished philosopher, and built up a system of evolution on the atomistic conception, showing that life originated by the coming together of species of atoms. He taught that first creatures were water, slime, then land inhabitants, and that the animal that became man finally passed from animality to humanity through the discovery of fire and gradual civilization. The animals have a kind of language, but no articulate speech, which is a characteristic of man. His famous work is *De Rerum Natura*.

III. THE SCEPTICS OR THE NEGATIVE THINKERS.

Scepticism as a school was founded somewhat earlier than the Stoic or Epicurean school. Its practical aim approached the Stoic. It, however, throws overboard notion that truth is discoverable. Sophists, when they said that truth had no further foundation than the opinions of men, degenerated Sophism into Scepticism.

Pyrrho (360-270 B. C.), the founder of the school, left no writings that survive. He asserted that there was no positive criterion of truth, and did not deny, but said we were unable to determine the true and the false. He voiced the spirit of a purely pragmatic age that surrendered scientific motive of truth for truth's sake and subordinated that motive to the practical. The idea of the age was to leave alone any problem whose solution was not valuable. He tried to obtain tranquility by giving up this struggle for knowledge.

SCEPTICISM—THE MIDDLE AND THE NEW ACADEMY.

Arcesilaus (315-240 B. C.) was a little less radical. He gave up principle of ascertaining truth, but propounded the principle of probability that later was to redeem ancient thought from scepticism. This said that whatever is accepted in a wide field is probably true. In order to act rationally he said it was sufficient to follow reason. He was the founder of the thought of middle Academy. (Plato originated the Academy and its system of thought.)

Carneades (213-129 B. C.) was a critical sceptic who developed a new system of thought branching off from that of the original Academy. This is called the New Academy and is the 3rd school of the Academicians (Philo and Antiochus formed the 4th and 5th later). He marked the culmination of Academic scepticism, declaring the absolute impossibility of knowledge. In developing the principle of probability of knowledge he recognized three degrees of probability: 1. that which is probable in itself, 2. that which is probable by virtue of its circumstances or connections, 3. that which affects the circumstances itself. This philosophy of probability is the statement of the old Aristotelian principle of Induction. Modern Induction is a development of this principle.

IV. THE ALEXANDRIAN AGE—FROM II CENTURY B. C. TO VII CENTURY A. D.

Philosophy at this stage transcends the limits of Greek speaking world and is chiefly concerned with: 1. Roman, 2. Alexandrian Civilization. In 156 B. C. Carneades and representatives of other schools went on a political embassy to Rome and remained there founding schools.

ALEXANDRIAN PERIOD.

2. At Alexandria (the 2nd greatest commercial center with the greatest library) Eastern and Western thought met. Here religion and philosophy became inextricably mixed. The Jews tried to accommodate their faith to the results of Western culture and the Grecian thinkers to the religious problems which the Orientals had brought with them. There are 2 main movements: 1. Hellenic Judaeism, 2. Neo-Platonism. The Neo-Pythagoreanism that preceded these is comparatively unimportant.

HELLENIC JUDAISM was founded by Philo (20-50 A. D.), of a wealthy and prominent Jewish family. He tried to reconcile Plato and Greek metaphysical ideas with the Hebrew Scriptures. His doctrine came into vital relation with Christianity.

There are 3 main portions to this system of Hellenic Judaism:

(1) The existence and nature of God. God is transcendent and is maker of the world out of pre-existing elements.

(2) God's relation to world. This embraced the very important and influential doctrine of Logos (*λόγος*). This conception is his most distinctive contribution to the history of thought. It is the intermediate agency between God and the world—Plato's Idea translated into a personal agent. The doctrine is similar to St. John's use of Logos, except that he puts Logos on an equality with God, while Philo subordinates it.

(3) Man's life in the light of his own and God's nature. Knowledge came by revelation from God. Ethics is an attempt at the redemption of the soul from the evils of flesh. The highest attainable end is communing with the divine will. Philo considered that the Logos was God's intermediate instrument in acting on matter, which is darkness, evil and chaos, and which would contaminate all spirit with which it came in touch, hence necessitating a medium between it and God. In earlier Greek thought Logos was thought of as the universal or divine reason of the world. Later it acquired a quasi-personality. The Christian idea is that it is identified with Christ.

The period of Hellenic Judaism was the *theosophic* period. Theosophy is the belief in intercourse with God and the consequent attainment of superhuman knowledge by physical processes, by means of direct extraordinary illumination, whereby an insight might be gained of the divine nature.

NEO-PLATONISM: ITS THREE SCHOOLS.

This is the first fully conscious system of Pantheistic thinking and the last product of Greek Philosophy. There were three schools of this: 1. The Roman-Alexandrian school.

Plotinus (205-270 A. D.) studied for 10 years under Ammonius Saccas, but was the real founder of the school. The Hebrew influence in his teachings is not apparent. He was the greatest intellectual genius of the time contemporaneous with early Christian theologians. His philosophy is eclectic, *selecting from Plato its first principles, and so is called New Platonism*, and from the Stoics its pantheistic tendencies and ascetic morality.

His Theism and Theory of the "One": Conceptions of Knowledge and Virtue. God is transcendent (isolated), absolute and infinite. He is far removed from the world. Hence an intermediate agency is necessary to connect God (whom Plotinus termed "The One," or the uncreated indivisible Unitary Being) with the system of things, which

is derived from him. Emanation is the coming out of the internal nature of the One itself—not the creation or production, by conscious volition, of things outside the deity. The highest emanation corresponded to the *λογος* in Philo's system—or the Stoic conception of Divine Reason in a manifold form.

His Doctrine of Knowledge taught that knowledge was only possible through divine illumination when the human mind comes into certain relations with God. Knowledge is a reversal of the dominant path—by which Being comes into existence, going away from God—the turning back to God.

His Ideal of Virtue was a process ending in a direct unification with the divine being, for which a state of contemplation and ecstasy was necessary—the merging of his personality with the divine, thus realizing Truth. Then the soul that is lost in the illusoriness of the sense world—a world of evil (Plotinus held all matter was evil), sin and corruption—loses its individuality and becomes one with the Creator. Man must purify himself by practicing a severe ascetic discipline to achieve self-mastery.

Porphyry was Plotinus' greatest pupil, and he combated the rising power of Christianity (see later).

The second school was the Syrian, of which Julian the Apostate is the representative.

The third of the Athenian school claimed Heracles, Plutarch and Boethius as their leaders.

Neo-Platonism existed for several centuries and exercised a mystical influence.

CHRISTIAN PHILOSOPHY AND ITS THREE PERIODS.

1. APOSTOLIC (COVERING FIRST CENTURY A. D.).
2. PATRISTIC (100-425 A. D.).
3. SCHOLASTIC (900-1400).

I. THE APOSTOLIC AGE. THE BEGINNINGS OF THE EARLY CHURCH.

In this the doctrines of Christian faith were developed. The period of the Apostolic Fathers ended within the first century, and there was a large gap between it and the second.

GNOSTICISM—A COMBINATION OF ORIENTAL THEOLOGY AND GREEK PHILOSOPHY WITH CHRISTIANITY.

The Gnostics (from Greek *γνῶσις*—knowledge) were the teachers of a philosophico-religious doctrine of various sects of heretical Christians in the 2nd and 3rd centuries. They professed to advance beyond mere faith (*πίστις*) and to reach knowledge (*γνῶσις*) concerning religious and philosophical questions, and in so doing combined heathen, hellenic

and Jewish elements with Christian principles. They speculated on the nature of the Deity and the emanation doctrine or relation to the world, creation, origin of evil, etc. The Gnostics developed so many theories clustering about Christianity that it would be hard now to invent a new heresy. They were of wonderful mental vigor and activity. Some labored honestly to develop doctrinal settlements, but on the whole Gnosticism was a failure.

II. THE PATRISTIC AGE. 1. ANTE-NICEAN. 2. POST-NICEAN.

This age represents the second phase of early Christianity, and is divided into two historical periods by the Council of Nice (325 A. D.), which set forth the dogmas of the church concerning the Trinitarian idea of God, the atonement, etc. The Apostolic Fathers had been forced to set forth the church's position at an earlier date against Jews and Greeks, Gnostics and Neo-Platonists, and heretics. Hence their writings are negative in character as regards the other philosophies, intent only on showing forth Christianity as the sole true faith. Its efforts at connecting science and religion or faith and knowledge resulted at first in an apologetic theology that almost repudiated philosophy. Tertullian was one of these extremists.

St. Augustine (353-430) is the greatest figure in the first ten centuries of Christian thought. He was born in Africa, his mother being a Christian and his father a pagan, hence his early training fitted him to be the mediator between the two schools of thought. He studies for a rhetorician and is troubled by problems of being, etc., finding a temporary solution in Manicheanism, which restated the Persian doctrine of dualism of good and evil. At Rome he was influenced by St. Ambrose and studied theology, writing a work against Academic scepticism and a Soliloquy on Immortality. In Africa he lived as a recluse and in 395 was ordained Bishop of Hippo, a center of Christianity. He was a prolific writer and wrote controversial works against the Manicheans, the Donatists (who held that any one who, when persecuted, gave up his Bible to authorities, should not hold the office of Bishop), and against the Pelagians (who believed in man's own ability to secure salvation). His three masterpieces are his "Concerning the Trinity," "Confessions" and "The City of God," which he conceived broadly as the Church.

AUGUSTINE'S SYSTEM OF PHILOSOPHY. I. EPISTEMOLOGY. II. THEOLOGY. III. ANTHROPOLOGY.

I. His *Epistemology*, or theory of knowledge, was concerned with the connection existing between faith and knowledge. Faith was necessary to give contents of truth: knowledge was necessary to translate

faith. Revelation is the source of truth and reason is necessary so exists to translate this into terms of knowledge.

His Theory of Certitude was the basis for knowledge and not *Probability* (see *New Academy and Sceptics*). Man's certitude (or assurance) of the existence of *Self* and of *God* is the basis of all knowledge. There is no doubt concerning God's existence, since God was the being in whom the ultimate standard of distinction between true and false existed.

II. His *Theology* comprises two distinctions, one of God manifest, and second, one of God unmanifest or undisclosed. Its four topics were: 1. His *Theism*—God unmanifest—embraced a monotheistic system.

2. Christology (doctrine concerning Christ).

3. The Trinity.

4. Creation. His doctrine was new, claiming that creation was not an event in time but in eternity, and saying that it took place out of nothing, by an act of will, thus opposing the doctrine of Emanation.

III. His *Anthropology* or science of Man embraced: 1. Psychology or doctrine of the Soul, 2. Ethics, 3. Politics.

1. His Psychology said that origin of the soul (a spiritual substance, created in the image of God) was the immediate creation of God, and so was not by emanation or through pre-existence. He employs the Platonic proofs of immortality.

2. His Ethics was a science of duty and the good and was based on freedom of the will in the choice of doing good. Virtue, the mean by which good is to be realized, is the art of right living with the principle of Christian love. The *summum bonum* (highest good) is being in harmony with God.

3. His Politics has as its central theme the development of the Christian Church. By his proclaiming the rise and development of the City of God in his "De Civitate Dei" he becomes the first student of the Philosophy of History.

The Close of the Patristic Period. St. Augustine was the last creative thinker. He sums up the whole movement in his concepts concerning Theology and Anthropology. His time closed the ancient form of the old Roman Empire.

THE PERIOD OF THE GREAT INTERVAL.

This was a period of several centuries between the Patristic Period and Scholasticism, in which the light of learning died out. The conditions that led from the old civilization to the new were: (1) *the breaking of the old order*, the lack of strong civil government and the anarchy resulting from the barbarian invasions.

2. *The development of monasteries.* These alone conserved the old

learning during the Dark Ages, being "intellectual treasure-houses." The monasteries were the retreats for men that revolted against the prevalent violence and bloodshed. Their schools afforded the only education of the period. The Dominicans and Franciscans were the chief orders.

3. *The development of the Papacy.* This begins with the separation of the Eastern and Western Roman churches. The instincts and influences of Rome were directed towards organization rather than speculation, which the Greek church specialized in.

THE GERMS OF SCHOLASTICISM.

Platonism dominated the Patristic movement, but there is now going on a transition from the influence of Plato to Aristotle. The Patristic age did not concern itself with the relations between Philosophy and Theology. *The gradual separation of these two studies forms the great problem of the coming age.*

Porphyry (232-304 A. D.) was led by his love for Aristotle to translate certain of his works. As an introduction to Aristotle he wrote "*Isogoge*," in which he propounded the question of the nature of the Universe, the great reality, whose origin lay back of the individual, while Aristotle found it to be in the individual. He asks three things concerning the real nature of the Universal—whether the concept of the thing or the thing itself is reality. 1. Whether genera and species have substantial existence or do universals really exist as the creatures of thought instead? 2. Even if they do exist substantially, are they material or immaterial? 3. Do they exist apart from or in and with the objects of sense? Porphyry does not answer these, and his challenge produced five centuries of controversy. *Boethius*, a Roman Senator who was executed in 526, translated "*Isogoge*" into Latin, and wrote the commentaries on Aristotle's Logic; his "*Consolations of Philosophy*" is famous.

THE NATURE OF THE UNIVERSAL became the special problem of Scholasticism. In determining its nature we are determining its nature of reality. This problem led to two theories with their adherents in bitter rivalry.

REALISM, which is a logical metaphysical theory, asserting the objective reality of universals in themselves and in their relation to individuals... It claimed that the Universal was something that existed objectively apart from our thought. The extreme form had as its formula *Universalia ante Rem.*—the old doctrine of Plato that the universals existed before one thing, in the mind of God. The moderate form took as its formula "*universalia in re*," claiming that universals existed only in nature and were objectively real. The principles of realism were

consistent with the faith and so, orthodox. Nominalism was regarded as heretical.

NOMINALISM was a reaction against this, holding that universals had no objective validity, but only subjective existence. The Nominalists accepted "*universalia post rem*" as their formula. The more moderate said that the universal was the product of the human mind and existed as a notion or a *concept*. The extreme view held that the universal existed only in a name (hence the term Nominalists)—a mere creation of language that fits everything, and exists only for purposes of convenient communication

Jahn Scotus Erigena (800-877 A. D.), was the progenitor of scholasticism but was really a Neo-Platonist. He appeared in the time when Charlemagne had founded Cathedral schools but his work is contemporaneous with the general political disorder that followed Charlemagne's death. He propounded the doctrine of revelation, which he held was the supreme organ of the higher truth. He developed a scale of theology dividing it into (1) positive, by virtue of which we conceive God under human forms; (2) negative, in which we characterize God in ignorance, in terms of negation. In his thought he embodied three tendencies: (1) he was a representative pantheist of his time; (2) a representative mystic; (3) a REALIST. After Erigena there was a century of disorder, caused by the barbarian invasions, and the fall of the Frankish kingdoms. Not until the end of this period of The Great Interval was order restored, under Otho.

SCHOLASTICISM—ITS THREE PERIODS.

Scholasticism is the name of the period of mediæval thought that follows, during which Philosophy was mainly dominated by Theology, having for its aim the exposition of Christian dogma in its relations to reason. Scholasticism is to be distinguished from *Arabian Philosophy*. Carried on outside the Church and from contemporaneous *Mysticism* which is found within the Church.

The three main divisions of the period are: 1. The First Period of the early dialecticians of the 11th and 12th centuries, which concerned the formulation of the age's problems, on the basis of *fragments* of Aristotle's logical writings and Neo-Platonic commentaries.
2. The Golden Age of the 13th century, in which systematization was its chief aim. Its basis was a systematic acquaintance with Aristotle.
3. Period of decline.

FIRST PERIOD OF THE EARLY DIALECTICIANS OF XI AND XII CENTURIES.

Representatives. 1. *Gerbert* (Pope Sylvester II) was the greatest dialectician of his time, defending Church beliefs. He travelled in France and Spain, where he absorbed Arabic culture. Died 1003.

2. *Beranger* of Tours (999-1088), a restless traveller and a critical spirit who revolted against the doctrine of Transubstantiation.

Roscellinus was an extreme nominalist in latter half of century, who used nominalism as a means of actual attack against the doctrine of the Trinity. Later recanted.

Anselm (1035-1109), Archbishop of Canterbury, was the great realist who opposed Roscellinus. He was a true scholastic, for belief was the natural expression of his intellectual temperament. "*Credo ut intellegam*" is the motto he proposes. He was a realist, claiming that the broadest universal was the most real; hence God is the most real being (*ens realissimum*) in the universe, since he is the last universal.

William of Champeaux (1070-1121) was a moderate realist who opposed Roscellinus.

Abélard (1079-1142) was the most interesting teacher and greatest thinker of the time. He was almost a "walking university," going from place to place starting movements in the universities and drawing students by the ten thousand. He turned the motto to read "*Intellego ut credam*"—I must have rational grounds for belief—and showed that Faith should rest on Knowledge. He criticized Realism by saying that the universal was but a subjective notion, fabricated out of terms of a man's own mind. *This was the Conceptionalist's position.* The type of his thought was revolutionary and he came into conflict with the Church. He was tried, being opposed by Bernard of Clairvaux, who represented the mystical rather than the scholastic attitude, and, being found guilty, was forced to recant. This broke his spirit, but he still retained his views. His idea of ethics (founding the criterion of right in conscience and not authority) was an original one. In this he anticipated Kant, giving a man freedom of choice between good and evil. *This doctrine of free will was opposed to determinism, which had the support of the Church.*

The first of the three periods of Scholasticism closed with *Peter Lombard* (died 1124), who summed up the philosophy of the period in his work called "*Sentences*," which later became a text-book, and with *John of Salisbury* (1120-1180), who rebelled against the whole system of education.

THE SECOND PERIOD—THE GOLDEN AGE OF THE XIII CENTURY.

This period is richer in content and clearer in its main features. The *dialectic* (or logical distinguishing) which was so developed in the first period as an end in itself is now used for the useful purpose of classifying the doctrines of the Church.

The Saracenic movement into Italy, resulting in the intercourse of the scholars of these two civilizations; the intellectual life of the Jews

who in spite of persecutions maintained a high intellectual standard, learning many languages and translating thought; the opening again of vast new treasures of Greek thought (chiefly under the direction of Robert, Bishop of Lincoln); and the relation of the monasteries to the universities are some of the features that precede the opening of the Golden Age of the 13th century. By the end of the 13th century the universities were fairly well established, but the period prior to this was one of antagonism between them and the monasteries, leading almost to a breach between religion and education. The two leading monastic orders were the Dominicans and Franciscans. The leaders of these entered the universities, faced the opposition against the church and later brought about a unity between the organizations. The Franciscans were at first the leaders in this effort to unify religion and philosophy by capturing the supremacy of philosophy in the universities. Some of their greatest thinkers were Bonaventura, Alexander of Hales, William of Occam and Roger Bacon. The Dominicans, under Albertus Magnus and Thomas Aquinas, took the leadership from the Franciscans.

To appreciate the second period, the influence of the Arabian Philosophy should be noted, which was the chief internal cause for the greatness of the age.

THE ARABIAN PHILOSOPHY—ITS ORIGIN.

It is vitally connected with the body of Nestorian Christians, whose immigration in 489 to Persia resulted in the establishment of schools in Greek learning and culture. There are two main parts of the Philosophy.

I. The Eastern School, which had Bagdad as its centre (850-1100).

1. *Alkendi* (died 870), who is said to have written 200 volumes on science and philosophy, and who cultivated simultaneously the whole field of scientific investigation.

2. *Alfarabi* (died 950), who gave the direction to nearly all subsequent Arabian speculators.

3. *Avicenna* (died 1037), whose fame rests principally on his medical works, but yet who exerted great influence on logic and metaphysics. He held the doctrine of an 'active' intellect, common to all men, imparted to them by emanation and destined to return to God.

4. *Algazel* (born 1058). A reactionary who organized a crusade against all philosophizing as an evil, since he thought that the study of secular philosophy had caused the indifference to the Moslem religion, and was destroying the life and purity of the nation. This indictment heralded the extinction of the light of philosophy at Bagdad, through the gradual ascendancy of the intolerant Turkish race.

II. The Spanish or Moorish School, with Cordova as its centre

(1160-1200)—the smaller and later of the two movements. Speculation in Spain was begun by *Salomon-ben-Gebriol*, a Jewish sacred poet; imbued with Neo-Platonic ideas, and the author of *The Fountain of Life*. This marks an intellectual awakening in Spain. Twenty-seven free schools were opened in Cordova, and the mosques were filled with crowds to listen to lectures on science and religion. Representatives of the later movement are: (1) *Azempace* (died 1138), who wrote the *Republic of the Solitary* about a stranger who seeks for a better commonwealth—a sort of philosophical heaven attainable only by scientific contemplation where a union ensues with the ever active intellect that moves the spheres.

2. *Abubacer* (died 1185), a writer of somewhat the same type, on medicine, and philosophy. His *Living Son of the Working One* is a philosophical romance which traces the stages through which an awakened mind passes in evolution.

3. *Averroës* (died 1198), the last and greatest thinker of Moslem Spain, who carries out a doctrine of the unity of the intellect. He was a prolific writer, and a physician. He makes Aristotle almost an object of worship.

His tenets are (1) the eternity of matter and of the universe, thus elementary creationism; (2) the unity of the intellect of the individual man with the universal spirit, involving a denial of immortality. He was attacked by Albertus Magnus and Aquinas, but yet his influence and that of Avicenna were important in the age.

The representatives of the Golden Age of Scholasticism are:

1. *Alexander of Hales* (died 1245) an English theologian. He taught philosophy and theology, developing logical method in a practical way, to use as a help in the exposition of dogma of church.

2. *Bonaventura* (1221-74), a Franciscan monk, later cardinal. With him the Franciscan leadership ended, for the next two Dominicans are the greatest thinkers of the middle ages.

3. *Albertus Magnus*, of Boldstadt (1193-1280), a Dominican who lectured at Cologne and Paris, and travelled from monastery to monastery as a philosophical missionary. A great genius, he became the most distinguished teacher of the time. Aquinas was his pupil.

He was the first who completely mastered the new Arabian learning. His system of thought was practically a re-establishment of Aristotle. It embraced: I, Logic; II, Philosophy. I. His logic was (1) the logic of definition; (2) the logic of proof with the following scheme: (a) *intellectus*, giving first principles of proof; (b) *inventio*, giving middle axioms of knowledge; (c) *scientia*, giving demonstrated propositions. II. His philosophy embraces (1) metaphysics, which divided both theoretical and practical philosophy from metaphysics proper; (2) Mathematics; (3) Physics, including psychology.

4. *Thomas Aquinas* (1227-74), the greatest of the scholastics. He completed his master's works. He was a Dominican who forced his way into the university and later helped in the unification of religion and learning, which restored the harmony between them. His philosophy (called Thomism) is the orthodox philosophy of the Roman Catholic Church. His doctrinal views were unconditional predestination, in opposition to Albert's view of the freedom of the will.
5. *Duns Scotus* (1265-1308), studied at Oxford and became a Franciscan. Later was Professor of Theology there. He was a mild realist in philosophy, and opposed Thomas Aquinas. His system tended to separate philosophy from theology and to lay emphasis on the freedom of the will.
6. *Raymond Lully* (1235-1315), was a European, born and brought up among Mohammedans. He tried to perfect logic for the purpose of convincing Moslems of Christianity, and for this suffered martyrdom in Tunis.
7. *Roger Bacon* (1214-1292), was an English Franciscan monk and philosopher, educated at Oxford and Paris. His scientific motive of free investigation of nature involved him in trouble with the church, since science then was identified with the magic and machinations of Satan.

III. THE XIV AND XV CENTURY DECLINE AND CHANGE IN SCHOLASTICISM.

The three chief representatives of the period were :

William of Occam (?-1347), a Franciscan, graduate of Oxford; student in Paris of Duns Scotus. He was a dissenter in theology and opposed the Pope. He directed against the hair-splitting tendencies of scholastics "Occam's Razor," a maxim demanding simplicity that should not seek for occult causes in criticism, *entia non multiplicanda sunt practer necessitatem.*" He appears as a Nominalist, saying that universals do not really exist but are only *termini* or predicables (abstracts such as the concept "man"). He reacted against the prevalent system of thought in this respect.

2. *Raymond of Sabunde* (died 1452), was a Spanish philosopher and professor at Toulouse.

3. *Nicholaus of Cusa* (1401-64), was practically the last of the great schoolmen.

Dante, (1265-1321), the greatest Italian poet, was devoted to the study of philosophy, and hence is to be included in this period.

The downfall of scholasticism covered three centuries of time. There were both internal and external causes which were responsible.

I. *Internal Causes.* (1) the intellectual decline of philosophy. Theology had been taken from its scope; (2) the ecclesiastical and political concentration of the time, by which the church became supreme.

II. *External causes.* The growth of mysticism, which co-existed within the scholastic circle. Mysticism comprises those forms of speculative and religious thought which profess to attain an immediate apprehension of the divine essence or the ultimate ground of existence. Historically it appeared as a protest against mechanical, external and anthropomorphic representations of the divinity and its relations to man. Hostile to Scholasticism, it asserted the right of the individual, and claimed that through inner illumination, man himself could reach the truth. *It revolted against the scholastic tendency to reduce everything to clear logical terms.* It survived scholasticism and the movement still exists. Representatives of mysticism in its history are:

1. *The Pseudo-Dionysus* (whose name is not known), transferred the speculative mysticism of Neo-Platonism to Christian thought in the 4th century. The author of the work brings out a negative theology in which he exalts the idea of God above all predicates.

2. *Scotus Erigena*, who flourished in middle of the 9th century, restates these beginnings of mysticism. Bernard of Clairvaux is the first supporter of religious mysticism, as a protest against the dialectical spirit of Abelard. The two Victorines (Richard and Hugo) formed a half monastic mystical order which became the centre of a religious revolt against early scholasticism.

Meister Eckhart (1260-1327), was the greatest German mystic. He was an eloquent and scholarly preacher who reformed monasteries.

Bonaventura (1221-74), was a mystic theologian who classified the sources of truth into (1) the inferior luminary of human reason and (2) the superior luminary of revelation that guides reason.

Nicholaus of Cusa (1401-64), and Jakob Bohme (1575-1624), were later German representatives of this movement, that was a great force in theology. Bohme was a shoemaker-philosopher, whose system of theosophy (philosophic reflection of God) is one of the chief monuments of mystical thought.

2. *The Revival of Humanism.* Humanism is the new spirit, the new ideals of life and doctrines, of the scholars of the Renaissance, who devoted themselves to the study of classical literatures and the culture of the ancient world. It was opposed to monastic thought and culture for it accentuated the *worth and meaning of human nature and the present life*, and initiated the comparative study of religions that broke down some of their conceptions. In the movement there are two stages: (1) that of the earlier Italian humanists, as Petrarch (1304-74), and Boccaccio (1313-75), and (2) that of the revival of Greek learning all over Europe, beginning in 1452 with the fall of Constantinople.

3. *The movement of science*, which was hostile to scholasticism, as it demanded the study of nature without prejudices or presuppositions. Copernicus (1473-1543) and Galileo (1564-1642) are representatives.

