A course in the history of philosophy

DeLong, Russell Victor

http://hdl.handle.net/2144/13802

Boston University
BOSTON UNIVERSITY CHENERY LIBRARY

Regulations for the Use of Manuscript Theses

Unpublished theses submitted for the Master's and Doctor's degrees and deposited in the Boston University Chenery Library are open for inspection, but are to be used only with due regard to the rights of the authors. Bibliographical references may be noted, but passages may be copied only with the permission of the author, and proper credit must be given in subsequent written or published work. Extensive copying or publication of the thesis in whole or in part requires also the consent of the Dean of the Graduate School of Boston University.

This thesis by .................................................. has been used by the following persons, whose signatures attest their acceptance of the above restrictions.

A library which borrows this thesis for use by its patrons is expected to secure the signature of each user.

________________________
NAME and ADDRESS of USER  BORROWING LIBRARY  DATE
BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

A COURSE IN THE HISTORY OF PHILOSOPHY

Submitted by
Russell Victor DeLong
(A.B., Northwest Nazarene College, 1925)

In partial fulfillment of the requirements for
the degree of Master of Arts

1927

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY
BOSTON UNIVERSITY
SCHOOL OF SCIENCE

Text:

A study in the history of philosophy

Sponsored by

Mr. W. A. Forster, Dean

A.B., Harvard University (1927)

In preparation for the examination for
the degree of Master of Arts.

1957
Introductory Statement:

By special permission of the Graduate Office, and Dr. E. S. Brightman, the major instructor, this thesis appears in unusual form. The thesis, "A Course in the History of Philosophy" appears in outline form covering the movements of the philosophical thought from early Greek Philosophy to the present time. This accounts for the lack of the summary usually required.
OUTLINE

Introduction:

1. What is Philosophy?
2. Aim of Philosophy.
3. The Scope of Philosophy.
4. The Limits of Philosophy.
5. The Spirit of Philosophy.
7. Arguments sometimes presented against the Study of Philosophy.
8. Characteristics of the Philosophical Spirit.
11. What to expect from a Study of Philosophy.

INTRODUCTION TO THE HISTORY OF PHILOSOPHY.

   A. Periods.
   B. Divisions.
   C. Divisions of Greek Philosophy.
   D. Weber's and Perry's Division.
   E. Rogers' Division.
   F. Thilly's Division.
   G. Windelband's Division.
GREEK PHILOSOPHY.

1. The Scientific Period.
   A. Beginnings of Greek Philosophy.
   B. The Milesian School.
   C. Heraclitus.
   D. The "eleatic School.
   E. The Mediators.
   F. The Atomists.
   G. The Pythagoreans.

II. The Anthropological Period.
   A. The Enlightenment.
   B. Sophism.
   C. Socrates.
   D. Socratic Successors.

III. The Systematic Philosophers.
   A. Plato.
   B. Aristotle.

IV. The Later Ethical Period.
   A. The Outlook.
   B. Epicureanism.
   C. Stocism.
   D. Comparism of the Stoics and the Epicureans.
   E. Scepticism.
   F. The Scientific Movement.
   G. Eclecticism.
V. The Religious Period.
   A. Introduction.
   B. Neo-Platonism.
   C. Christianity and the Church Fathers.

PHILOSOPHY OF THE MIDDLE AGES.
I. Elements Contributing to the Transition.
   A. The Greek Element.
   B. The Roman Element.
   C. The Christian Element.
   D. The German Element.

II. Spirit of the Middle Ages.

III. Scholasticism.
   A. Characteristics of Scholasticism.
   B. Stages of Scholasticism.
   C. Beginnings of Scholasticism.
   D. Development of Scholasticism.
   E. Culmination of Scholasticism.
   F. Decline of Scholasticism.

IV. Recapitulating Point considering the Problem of the Middle Ages.
   A. Universals vs. Particulars.
   B. Will vs. Intellect.
   C. Mysticism.
   D. Faith vs. Reason.
I. General introduction to the problem

II. Nature of the problem

III. Description of the problem

IV. Theoretical analysis of the problem

V. Theoretical analysis of the problem

VI. Theoretical analysis of the problem

VII. Theoretical analysis of the problem

VIII. Theoretical analysis of the problem

IX. Theoretical analysis of the problem
MODERN PHILOSOPHY (AGE OF INDEPENDENT METAPHYSICS)

1. The Spirit of Modern Philosophy.

II. Two Divisions of Modern Philosophy.

III. Two Leading Metaphysicians.

IV. Francis Bacon.

V. Thomas Hobbes.

VI. Rene Descartes.

VII. Benedict Spinoza.

VIII. Gottfried Wilhelm Leibniz.

IX. Successors of Leibniz.

MODERN PHILOSOPHY (AGE OF CRITICISM)

1. John Locke.

II. George Berkeley.

III. Condillac.

IV. Progress of Materialism.

V. David Hume.

VI. Immanuel Kant.

MODERN PHILOSOPHY (METAPHYSICAL RECONSTRUCTION)

1. Kant and German Idealism.

II. Johann Gottlieb Fichte.

III. Friedrich Wilhelm Joseph Schelling.

IV. George Wilhelm Friedrich Hegel.

V. Johann Friedrich Herbart.
VI. Arthur Schopenhauer.

THE DEVELOPMENT OF EUROPEAN AND AMERICAN PHILOSOPHY SINCE 1860.

1. Naturalism, Materialism, and Positivism.
   A. The State of Philosophy in 1860.
   B. The Philosophy of Evolution.
   C. Empirical Positivism.
   D. Methodological Positivism.
   E. Sociological Positivism.

II. Spiritualism and Idealism.
   A. Spiritualism in Germany.
   B. Spiritualism in France.
   C. Idealism in France.
   D. Idealism in England.
   E. Idealism in America.
   F. Critical Idealism in Germany.
   G. Idealism in Italy.

III. Vitalism, Voluntarism, and Pragmatism.
   A. The Will to Power.
   B. The Impulse to Life.
   C. Pragmatism and the Will to Believe.
   D. The Revival of Realism.
      1. In Germany.
      2. In England.
      3. In America.
         (a). Neo-Realists.
         (b). Critical Realists.
INTRODUCTION

1. What is Philosophy?

A. Derivation of the term.

Greek words----- 'philos'----to love
'sophia'-----wisdom
'A lover of wisdom'

B. Definition.

1. Negative.

(a). Plan?
(b). Method?
(c). Attitude?

2. Positive.

(a). An orderly arrangement of all our thinking.

A better definition would be, An orderly arrangement
of all our experience.

(b). A study of the "wholeness of things".

(c). Various suggestions.

Aristotle----"concerned with first causes and principles".
Thomas Aquinas----"science which considers first and
universal causes".

II. Aim of Philosophy.

A. To think truly about human experience as a whole; or to make all
our experience intelligible.

III. The Scope of Philosophy.
If I want to "define" a word, I simply state a word or phrase that the word is not. A definition.

Chapter 1

A definition: a word or phrase that the word is not.

1. I define (a)
2. I define (b)
3. A definition (c)
4. A definition (d)

I define (e)

A definition: a word or phrase that the word is not.

Chapter 2

A definition: a word or phrase that the word is not.

Chapter 3

If an intelligent

To think truly we must axiomatize as a matter of fact what

and experience


A. The Individual.

B. The Environment.
   1. As Physical.
      (a). Matter.
      (b). Space.
      (c). Time.
   2. The Environment as Vital.
   3. The Environment as Social.
      (a). Traditional.
      (b). Civic and economic.
      (c). Moral.
      (d). Aesthetic.
      (e). Religious.

C. The Individual and His Environment.
   1. Sensitive Reaction.
   2. Emotional Reaction.
   3. Intellectual Reaction.

D. The Intellectual Enterprise.
   1. Thinking a Necessity.
   2. Two Aspects of the Enterprise.
      (a). Discovery of new facts.
      (b). Eliminating contradictions, inconsistencies, etc.

IV. The Limits of Philosophy.
   A. The complexity of modern learning.
   B. Impossible for any philosopher to comprehend the perfect round
of truth.

V. The Spirit of Philosophy.

A. To seek truth.

B. To be able to substantiate the opinions one holds.

C. Absence of the Philosophical Spirit.
   1. Where there is not a serious attempt to ask what things mean.

D. Not all thought philosophical.
   1. Philosophical thought sometimes lacking even where there is
      a connected system of ideas.
   2. Rationalization.

VI. Philosophy and Science.

A. Common-sense and Science.
      (a). It is a theory.
      (b). Largely inherited.
      (c). Vague.
   2. From Common-sense to Science.
      Common-sense has no definite plan or procedure while Science
      makes use of a carefully defined method.
      (a). Accuracy.
         (1). Observation.
         (2). Description.
      (b). Universality.
      (c). Organization.
4. Essentials of the Scientific Method.

   (1). Involves Effort.
   (2). As Analysis.
   (3). As Synthesis.

(b). Observation. Its Technique.
   (1). Experimentation.
   (2). Statistics.


   (1). Formation of Hypotheses.
   (2). Proof of Hypotheses.
   (3). Deduction from Hypotheses.

(e). Use of the Imagination.

B. Groups of the Sciences.

1. Physical.
2. Biological.
3. Social.

C. Differences between the Scientific Spirit and the Philosophical Spirit.

<table>
<thead>
<tr>
<th>Science</th>
<th>Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specializes</td>
<td>Inclusive</td>
</tr>
<tr>
<td>Analytical</td>
<td>Synthetical</td>
</tr>
</tbody>
</table>
3. Deals with Phenomena . . . . Deals with Noumena.

Phenomena—things as they appear in our experience.

Noumena—things as they really are for valid thought.


VII. Arguments sometimes presented against the Study of Philosophy.

A. To err in Philosophy may mean a maladjusted life.

B. Said to lead to Bombasticism, fault-finding and over-technicality.

It is the lack of philosophy that leads to this.

C. Leads to impracticality in every day things.

D. Foe of Faith.

VIII. Characteristics of the Philosophical Spirit.

A. A thinking attitude.

B. Truth-loving attitude.

C. Spirit of Catholicity.

D. Furnishes a Goal for life.

IX. Divisions of Philosophy.

A. Theoretical.

B. Practical.

C. Wolffian Division.

1. Logic

2. Speculative.

3. Practical Philosophy

X. Philosophical Methods.
A. Rationalistic.

1. Doubt everything until it can be proved.
2. Find a few fundamental concepts, axiomatic or self-evident, and build upon these.
3. Called the "method of rigor and vigor".
4. Difficulties of the Method.
   (a). Hard to be sure of your fundamental concepts.
   (b). Much in our experience that cannot be regarded as the conclusion of a syllogism.

B. Scientific.

1. Analytic.
   (a). Analyze objects until they cannot be further analyzed.
   (b). Used by Neo-Realists.
   (c). This method is good but you cannot derive the whole truth of anything by a mere analysis of its parts. The whole contains elements or qualities the parts do not have in themselves.
2. Experimental.

C. Romantic.

1. Base a world view chiefly on feelings and instincts.

D. Synoptic.

1. Seeing things together or as a whole.

XI. What to expect from a Study of Philosophy.

A. Joy of thinking about high themes.
B. Better understanding of oneself, fellowmen, the real world,
A. Introduction

I. Conceptual foundation

II. The fundamental components, structure, or methodological

III. Theoretical underpinnings

IV. Literature review and analysis

V. Background and context

VI. Methodology and approach

VII. Data collection and analysis

VIII. Results and findings

IX. Discussion and implications

X. Conclusion and recommendations

References and citations
of value and the purpose of life.

Note:
This Introduction to be used only in a beginning class in Philosophy.
SPECIFIC REPORTS ON THE INTRODUCTION.

2. " " " " " 2. Common-sense and Science.
5. " " " " " 5. Philosophy and the Sciences.
10. Marvin's "Metaphysics". Chapters 1 and 2.
11. Patrick's "Intro. to Philosophy". Chapter 1. What is Philosophy?
12. " " " " " 2. Philosophy and Science.
BIBLIOGRAPHY FOR INTRODUCTION.

Brightman, E. S., "Introduction to Philosophy". N. Y.: Holt, 1925.
INTRODUCTION TO THE HISTORY OF PHILOSOPHY


A. Periods.

1. Ancient.


3. Modern.

B. Divisions.

1. Greek Philosophy.

600-322 B.C. To the death of Aristotle.

2. Hellanistic-Roman Philosophy.

322 B.C. to 500 A.D. To the passing of Neo-Platonism.

3. Medieval Philosophy.

5th to 15th century. From Augustine to Nicolaus Cusanus.

4. Philosophy of the Renaissance.

15th to 17th century.

5. Philosophy of the Enlightenment.

1689-1781. From Locke to the death of Lessing.

6. German Philosophy.

1781-1820. From Kant to Hegel and Herbart.

7. Philosophy of the Last Century.

C. Divisions of Greek Philosophy.

1. Cosmological.

I. Introduction to the History of Philosophy

II. Ancient

III. Medieval

IV. Renaissance

V. Enlightenment

VI. Modern

VII. 19th Century

VIII. 20th Century

IX. Postmodern

X. Contemporary

D. Weber and Perry's Division.

1. Greek Philosophy.
   (a). First Period. Philosophy of Nature.
   (b). Second Period. Study of Man.

2. Philosophy of the Middle Ages.

   (a). First Period. Age of Independent Metaphysics.
   (b). Second Period. Age of Criticism.
   (c). Third Period. Metaphysical Reconstruction.
   (d). Fourth Period. Philosophy since 1860.

E. Rogers' Division.

1. Greek Philosophy.
   (a). The Scientific Period.
   (b). Study of Man.
   (c). The Systematic Philosophers.
   (d). Later Ethical Period.
   (e). The Religious Period.

II. The Middle Ages.

III. Modern Philosophy.
   (a). Systems of Rationalism.
   (b). Growth of Empiricism.
   (c). German Idealism.
3. The Second Report
(a) The First Section
(b) The Second Section
(c) The Third Section
(d) The Fourth Section
(e) The Fifth Section
(f) The Sixth Section

4. The Seventh Report
(a) The First Part
(b) The Second Part
(c) The Third Part
(d) The Fourth Part
(e) The Fifth Part
(f) The Sixth Part

5. The Eighth Report
(a) The First Section
(b) The Second Section
(c) The Third Section
(d) The Fourth Section
(e) The Fifth Section
(f) The Sixth Section

6. The Ninth Report
(a) The First Section
(b) The Second Section
(c) The Third Section
(d) The Fourth Section
(e) The Fifth Section
(f) The Sixth Section
(d). Philosophy since Hegel.

F. Thilly's Division.

I. Greek Philosophy.

(a). Philosophy of Nature.
(b). Problems of Knowledge and Conduct.
(c). Age of Reconstruction.
(d). Ethical Movement.
(e). Religious Movement.

II. Philosophy of the Middle Ages.

(a). Rise of Christian Theology.
(b). Beginnings of Scholasticism.
(c). Development of Scholastic Realism.
(d). Culmination of Scholasticism.
(e). Decline of Scholasticism.
(f). Philosophy of the Renaissance.

III. Modern Philosophy.

(a). English Empiricism.
(b). Continental Rationalism.
(c). Development of Empiricism.
(d). Development of Rationalism in Germany.
(e). Philosophy of the Enlightenment.
(f). Critical Philosophy of Immanuel Kant.
(g). German Idealism.
(h). German Philosophy after Hegel.
(i). Philosophy in France and England.
(j). Contemporary reaction against Rationalism and Idealism.

G. Windelband's Division.

I. Philosophy of the Greeks.
   (a). Cosmological Period.
   (b). Anthropological Period.
   (c). Systematic Period.

II. The Hellenistic-Roman Philosophy.
   (a). Ethical Period.
   (b). Religious Period.

III. Philosophy of the Middle Ages.

IV. Philosophy of the Renaissance.
   (a). Humanistic Period.
   (b). Natural Science Period.

V. Philosophy of the Enlightenment.
   (a). Theoretical Questions.
   (b). Practical Questions.

VI. The German Philosophy.
   (a). Kant's Critique of the Reason.
   (b). The Development of Idealism.

VII. The Philosophy of the Nineteenth Century.
(1) **Ministry of Information**

I. **The Information of the Government**

(a) **Cost of Information**

(b) **Authoritative Report**

(c) **Official Report**

II. **The Information of the Middle Class**

(a) **Precedent Report**

(b) **Reference Table**

III. **The Information of the Middle Age**

IV. **The Information of the Government**

(a) **Technical Scientific Report**

(b) **Scientific Evidence**

(c) **Scientific Evidence**

(d) **Scientific Evidence**

IV. **The German Philosophy**

(a) **Technical Evidence**

(b) **Technical Evidence**

(c) **Technical Evidence**

(d) **Technical Evidence**

(e) **Technical Evidence**

(f) **Technical Evidence**

All the information of the Middle Class
1. The Scientific Period.

A. Beginnings of Greek Philosophy.

1. Development of knowledge in the Orient, particularly in Egypt and Chaldaea.

2. Geometry cultivated in Egypt.

3. Knowledge of the beginnings of Greek philosophy very fragmentary.

   No distinction yet made between consciousness and matter.

B. The Milesian School.

Concerned with the following problem:

"What is the original ground of things, which outlasts all temporal change, and how does it change itself into these particular things or change these things back into itself."

(Windelband's "History of Philosophy" page 27.)


   (a). Biographical.

   Born in Mileitus about 624 B.C.
   Died between 554 and 548.
   Noted as a statesman, mathematician and astronomer and philosopher.
   Listed among the Seven Wise Men of Greece.

   (b). Philosophy.

---

Thilly's " " " 16-19.
Weber and Perry's " " " 9-11.
Windelband's " " " 27-31.
Leighton's "Field of Philosophy" Page 32-35.
Turner's "History of Philosophy" Page 34-38.
Haven's "History of Philosophy" Page 4-19.
Ueberweg's "History of Philosophy" Page 29-38.
(1). Aristotle states the view of Thales as follows:

"The substance of all things is moisture, warmth proceeds, from warmth everything living draws its life; also all seeds are moist; but the source of moisture is water."

He means that the world is produced from water as anything is produced from a seed. The entire world is thus a living thing gradually formed from an imperfect seed state and possessing a sort of vitality and soul.

(2). Plutarch makes Thales the first to distinguish between:

1. θεός Soul of the world.
2. θυμός Spiritual being.
3. ουσία Human soul separate from the body.

(3). Essential Points.

(a). The world is a living thing.
(b). That it proceeds from some simple primary substance.
(c). Thales makes WATER to be this substance.

(4). Religious significance.

(a). Was Thales a theist or an atheist?

Lewes says not the latter.
Ritter, Cousin and Mallet deny that he was the former.

Gods for Thales proceed like man from elementary moisture.

Thales was nearer a Pantheist than either a Theist or Atheist.

(5). Apothegms attributed to Thales.

The oldest of beings is God, the unbegotten,
The fairest, the world, the work of God.
The greatest, space, the all-embracing;
The swiftest, spirit, the all-penetrating;
The mightiest, necessity, the all-controlling;
The wisest, time, the all-discovering.
No thought of man is concealed from God.
What thou condemnest in another, and do thou not.
What is the hardest? To understand thyself.
What is the easiest? To advise another.
Death distinguishes not itself from life.
2. Anaximander.

(a). Biographical.

Born in Miletus in 611 B.C.
Died 547 or 546 B.C.
Antiquity makes him a friend or contemporary of Thales.

(b). Relation to Thales.

(1). They assume the unity of a primitive principle.

(2). They admit humidity to be the source of at least animal life.

(3). Thales takes the concrete view, Anaximander the abstract.

(c). Doctrine.

Anaximander differed from Thales in that he did not inquire for some simple element as air or water from which all things proceed by a living force as in the development theory, but explained the formation of things by the changes and transformation which occur in the diverse parts of a whole, composed not of a few simple principles, but of an indefinite number of elements.

(1). Elementary Principles.

The elementary principle is an abstract one, "chaos", the infinite, or unlimited. "The Infinite contains the first cause of all things as to generation and destruction." (Aristotle)

(The Infinite surrounds all things and directs all things. (Esuobius, Praep. Evang. i.8)

(2). Derivation of the Universe.

"The formation takes place, not by transformation of the first principle, but by the separation of contraries, by the law of eternal movement." (Simplicius, Phys.6:6)

By the separation of the Infinite, particles of the same nature are borne to each other, and so what in the all was gold becomes gold, what was earth becomes earth, and all things in like manner, not as things produced but formerly existing.
(3). Formation of the heavenly bodies.  
(See Bakewell's "Source Book")

A sort of igneous sphere expands itself above the air that surrounds the earth, like the outer rind of a tree, which, being broken in many places and into circular fragments, there result the sun, moon, and stars.  
(Eusebius, Praep. Evang. i.8)

(4). Formation of Man.  (See Bakewell's "Source Book").

Man proceeds from some other form of animal life.

The first animals had birth in the watery element. Man existed first under the form of fishes.

Anaximander here seems to connect with Thales, i.e. the watery element.

(5). Fatalist.

The eternal movement of the Infinite is governed by a sort of fatalism.

There is no trace of the intelligent Νόει the conscious mover and orderer of all things.

Anaximander is neither a Theist or Pantheist but an Atheist.

3. Anaximenes.

(a). Biographical.

Birth about 588 B. C.
Death about 524 B. C.
Friend of Anaximander.

(b). Relation to predecessors.

More nearly allied to Thales than to Anaximander.

His problem the same as that of the whole Ionian school.

Returns to the concrete of Thales and departs from the abstract of Anaximander.

(c). First Principle.

Not the Infinite.
Not Water.

AIR is the first principle.

The air surrounding all things as a robe is the source from whence all things proceed and the end to which all things tend and in which they will finally be lost. Through condensation the cold particles precipitate themselves as wind, clouds, water and earth. Through rarefaction the atmosphere becomes fire, the fire meteorizing itself becomes stars.

Thus incessantly transformed the air dwells in a continuous and eternal movement from which all things, all beings, the souls of men, and even the gods proceed.

(d). Cosmogony.

Plan of the universe.

Stars above.
Air in the middle.
Water and earth below.

The earth is flat. The sun, moon and stars are derived from the earth, and are composed of earth mixed with fire. The sun keeps its heat by means of its motion. He seems to have discovered that the moon shines by borrowed light and to have known that the earth was the means of the eclipse. Also probably knew of the obliquity of the ecliptic.

(e). Advance over previous thought.

Ritter says Anaximenes advanced in two points.

1. He does not regard the world after the analogy of a seed-state, but of the human soul.

2. He does not with Thales derive all things from a state of unevolved life, but regards the principle of production as being from all time fully evolved and developed.

Quotation from Anaximenes.

"Just as our soul, which is air, holds us together, so it is breath and air that encompasses the whole world."
the need and to the need of the present moment. It is a moment of great

6. The need for immediate action.

7. The need for immediate action.

8. The need for immediate action.

9. The need for immediate action.

10. The need for immediate action.

11. The need for immediate action.

12. The need for immediate action.

13. The need for immediate action.

14. The need for immediate action.

15. The need for immediate action.

16. The need for immediate action.

17. The need for immediate action.

18. The need for immediate action.

19. The need for immediate action.

20. The need for immediate action.

21. The need for immediate action.

22. The need for immediate action.

23. The need for immediate action.

24. The need for immediate action.

25. The need for immediate action.

26. The need for immediate action.

27. The need for immediate action.

28. The need for immediate action.

29. The need for immediate action.

30. The need for immediate action.

31. The need for immediate action.

32. The need for immediate action.

33. The need for immediate action.

34. The need for immediate action.

35. The need for immediate action.

36. The need for immediate action.

37. The need for immediate action.

38. The need for immediate action.

39. The need for immediate action.

40. The need for immediate action.

41. The need for immediate action.

42. The need for immediate action.

43. The need for immediate action.

44. The need for immediate action.

45. The need for immediate action.

46. The need for immediate action.

47. The need for immediate action.

48. The need for immediate action.

49. The need for immediate action.

50. The need for immediate action.
C. Heraclitus.

1. Biographical.

Born in Ephesus in 535 B.C.
Aristocratic.
Melancholy temperament--averse to social intercourse.
No ambition for political power or honor.
Died in 475 B.C.


(a). Doctrine of Universal Change.

Championed the side of change.
Denied that any such thing as permanence exists.

"You cannot step twice into the same rivers for fresh waters are ever flowing in upon you."

"From death comes life and from life comes death; old age succeeds youth; wakefulness is changed into sleep and sleep into wakefulness. Nothing is; all is becoming."

Plato summed up the doctrine that everything is in a flux like a leaky vessel.

Is there no Unity?

Yes, but it is not of unchanging substance, but of law.

"The process of change does not take place in an unregulated and lawless way, but it is a rhythmical change, kept within the bounds of definite propositions and ruled by an immutable law of necessity."

(b). Doctrine of Fire.

"All things are exchanged for fire, and fire for all things, as wares are exchanged for gold and gold for wares."

Thilly's "History of Philosophy", Page 22-27.
Rogers' " " " " 14-20.
Windelband's " " " " 30-27.
Haven's " " " " 19-27.
Ueberweg's " " " " 33-42.
Weber and Perry's " " " " 18-21.
Leighton's "The Field of Philosophy", Pages 35, 36, 45, 48, 277.
Rogers says that this is not intended to be figurative; that Heraclitus meant literal fire just as Thales meant literal water.

Turner says, "By fire, however, Heraclitus meant invisible warm matter rather than the fire which is the result of combustion."

Schwegler says that the fire of Heraclitus is symbolical.

Ritter supposes that by fire he means not flame but dry vapor. If so he resembles Anaximenes.

(c). Relation of Doctrine of Fire to Doctrine of Becoming.

"When therefore, Heraclitus calls the world an ever-living fire, which in definite stages and degrees extinguishes and again enkindles itself, when he says that everything can be exchanged for fire and fire for everything, just as we barter for gold and gold for things, he can only mean thereby that fire, that restless, all-consuming, all-transforming, and yet through heat, all-vivifying element represents the abiding power of this eternal transformation and transposition, in other words, the conception of life in the most obvious and effective way."—(Schwegler, p.40)

"Nor could this thought have found a better embodiment than in the all-transforming, shifting flame, ever passing away in smoke, ever renewing itself by taking up the substance of solid bodies, which are undergoing destruction that it may live. We have the appearance of permanence, just as the flame seems to be an identical thing; in reality however, its content is every moment changing."—(Rogers, p.16)

(d). Doctrine of Opposites.

All movement is produced by the action of opposites.

That principle which produces generation, he calls strife or war; that which produced death, peace or concord. Fire in producing all things passes through a series of transformations, by a law of repulsion or alteration, this is strife. So also by the law of affinity or assimilation all things resolve again into unity, cease to exist individually, die out; and the law of assimilation or death is peace.

All reality is born of the clash of opposing principles, the tension of conflicting forces.
Strife is "father of all, and king of all."

Because of this doctrine Aristotle and his commentators censure Heraclitus for denying the law of contradiction. Hegelians on the other hand credit Heraclitus with being the first to recognize the unity of opposites and the identity of Being and not-Being. (Turner's Comment, p.56)


The world was produced by the transformations of the primitive fire.

There is a cycle of changes by which fire through a process of condensation, or rather of quenching becomes water and earth.

(f). Anthropological Doctrines.

Man, body, and soul originated from fire.

The body is of itself rigid and lifeless.

The soul is divine fire preserved in its purest form.

"The driest soul is the wisest and best."

The soul is continually changing, but in spite of this Heraclitus speaks of future rewards and punishments of the soul in Hades.

3. Epistemology.

Sense experience is fallacious.

It is the source of all sorts of illusions.

It is only by thought that we can rise above the realm of changing appearance, and attain to true reality--the governing Law.

Knowledge is due to the response between the inner Fire which constitutes our rational nature, or soul, and the outer Fire which is the reality of the world.

Man can know objective truth, because in essence he is identical with that truth; he is no mere separate individual, but a part of the all-comprehending Fire which constitutes the universe.

4. Ethics.

The controlling element in man is the soul.
The correction attempt: It may be the case...
He must subordinate himself to the universal reason.

To be ethical is to live a rational life, to obey the dictates of reason, which is the same for us all, the same for the whole world.

Morality means respect for law, self-discipline, control of passions; it is to govern oneself by rational principles.

Ethics of Heraclitus very close to later Stoical tenets.

5. Historical Position.

Heraclitus regarded as one of the greatest physicists.

First to call attention to the transitoriness of the individual and the permanence of law, thus formulating the problem which Plato and Aristotle afterwards addressed themselves as the paramount question of metaphysics.

The naïve conception of the universe as evolved, gives place to the notion of a world ruled by an all-pervading Logos.

Formulated the first system of Epistemology.

"Heraclitus was perhaps the greatest speculative genius among the fore-runners of Plato, who began his philosophical life as a student of this philosopher, and who dedicated his maturer powers to the task of reconciling the Ephesian doctrine of Unrest and Development with the Eleatic principle of Permanence. The Stoics also built up their elaborate physical system with Heraclitean materials; end, to descend to modern times, some of Hegel's most daring paradoxes are conceived by their author to have been anticipated by Heraclitus." (Butler's "History of Philosophy", p. 198)

6. Axioms of Heraclitus.

"Jewels five words long that on the stretched forefinger of all Time sparkle forever."

"War is the father of all things."

"The wisest of men is an ape to the gods."

"Time is a child at his sports."

"Men are mortal gods, gods are immortal men."

"A man's character is his destiny."

"The greatest clerks are not the wisest men."
He was unable to return to the imperative.

The piece of furniture was close to the second corner.

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟

2. Historical background.

The theme connected to the previous example, the basketball game.

The Berlin墙上有一只鸟
"Much learning does not teach wisdom."

"The most beautiful ape is ugly as compared with the human race."

"It is hard to contend against the heart; for it is ready to sell
the soul to purchase its desire."

"For the most part the knowledge of things divine escapes us because
of our unbelief."

"It is disease that makes health pleasant; evil, good; hunger, plenty;
weariness, rest."

"D. The Eleatic School.

The school derives its name from Elea, a Greek colony of Lower Italy.

The foundation of the Eleatic Philosophy belongs to Xenophanes.
Its systematic development to Parmenides.
Its completion and in part its dissolution to Zeno.

The Eleatics wrote most of their philosophy in poetry. The school
covers a period of time about 150 years in extent of from 600-450 B.C.

Concerned primarily with the Problem of Change.

According to the Eleatic hypothesis, Being is everything, Change is an
appearance.

According to Heraclitus, Change is everything, and Being or permanence
is but an illusion.

According to the monadists and atomists, both permanence and change
exist; permanence is the beings, perpetual change in their relations.

The Eleatic deny Becoming; Heraclitus makes it a god; the Atomists ex-
plain it.

(1). Xenophanes.

(a). Biographical.

"Rogers" "History of Philosophy" Page 20-25.
Windelband's "History of Philosophy" Page 31-45.
Turner's "History of Philosophy" Page 44-51.
Haven's "A History of Ancient and Modern Philosophy" Page 44-64.
Ueberweg's "History of Philosophy" Page 49-66.
Born in 670, B.C.
Native of Colophon.
Finally settled in Elea.
Opposed Greek luxuries.
An extensive traveller.
Died 480, B.C.

(b). Theology.

Speculative theologian rather than a philosopher.

The leading features of the Theology.

1. The importance of the Divine unity, the one all.

He holds that the Deity, whether one with nature or not, is self-existent, intelligent, eternal, one and not many, all-powerful, and all-wise.

His definition of God is as follows:—"A being who sees all, hears all, one God alone; of gods and men the greatest like mortals neither in figure nor mind, who without knowing fatigue directs all by the power of intelligence, all vision, all cognizance, all hearing."

"This Deity is not begotten for how can he be born of his equal? how of his unequal? If not born he cannot perish, since he is independent, and by himself."

In a word, the Deity of Xenophanes is the one eternal being, self-existent, self-equal, always the same, without beginning, without end, without change.

2. The impossibility of forming any adequate conception of the Divine Being.

Men can know nothing certainly with respect to the gods.

Xenophanes was never weary of ridiculing the anthropomorphic views of the Greeks. He said if cattle could paint, horses would describe the gods as horses, and oxen as oxen.

He had a profound conviction of the existence of God. His faith was steady but his opinions vacillated and he was unable to reduce his belief to a consistent statement.

(c). Metaphysics.

He admits four elements, earth, air, fire, and water out of
which by combination all things are formed. These elements are eternal. Nothing can be produced out of nothing or non-being. Being, then cannot begin to be and must always have been.

(d). Epistemology.

He advocates empirical knowledge, though he holds it to be unworthy of entire confidence, teaching that truth is to be discovered by degrees.

(e). Historical position.

The boldest attempt thus far to synthesize the phenomena of the universe.

To reconcile his metaphysics with his theology we must hold that he identified nature, the one, immutable, eternal, with God, who likewise possesses these attributes.

(2). Parmenides.

(a). Biographical.

Born about 515 B.C.
Disciple of Xenophanes.
Son of a noble and rich family.
Took active part in the political affairs of his city.

(b). Metaphysics.

The center and starting point of Parmenides system is the idea of Being, in which he means to include the notion of God.

"All is, non-entity is not."

Syllogistically.

Either there is no-being or there is being.
There is not, and cannot be not-being.
Therefore there is Being.

This fills all and is a unity. All is full of Being. This being has not motion. It is an eternal rest. What seems to be change and motion is merely a delusive appearance.

Parmenides argues for permanence.

Motion implies the validity of a certain concept, the concept of empty space, within which the movement may take
place. But there can be no empty space. For if space in nothing it does not exist and so nothing can move in it.

(c). Epistemology.

Did not reject all human opinions nor all evidence of the sense. He recognized all truth as one. Appearances were many and changeable, and beneath these lay veiled the divine truth and being, though concealed from man.

(d). Cosmology.

He held a mechanical theory of the earth.

Two elements, light and darkness by their intermixture make up the composition of the world. The earth is spherical and rotating, and is surrounded by numerous rings, and the upper one of fire, the lower one of darkness. The earth is imperfect since it lies midway between the two.

(e). Anthropology.

Man he regarded as a miserable and imperfect being.

The seat of the soul is in the stomach, and the difference in intelligence is due to the variations of heat and cold in the body.

(f). Historical Position.

First Greek philosopher to place reason in opposition to opinion. Rogers says, "Of all philosophical systems, that of Permenides is the most paradoxical."

(3). Zeno.

(a). Biographical.

Born about 490 B.C.
Pupil of Parmenides.
Statesman of Elea.
Died about 430 B.C.

(b). Opinions concerning him.

Aristotle considers him the inventor of dialectic.
He employed the method of question and answer.

Spoken of as the founder and first teacher of logic.

(c). Epistemology.

Strongly against the credibility of the phenomena of sense.

He denies the reality of sensible appearances.

(d). Metaphysics.

Arguments against the multiplicity of things.

1. A thing must be like and yet unlike itself.

2. A thing must be both one and many.

3. A thing must be at rest and yet in motion.

Arguments against Motion.

1. A body, in order to move from one point to another, must move through an infinite number of spaces; for magnitude is divisible ad infinitum.

2. The problem of Achilles and the tortoise.

3. A body which is in one place is certainly at rest.

Illus. The flying arrow.

4. Two bodies of equal size move past each other twice as fast as one would move past the other if this latter were stationary.

Motion is an illusion.

(e). Theology.

God is eternal and one, not composed of parts.

(f). Nature.

The soul is a compound of the four elements, the warm, the cold, the dry and the moist.

(g). Historical Position.

An irrefutable indirect proof of the twofold principle on
which the school was founded, namely, that Being is one and that change is an illusion.

"E. The Mediators.

(1). Empedocles.

(a). Biographical.

Born at Agrigentin, in Sciliy, about 490 B.C.
Son of wealthy and public-spirited family.
Leader of the democracy of his city.
Statesman, orator, religious teacher, physician, poet.
Died in exile in 435 B. C.

(b). Metaphysics.

Denial of Becoming.

Reconciles two positions.

Generation is but the comingling, while decay is the separation of primitive substances which themselves remain unchanged.

The primitive substances are four; fire, air, earth, and water.

The elements are underived, imperishable, homogeneous.

Definite substances are produced when the elements are combined in certain proportions.

The moving force which produces these combinations is not inherent in the elements themselves; it is distinct from them.

Empedocles speaks of this force as Love and Hatred.

Detaches idea of motion from matter.

Discord and harmony the history of the universe.

(c). Epistemology.

We can know everything because we ourselves are compounded of everything. All the elements enter into our make-up,
earth to form the solid parts; water the liquid, air the vital breath, and fire the soul. We perceive anything because we are that thing; like is known by like.

(d). Biological Doctrines.

Plants first sprang from the earth before it was illumined by the sun.

Then came animals.

(e). Concerning God.

Speaks as if he held a common polytheistic belief.

Sometimes describes the Deity almost in the same words as Xenophanes.

(f). Historical Position.

Some class him as an Eleatic, others as a Pythagorean.

However, he seems to be a mixture of all.

(2). Anaxagoras.

(a). Biographical.

Born at Clazomenae about 500 B. C.
Lived in Athens and was a friend of Pericles.
Charged with Atheism.
Mathematician and Astronomer.
Died in 428 B. C.

(b). Doctrine of Primitive Substances.

Matter cannot be reduced to a single element or even to four. There are an infinite number of them. They are infinitely small, uncreated and indestructible. Also they are unchangeable. Change is only the different grouping of these elements. "Qualitative Athomism".

(c). Mind. \( \chi \)

The moving power which formed the world from the primitive mass of "seeds".
Mind is distinguished from other things because,
1. It is simple.
2. It is self-ruled.
3. It has all knowledge about everything.
4. It has supreme power over all things.

(d). Cosmology.

The movement by which all things are formed is circular. By means of this, the particles that are homogenous, the cold, the wet, and the dark, unite to form the earth; while the warm, the dry, and the light, uniting ascend to the far off ether. Cold converts the clouds to water, water to earth, earth to stones, etc.

Nothing is born, nothing perishes. It is aggregation or dissolution.

(e). Psychology.

Like is not known by like, but rather by unlike, This is directly opposed to Empedocles.

The senses are weak, but not deceitful.

The faculty of true knowledge is the Nous.

(f). Historical Position.

Doctrine of Immaterial mind is of special importance.

Dualism. Mind and Matter.

"F. The Atomists.

Represent the last phase of Ionian speculation concerning nature.

(1). Leucippus.

Very little known of him.
Aristotle regards him as the father of the Atomists.
Said to have come from Miletus and studied under Zeno at Elea.
(2). Democritus.

(a). Biographical.

Born about 460 B.C.
Native of Abdera.
Travelled extensively.
Wrote many books on physics, metaphysics, ethics and history.
Died 370 B.C.

(b). General Position.

Without the void there is no motion.

The void exists and that in it exists an infinite number of indivisible bodies.

On the combination and separation of atoms depend Becoming and decay.

(c). The Atomæ.

Infinite in number.
Differ in shape, order, and position.

(d). Motion.

Brought together not by a vital principle inherent in them, nor by love and hatred, nor by any incorporeal agency, but by NATURAL NECESSITY.

(e). Anthropology.

Plants and animals spring from moist earth.

Democritus has great admiration for the body of man.

He describes minutely the utility and adaptation of every part of the human body.

Over all and permeating all is the SOUL.

The soul could be nothing but corporeal. It is composed of the finest atoms, perfectly smooth and round, like the atoms of fire.

Does not deny a distinction between soul and body.

Soul is the noblest part of man.
(f). Epistemology.

All cognitive processes are corporeal processes.

Thought cannot differ essentially from sense-knowledge.
They are both changes of the soul-substance.

(g). Ethics.

Because of the superior position of the soul over the body,
he should place man's supreme happiness in a right disposition of mind and not in the goods of the external world.

(h). Historical Position.

The atomistic movement is recognized as an attempt to reconcile the conclusions of the Eleatics with the facts of experience.

Atomism prepared the way for Sophism.

Atomistic philosophy was materialistic, and "Materialism ends where the highest problems of philosophy begin."

"G. The Pythagoreans.

(1). Founded by Pythagoras.

Born in Samos between 180 and 170 B.C.
Emigrated to Southern Italy.
Founded a society the purpose of which is described aesthetical, religious and political.
His Ideal.
1. Develop political virtues.
2. Teach all to act for the good of the state.
3. Subordinate to the whole.
Died 500 B.C.

(2). The Number Theory.

Number is the essence and basis (\( \mathbb{N} \)) of all things.

"Rogers, Page 33-37.
Weber and Perry, Page 21-27.
Thilly, Page 16-22.
Windelband, Page 55-57.
Turner, Page 38-44
Haven, Page 37-44."
Number meant to stand for things in the double relation of prototype and substance.

Three natural kinds of number.

Odd.
Even.
Odd-even.

Unit—product of the limited and unlimited.

Doctrine of opposites, finite and infinite, odd and even, left and right, male and female, etc.

From the doctrine of opposites proceeds the notion of Harmony.

(3). Application of the Doctrine of Number.

(a). To Physics.

Bodies analyzed into surfaces, lines and points.

Every body is an expression of the #4.
  Surface---#3.
  Line------#2.
  Point-----#1.
  Cube------#4.

#10 ----the perfect number because it is the sum of the numbers from 1---4.

(b). To the Theory of Music.

Claimed that Pythogoras discovered the musical scale.

(c). To Cosmology.

Entire universe is an arrangement of numbers.

Universe consists of 10 bodies.
  5 planets, the sun, moon, the heaven of fixed stars, the earth, and the counter-earth.

The earth is a sphere.

In the center of the universe is the central fire, around which the heavenly bodies revolve east and west.

Motion regulated as to velocity and is therefore a harmony.
(d). To Psychology.

Early Pythagoreans taught nothing about the Soul.

Some later said that the soul is identified with the corpuscles in the air, and others say that it is that which moves the corpuscles.

(e). To Theology.

Did not make extensive application of their number theory to their theological beliefs.

(f). To Ethics.

Thoroughly religious.

Supreme good—to become godlike.

This assimilation is to be accomplished by virtue.

Virtue is harmony.

Numbers used to define ethical notions.

Justice—a number squared.

(4). Historical Position.

Chief importance—marks a deepening of the moral consciousness in Greece.

Primarily a philosophy of nature.

A decided advance on the speculation of the Ionians.

11. Anthropological Period.

A. The Enlightenment.

Old theogonies and cosmogonies passed.

Spirit of free inquiry.

Change in the dramatic poetry.

Deepened and broadened views of life and religion.

Old legendary tales and superstitions passing away.

Strides made in medicine.

The spirit of independent reflection and criticism had invaded every field of study.

Tendency toward freedom and individualism.
Athens the mistress of the sea.
Illustrious men such as Pericles, Anaxagoras, Thucydides, Phidias, Sophocles, Euripides, Aristophanes, Hippocrates and Socrates.
Great economic changes.

"B. Sophism.

(1). Derivation of the term.

Originally meant a wise and skilful man.
Now meant a professional teacher who travelled about, giving instruction for pay in the art of thinking and speaking and preparing young men for political life.
Later on the term came to be synonymous with "fallacy".

(2). The causes which produced the School.

(a). The state of the country and the circumstances of the age.
The different states of Greece were coming in closer contact with each other and mind was quickened by this association.

A deeper and more general interest was felt in science.

(b). The effect of the preceding systems of philosophy.

All previous systems had been one-sided and imperfect.
They were unsatisfactory.

(c). The effect of religious scepticism.

Earlier systems had done much to weaken the faith in religious belief.
Stories of the gods were melting away.
Sophists found many listeners.

(3). Principal Sophists.

"Thilly, Page 40-50.
Weber and Perry, Page 40-44.
Rogers, Page 37-49.
Windelband, Page 66-76.
Leighton, Page 47-58.
Turner, Page 70-76.
Haven, Page 64-72.
Ueberweg, Page 71-80."
(a). Protagoras.

(1). Biographical.

Born in Abdera about 480 B. C.
Disciple of Democritus.

(2). Doctrine.

Great theme, "Man is the measure of all things."

Nothing is, all is Becoming; but, even this Becoming
is relative.

All knowledge is relative is a denial of all objective
truth and a reduction of knowledge to individual
opinion.

Of the Gods, we can know nothing. Agnosticism.

(b). Gorgias.

(1). Biographical.

Born in 484 B. C.
Boldest to the Sophists.
Famous rhetorician.
Acquired great wealth.

(2). Doctrines.

Wrote work on non-being taking three points.

1. Nothing is.
2. If anything is, it cannot be known.
3. If it can, it cannot be imparted to others.

This of course assumes that the sensuously perceptible
is the true, the standard; and that truth is a matter
of sensible experience. Here lies the fallacy and
the reasoning strikes at the validity and reality of
all intellectual knowledge.

(4). Historical Position.

(a). They first called attention to the subjective phase of being.

(b). They showed how barren and worthless is any and all philo-
sophy that recognizes not the validity of moral distinctions.

(c). They prepared the way for the star in the East, that was soon to arise upon the human mind, the doctrines, the life and the character of Socrates.

C. Retrospect.

1. Concerned almost exclusively with the problems of the physical world.

2. Did not busy himself with the problems of Epistemology.

3. Ethics not studied scientifically.

"D. Socrates.

1. Biographical.

Born at Athens in 469 B. C.
Son of poor parents.
Unknown how he acquired education.
Man of virtue.
Delighted in exposing humbugs of his day.

Personal appearance not prepossessing. Short, stocky, stout, blear-eyed, and snub-nosed. Large mouth and thick lips. Careless in dress, clumsy and uncouth.

Condemned by his own people on a false charge of atheism and forced to drink the hemlock in 399 B. C.

2. General Character of Socrates Teaching.

Distinctly ethical.

Socrates saw that the only way to redeem philosophy was to lay hold on this hitherto neglected element.


Used what is called the Definition Method.

He begins by shaking the foundation of a false assurance of knowledge.

" Rogers, Page 49-59.
Thilly, Page 50-58.
Windelband, Page 94-99.
Durant, Page 11-19.
Turner, Page 76-84.
Ueberweg, Page 80-88.

Bakewell, Page 86-148.
Dewulf, Page 3-19.
Pater, Page 75-99.
Haven, Page 74-93.
All terms must be satisfactorily defined before argument can proceed.

The method rests upon the assumption that every man has within the possibility of knowledge.

Dialogue involves two processes.

1. The negative stage.

2. The positive stage.

4. Contents of Socratic Teaching.

(a) Physical questions.

Seems to be that Socrates was opposed to the study of physical things.

Physical questions were not discussed by Socrates.

(b) Theology.

Socrates never speculates as to the divine essence.

He was much attached to the popular mythology and was unwilling to overthrow it.

The Deity was the supreme reason, the source of all things, and the end of all human endeavors.

Socrates seems to have adopted from Anaxagoras the idea of an intelligent nous or cause but went farther and proved the existence of God from the fact that there is adaptation in living organisms.

The teleological principle is as follows:—Whatever exists for a useful purpose must be the work of an intelligence.

The argument from efficient cause is as follows:—If any man possesses intelligence, He from whom the universe proceeds must also possess intelligence.

(c) Immortality.

Socrates argues as follows:

1. The soul is of a god-like nature and therefore must be immortal.
2. If there is not another state of existence in which man shall more successfully pursue the end of his being, and in which he shall be free from present impediments, life were hardly to be preferred to death.

(d). Ethics.

Supreme good—happiness.

Happiness depends on external conditions.

To attain this man must become godlike, he must be abstemous, for moderation is the corner stone of all VIRTUE.

Knowledge is virtue.

Knowledge alone is Salvation.

All that man really needs is the knowledge of himself, his own duty and end.

The important thing for man is to know how to live and all else will be settled.

5. Historical Position.

(a). Produced a reform in philosophic method—the foundation of induction.

(b). First systematic inquiry into the conditions of knowledge—the foundation of Epistemology.

(c). The first system of Ethics—the foundation of moral science.

(d). More important was the influence which Socrates exerted by his life and character.

(e). Influences.

Stemmed tide of Sophism which would have ruined the Greek state.

Increased the desire for pure knowledge.

Sophists destroyed faith; Socrates buttressed it.

Believe in One God, and also Immortality and therefore had a wide reaching Religious Influence.

Crito said as Socrates died, "Such was the end of our friend
whom I truly call the wisest, the justest, and the best of all the men whom I have ever known."

E. Socratic Successors.

1. The Cyrenaics.

Established by Aristippus who was born about 435 at Cyrene.
Cardinal doctrine—"Pleasure is the sole good of man."
They claimed Socratic fatherhood for Socrates said, "Virtue is Knowledge." They asked, Knowledge for What? Merely for Virtue? If so, Virtue for what? They concluded that Socrates meant for pleasure or happiness.

Hedonism.

By blundering we came into contact with pain.

Therefore Knowledge serves the purpose to show us what will give the most pleasure possible not immediately but in the end.

Difficulties.

Cuts away the roots of moral sentiments.

Also does away with religion.

Sets up an Individual Standard.

Makes individuals selfish and seeking their own pleasure.

2. The Cynics.

Established by Antisthenes who was born about 366 B.C.
Socrates left the content of Virtue very vague.
Base their theory on Socrates' conversation with Antiphon when he inferred that the man with the least wants was the most happy. Socrates says, "I hold a different creed. To have no wants at all is, to my mind, an attribute of godhead;
To have as few wants as possible, the nearest approach to
godhead."

According to Antisthenes and the Cynics then, that is the
truest, and the only rational and virtuous life, which has
the fewest possible wants, and which is thus, in so far as may
be, self-centred, and independent of all external vicissitudes.

If virtue is merely negative freedom it loses its inspiration.

Cynicism was essentially the philosophy of the poor man.

Cynicism came to be a Pharisaic pride in its own spiritual
poverty.

Famous typical figure of Cynicism is Diogenes in his tub,
ordering Alexander to stand out of his sunlight.

Cynicism passed over into later Stoicism.

The Cyrenaic philosophy passed over into later Epicureanism.

111. The Systematic Philosophers.

A. Plato.

1. Biographical.

Born in 427 B.C.
Son of noble parents.
Studied music, poetry, painting and philosophy.
Became a pupil of Socrates in 407.
Travelled extensively.
Lived for a time at the court of Dionysus I.
Founded a school in the groves of Academus, the Academy.
Endeavored to establish his ideal state in Syracuse but failed. Died in 347 B.C.

2. Philosophy.

(a). Ethical Philosophy.

(1). The Problem of Ethics.

What is the highest good of life?

If we answer pleasure, we must recognize the fact that pain is met very often.

Also we face the problem that some pleasure may lead to evil as well as to the good.

There is nothing which men call desirable—money, position, beauty—which may not, if it fall into the hands of a fool, bring about his ruin, and so be the greatest of evils to him. Of what avail is a gold mine if we do not know how to use it?

Pleasure then, apart from wisdom, has no right to be exalted to the place of the supremely good.

But can it be said that wisdom is the good, to the exclusion of pleasure? Evidently not.

The supreme end, therefore will combine Wisdom and Pleasure.

There are two kinds of pleasure.

Pleasures that belong to temperance, and wisdom, and virtue.

Pleasures that belong to the lower, bodily pleasures, which appeal to the ordinary sensualist.

How shall we say which is the better?

The Sensualist has access to and knowledge of only one field.

The Philosopher has access to and knowledge of both the bodily pleasures and the mental pleasures.

Therefore if the man who has the more comprehensive experience says that the joys of the mind are greater than the joys of the body then we must accept his judgment in preference to the limited sensualist.
Pleasure can only be admitted as it is tempered and controlled by wisdom; the highest pleasure is not of the bodily appetites, but of the mind.

But Plato goes a step farther and contends that not simply is the life of reason on the whole the most pleasurable life but that it is our duty to prefer this life, whether in point of fact we do prefer it or not.

Pleasure is subordinate to the Good.

"How are we to define the Good if not in terms of Pleasure?"

Some say that Justice is the typical virtue.

Be just for the sake of character and the reward.

But we see the wicked prosper.

Is there, then, any reason why a man should follow justice rather than its opposite?

Yes, says Plato; in spite of all, it is only the just life that has any real worth. The consequences in the way of pain or pleasure make not the slightest odds. The good man who suffers unjustly, is still more to be envied than the tyrant who persecutes him. The wrong-doer who enjoys his ill-gotten gains unmolested is not the happier for his immunity; nay, rather, he is the more miserable, if he be not made to meet with retribution. This, then is the paradox which Plato's theory of the good must establish.

(2). The Psychology of the Soul.

What is meant by justice and the just life?

Essence of Justice is Order.

Justice is the condition in which each man has his own work to do. In common parlance its essence is "Minding one's own business".

(a). The divisions of work in the State.

1. The Farmers.

The special virtue is obedience, self-control, or temperance.
2. The Warriors.

The chief virtue is courage.

3. The Rulers.

Special virtue is philosophic insight or wisdom.

Justice consists in the proper coordination of these separate classes.

(b). The individual Soul.

1. The lowest part (appetitive part), \( \epsilon \nu \sigma \theta \mu \rho \alpha \eta \); its seat is in the abdomen.

2. Next highest part (executive part), \( \chi \alpha \mu \iota \alpha \sigma \omicron \sigma \); its seat is in the thorax.

3. Highest part (noetic part), \( \nu \omicron \omicron \omicron \omicron \omicron \omicron \omicron \); its seat is in the head.

\#1---Appetites, \#2---Will, \#3---Mind.

(3). The Ethical Ideal.

Famous figure of the charioteer and the winged horses.

Harmonious action and directed control over the whole of life is the ideal.

Why is virtue honorable and to be desired? Just because man is man and not a brute?

Virtue is the health of the soul.

(b). Social Philosophy.

Man has no real life at all apart from his direct participation in the life of society and the world; and, therefore, it is the state which logically is supreme, rather than the individual.

Democracy is the worst form of government. Its liberty is only license.

Men are not equal.

The philosopher or wise man should rule the state.
(1). Plato's ideal for social machinery.

Children should be examined at birth.
The imperfect should be put out of the way.

Remainder to undergo a severe process of education.

At age of 20 another examination be given.
Those failing shall automatically be classed as the artisan class.
Those passing shall go on in training.

At age of 30 another examination shall be given.
Those failing shall be placed in the warrior class.
Those passing shall go on and be trained until 50.
These shall become the Rulers.

(2). Other State regulations.

Amusement and the arts are to be under strict supervision.
All exciting music to be prohibited.
The theatre to be put under the ban.
Religion absolutely under the control of the State.

(c). The Nature of Knowledge. The Theory of Ideas.

Truth exists and that truth is steadfast and abiding.

There are fixed and universal ideas of truth.

There is a distinct realm of Ideas.

Idea cannot come from sense experience, hence, the Doctrine of Recollection. Before the union with the body which has immersed it in the world of sense, the soul lived in the realm of true reality, and beheld with unveiled eyes the changeless Ideas which constitute this realm.

(1). Interpretation of the Theory.

Can we actually suppose that man is more real then men?

Difficulty here says Plato is that we have become so enamoured with the senses and because we have not trained the only organ by which the Idea is to be attained—
organ of conceptual thought.

For the Philosopher the object of thought is the most real thing in the world.

How can that exist which is nothing in particular, but only something in general!
Real problem here.
For whom is the tree the more real, the child or the naturalist? The one who has attained the most ideas concerning it.
We come closer to the real force of Plato's thought if we substitute scientific law. Universals.

(2). Difficulties of the Theory.

(a). Too sharp a contrast between the Ideas and the particular facts.

(b). The conception that within the same world there is no way of reconciling the One and the Many, Permanence and Change, Sameness and Otherness.

(c). To behold the Idea we must get rid, so far as we can, of eyes and ears, and the whole body and rely solely upon the pure light of the mind.

""Famous figure of the Cave.

(d). The very marked Dualism between the world of Ideas and the world of things, the thought life and the life of the senses, the realm of moral activity and that of the natural desires and passions, the state and the individual, which is the greatest difficulty for Plato's philosophy as a system.

(d). Criticism.

(1). In his State it might be said that when everything belongs to everybody nobody will take care of anything.

(2). Plato underrated the force of the institution of monogamy.

(3). He underestimated the jealousy of males in supposing that man would be content to have merely an aliquot portion of a wife.

(4). He seemed to forget that in abolishing the family that he was destroying the greatest nurse of morals.

""Rogers, "History of Philosophy", Page 95.
(b) Collected at the Factory.

The quality control team found that there was a slight variation in the size of the components from lot to lot. This was due to minor changes in the manufacturing process. To ensure consistent quality, the team implemented a new quality control procedure that monitored the size of the components more closely. The results showed a significant improvement in the consistency of the product. The team also conducted a thorough analysis of the production process to identify any potential bottlenecks or areas for improvement.
Would not the power of the Rulers lead to tyranny?

He is right when he says that we should be ruled by the wisest men. There should today be an educational requirement for the holding of public office.

His Epistemology is too dualistic. Too great a gulf between the realm of Ideas and the realm of objects.

"Plato", says Shelley, "exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry, melted by the splendor and harmony of his periods into one irresistible stream of musical impressions, which hurry the persuasions onward as in a breathless career."

Human behavior flows from three main sources: desire, emotion, and knowledge. Desire, appetite, impulse, instinct—these are one; emotion, spirit, ambition, courage—these are one; knowledge, thought, intellect, reason—these are one.

Only a philosopher-king is fit to rule a nation.

Music moulds character.

Knowledge which is acquired under compulsion has no hold on the mind.

We must have religion.

Philosophy means two things chiefly; to think clearly, which is metaphysics; and to rule wisely, which is politics.

Career will be open to talent wherever it is born.

Justice is the having and doing what is one's own.

A just man is a man in just the right place.

Morality, said Jesus, is kindness to the weak; morality, said Nietzsche is bravery of the strong; morality, says Plato, is the effective harmony of the whole. Probably all three doctrines must be combined to find a perfect thic. Durant.

The good man will apply even in the imperfect state, the perfect law.

(For other quotations see Bakewell's "Source Book in Ancient Philosophy", Page 143-214.)
B. Aristotle.

1. Biographical.

Born in 384 B. C. in Atagira.
Son of a physician.
At age of 17 entered Plato's Academy.
Remained for 20 years as student and teacher.
Traveled much.
In 342 was called by King Philip to direct the education of his son Alexander.
Seven years later returned to Athens and founded the Lyceum.
He taught by lectures and dialogue.
Accused of sacrilege in 323 and had to flee to Euboea, where he died in 322 B. C.
Man of noble character.
Lover of truth.
Wrote on logic, rhetoric, poetics, physics, botany, zoology, psychology, ethics, economics, politics and metaphysics.
Called the "Master Mind of the Universe".

2. Philosophy.

(a). Metaphysics, Logic, Psychology.

(1). The Conception of Development.

Plato had left two worlds—the world of Idea and the world of matter.

Aristotle recognizes the impossibility of setting up Ideas apart from things.

The Idea only exists in the world, and in things, not outside of and apart from them.

Illustration of the Oak tree.
Is it merely a collection of particular parts?
If we take the acorn we get one idea of the tree if we take it full grown we get another. The idea of the tree includes more than can be summed up in any one moment of the tree's existence.
The mere description of the parts misses the unity of the organism.

Reality becomes a process of development.

This process is not a mere series of disconnected changes; it is a real development, or growth.

Matter and Idea have no significance apart from each other.

True existence is not something apart from the phenomenal world, but realized in it; it is possibility made real, the potential actualized, Aristotle's entelechy.

Such a conception involves a serious change in philosophical standpoint; it substitutes a changing, or dynamic reality, for the purely static and all-complete perfection with which ultimate existence had been identified by Plato.

Illustrations—statue, picture, etc.

Idea and matter involved in each.

(2). Logic.

Chiefly found in his collection of writings called the Organon.

Define terms.

Good definition has two parts.

1. It assigns the object in question to a class.
2. It indicates wherein the object differs from all the other members in its class.

A universal for Aristotle is any common noun, any name capable of universal application to the members of a class; so animal, man, book, tree, are universals.

The syllogism.

1. Major premise.
2. Minor premise.
3. Conclusion.

Analogy between the Metaphysics and Logic of Aristotle in that in the syllogism there is the element of development of thought in the resulting conclusion.

(3). Natural Science and Psychology.
As we pass upward from purely mechanical changes, to chemical changes of quality, and thence to organic life, involving growth and decay as, in organisms, we advance from the vegetative life of the plant, to the animal soul, capable of sensation and motion; and from the animal soul to man, from sensation to reason; we find each step governed by an upward impulse toward the succeeding step, which constitutes its perfection, or entelechy—the goal toward which it is striving.

The whole world is moving toward the realization of the Idea.

Man is still an animal. Rogers, Page 109.

(b). Ethics, Politics, Aesthetics.

1). Ethics.

Start with the same question that confronted Plato, What is the highest good, the end of life?

Aim of life not goodness but happiness.

The chief condition of happiness is reason.

Right means, that which is correct, fit, what works best, etc. Pragmatic.

The end of a thing is the fulfilment of its Idea.

What is the function of man?

Not life.

The function of man is an activity of soul in accordance with reason, or not independently of reason.

Virtue consists in the unobstructed realization of the rational nature.

Happiness is the best and noblest and pleasantest thing in the world, nor is there any such distinction between goodness, nobleness, and pleasure, as the epigram at Delos suggests:—

"Justice is noblest, health is best,
To gain one's end is pleasantest."

Happiness demands a complete virtue and a complete life.

Virtue divided.
(3)

The initial concept was to use a sequential approach to the problem. We understood that the problem could be broken down into smaller, more manageable parts. Each part was then addressed in a specific order, ensuring that the overall solution was comprehensive and accurate.

(4)

The initial concept was to use a sequential approach to the problem. We understood that the problem could be broken down into smaller, more manageable parts. Each part was then addressed in a specific order, ensuring that the overall solution was comprehensive and accurate.
1. Intellectual.

All individuals are not capable of realizing Intellectual Virtues.

But the ordinary individual, who is not a philosopher, is capable of leading a life of moral conduct, or of virtue in the secondary sense, as opposed to pure speculative activity.

Virtue is no mere gift of disposition but a result of DOING.

Even philosophy will not make a man virtuous until he puts it in practice.

Virtue stands for a definite habit of mind, brought about by a continual repetition of acts, in which the impulse is directed by voluntary and intelligent effort, in such a way as to express man's essential nature.

(2) Politics.

Aristotle fights the realism of Plato about universals and the idealism of Plato about government.

Man can attain his highest only in society.

Ethics therefore is subordinate to Politics.

Aristotle criticizes Plato's Communism.

The best form of government is a single man, provided we can find one preeminently wise and good.

Three types of government.

1. Monarchy--ruled by one.
2. Aristocracy--ruled by few.
3. Constitutional republic--ruled by many.

Each type may be perverted.

Mixture of types advisable.

(3) Marriage and Education.

Woman is to the man as the slave is to the master.

The male is superior by nature.
Health is more important than love.

Education should be in the hands of the State.

The citizen should be moulded to the form of government.

A man who has never learned to obey can never be a good commander.

(c). Criticism and evaluation.

If anything Aristotle is too logical and cold.

He does not possess the enthusiasm of Plato.

He is no doubt the greatest thinker up to the present period and possibly for all time.

His Logic is at the present time the basis of all logic.

His Natural Science is a mass of undigested observations.

Altogether Aristotle has given to us one of the most marvelous and influential systems of thought ever put together by any single mind.

Alexander the Great died in 323 B.C.

Demosthenes in 322 B.C. drank poison.

Aristotle died a fugitive in 322 B.C.

Within twelve months Greece had lost her greatest ruler, her greatest orator, and her greatest philosopher.

IV. The Later Ethical Period.

A. The Outlook.

Power of Greece broken.
Peloponnesian war (431-404 B.C.) ended in the overthrow of Athens.
Corinthian war (395-387) broke Corinth.
Theban war (379-362) broke Sparta.
Philip of Macedon defeated the allied Athenians and Thebans at the battle of Chaeronea (388) and became master of Greece.
Greece becomes a Roman province.
In this condition it was natural that the Ethical question should again arise.

What is the thing most worth while in the world?

How shall a man shape his life?

What is there left for him to strive for?

These questions received different answers.

1. Epicureans said the highest good in life is pleasure.

2. Stoics said the thing of most worth is character, virtue, etc.

The teachings of both schools was presented in a more popular way than the systems of Plato and Aristotle and appealed to wider circles.

Both schools grounded their philosophy of life on logic and metaphysics.

Epicureans based their conception of good on the mechanical materialism of Democritus, according to which the universe is the result of the interaction of countless material atoms, without purpose or intelligence to guide them.

The Stoics regarded the universe as held together and ruled by an intelligent principle or purpose. For them it is a living God.

B. Epicureanism.

(1). Epicurus.

(a). Biographical.

Born on the island of Samos in 341 B. C.
Of Athenian parents.
Acquainted with the writings of Democritus and with the skeptical doctrines of Pyrrho.
Taught in various cities and finally founded a school at Athens.
Much understood man.
Wrote extensively.
Died 270 B.C.

(b). Philosophy.

Combination of Hedonism of the Cyrenaics and the Atomism of Democritus.

The end of our living is to be free from pain and fear. And when once we have reached this, all the tempest of the soul is laid. When we need pleasure is when we are grieved because of the absence of pleasure; but when we feel no pain then we no longer stand in need of pleasure.

He enjoys wealth most who needs it least. If thou wilt make a man happy, add not unto his riches, but take away from his desires.

Education contributes nothing to human happiness and so is a mere waste of time.

Why does the scientific explanation of the universe as represented by Democritus play so large a part in the Epicurean system?

Because they thought that it would rid them of religion which they held was the greatest foe to inward peace.

Religion is the great bugbear of the Epicureans.

The function of science is to rid us of Religion.

Given atoms and the space in which they move, and we have the data for explaining everything.

Problem of Evil.

Is this the sort of world a God would make, with all its evils and imperfections?
There is no purpose.
Lightning, fire, famine.
Fear of hell the greatest evil of religion.

Rogers, Page 122-137.
Thilly, Page 97-104.
Weber and Perry, Page 101-106.
Windelband, Page 165.
Eakewall, Page 290-305.

Turner's "History of Philosophy, Page 175-184.
Leighton, Page 42, 114.
Hyde's "From Epicurus to Christ".
De Wulf, Page 59-64.
Mind-body Problem. Immortality.

Still more mortal and unenduring is the soul of man.
Mind dependent upon body.
Death ends all. Why fear?
"Where we are death is not yet; and where death comes, there we are not."

Epicurus does not deny altogether the existence of Gods.

However if there are gods they are neither interested nor do they act because of our prayers.

Epicureanism employed Rationalization.

Its attitude was thoroughly dogmatic.
Its interest lay, not in getting at truth for its own sake but in bolstering up the particular view of life which it wished to adopt.
Intent on excluding Religion and the Supernatural.

Reasons for the apparent success of Epicureanism.

1. Offers a clear-cut conception of life.
2. It is intelligible to the average man.
3. Free from mystical and transcendental elements.
4. Demands no heroism or sacrifice.

Concluding sentence of the ultimate position of Epicureanism.

"What difference does it make to me how the world goes, so long as there is a quiet spot in which I may recline, a crust to eat, and a friend to talk with?"

C. Stoicism.

(1). Zeno.

(a). Biographical.

Born in 336 B.C. in Citium, Cyprus, a Greek city.

Thilly, Page 104-116.
Rogers, Page 137-160.
Weber and Perry, Page 106-112.
Turner, Page 164-175.
Hyde, Page 66-110.

Leighton, Page 111-120.
Windelband, Page 166-179.
Bakewell, Page 258-290.
De Wulf, Page 53-58.
Came to Athens in 314 B.C.
In 294 opened school.
Noble of character.
Simple in living.
Died in 264 B.C.

(b). Philosophy.

1. Metaphysics.

Freedom from disturbing wants.
Reality is an organic whole.

Agree with Aristotle in his Dualism. Matter and form separate.

Result is Materialistic Pantheism.

Posited the World Soul, or Logos. What we call the soul or pneuma is but a part of the world soul.

2. Ethical Ideal.

Virtue is knowledge.

Knowledge for the Stoics is practical knowledge.

Reason is the essential part of man therefore the life of virtue is the life of reason.

Desires and emotions are not held in the same sense as Plato held them. Epicureans hold them to be diseases or imperfections.

Emotions should not only be controlled as with Aristotle but they should be destroyed.

The wise man must aim at perfect health of soul; he must have no passions at all.

True virtue and happiness will consist of living free and undisturbed.

Instead of striving to win this or avoid that, let us rid ourselves of the desires which make things attractive or dreadful.

Let us stand steadfast in the faith that nothing can harm us unless we ourselves open the gate to the enemy; that nothing is necessary, save those inner possessions of which no one
The world is divided into two classes, the sages, a scattered few, and the vast multitude of men, mostly fools.

A life which regards the life of others is an essential part of the life of reason.

Freedom.

Man is not only a citizen of the world; he is a part of the fabric of the universe.

We are but a part of the deity who acts in us.

What might be hard to bear as Fate or Destiny, takes on another aspect when we call it by its true name of Providence. God alone knows what is best for us, nor have we any right to urge our private desires against the good of the whole.

"I will look upon death or a comedy", says Seneca, "with the same expression of countenance."

I will so live as to remember that I was born for others. Much like the Golden Rule.

The seat of true joy is within.

Every man is worth just as much as the things about which he busies himself.

It does not matter what you bear, but how you bear it.

Temperance in prosperity, courage in adversity, and a pervading faith in the oneness, rationality, and goodness of the universe--this is the whole duty of man.

3. The Problem of Evil.

"Every man knows without telling him that his wonderful fabric of the universe is not without a governor."

The world must be a perfect world.

There are no physical evils.

As the master gives his most hopeful scholars the hardest lessons, so does God deal with the most generous spirits.
Life is a warfare and what brave man would not rather choose to be in a tent than in shambles.

Solution to the Problem of Evil.

1. Only that is evil which we choose to regard as such.

2. Since virtue or integrity is the only good, nothing but the loss of that can be a real evil.

3. What seems evil to the individual is good for the whole; and since we are members of the whole is good for us.

4. Trial brings out our best qualities.

4. The Problem of Freedom.

Stoics insisted upon the idea of duty.

But on the other side stood their doctrine of necessity.

A reconciliation was tried between freedom and determinism.

What I will to do is my action, whether I could have acted differently or not; and so I am strictly responsible for it.

5. Stoicism and Christianity.

Stoicism created an ideal of personal life.

Points in similarity with Christianity.

1. Conception of the omnipresence of God in the world as pneuma, or spirit.

2. The emphasis which was laid upon duty as the inner law of man's nature.

3. The Ideal of the life of self-denial.

Points of difference between Stoicism and Christianity.

1. God of the Stoics is preeminently one of impersonal intelligence and power. The God of Christianity is a God of Love.

2. Stoicism appeals only to dogged endurance. Christianity is a religion of hope and consolation.
3. Stoicism was cold. Christianity warm.

4. Stoicism primarily an Ethics. Christianity, a Religion.

5. Stoics attain virtue by their own efforts. Christians by the help of God.

""D. Comparison of the Stoics and the Epicureans.

<table>
<thead>
<tr>
<th>STOICS</th>
<th>EPICUREANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Universal Law is Supreme.</td>
<td>1. The individual is supreme.</td>
</tr>
<tr>
<td>2. Man is a thinking being.</td>
<td>2. Man is a feeling being.</td>
</tr>
<tr>
<td>3. Independence is obtained by</td>
<td>3. Independence is obtained by suppressive the personal feelings.</td>
</tr>
<tr>
<td>suppressing the personal feelings.</td>
<td>4. The Epicureans were anti-religious.</td>
</tr>
<tr>
<td>4. The Stoics were religious.</td>
<td></td>
</tr>
</tbody>
</table>

(Yet both accepted the popular gods.)

5. The world is a moral order. 5. The world is a mechanical order.

6. The universe determines the individual. 6. The universe is a result of the functioning of the individual.

7. The world is the expression of imminent reason. 7. The world is a collection of atoms.

AGREEMENTS

1. Both subordinated theory to practice.
2. Both had the same purpose in their practical philosophy.
   (a). to gain peace of mind for the individual.
   (b). to gain independence of the world for the individual.

E. Scepticism.

1. Outstanding Men.

   (a). Pyrrho.
   Born 365 B.C.
   Student of Democritus.
   Died 270 B.C.

   (b). Timon of Philus.
   Born 320 B.C.

""Lectures of Dr. H. Orton Wiley."
Sceptical School formed.
Died 230 B.C.

(d). Arcesilau(s (315-241).
(e). Carneades (213-127).
(f). Aenesidemus

2. Philosophy.

(a). Teaching of Pyrrho.

(1). Real things, in themselves, are neither beautiful nor
ugly, neither large nor small. We have as little right
to say that they are the one as we have to say that they
are the other.

(2). Real things are, therefore inaccessible to human knowledge,
and he is wise who, recognizing the futility of inquiry,
abstains from judging.

(3). From this withholding of judgment arises the state of im-
perturbability in which human happiness consists.

No attempt has been made to separate the doctrines of Pyrrho
from Timon.

(b). Divisions.

(1). Empirical proof, drawn chiefly from sensation, which
show the actual uncertainty and contradictoriness of
our knowledge.

(2). The more theoretical considerations drawn from the
nature of thought or reason.

F. The Scientific Movement.

Mathematics flourished in Egypt.

In Sicily astronomy was brought forth much like the Copernican system.

Archimedes gave to physics the method of determining specific weights,
invented the sun glass and created the science of mechanics by his theory of the lever.

Alexandrian School arose.

Under the Ptolemies the School became the educational as well as the commercial centre of the world.

Museum founded.

Scholars from every nation flocked.

Botanical garden.

Zoological collection.

Anatomical building.

Astronomical Observatory.

Splendid library.

Here Euclid wrote his "Elements of Geometry".

Literature and Art flourished.

School at Rhodes.

School at Antioch.

School at Tarsus.

G. Eclecticism.

The outcome of Scepticism.

Chose its theories by submitting them to the test of convergence towards the practical ends of life.

Occupied a century and a half before, and three centuries after Christ.

Religion of the fathers became object of scandal and derision.

Everything being doubted.
Fusions of different theories and schools attempted.

Union of Oriental elements with the stream of European thought.

1. Philo.

Alexandrian Jew.

(a). Aim of Philo's Philosophy.

To expound the Scriptures as to bring the revealed religion of the Old Testament into agreement with the philosophy of the Greeks.

(b). God.

The first cause.
Above all created things.
The One, Unbegotten, Unchangeable, Free, Independent.

(c). The World.

World is God taught by the Stoics.
Philo teaches that the world is the work of God.

(d). The Logos.

Akin to the Platonic Idea.
Biblical term "Word of God".
The Logos is the first begotten of God, the Son of God, a God but not God himself.
Its principal function that of mediation.

(e). Anthropology.

Distinguishes between Ideal man and the man of our experience.
In speaking of the rational soul, he renews the Pythagorean doctrine of transmigration, the Stoic doctrine of the kinship of the soul to God, and the Platonic doctrine of the soul's preexistence.

(f). Theory.

Rogers, Page 168-169.
Weber and Perry, Page 124-128.
Thilly, Page 119.
De Wulf, Page 63-67.
Turner, Page 201-204.
Distinguishes three faculties of cognition.

1. \( \alpha \gamma \sigma \alpha \gamma \) Has for its object the concrete and sensible.
2. \( \chi \gamma \sigma \alpha \gamma \) which is the reasoning faculty.
3. \( \sqrt{v} \) faculty of immediate contemplation of intellectual truths.

(g). Ethics.

Body constantly inclining the soul towards sin.

Man's duty to free his soul from the trammels of the body.

Next duty to rise from reason to contemplation.

V. The Religious Period.

A. Introduction.

Stoicism had attempted to act as a religion and had failed.

The philosopher was generally recognized as the real spiritual guide of his time.

Similar to clergyman of today.

Peculiarities of dress.

Long beard.

Philosophers attached to many of the Roman families as chaplains.

Public discourses often came to sacrifice real edification to the desire for rhetorical or argumentative display.

Whole age filled with a sense of spiritual unrest.

The new sense of sin and evil was fast outgrowing the ability of Stoicism to cope with.

Some higher power must intervene and save the people.

More human feeling takes the place of the hard self-righteousness of the Stoics.

Brotherhood of Man doctrine comes to the foreground.

It was outside of Stoicism that the demands of the time were met most completely. The sense of guilt, the experience of the weakness of the human will for self-reformation, and the weariness which followed a
long attempt to find salvation in the purely intellectual processes, apart from the feelings and emotions, all resulted in an immense impetus to the religious life, especially on its superstitious side.

Neo-Pythogoreanism arose in Alexander.

Was not sufficient as a sufficient theoretical framework for a philosophy.

Third century saw the culmination of the whole religious period in the last great system of Greek thought—Neoplatonism.

R. Neoplatonism

1. Plotinus.

Born in Lyeopolis, Egypt in 204.
Studied at Alexander.
In 243 went to Rome.
Established a School.
Died in 269 B.C.

2. Philosophy.

(a). Doctrine of God.

Religious philosophy.

Moral struggle.

Two principles.

1. Good principle.
2. Evil principle.

Contest between Ormuzd and Ahruman, God and the devil, light and darkness.

Root of all evil in the body, i.e., in matter.

Salvation lies only in not regulating our bodily desires but in exterminating them.

Plotinus ashamed that he had a body.

Rogers, Page 174-184.
Weber and Perry, Page 128-139.
Thilly, Page 125-134.
Windelband, Page 244-250.

Leighton, Page 120-132.
Turner, Page 204-212.
De Wulf, Page 70-84.
The sensuous life is a mere stage play.

The highest good—a world transcending the world of matter.

Matter was an unreal and untrue existence, a limit to the true being of the Idea.

Mysticism resulting.

Platonic theory of Ideas and their relation to Neo-Platonism.

We attain to Him (God) not by making our knowledge more complete, correcting what we know by a richer and deeper knowledge, but by giving up our attempt at comprehension, and allowing the distinct conceptions of the intellect to fade away into the haze of an immediate identity of feeling.

To know God it is not enough, as with Plato, to get rid of the sensuous and bodily life; we must get rid of the intellect as well.

The ultimate method of religion is not thought, but mystic contemplation, or feeling.

The final goal is that ecstasy in which all our finite personality thought, and self-consciousness drop away, and we melt to a oneness with the Absolute, wherein no shade of difference enters.

(b). Relation of God and the World.

This final standpoint seems to be Pantheism.

Difficulty to make consistent the Ethical Dualism with the Pantheism.

This difficulty also present in Platonism.

Just so far as a thing is, as it partakes of reality, it is good; it is evil or material only in so far as it is not.

Graduated scale of existence.

Theory of Emanation.

(c). The Process of Salvation.

We must rid ourselves of the restrictions of matter, and, rising above the realm of the particular and finite, retrace
our steps back to God.

All that tends to purify and elevate the mind will assist in procuring Salvation.

The Love of God means the giving up of all earthly loves.

And when one has seen God face to face, he cares for no minor beauties.

The true goal is only reached when the soul loses all thought, desire, and activity, all individual life, in an ecstasy of immediate union with God.

C. Christianity. The Church Fathers.

The new power was not a philosophy but a life.

Belief in God, and the influence of the dominant personality of Christ, were the central features of the new religion.

Many converts to Christianity.

Justin Martyr, had been a philosopher now became a Christian.

1. The Ethical Content of Christianity.

(a). God is the spiritual Father of men.

(b). Human souls are of supreme value in the eyes of God.

(c). Men should treat one another as brothers.

(d). Divine sonship implies the practice of sympathy, service, cooperation, forbearance, and forgiveness.

(e). The quality of man's character for good or ill and the judgment passed upon him by God depend upon motive and intent, and not upon external acts.

(f). Nothing in the world has any value as against the right life of the soul.

(g). The Christian ideal of life is to be realized in a new social order. The Kingdom of God.

(h). This kingdom is to be ruled not by force or external authority,
but by motives of good will and love.

2. Tendencies.

(a). In Alexandria, Origen (185-254) attempted to Platonize theology.

(b). Substitution of dogma for devotion.

(c). Instead of a little group of earnest disciples, fully permeated by the spirit of the Gospel, there began to flock to it, attracted by its growing success, a multitude of men who were only superficially affected by their new professions.

(d). Evangelization gave way to the building of a strong ecclesiastical organization.

(e). Necessary to have an orthodox body of doctrine. This work extended for centuries.

3. Christianity and Neo-Platonism.

(a). Agree.

Both religious philosophies.
Deal with God, His relation to the world, the nature of sin, or evil and the way of salvation.

Both find the source of knowledge, not in the exercise of reason but rather in an immediate revelation.

(b). Differ.

Principally on their interpretation of revelation.


Teachings of Christ the standard but they must be formulated.

Problem of Evil raised many controversies.

God as a Ruler gave way to a new conception of God as a Father.

Man is not absorbed in the divine spirit as with Neo-Platonism but man is free, created in the image of God, and may even oppose himself to God.

5. Saint Augustine.

(a). Biographical.
Pagan father and Christian mother.
Teacher of rhetoric in Milan. (384-386)
Studied theological and philosophical questions.
Read writings of Plato and the Neoplatonists.
Came under the influence of Bishop Amrose.
Converted in 387.
Lived for three years according monastic rules (388-391).
Ordained to the priesthood.
In 396 was raised to the bishopric of Hippo, in Africa.
Died in 430.

(b). Teachings.

(1). General Idea of Philosophy.

Central ideas are God and the human soul.
Knowledge which cannot be brought to bear on the soul,
teaching it to love God, is unprofitable.

(2). Theory of Knowledge.

1. Probability supposes certitude.

2. No one can be happy unless he possesses wisdom.

3. The alleged inability of man to attain certitude is
   not founded on fact.

4. The possibility of arriving at certainty may be proved
   by positive argument.

Two ways in which human mind arrives at a knowledge of
intelligible objects.

1. By rising from the data of sense to an understand-
ing of the hidden causes of things, and, ultimately,
to a knowledge of Him Who is the Highest Cause.

2. By introspection.

God is the source of all truth.

Theory of Knowledge along the lines of Platonic thought.
The document appears to be a page from a report or a similar formal text. It contains technical or scientific content, possibly related to engineering or physics, given the terms and phrases used. However, the text is not clearly legible due to the low resolution of the image. The layout suggests it might be a page from a book or a report, discussing complex ideas or results.

Unfortunately, the content is not sufficiently clear to transcribe accurately into a readable and natural form.
(3). Theology and Cosmology.

Admits teleological argument.

His argument:

We know the truth and we strive for the good. But nothing is true or good in this world of change and imperfection except in so far as it participates in the absolute truth and goodness of Him Who never changes. Whoever denies that God exists must be prepared to maintain that knowledge and virtue have no object. The existence of God is, therefore, the essential condition of the moral and intellectual life.

God cannot be comprehended by the human mind.

God is immutable, eternal, all-powerful, all-knowing, absolutely devoid of potentiality or composition. He is form without matter, essence unparticipated.

God created the world.

(4). Psychology.

The soul is simple, immaterial, spiritual.

Devoid of quantity and has no extension in space.

(1). Arguments for Immortality.

1. That in which the imperishable exists must be imperishable.

Imperishable truth dwells in the soul.

2. The soul is inseparable from reason; for reason and the soul are united in space.

3. The body is animated, that is, endowed with life.

The soul is life.

Origin of soul.

Soul was created at the beginning. Succeeding souls unexplained by Augustine.

Soul and body together give man.
### FACULTIES OF THE SOUL

**Faculties of sense**
- Appetite
- Knowledge
- External senses
- Internal senses
- Imagination
- Sensuous memory

**Faculties of the soul as spirit**
- Will—Voluntas, Liberum Arbitrium
- Intuitive—Mens
- Knowledge
- Intelligence
- Discursive—Ratio
- Intellectual memory

(5). Ethics.

The supreme good of man consists in the eternal contemplation and love of God in the life to come.

Man must practice virtue.

Love is the foundation of virtue.

Man should love God above all things.

Man should love himself.

Man should love his fellow men.

(6). Historical Position of Augustine.

Vastness of his speculative thought.

Synthesizes the best elements of pagan philosophy into a system of Christian thought.

Coherent system.

Perfect grasp of his subjects.

Sublimity of thought and language.

Called the "Plato of Christianity".
PHILOSOPHY OF THE MIDDLE AGES

1. Elements contributing to the Transition.

A. The Greek element.

Framework of our modern thought comes from the Greeks. Concepts and ideas come to us from the Greeks largely.

B. The Roman element.

Impressed the world with the value and reality of government and law.

C. The Christian element.

Roman civilization tended to suppress the individual too much. Christianity revealed the true worth of the individual. Also appealed to the emotions. Had a warmth that the others lacked.

D. The German element.


11. Spirit of the Middle Ages.

A. Importance of the principle of authority.

B. Individual is subordinate to the Church.

C. Relation of the Church and the State.

D. Philosophy is identical with positive Theology.

111. Scholasticism.

A. Characteristics of Scholasticism.

1. Method—deduction.

Thilly, Page 158-164.
Weber and Perry, Page 154-158.
Turner, Page 237-246.
2. Chief interests.

(a). Transcendental world, the world of God, the angels, the saints, etc.

(b). The highest good—the blessed life in God.

(c). Standard of Right and Wrong is obedience to the will of God.

E. Stages of Scholasticism.

1. Platonic Stage.
   9th to 12th centuries.

2. Aristotelian Stage.
   13th century.

3. Nominalistic Stage.
   14th century.

C. Beginnings of Scholasticism.

1. John Scotus Erigena.

(a). Biographical.
   Born about 810.
   Native of Ireland.
   Head of Palatine Academy middle of 9th century.
   Much superior to his times.
   Knew Latin, Greek, Arabic.
   Died about 880.

(b). Chief tenets.

   The object of Philosophy is identical with that of Religion.

   Nature comprises all beings interpreted under four categories.

   1. That which is uncreated and creates.
   2. That which is created and creates.
   3. That which is created and does not create.
   4. That which is uncreated and does not create.
Can be reduced to two classes.

1. God.
2. The Universe.

These two are identical. (Close to Pantheism.)

God is the absolute nothing, the eternal mystery.

Doctrine of Sin.

Sin belongs to the corporeal nature.

Doctrine of Evil.

Evil has no substantial existence.

Doctrine of Universalism.

All fallen angels, all fallen men, all beings, will return to God.

Erigena a Realist and takes his stand with Plato and declares that class terms are real.

Realism necessary to uphold the authority of the class term 'Church'.

Tendency of Realism towards Pantheism.

Erigena called the Mystical Pantheist.

D. Development of Scholastic Realism.

1. Saint Anselm.

(a). Biographical.

Born in Aosta in Lombardy, in 1033.
Archbishop of Canterbury.
True type of Schoolman.
Disciple of Lanfranc.
Died in 1109.

(b). Most important works.

Dialogus de grammatico.
The Monologium de divinitatis essentia sive Exemplum de ratione fidei.
De fide trinitatis.
Cur Deus homo?

(c). Doctrines.

Existence of God based on the Platonic conception that universals have an existence independent of particular objects.

Revelation and Reason in perfect accord.

Faith precedes all reflection.

Holds the Satisfaction Theory of the Atonement.

Doctrine of the Incarnation.

Originator of the Ontological Argument for God.

We define God as a being than which nothing greater can be thought. Now there is in the mind the idea of such a being. But also such a being must exist outside the mind. For if it did not, it would fail to be a being than which nothing greater can be thought; a being with the added attribute of existence is greater than one merely in idea. Therefore God exists not merely in the mind, but also as a real existence outside the mind.

2. Roscellinus.

Universals are only names.

If the individuals alone are real, Catholicism is no more than a collection of individual convictions, and there is nothing real, solid, and positive, but a personal faith of the Christian.

Extreme Nominalist.


Professor at Paris.
Bishop of Chartres.

Ardent champion of Realism.

Nothing is real but the universal; individuals are mere names.
4. Peter Abelard.

(a) Biographical.

Born in Fallet in 1079.
Man of remarkable talents.
Most brilliant teacher of his time.
Died in Paris in 1142.

(b) Works.

De trinitate.
Letters.
Introductio ad theologiam.
Ethics
Sic et non.
Dialogue between a Philosopher, a Christian, and a Jew.

(c) Doctrines.

A Platonist.

Ideas have been placed in the soul by the Creator and hence are innate.

Occupies a middle position between the Nominalism of Roscelin and the original form of William's Realism.

Universals exist in the individual.

Revealed truth and rational truth are identical.

Three persons of the Trinity are reduced to three attributes of the Divine Being.

God's acts are determined by reason.

Occupies middle ground between Nominalism and Realism.

5. Hugo of St. Victor. (1096-1140)

God is supra-intelligible.
A Mystic.

Rogers, Page 210-213.
Thilly, Page 172-175.
Turner, Page 283-292.
Windelband, Page 296-301.
Rationalism and Mysticism both tend towards monism.

Psychology.

Body and soul are separate substances.
Two souls.
Sensitive Soul.
Intelligent Soul.

6. Progress of Free Thought.

(a). Unrest.

Dogmas of Church could not be demonstrated.
Scepticism arising.
Increase in Education.

(b). Prominent Thinkers.

   Doubts doctrine of Trinity.

2. Alanus of Lisle.
   Pantheism.

   Distinguishes between events caused by the power of
   Nature and the power of God.

4. Robert Pulleyn.
   A vague suspicion arises that the Church is fallible, and
   that a breach between faith and science, theology and
   philosophy, is not impossible.

E. Culmination of Scholasticism.


Learning had taken refuge among the Mohammedans.
Syria, Egypt, Persia, Africa, and Spain in their hands.
Arabians studied translations of Greek works on Mathematics,
Astronomy, Medicine and other natural sciences.
2. The Crusades.

   (a). Hostility of Church to Aristotle.
   (b). Later the Church accepts Aristotle as an ally.
   (c). Peripatetics of the Thirteenth Century. (See Weber and Perry, Page 188).
      (1). Alexander of Hales.
      (2). William of Auvergne.
      (3). Vincent of Beauvais.
      (4). Albert of Bollstadt.
      (5). St. Bonaventura.

4. Two great rivals arose.
   (a). The Dominican Saint Thomas of Aquin.
   (b). The Franciscan Duns Scotus.

5. Saint Thomas of Aquin.
   (a). Biographical.
      Born in 1224 or 1225.
      Went to monastery when five years of age.
      Studied at U. of Naples.
      In 1243 he entered the order of St. Dominic.
      Mother opposed his entering the order.
      Studied at Paris and Cologne.
      Pupil of Albert the Great.
      Constructed great Catholic system.
      Died, 1274.
      Canonized by Pope John XXII in 1323.

   (b). Chief works.
      Summa theologiae.

Rogers, Page 215-217.
Thilly, Page 191-203.
Weber and Perry, Page 190-195.
Turner, Page 343-381.

Windelband, Page 321-334.
De Wulf, Page 306-357.
Summa contra Gentiles.
De regimine principum.

(c). Chief tenets.

To demonstrate the rationality of the universe as a revelation of God.

Distinction between Faith and Reason.
Reason will never contradict Faith.
Faith a realm above Reason.

Epistemology.
Genuine knowledge is conceptual.
Concepts have their base in sensation.
Soul has different faculties.

Universals real. Realist.
Not real in the sense of existing apart from objects.
Ideas immanent in the mind of God.

Existence of God.
Knowledge of God by faith.
Also by Reason.
Rejects the Ontological Argument of Anselm.
Prove God only by a posteriori method.
Uses Teleological Argument.

Psychology.
God created nature, human souls and angels.
Man is both spirit and matter.
Soul is immaterial.
Uses old arguments for immortality.

Ethics.
Union of Aristotelian and Christian thoughts.
God has made everything for a purpose.
Highest good.
Subjectively——-likeness to God.
Objectively——-God.

F. Decline of Scholasticism.

(1). Anti-Scholastic Tendencies.

(a). Mysticism.

(b). Logic.
(c). Natural Science.
(d). Heresy.

(2). John Duns Scotus.

(a). Biographical.

Born in 1265.
Native of England or Ireland.
Member of the Franciscan order.
Studies at Oxford.
Title "the subtle doctor".
Influenced by Bacon and Alexander of Hales.
Regarded Augustine and Anselm as highest authorities.
Died in 1308.

(b). Works.

Opus Oxoniense.
Opus Parisiense.
Quaestiones quodlibetales.

(c). Philosophy.

Position between two camps.

With the theologians he recognizes the need of revelation.

Agrees with the philosophers that St. Augustine is wrong in assuming that man can know absolutely nothing of God without supernatural revelation.

Reason is the highest authority.

Pelagian.

Very loyal to his order.

Primacy of intelligence must be opposed to that of the will.

Leans toward Nominalism.

Thilly, Page 207-214.
Windelband, Page 322-334.
Turner, Page 387-392.
De Wulf, Page 367-379.
Rogers, Page 218-220.
Opposition Thomism.

Faith and Knowledge.
Dogmas beyond dispute.
Faith the basis of the highest truth.

Doctrine of Universals.
Universals exist before things, as forms in the mind of God; in things, as their essence; and after things, as abstract concepts in our minds.

Theology.
Infer existence of God only a posteriori.

Psychology.
Much like Thomas.

(3) Nominalism.

(a) William Durand.
To exist means to be an individual.

(b) William of Occam.
Nothing real except the individual.

(c) Scepticism.
Consequence of Nominalism.

Protagoras motto affirmed, i.e., "The individual is the measure of all things".

(d) Attempts to sever Church from the world.

(e) Realism.

Burleigh.
Thomas of Bradwardine.
Thomas of Strasburg.

(4) The Influence of Mysticism.

(a) Orthodox and heretical Mystics.

(b) Latin Mysticism.

(1) Pierre d'Ailly. (1350-1425).
(2). John Gerson. (1363-1429).

(3). Raymond of Sabunde.

(c). German Mysticism.

(1). Eckhart. (1260-1327).

(2). Suso. (1300-1366).

(3). Tauler. (1300-1361).

(5). Progress of Free Thought.

(a). Medieval Rationalism.

(b). Rise of Nationalism.

(c). Early rise of Reform movements.

C. Philosophy of the Renaissance.

(1). Factors leading up to the Renaissance.

(a). Effect of the Crusades.

(b). Divorce of the Civil and Spiritual power.

(c). Appreciation of Literature and Art of the past.

(d). Thirst for Education.

(e). Discovery of America.

(f). Inventions.

   Gunpowder, telescope, compass, printing press.

(g). The Scientific Movement.

   Kepler.
   Galileo.
   Copernicus.

(2). Humanism.

(3). Occultism.

IV. Recapitulating Point considering the Problems of the Middle Ages.

A. Nominalism versus Realism. Universals versus Particulzers.

1. Relations of Universal and Particular.

   (a). The 'copy' theory.
   Universals and particulars are related to each other as a copy is related to the original.

   (b). The 'name' view.
   Universals are related to particulars as the name 'John Doe' is related to the individual known by that name.

   (c). The 'descriptive' view.
   Universals are merely descriptive of relations obtaining among particulars.

      (a). Universals are real, particulars are appearances.
      (b). Particulars are real, Universals are merely convenient signs or symbols.
      (c). Both are real.

   Theory (a)-----Realism.
   Theory (b)-----Nominalism.
   Theory (c)-----Concrete Universal.

2. The Case for Realism.

   (a). Universals are real and particulars derive their meaning from them.

   (b). If Nominalism strictly true there is no ground for any knowledge of the future.

   (c). Nominalism makes all laws and true universals impossible.

   (d). We think in universals.

   (e). If you analyze the particulars you come upon the universals.

3. The Case for Nominalism.
(a). Most of our concepts are clearly based on observation of particular things.
   If there were no apples that fell etc. there would be no law of falling bodies.
   If no concrete living being, no law of evolution.

(b). Impossible to attach any definite meaning to gravity if it be regarded as being distinct from the particulars to which it refers.

(c). Positively—universals derive their meaning from particulars.

(d). Negatively—failure to recognize this fact has led to erroneous and mythological theories.

4. A Synthetic View.
   (a). Arguments on both sides.
   (b). Universals apart from particulars are nonsense.
       Universals are to be found in the particulars.

5. Realists of the Middle Ages. (For fuller details see outline under each man).
   (a). Erigena.
       Realism necessary to uphold the authority of the class term 'church'.
   (b). William of Champeaux.
   (c). St. Thomas of Aquin.

6. Nominalists of the Middle Ages.
   (a). Roscellinus.
       Universals are only names.
   (b). William Durand.
   (c). William of Occam.

7. Middle Ground Men.
   (a). Abelard.
   (b). Duns Scotus.
B. Will versus Intellect.

1. Thomists.

Intellect is original and supreme and God's will is determined by His knowledge.


Held the opposite view from the Thomists.

If God's will is limited by an eternal truth, then there is something above God which determines Him. Accordingly God must be conceived as an absolutely free will.

C. Mysticism.

Logical tendency of Realism was in the direction of Pantheism.

The logical tendency of Pantheism is Mysticism.

Erigema called the Mystical Pantheist.

1. Three Movements.

(a). Theologians.

Fell back on authority and simply set forth dogmas.

(b). Pure Intellectualists.

(c). Mysticism.

(1). Outstanding Mystics.

Hugo of St. Victor.

St. Bernard of Clairvaux.

D. Faith versus Reason.

1. Anselm—Revelation and Reason in perfect accord.

Faith must always precede knowledge.

We do not reflect in order that we may believe; we believe in order that we may know.

2. Abelard.
Revealed truth and rational truth are identical.

A doctrine is not believed because God has said it, but because we are convinced by reason that it is so.

Doubting is no sin. By doubting we are led to inquire, and by inquiry we perceive the truth.

3. Thomas of Aquin.

Distinctin between Faith and Reason.

Reason will never contradict Faith.

Faith a realm above Reason.

Doctrine of the Twofold Truth.

4. Scotus.

With the theologians he recognizes the need of Revelation.

Reason is the highest authority.

Faith and Knowledge.

Dogmas beyond dispute.

Faith the basis of the highest truth.

5. Various relations of Faith and Reason.

(a). Faith and Reason One.

(b). Faith and Reason Overlapping and Conflicting.
(c). Faith and Reason as Double Truth.
MODERN PHILOSOPHY  (AGE OF INDEPENDENT METAPHYSICS)

(From Bruno to Locke and Kant)

I. The Spirit of Modern Philosophy.
   A. Awakening of reflective spirit.
   B. Revolt against authority and tradition.
   C. Demand for freedom in thought and action.
   D. The Renaissance and the Reformation.
      (1). The Crusades.
      (2). Growth of commerce and industry.
      (3). Tendency to separate Church from State.
      (4). New interest in life.
      (5). Thirst for education.
      (6). Influence of Luther, Erasmus and Melancthon.
      (7). Discovery of America.
      (8). Inventions.
         Gunpowder, telescope, compass, etc.
      (9). Rise of Science.
         Copernicus, Galileo, Kepler.

II. Two Divisions of Modern Philosophy.
   A. Empiricism.
   B. Rationalism.

III. Two leading Metaphysicians.
MODERN PHILOSOPHY - CASES FOR EXAMINATION MATERIAL

I. THE SPIRIT OF MODERN PHILOSOPHY
   A. WEAKENING OF CHRISTIAN SPIRIT
   B. RENEWAL OF DISCIPLINE AND TRADITION
   C. DEMAND FOR FREEDOM IN THOUGHT AND ACTION
   D. THE EXPERIENCE AND THE EMOTION

   1. THE EXPERIENCE
   2. THE EMOTION
   3. CONSCIOUSNESS AND INCONSCIOUSNESS
   4. TENSION TO SEPARATE CONSCIOUS FROM INCONSCIOUS
   5. INTEREST IN LIFE
   6. THIRST FOR EDUCATION
   7. INFLUENCE OF SOCIAL, NATURAL, AND METAPHYSICAL
   8. INFLUENCE OF MATURITY, EXPERIENCE, AND MASTERY

   SUMMARY, CONCLUSION, COMPARISON, ETC.

   9. RISE OF SCIENCE

   CONTINUOUS, GROWTH, DEATH

II. THE PHILOSOPHY OF MODERN PHILOSOPHY
   A. EMPIRICISM
   B. REALISM
   III. TWO LEADING APPROACHES
"A. Giordano Bruno."

(1). Biographical.

Born 1548.
Joined Dominican order.
Imprisoned by the Inquisition.
Burned at stake in 1600.

(2). Doctrines.

Hostile to Church.
All nature is alive. Hylozoism.
Accepted the heliocentric system.
God is the immanent cause of the world.
Had a monadology.

"B. Tommaso Campanella."

(1). Biographical.

Born in Calabria in 1568.
In 1583 entered order of St. Dominic.
Spent 27 years in dungeon at Naples.
Died in 1639.

(2). Philosophy.

Disciple of Greek sceptics.
Metaphysics built on Epistemology.
Knowledge springs from two sources.

---


1. Sensible experience.
2. Reasoning.

Every being proceeds from the absolute Being, and strives to return thither as to its principle.

Religious science or theology is so much higher than philosophy, as God is greater than man.

IV. Francis Bacon.

(1). Biographical.

Born on January 22, 1561, at London.
At twelve went to Trinity College.
Ambassador in France.
Member of Parliament.
Friend of the Earl of Essex.
Solicitor-General.
Attorney-General.
Lord Chancellor.
Died, 1626.

(2). Works.

Essays, 1597.
The Advancement of Learning, 1605.
Novum Organum, 1620.

(3). Analysis of Bacon’s Philosophy.

(a). The Defects of the Existing Philosophy.

Bacon said, "What the times needed was not simply men to carry out practically the new methods of science in a detailed investigation of the world, but also some one with the breadth of vision to realize clearly, and in a large way, what these methods meant, to emphasize their relation to previous methods, and to set them in connection with some worthy end in terms of human life as a whole".

Bacon starts out with the recognition that philosophy has broken down and is in general disrepute.
Three main causes.

1. Fantastical learning.
2. Contentious learning.
3. Delicate learning.

(b). The Aim of Philosophy.

Philosophy has the definite function of serving for the benefit and relief of the state and society of man.

Bacon's ideal is pictured in the "New Atlantis".

Imagines an island, isolated from the rest of the world.

Science has full sway.

Speculative questions relating to God and His purposes, etc., are excluded from the realm of reason, and handed over to theology and faith.

Acknowledges theology in its own sphere but deprecates any mingling of theology and reason.

Theology is grounded upon the word of God and not upon the light of nature.

(c). Method of Induction.

The ill success of the past is due solely to the lack of a true method.

What is Bacon's method?

(1). Opposed to the a priori syllogistic reasoning of the Scholastics.

We must rid ourselves of prepossessions which Bacon calls Idols.

(a). Idols of the Tribe.

Fallacies natural to humanity in general.

"In general let every student of nature take this as a rule—that whatever his mind seizes and dwells upon with peculiar pleasure or satisfaction, is to be held in suspicion; and that so much the more care is to be taken, in dealing with such questions, to keep the understanding even and clear".
(b). Idols of the Cave.

Errors peculiar to individual men.

Some minds are constitutionally enlantyic and others synthetic.

(c). Idols of the Market-place.

Arising from the commerce and association of men with one another.

"Perhaps the greatest reconstruction in philosophy would be simply this—that we should stop lying."

(d). Idols of the Theatre.

These which have migrated into men's minds from the dogmas of philosophers.

"We shall never get far along towards the truth if these idols are still to trip us up at every turn."

"Ultimately, our troubles are due to dogma and deduction."

(2). Abandoning these presuppositions, we are to begin with the particular facts and only arrive at generalities by a gradual process.

The Syllogism is incompetent to reach the truth of nature.

INDUCTION from empirical particulars is the general method of science.

True Induction.

(a). Must not generalize too hastily.

(b). Must not specialize, but be universal.

(c). Must not run after utility.

Criticism.

1. Results of Bacon's works were incommensurate with the promises he had held out.

2. Induction was not new with Bacon.

3. Is Induction the better method?
(b) Identify the market for your product

After analyzing the competition and market conditions, we determined the target market for our product to be...

(c) Identify the number of units to produce

Our production capacity allows us to produce...

(d) Identify the number of units to sell

Based on market research, we estimate that...

(e) Identify the number of units to stock

We will keep a stock of...

(f) Identify the number of units to order

We will order...

(g) Identify the number of units to purchase

We will purchase...

(h) Identify the number of units to manufacture

We will manufacture...

(i) Identify the number of units to distribute

We will distribute...

(j) Identify the number of units to sell

We will sell...

(k) Identify the number of units to return

We will return...

(l) Identify the number of units to refund

We will refund...

(m) Identify the number of units to exchange

We will exchange...

(n) Identify the number of units to donate

We will donate...

(o) Identify the number of units to discard

We will discard...

(p) Identify the number of units to destroy

We will destroy...

(q) Identify the number of units to sell

We will sell...

(r) Identify the number of units to purchase

We will purchase...

(s) Identify the number of units to manufacture

We will manufacture...

(t) Identify the number of units to distribute

We will distribute...

(u) Identify the number of units to sell

We will sell...

(v) Identify the number of units to return

We will return...

(w) Identify the number of units to refund

We will refund...

(x) Identify the number of units to exchange

We will exchange...

(y) Identify the number of units to donate

We will donate...

(z) Identify the number of units to discard

We will discard...

(a) Identify the number of units to destroy

We will destroy...

(b) Identify the number of units to sell

We will sell...

(c) Identify the number of units to purchase

We will purchase...

(d) Identify the number of units to manufacture

We will manufacture...

(e) Identify the number of units to distribute

We will distribute...

(f) Identify the number of units to sell

We will sell...

(g) Identify the number of units to return

We will return...

(h) Identify the number of units to refund

We will refund...

(i) Identify the number of units to exchange

We will exchange...

(j) Identify the number of units to donate

We will donate...

(k) Identify the number of units to discard

We will discard...

(l) Identify the number of units to destroy

We will destroy...
Science has used the method of hypothesis, deduction and experiment.

4. Bacon undertook too much and failed to a great extent.

(4). Quotations from Bacon.

"Of Studies."

"To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar."

"Crafty men condemn studies, simply men admire them, and wise men use them."

"Dedication of Wisdom of the Ancients."

"Without philosophy I care not to live."

"Of Truth."

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the praise of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human natures."

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

"Of Atheism."

"I had rather believe all the fables of the legend, and the Talmud and the Alcoran, than that this universal frame is without a mind...... A little philosophy inclineth men's minds to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity."

"The causes of atheism are, divisions in religion, if they be many; for any one division addeth zeal to both sides; but many divisions introduce atheism..... And lastly, learned times, especially with peace and prosperity; for troubles and adversities do more bow men's minds to religion."
"Of Marriage and Single Life."

"He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief."

"Of Youth and Age."

"Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business."

"Young men embrace more than they can hold, stir more than they can quiet; fly to end without consideration of the means and degrees; pursue absurdly some few principles which they have chanced upon."

"Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success."

"Of Dispatch."

"There be three points of business in government; the preparation; the debate or examination; and the perfection (or execution). Whereof, if you look for dispatch, let the middle only be the work of many, and the first and the last the work of a few."

"Of Seditions and Troubles."

"The matter of sedition is of two kinds; much poverty and much discontentment."

"The causes and motives of seditions are, innovation in religion; taxes; alteration of laws and customs; breaking of privileges; general oppression; advancement of unworthy persons, strangers; dearths; disbanded soldiers; factions grown desperate; and whatsoever in offending a people joineth them in a common cause."

"The cue of every leader is to divide his enemies and to unite his friends."

"Money is like muck, not good unless it be spread."

"The Advancement of Learning."

"Science is the road to utopia."

"Love your friend as if he were to become your enemy, and your enemy as if he were to become your friend."
"Philosophy directs us first to seek the goods of the mind, and the rest will either be supplied, or not much wanted."

"Of Dissimulation."

"Do not betray even to your friend too much of your real purposes and thoughts; in conversation, ask questions often than you express opinions; and when you speak, offer data and information rather than beliefs and judgments."

Quotation from Bacon's will.

"I bequeath my soul to God...... My body to be buried obscurely. My name to the next ages and to foreign nations."

V. Thomas Hobbes.

(1). Biographical.

Born in 1588.
Studied at Oxford.
Traveled extensively.
Son of clergyman.
Tutor of Lord Cavendish.
Spent 13 years in France.
Fame as political writer and moralist.
Died in 1679.

(2). Works.

Elementa philosophica de cive, 1642.
Leviathan, 1651.
Liberty and Necessity, 1646 and 1654.

(3). Chief Tenets.

(a). Forerunner of Materialism, Criticism and Positivism.

(b). Aim and Method.

Denies the scientific character of theology.
Can be no science of God.
Repudiates spiritualistic notion of the soul.
Accepts new natural philosophers.

Rogers, Page 242-251.  
Thilly, Page 263-272.  
Windelband, Page 381-413.  
Turner, Page 443-447.  
(c). Relation to other philosophers.

His rationalistic ideal of knowledge agrees with Galileo and Descartes.
Like Bacon, he is an empiricist in his theory of the origin of knowledge.
Difficult to reconcile his rationalism with his empiricism.

(d). Doctrines.

Philosophy—the reasoned knowledge of effects from causes, and causes from effects.

Two objects for philosophy.
1. Composable things.
2. Decomposable things.

Outside of Observation there is no knowledge.
From this premise follows the whole materialistic theory of perception.

Soul—brain action, sometimes nervous substance.

Deterministic.

Might makes Right.

(e). Hobbes occupies a position between Pure Empiricism and Cartesian Rationalism.

VI. René Descartes.

(1). Biographical.

Born at La Haye, Touraine, in 1596.
Son of a noble family.
Educated by the Jesuits.
Traveled widely.
Unsatisfied with old systems.
Died in 1650.

(2). Works.

Philosophical Essays, 1637.
Meditations, 1641.
Principles of Philosophy, 1644.

Thilly, Page 272-287.
Rogers, Page 257-278.
Weber and Perry, Page 243-258.
Windelband, Page 390-397.

Turner, Page 447-462.
Descartes, "Discourse on Method".
Veitch's Translation of "The Meditations".
Cunningham, Page 66, 179, 289.
(3). Philosophy.

(a). The Method of Philosophy.

Mathematical.
Get rid of all opinions.
Start de novo.
Rules of procedure.
1. Never receive anything as truth which I did not clearly
   know to be such.
2. Divide every difficulty into as many parts as possible.
3. Think orderly beginning with the simplest and proceed to
   more complex.
4. Make enumerations as complete as possible.
Briefly two steps are involved.
1. Intuition.
2. Deduction.

Find some axiomatic and self-evident truths and then build.
Rationalistic Method. (See Brightman's "Intro." Page 22-23.)

(b). The Existence of the Self.

Senses deceive.
Illusions, Dreams.
But there must be something that has these experiences.
Even if I doubt and am deceived, I exist.
I am, I exist.

Nature of the Self is to think.

(c). The Existence of God and the World.

Great numbers of ideas in the mind.
All ideas come from two sources.
1. Self created.
2. From without.

I find in myself an idea of God, as a substance infinite,
eternal, immutable, independent, omniscient, omnipotent by
which myself and all other things have been created and
produced.
It is inconceivable that I should be able to have created
such great ideas.
My finite and imperfect nature could not have done so.
Therefore they must have been planted there by God.

(d). The Nature of Matter.
Dualist.
   1. Mind.

Extension only quality attributable to matter.

In addition he adds an outside force, motion.

Through these two conception---matter and motion---the entire natural world is to be explained as a necessary and mechanical system.

(e). The Relation of Mind and Body.

If Mind and matter are so different how can they come together to form a single world.

The reasonable soul has its principal seat in the brain.

Endeavored to explain the relation of Mind and Matter by positing the medium of interaction, the pineal gland.

(f). Concluding observations on Descartes.

Mathematician above everything else.

Desired to make the geometrical method the method of metaphysics. Schoolmen said, "Believe in order to understand". Descartes said, "Doubt in order to understand". Three judgments made by Descartes.
1. I exist.
2. God exists.
3. The corporeal world exists.
Mind-Body problem solved by the Pineal gland.

(4). The Cartesian School.

(a). Two great problems dominate the new school.
1. What is the relation between soul and body, mind and matter?
2. What is the relation between the soul and God?

#1----The Ontological question.

#2----The Moral question.

(b). Occasionalism.
Action between soul and body can be explained only by the supernatural concourse of God. God intervenes on occasion of every volition.

(1). Geulin ex

God acts in me.

(2). Malebranche.

God thinks in me.

VII. Benedict Spinoza.

(1). Biographical.

Born at Amsterdam, 1632.
Parents, Portuguese Jews.
Studied first with the purpose of becoming a Jewish rabbi.
Dissatisfied and renounced Judaism.
Excommunicated from the synagogue.
Died, 1677.

(2). Works.

Cogitata metaphysica, 1663.
Tractatus theologicopoliticus.
Ethica more geometrico demonstrata.

(3). Philosophy.

Agrees with Descartes, Plato and Pythagoras that Philosophy is the generalization of Mathematics.

(a). Metaphysics.

1. Substances and Attributes.

1. Theory of Substance.

Its own cause.
Infinite.
The only substance.  
Only one substance, which depends on nothing, and on  
which everything depends.  
God alone is substance and substance is God.  
Substance is eternal and necessary.  
God is not the creator of the world nor even its father,  
He is the universe itself.  
Pantheism.

2. Theory of Attributes.

Extension and Thought---attributes of substance.  
Difficulty---Spinoza holds that God has neither intelligence  
or will; yet he attributes thought to him and speaks of  
the infinite intelligence of God.

3. Theory of Modes.

Modifications of extension are motion and rest.  
Modifications of thought are intellect and will.  
Movement, intellect and will, i.e., the entire relative  
world are modes or modifications of substance.  
These modes are infinite.  
Human soul---a modification of infinite extension.  
The only universal that really exists and is at the same  
time the highest object of reason, is God.  
God is pure action, absolute activity.  
Freedom is found in thought.

(b). The Doctrine of Salvation.

1. Human bondage.

Senses hamper us and bind us.  
We are confused.  
We are never fully active, except as we think truly, and see  
things as they are in God.  
Emotion is nothing but a confused idea, or a passion.  
Attainment of freedom has two sides.  
1. Escape from the emotions.  
2. Escape from inadequate and false ideas.

2. Human freedom.

We can overcome emotions by understanding them.  
Rid ourselves of our confused ideas.  
Seeing everything as a necessary fact.

The final stage of emancipation is the conception of a mystical  
union with God.
Intellectual Love of God.

This doctrine of freedom has value.
1. We act according to God's decree.
2. Do not worry about things with which we have nothing to do.
3. Teaches us to hate no one, etc.
4. Advantage to the State in formation of citizenship.

Salvation is not easily attained. For if it were and could be found without great labor how could it be neglected by nearly every one? But all excellent things are as difficult as they are rare.

(4). Conclusions on Spinoza.

(a). Recapitulation.

Substance—that which exists by itself.
God alone exists and is substance.
Two attributes—extension and thought.
Necessity and joyful resignation sum up his ethical teachings.

(b). Relation to other Philosophers.

Advances beyond Cartesian Philosophy by making Mind and Matter, soul and body, manifestations of a common principle.
Destroys the Dualism of the universe.
Thought is not without matter and matter not without thought.
Difficulty left for Leibniz to prove that there is nothing contradictory in the assumption that one and the same thing can be both the principle of thought and the principle of corporeal existence.

Vlll. Gottfried Wilhelm Leibniz.

(1). Biographical.

Born at Leipzig in 1646.

Rogers, Page 305-322.
Turner, Page 506-513.
Thilly, Page 364-382.
Weber and Perry, 275-297.

Windelband, Page 421-425.
Leighton, Page 206-212.
Cunningham, Page 66, 168-169, 292-293.
Montgomery's translation of Leibniz "Discourse on Metaphysics".
Studied law, mathematics and metaphysics.
Held position as court councilor and librarian at Hanover.
Died in 1716.

(2). Works.

**Meditationes de cognitione, veritate et ideis**, 1684.
**Discours de la Métaphysique**, 1685.
**Lettres sur la question si l'essence du corps consiste dans l'étendue**.
**Essais de Théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal**, 1710.
**La monadologie**, 1714.
**Principes de la nature et de la grâce, fondés en raison**, 1714.
Correspondence.

(3). Philosophy.

(a). Notion of Force.

Matter is essentially resistance, and resistance means activity.

The essence of corporeality is not extension, but the force of extension, or active force.

"Nature can be explained only by a metaphysical notion that is higher than a purely mathematical and mechanical notion.

This higher notion is the idea of Force.

There is action everywhere. No body without movement, no substance without effort.

Force constitutes the essence of matter; hence matter is really immaterial in its essence.

(b). Doctrine of Monads.

Body is a plurality of simply forces.

Many things exist therefore not one single force but many.

Simple forces are called metaphysical points, formal atoms, essential forms, substantial forms, or monads, units.

Monads.
No extension.
Independent.
Different from all other monads.
It has no windows by which anything can enter or pass out.
(c). Doctrine of Pre-established Harmony.

How are monads related?

Real unity in world which has its source in the mind of God.

Illustration---two clocks.
Mechanical influence upon each other---Interaction.
Skilled workman to keep in time-------Occasionalism.
Clocks made perfect by perfect workman--Pre-established.
Harmony.

Harmony between the movements of the body and the states of the soul is the effect of the Creator's perfect work.

(d). Theology.

God is the highest monad, the monad of monads.

Principle of continuity demands a highest monad.

The order and harmony of the universe demands a harmonizer.

God is an individual, a person.

Supernatural, Suprarational.

(e). Problem of Evil.

This is the best possible world.

Not perfect, has defects.

Evil is the spur that goads us to good action.

(f). Ethics.

Moral principles native to the soul from which other moral truths necessarily follow.

(g). Epistemology.

Rests on Metaphysical presuppositions.

Genuine knowledge is universal and necessary.

The universe is a mathematical-logical system which reason alone can decipher.
Knowledge cannot come to the monad from without so must spring from within.

All knowledge implicit in the mind.

(h). Relation to Locke.

Locke does not deny the innate power of the mind to form ideas.

Leibniz grants that ideas do not pre-exist in the mind actually; they exist in it virtually.

Locke does not merely combat the idealistic principle, what he especially antagonizes is the idealistic prejudice that a priori reasoning relieves the philosopher of the duty of directly observing facts.

IX. Successors of Leibniz.

(1). Philosophy of Common sense.

Primarily in Germany.

(2). Christian Wolff. (1679-1754)

Systematized Leibnizian teachings.

Accepts rationalism of Descartes, Spinoza, and Leibniz.

Facts of experience will agree with the deductions of reason.

Adopts Cartesian Dualism.

Adopts Pre-established Harmony to explain interaction.

(3). Mysticism.

Lacked faith in the competence of reason.

Highest truths cannot be demonstrated but felt.

(a). J. G. Hammon (1788).

(b). J. G. Herder (1744-1803).

(4). Pietism.

Kindred to Mysticism.

Arose in German Protestantism.
MODERN PHILOSOPHY  (AGE OF CRITICISM.)

1. John Locke.

A. Biographical.

Born in 1632.
Studied at Oxford.
Liked Descartes works.
In service of the Earl of Shaftesbury.
Held several public positions.
Died 1704.

B. Works.

An Essay concerning Human Understanding, 1690.
Two Treatises on Government, 1690.
The Reasonableness of Christianity, 1695.
Elements of Natural Understanding.

C. Philosophy.

(1). The Source of Knowledge.

(a). The Aim of the Essay.

To consider the discerning faculties of a man as they are employed about the objects which they have to do with.

(b). No Inmate Ideas.

(c). All Knowledge from Experience.

1. Sensation.

2. Reflection.

(d). Simple Ideas.

Division.

Rogers, Page 322-346.
Weber and Perry, Page 297-316.
Turner, Page 486-494.

Windelband, Page 466-487.
Cunningham, Page 166-167.
Calkins' "Locke's Essays".
Ideas coming from one sense, more than one sense, reflection and sensation and reflection.

<table>
<thead>
<tr>
<th>One Sense</th>
<th>More than One Sense</th>
<th>Reflection and Sensation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sounds</td>
<td>space</td>
<td>perception</td>
</tr>
<tr>
<td>Colors</td>
<td>extension</td>
<td>volition</td>
</tr>
<tr>
<td>tastes</td>
<td>motion</td>
<td>pleasure</td>
</tr>
<tr>
<td>smells</td>
<td>rest</td>
<td>pain</td>
</tr>
</tbody>
</table>

Qualities divided.

1. Primary qualities.

Those qualities which are inseparable from the body, solidity, extension, figure, motion, and number.

2. Secondary qualities.

Such qualities which are nothing in the objects themselves, colors, sounds, tastes, etc.

(e). Complex Ideas.

Combining several simple ideas.

All possible combinations of ideas can be brought under three heads.

1. Modes.
2. Substances.
3. Relations.

(f). Criticism.

Are all truths derived from experience?

Causation:

Are there no necessary and universal truths?

(a). Nature and Extent of Knowledge.

(a). Nature and Degrees of Knowledge.
Knowledge seems to be nothing but the perception of the connection and agreement, or disagreement of any of our ideas.

Intuitive Knowledge.

Demonstrative Knowledge.

(b). Knowledge of Real Existence.

Three kinds of substances of which we may have a real knowledge.

1. Our own existence by intuition.

2. Of God by demonstration.

3. Of material things through sensation.

(c). Limitations of our Knowledge of the External World.

(d). Probable Knowledge.

Grounds of Probability.

1. Conformity of anything with our own knowledge, observation and experience.

2. Testimony of others, vouching their observation and experience.

In this consider,

1. The number.

2. The integrity.

3. The skill of the witnesses.

4. The design of the author.

5. The consistency of the parts.

6. Contrary testimonies.

(c). Ethics.

Good and evil are nothing but pleasure and pain, or what occasions or produces pleasures or pains for us.

Moral good or evil, then, is only the "conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn on us by the will and power of the lawmaker."
True ground of morality is the will and law of a God.

(3) Influence of Locke.

Locke's philosophy greatly influenced English thinking and even today it is almost as empirical and positivistic as in the days of Bacon and Locke.

II. George Berkeley.

A. Biographical.

Born in Ireland in 1685.
Studied at Trinity College.
Bishop of Cloyne.
In 1632 came to Rhode Island to establish missions.
Acquainted with brilliant circle---Steele, Addison, Swift, Pope. Died in 1753.

B. Works.

A Treatise concerning the Principles of Human Knowledge, 1710.
Three Dialogues between Hylas and Philonous, 1713.
Alciphron, or the Minute Philosopher, 1732.

C. Philosophy.

Malebranche and Leibniz spiritualize matter.

Locke attacks the traditional notion of substance and defines real substance as a combination of qualities.

All that was needed was for someone to efface the distinction Locke had made between primary and secondary qualities and make them all secondary.

This was Berkeley's task.

(1). Unthinking matter does not exist.

The perceiving active being is what he calls Mind, Spirit, Soul, or Myself.

Rogers, Page 346-365.
Turner, Page 513-518.
Thilly, Page 305-345.
Weber and Perry, Page 316-322.
Berkeley, "The Principles of Human Knowledge".
The case of things is percipi.

Nothing exists apart from the mind.

Endeavors to prove the immaterialism of the external world.

Unthinking matter does not exist because it is unconceivable.
If you cannot think of matter, say anything about it, give no ideas of it, why should you say that it exists at all?

(2). God as the Cause of my Ideas.

My ideas evidently require some cause beyond my own will.

This cannot be an unthinking matter.

There stands a power which determines the order our ideas shall follow.

(3). Consequences of the Theory for Religion.

(a). Banishes at once from philosophy a number of difficult questions.

Whether corporeal substance can think.
Whether matter be infinitely divisible.
How it operates on spirit.
Problems arising from assuming real space.

(b). Potent weapon against Agnosticism, also Atheism.

(c). Takes away ground from Scepticism.


Do we ask for proof of God?
It lies immediately before us and it just as certain as the proof of our neighbor's existence.

Everything we see, hear, feel, or anywise perceive by sense is a sign or effect of the power of God.

(4). Questions.

Does not Berkeley's theory sound like Pantheism?

Can a person be an Epistemological Idealistic Monist and not be a Pantheist?
Berkeley was a Monist and yet preserved to his satisfaction the distinctness of persons from each other.

III. Condillac.

Locke's philosophy introduced in France by Voltaire and found a follower in Condillac.

Locke distinguishes two sources of Ideas; sensation and reflection, while Condillac recognizes but one, making reflection a product of sensibility.

His summary: All our ideas, without exception, are derived from the senses, and especially from touch.

IV. Progress of Materialism.

Philosophy gradually abandoned dualism.

A. John Toland. (1670-1721)

Champion of Materialism.

Matter is an active substance, that is, force.

B. David Hartley. (1704-1757)

Soul not different from corporeal substance.

C. Joseph Priestley. (1733-1804)

'Gives 12 proofs in favor of the materiality of the soul.

D. Julien Offroy De La Mettrie. (1709-1751)

One of the first outspoken materialists of France.

E. Other less significant names.

1. Denis Diderot.

2. Charles DeBonnet

3. Helvetius.


"" Weber and Perry, Page 322-326.
"" Weber and Perry, Page 330.
5. Turgot.
6. Cabanis.
7. Voltaire.
8. Rousseau.

V. David Hume.

A. Biography.

Born in Edinburgh in 1711.
Studied law.
Served as secretary to General St. Clarir and later to Lord Hertford.
Librarian of the Faculty of Law in Edinburgh.
Under-Secretary of State, (1767-1769).
Died in 1776.

B. Works.

Treatise upon Human Nature, 1739-1740.
Essays, Moral, Political, and Literary.
Inquiry concerning Human Understanding, 1748.
Inquiry concerning the Principles of Morals, 1751.
Political Discourses, 1752.
Four Dissertations, 1757.
Suicide and the Immortality of the Soul, 1753.

C. Philosophy.

Hume loved to call himself a sceptic.

He is a sceptic as regards dogmatic metaphysics.

Had great influence upon Immanuel Kant.

(1). The Analysis of Knowledge.

Every possible object of knowledge is reducible to an impression or an idea.

Rogers, Page 365-386. Hume, "Concerning Human Understanding".
Thilly, Page 345-362.
(2). Criticism of the Self.

When I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat, cold, light or shade, love or hatred, pain or pleasure.

I can never catch myself at any time without a perception and never can observe anything but the perception.

Were all my perceptions removed by death, I should be entirely annihilated.

The mind is a kind of theatre, where several perceptions successively make their appearance, pass, re-pass, glide away, and mingle in an infinite variety of postures and situations.


Two relations.
1. Contiguity.
2. Succession.

Also another that of Necessary Connection.

Why is it necessary that every existence which has a beginning should also have a cause?

Why do we conclude that such particular causes must necessarily have such particular effects?

Hume denies question # 1 by denying that necessity exists.

# 2 he says is merely assumed because we have found this effect to follow in the past.

New Connection discovered between cause and effect, i.e., their constant conjunction.
Play of imagination.

Use of Custom.

Conclusion: that what we call power, or force, or causal efficiency, exists not at all in objects, but only in the mind.

Necessity is something that exists in the mind not in objects.


Two questions.

1. What is the cause in our beliefs in the continued existence of objects?

2. What is the cause of our belief in their distinct existence?

Use of Imagination.

Hypothesis of the double existence of perceptions and objects.

(5). Scepticism. Reason has no assured test.(190,599),(920,707)

It has peculiar disadvantages of its own.

Hume is not satisfied with his findings. He says, "We believe, not because we can prove our opinions but because we cannot help believing". (Sounds like intuitionism.)

Our belief is due to custom and instinct, not to reason.

(6). Conclusion.

Quotations.

1. "I am first affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad I foresee on every side dispute, contradiction, anger, calumny, and detraction. When I turn my eye inward, I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me; though such is my weakness, that I feel all my opinions loosen and fall of themselves, when unsupported by the approbation of others. Every step I take is with hesitation, and every new reflection makes me dread error and absurdity in my reasoning."
the department

I want to take some of the credit to the: 3

aspects of the work included in rendering any decision

12

section

of the matter took.

13

the department

I want to take some of the credit to the: 3

aspects of the work included in rendering any decision

12

section

of the matter took.
2. "I dine, I play a game of backgammon, I converse, and am merry with my friends; and when, after three or four hours' amusement, I return to these speculations, they appear so cold, and strained, and ridiculous, that I cannot find in my heart to enter into them any farther."

(7). Opponents of David Hume.

(a). Thomas Reid.

Founder of Scottish School.
Opposed Hume in the name of Common-sense and morality.

Disciples.
Oswald.
Beattie.
Stewart.

(b). Kant.

Common-sense is a precious gift of God but we must prove it by its acts, by deliberate and rational thought and speech, and not appeal to it as to an oracle, whenever reasons fail us.

VI. Immanuel Kant.

A. Biographical.

Born in Königsberg in 1724.
Son of a saddler.
Parents were pietists.
Most of life spent within boundaries of his native city.
Teacher most of his life.
Never married.
Died 1804.

B. Chief works.

1. Pre-critical. (before 1781)

1755. General Natural History and Theory of the Heavens.

Rogers, Page 412-440.
Turner, Page 528-548.
Thilly, Page 391-426.
(Notes taken in Kant Seminar at Boston University Summer Session in 1926 with Dr. E.S. Brightman.)
1764. Esthetics.
1766. Dreams of a Ghost Seer Explained by dreams of a Metaphysician.
1770. Form and Principle of a Sensible and Intelligible World.

2. Critical Period. 1781 ff.

1781. Critique of Pure Reason.
1785. Foundation of the Metaphysics of Morals.
1787. K. d. r. V. B.
1788. Critique of Practical Reason.
1793. Religion within the limits of mere Reason.
1795. On Eternal Peace.

C. Influences which effected Kant’s thinking.

1. Pietism.
2. Leibniz-Wolff Philosophy.
   
   Doctrine of Things-in-Themselves due to Wolff.
   
   Scholastic form also due to Wolff.

4. Rousseau’s Humanitarianism.
5. Crusius’ Philosophy.
   
   Religious Metaphysics.
   
   Freedom of the Will.
6. Hume’s Scepticism.

D. Aim of Kant’s Philosophy.

1. To discover what is certain.
   
   To find what is logically sure.
   
   Examine presuppositions of all knowledge.
   
   How much is subjective and how much is objective.

   
   To show Fatalism, Materialism, Mechanism and Scepticism impossible.
To clear way for God, Freedom and Immortality.

3. A Concise Statement of Kant's Whole View.

All science and all real knowledge have to do with sense world, phenomena, world of experience. But experience is possible only because the mind constructs it, builds it up, according to principles not derived from experience. To be clearer, all consciousness involves form and content. The formal element in experience has a universal validity which cannot be based on any mere experience. These formal elements in knowledge are universals, necessary a priori, transcendental (type of method to discover a priori elements). To deny these elements is to deny the possibility of experience.

The a priori is due not to the object or to experience but to the rationalizing power of mind itself. These principles are the forms of sensibility (space and time) and the categories of the understanding (quantity, quality, relation and modality). These laws when worked fully give us experience.

Real knowledge is of experience according to form of categories. These have no transcendent application. We know only possible experience. Of things-in-themselves to which the forms and categories have no application we must always be ignorant so far as knowledge is concerned. The Reason it is true tends to form certain ideas of the soul, world and God. But these ideas lead to contradictions which are known as paralogisms and antinomies. And yet in spite of this impossibility of knowing things-in-themselves in speculative fashion our moral life reveals to us something ultimate, not a matter of sense experience which compels us to postulate God, Freedom and Immortality.

Sensibility—power of mind to be affected by objects outside.

Forms.
Space (transcendental aesthetic)
Time

Understanding—power of mind to take data of sensibility and organize it.

Categories.
Quantity (unity, plurality, totality).
Quality (reality, negation, limitation).
Relation (inherence and subsistence, causality, community).
Modality (possibility, existence, necessity).

(transcendental analytic)
Reason---gives unity and totality.

Ideas.
Self.
World. (transcendental dialectic).
God.

E. Relation of Kant to Previous Thought.

Thesis---Continental Rationalism.

Universal principles native to the Mind.

Antithesis---Empiricism.

All knowledge from sensations.

Synthesis---Criticism.

Knowledge impossible without a combination.

Motto, "Form without content empty, content without form blind".

F. Brief Outline of Kant's Works.


What is Knowledge?

Must have subject and predicate, i.e., judgment.

Two kinds of Judgments.

1. Analytic.
2. Synthetic.

Synthetic a priori judgments -- Mathematics, physics, metaphysics.

Knowledge is synthetic judgments a priori.

How can we have such judgments? (Fundamental question)

Possible if senses furnish the materials and the reason the cement needed to unite them.

(a). Critique of Sensibility, or Transcendental Aesthetic.

A priori elements are space and time.
(b). Critique of the Understanding, or Transcendental Logic.

(1). Transcendental Analytic.

Categories innate.
List of Categories.
12 categories in lists of four groups, i.e. before given.
#1 and #2 constitute the law of continuity.
#3 and #4 constitute the law of causality.

The phenomena is the product of reason; it does not exist outside of us, but in us.

(2). Transcendental Dialectic.

Ideas.

Universe, Soul and God.

Their function similar to that of the a priori intuitions (space and time) and that of the categories.

Theory of Antinomies.
Antinomy---a theory which contradicts itself.

1. Antinomy of Quantity.
   (a). The universe is limited in time and space.
   (b). The universe is unlimited in time and space.

2. Antinomy of Quality.
   (a). Matter is composed of simple elements.
   (b). Matter is infinitely divisible.

3. Antinomy of Relation.
   (a). There are free causes.
   (b). Everything is necessary connection.

4. Antinomy of Modality.
   (a). There exists in the world or beyond it, a necessary being, an absolute cause of the universe.
   (b). There is no necessary being.

2. Critique of Practical Reason.

Reduces us to a scepticism.

Concerned with Moral choices.
"I ought to be Rational"—pair of shoulders carrying world of experience.

Practical Reason is essentially Will.

Postulates of Practical Reason.

1. Immortality.
2. Freedom.
3. God.

It is our moral obligation to act as if they were true.

All morality rests on them.


Concerned with judgment of

1. The Beautiful. (Aesthetics)
2. The Purposeful. (Teleology)

Results of the work very vague.

Most annoying of Kant's works.

Hegel thinks that it is the greatest of the Critiques.

G. Brief Summary of Types of Kantian Interpretation.

1. "Kantian".

   Tries objectively to see just what Kant thought.

   M. ApeL—such a critic.

2. Hegelian.

   Royce, Calkins see Kant as only an imperfect Hegel.

3. Schopenhauerian.

   Two marked biases.

   (b). Against Critique of Practical Reason and Theistic postulate.

4. "As if" (Als ob)
(2) The objective of the experiment was to determine the factors affecting the growth of a specific plant species in different environmental conditions.

Procedure:
1. Prepare a solution containing the necessary nutrients for the plant growth.
2. Divide the solution into three equal parts and add different concentrations of fertilizer to each part.
3. Plant the seedlings in each solution and monitor their growth over a period of three weeks.

Results:
- The plant growth was significantly higher in the solution with the highest fertilizer concentration.
- The growth in the solution with the lowest fertilizer concentration was the poorest.

Conclusions:
- The concentration of fertilizer plays a crucial role in the growth of the plant species.
- Further experiments are needed to determine the optimal concentration for maximum growth.
Hans Vaihinger.

Kant destroyer of all Metaphysical knowledge.

5. Realistic.

Emphasizes Doctrine of Things-in-Themselves.

Riehl.


Cohen.

Natorp.

(a). Emphasis of activity of Mind in knowledge that thought produces the object.
(b). Doctrine of Things-in-Themselves.

7. Leibnizian.

Personalistic.

Kant in the end meant to write a Metaphysics.

Ward, Bowne, Cell, Wundt.
I. Kant and German Idealism.

A. Opponents of Kantianism.

(a). The dogmatic Leibnit-Wolffian School.

(b). G. E. Schulze.

(c). Herder, Jacobi, Hamann.

B. Kantianism welcomed by:

(a). Disciples.

Bouterwek.
Krug.
Fries.

(b). Chief Apostles.

Schiller.
Reinhold.
Fichte.

C. Position of the Criticism.

Between the Sensationalism of Locke, Hume and Condillac and the Intellectualism of Leibniz.

D. Idealism.

What becomes of the Thing-in-Itself?

If it cannot be conceived either as a quantity, or as a cause, or as a reality, it cannot be considered as anything.

The true consequence of the Critique of Pure Reason is the monism of the ego, or absolute Idealism.

II. Johann Gottlieb Fichte.

A. Biographical Sketch.

Weber and Perry, Page 385-392.
Born in Saxony in 1762.
Son of poor weaver.
Studied theology at Jena, Leipzig and Wittenberg.
In 1790 began the study of Kant which revolutionized his life.
Professor at Jena, 1794.
Professor at Berlin, 1809.
Died in 1814.

E. Chief Works.

1792. Criticism of All Revelation.
1794. Groundwork of All Scientific Knowledge.
1796. Foundations of Natural Rights.
1800. The Vocation of Man.
1805. The Doctrine of Religion.
1808. Speeches to the German Nation.

C. Doctrines.

1. Notion of Freedom.

The idea that the will, or ego, is not a thing among things, but
free self-determining activity.

2. The real reality is the Good, active Reason, pure Will, the moral Ego.

Highest principle--not being but duty.

There is no philosophy but idealism, no method but the a priori.

3. Opposed the idea of a personal God.

III. Friedrich Wilhelm Joseph Schelling.

A. Biographical.

Born at Leonberg in 1775.
Received degree of M. A. from U. of Tübingen when 17 years of age.
Professor at Jena in 1798.
Acquainted with Fichte and Hegel.
Served in Universities of Würzburg, Erlanger, Munich and Berlin.
Died in 1854.

B. Works.

Weber and Perry, Page 392-405.
Rogers, Page 442-445.
Turner, Page 550-650.
Thilly, Page 431-458.
1797. Philosophy of Nature.
1798. The World-Soul.
1800. Transcendental Idealism.
1804. Philosophy and Religion.
1809. The Essence of Human Freedom.

C. Doctrine.

1. Inconsistent Thinker.

   Passed from Fichte to Spinoza, from Spinoza to Neo-Platonism. from this to J. Böhme.

2. Philosophy of Nature.

   Advances to objective idealism and pantheism.

   The pure ego of epistemology becomes the absolute ego of metaphysics.

   Attempts to construct nature a priori.

3. Philosophy of Mind.

   Traces the history of self-consciousness from primary sensation to creative imagination; from this to reflection to the absolute act of will.

4. In developed state Schelling's philosophy is Pantheism.

IV. Georg Wilhelm Friedrich Hegel.

A. Biographical.

   Born in Stuttgart, in 1770.
   Studied at Tübingen.
   Professor at Jena.
   Editor of newspaper in Bamberg.
   Professor at Heidelberg.
   Professor at Berlin.
   Died in 1831.

B. Chief Works.

   1807. Phenomenology of Mind.

   Weber and Ferry, Page 405-439.
   Rogers, Page 445-467.
   Thilly, Page 462-478.
   Turner, Page 560-583.
   Durant, Page 317-326.
   Windelband, Page 609-615.
I. INTRODUCTION

II. BACKGROUND

III. METHODS

IV. RESULTS

V. DISCUSSION

VI. CONCLUSION

Appendix A

Appendix B

References

Tables

Figures
C. Philosophy.

1. Relative Positions on the Things-in-Themselves, of the Absolute.

Fichte—the ego itself, which produces the phenomenal world by an unconscious and involuntary creation, and then overcomes it by a great and conscious effort.

Schelling—neither the ego nor the non-ego, but their common root, a neutral principle.

Hegel—the common source of the ego and of nature does not transcend reality, it is immanent in it.

Absolute is active.
Absolute is the process itself.

The law governing this process is Reason.

The Reason is not as Kant conceived it.

It is the law according to which being is produced, constituted or unfolded. It is both subjective faculty and an objective reality.

2. Logic, or Genealogy of Pure Concepts.

(a). Quality, Quantity, Measure.

Common root of categories is the notion of being.

Quality, quantity are modes of being.

How does being which is everything become anything else?

Existence itself is contradictory.
The contradiction found in the idea of being is resolved in the notion of becoming.

Existence is self-limitation.

Measure is being becoming essence.
(b). Essence and Appearance. Substantiality and Causality.

Essence expresses itself in a series of phenomena and constitutes the thing or object.

A thing is what its properties are; nothing else. (Idealism).

Nature is action, production, creation.

Activity is synonymous with reality. Also necessity.

Essence or reality considered as a necessary principle of activity, becomes substance.

Substance is the sum of its modes. Hence we must abandon,

1. Idea of God existing outside of universe.

2. Idea of a Soul independent of phenomena.

Substance is the totality of its modes.

(c). The Notion, or Subjective, Objective, and Absolute Totality.

Nothing in nature exists in isolation.

Totality divided.

1. Subjective totality.

2. Objective totality.

Subjective notion is a form without matter, a container without a content.... (Similar to Kant's statement.)

Summary:

Being is becoming, development.

Being, self-expansion and self-concentration constitute the unchanging stages in the process.

Quality, quantity, measure; essence and phenomena, substantiality and causality, reciprocal action; subjectivity, objectivity, absolute; these are the serial stages of being.


(a). The inorganic World.
Attraction, gravitation the chief principle.

(b). Chemism.
Chemism is an inner transformation, a change not only of place, but of essence, of matter into mind, of being into consciousness, of necessity into freedom, which is the final goal of creation.

(c). The Organic World.
Evolutionary process.

4. Philosophy of Mind.

(a). The Subjective Mind or the Individual.
Man essentially mind, consciousness and freedom.
These are products of the evolution called history.

(b). The Objective Mind, or Society.
First manifestation in form of Right.
Idea of Contract—idea of State in embryo.
Wrong rises as result of conflict of the individual will and the legal will.
Morality is the legality of the heart.
In the moral sphere the code becomes, moral law, conscience, the idea of the good.
The holiness of marriage and the honor of corporations constitute the indispensable basis of society and the State.
The State is the kingdom of the idea, of the universal, of the objective mind, the goal, of which the family and civil society are merely the means.
The Republic is not the most perfect form of government. It exaggerates the role of the individual.
The Monarchy is the normal political form.
Theory of Might makes Right.
(c). The Absolute Mind.

Mind finds at the bottom of his being;

1. An ideal of art or the beautiful.
2. The religious ideal or God.
3. The philosophical ideal or truth.

In the realization of this threefold ideal, the supreme independence to which he aspires; he becomes absolute mind.

(d). Summary of the three Ideals.

(1). Art.

Anticipated triumph over matter.
Architecture.
Sculpture.
Painting.
Music.
Poetry.
   Lyric.
   Epic.
   Dramatic.
Oriental Art.
Greek Art.
Christian Art.

(2). Religion.

Springs from Art.
Essential elements.
   Infinite God.
   Mortal Man.
   Their Relation.
Orient.
   Pantheism.
Greek.
   Man everything, God nothing.
Christian.
   Jesus Christ—both God and man.

(3). Philosophy.

Reason.

(e). Concluding remarks on Hegel.

Hegelianism probably, is the most comprehensive and
complete synthesis ever attempted by the human mind.
Great impetus to modern thought.
Jurisprudence, politics, ethics, theology and aesthetics.

V. Johann Friedrich Herbart.

A. Biographical.

Born in 1776.
Professor at Königsberg and Göttingen.
Died in 1841.

B. Works.

General Metaphysics and Psychology as Science, based upon Experience.

C. Doctrines.

Occupies a position between Hegel and Locke.

Things are not merely our thoughts, as Idealism holds; they exist really and independently of the reason which thinks them. (realism).

Problem of Philosophy is not to construct the universe but to accept it as it exists and to explain its mechanism.

Philosophy must be based on the positive data of Science.

VI. Arthur Schopenhauer.

A. Biographical.

Born in Danzig in 1788.
Son of a Banker.
Mother, a well-known authoress.
Studied at Göttingen and Berlin.
Taught at Berlin.
Died in 1860.

B. Works.

The Fourfold Root of the Principle of Sufficient Reason.

Rogers, Page 468-479.
Turner, Page 585-592.
Thilly, Page 485-491.
Weber and Perry, Page 446-458.

Windelband, Page 572-597, 620-622.
Durant, Page 326-330.
The World as Will and Idea.
The Will in Nature.
The Two Fundamental Problems of Ethics.

C. Doctrines.

1. The World as Will.

   Inner essence of man's nature is Will.
   Reality is Will.

2. The World as Idea

3. Philosophy of Pessimism.

   All willing arises from want, deficiency, suffering.
   Desire lasts long.
   Satisfaction is short and scanty.
   Life is fundamentally evil.
   Considers all ill of mankind in a lump sum.

   What is the aim of life?
   Pleasure is merely negative.
   Impossible to find a meaning or purpose in life.
   We do not commit suicide because of the Will to Live.


   (a). Art.
   (b). Rejecting desire for life.
   (c). Shunning joys.

   True root of morality is sympathy.
   True salvation comes only when all striving ceases, when we
   mortify the deeds of the body by voluntarily crushing out all
   desire and all activity.

   The Highest Ideal---attainment of extinction of consciousness.
THE DEVELOPMENT OF EUROPEAN AND AMERICAN PHILOSOPHY SINCE 1860.

Note:
This section will be much briefer than preceding sections because it may not be possible to use much of it in the time allotted in only a three hour course.

1. Naturalism, Materialism, and Positivism.

A. The State of Philosophy in 1860.

(1). Metaphysical Impulse of Kant.
   (a). Spiritualism Realism.
   (b). Modern Idealism.

(2). Rival Movement.
   (a). Naturalism.
   (b). Materialism.
   (c). Positivism.

(3). German Philosophy.
   (a). Most notable characteristic was the rise of Naturalism.
      David Strauss
      Ludwig Feuerbach
      Karl Marx.
      Illustrates the materialistic trend, toward 1860, of Hegelianism.
   (b). "Back to Kant" cry of some German Positivists.
      Albert Lange.
      Otto Liebmann.
German Naturalism may have received some impetus from Kant but its chief impetus came from the achievements of Science.

**Theory of Conservation of Energy.**

- Mayer.
- Joule.
- Meinhoflz.

**Theory of Conservation of Matter.**

- Lavoisier.

Combination of these two theories suggested Philosophical Monism.

- Moleschott.
- Büchner.

Denied Christian orthodoxy and common-sense spiritualism.

**German Spiritualism.**

- Fechner.
- Lotze.
- Von Hartmann.

**Italian Philosophy.**

(a). Sensationalism.

(b). Naturalism.

- Ardigo.

(c). Spiritualism and Idealism.

- Rosmini.
- Gioberti.

**French Philosophy.**

(a). Naturalism established.
(b). Positivism.

Auguste Comte.

Littré.
Taine.
Renan.

(c). Theory of Electromagnetism.

Ampère.

Bernard.
Berthelot.
Pasteur.

(d). Spiritualism and Idealism.

Cousin.

Eclectic spiritualism.
From Scotch realism.
Schelling and Hegel.

Renouvier.

Ravaisson.

(6). British Philosophy.

(a). Naturalism.

Bucquoi.

(b). Positivism.

John Stuart Mill.
Alexander Bain.

George Henry Lewis.

(c). Evolution great impetus to Naturalism and Positivism.

Davy, Faraday, Kelvin, Maxwell.

Darwin.

Spencer.
Huxley.
Tyndall, Romanes.
(d). Spiritualism.
Hamilton, Manse.
Coleridge, Carlyle.

(7). American Philosophy.
Influenced by Comte, Mill, and Darwin to a great extent.
Emerson's Transcendentalism.
Harris inaugurated the beginning of the Idealistic movement.

3. The Philosophy of Evolution.
Appropriated most readily by Materialism.

A. Charles Darwin.
Born in Shrewsbury, England in 1809.

Works:
Origin of Species, 1859.
Variation in Plants and Animals Under Domestication, 1868.
Descent of Man, 1871.
Expressions of Emotions in Man and in Animals, 1872.

Summary of Doctrine.
Natural Competition.
Survival of the Fittest.
Man is the descendent of a variety of apes, more favored than the rest.
No gulf between man and animal.
Even the dawn of moral sense is to be found in animal.
Did not commit himself as to the origin of either life or mind.

B. Herbert Spencer.
Born in Berby, England in 1820.
Not university trained.
Died in 1902.

"Synthetic Philosophy" is his outstanding work.

Summary of Doctrine.

Associated with Positivism.

Associated with Materialism.

Doctrine of "relativeity of knowledge".

The Unknowable.

Exerted strong influence on the moral and social philosophy of his times.

C. Ernst Haeckel.

Born in 1834.
Professor of Zoology at U. of Jena.

"Riddle of the Universe" chief work.

Summary of Doctrine.

Most influential exponent of Naturalism in Germany.

We know external nature through sense-impressions, and through "presentations" of which we are convinced that their content corresponds to the knowable aspect of things.

We do not know:
1. The origin of life.
2. Explanation of the orderly arrangement of nature.
3. The origin of reason.
4. The truth of the freedom of the will.
5. Ignorant of the nature of matter and force.
6. The origin of motion.
7. The origin of consciousness.
Solved these "seven riddles" by two principles.

1. The law of substance.
2. The universal law of evolution.

This Monism of the cosmos shatters.

1. The personality of God.
2. Immortality of the soul.
3. Freedom of the will.

One difference between the materialistic monism of the evolutionary type of Spencer and Haeckel and the idealistic monism of Fichte, Schelling and Hegel is:

1. The former denies all finality of purpose.
2. The latter recognized in nature, if not the design of a transcendent Creator, at least an immanent finality.


Positivism is the critical rather than the dogmatic form of Naturalism.

Empirical Positivists.

Comte, Mill.

Methodological Positivists.

Lange, Mach, Poincaré.

A. August Comte.

Born in Montpellier in 1789.

Summary of Doctrine.

Three stages the human mind passes through.

1. Theological.
3. Positive.
Relations of sciences to each other.

When social ethics will have been raised to the rank of positive science, that is, of science, the totality of sciences, i.e., philosophy, will be positive.

The reign of metaphysics is nearing its end.

Position may be called Empirical Realism.

B. John Stuart Mill.

Born in 1806.
Member of Parliament.
Died in 1873.

Summary of Theory.

All knowledge appeals in the last analysis to the test of experience.

Four methods of experimental inquiry:

1. Method of agreement.
2. Method of difference.
4. Method of concomitant variation.

All our ideas are reducible to sensations.

Ethics similar to Bentham.

Right actions—those tending to promote happiness.
Wrong actions—those tending to promote unhappiness.

Differed from Bentham.

1. In pleasure-seeking psychology.
2. Adds qualitative to Bentham's quantitative scale of values.

Strong advocate of personal liberty.

Religion is an invigorating and comforting hope, rather than a reasoned conviction.

III. Methodological Positivism.

Denies the possibility of the reduction of knowledge to what is given and insists that knowledge is always, even the last resort, a product of the knowing mind.
Albert Lange.

Professor at Zurich and Marburg.

Point of departure from Kant.

Our knowledge reflects the organization of our minds.

Supported method of Science.

Denied pretensions of a materialistic metaphysics.

Ideal realm.

Ernst Mach.

Born 1838.

Professor of philosophy in Vienna.

Attacks the relation of physics and psychology.

Resolves body and mind into common elements.

Henri Poincaré.

Born at Nancy in 1854.

Professor at Sorbonne.

Attempts to combine three aspects of science.

The rational.

Conventional.

Experimental.

Sociological Positivism.

Emile Durkheim.

Born in Paris in 1853.

Professor at Sorbonne.

Very commanding personality.

Society is not a mere incident of evolution but a being sui generis which is to be taken as the centre and point of departure for human knowledge.

Society is primarily a moral and religious entity.

Religion also rests on the postulate that society can be considered as
a personality qualitatively different from the individual personalities which compose it.

SPIRITUALISM AND IDEALISM.

1. Spiritualism in Germany.

A. Friedrich Schleiermacher.

Enthusiastic Spinozist.

Religion is essentially the feeling of dependence on the infinite.

B. Christian F. Krause.

Substitutes for pantheism, panentheism.

Doctrine of the immanence of things in God, considered as a transcendent personality and yet united with in substance with the creature.

C. Gustav Theodore Fechner.

Born in 1801 in Lauwitz, Germany. Professor of physics in Leipsic.

As a Scientist known as discoverer of the Weber-Fechner Law. Foundation of "psycho-physics".

Panpsychism.

Plurality of souls.

The psychial is the substance. The physical is the aspect.

All systems and organizations of phenomena have souls.

God is soul of the world.

All nature belongs to God's body and is the outward manifestation of one psychial continuum which is God's soul.

D. Rudolph Hermann Lotze.

Born in Bautzen in 1817.

All our knowledge reposes in the last analysis on a faith in reason.
View of nature, monistic.

Two realities.

God.

Finite selves.

Religion primarily an expression of feeling than of intellect.

F. Eduard von Hartmann.

1842-1906.

Most original disciple of Schopenhauer.

The will reaches its ends as though it were intelligent.

It is intelligent and unconscious.

This distinction also found in Leibniz and Schelling.

II. Spiritualism in France.

A. Maine de Biran.

Born at Bergerac in 1766.

Doctrine of "idealogues".

Proposed to substitute for Descartes' famous conclusion, "I feel or perceive myself free cause, therefore I am really cause".

B. Victor Cousin.

Born in 1792.

Professor at the Sorbonne.

Famous lecture, "The True, the Beautiful, and the Good".

Cousin's school is known as "eclecticism".

An acceptance of the essential truths contained in all the great systems of the past.

Exponent of Spiritualism.

Devoted considerable study to Kant.

C. Felix Ravaisson-Mollien.

Born in 1813.

Chiefly affected by Aristotle, Leibniz and above all, Biran.
Vigorously attacks eclecticism and positivism.

The need.

1. A metaphysical insight that should reveal the essential nature of reality.
2. Serve as an explanatory key to the universe.

Spirit furnishes the key by which the diverse aspects of reality and experience can be united.

D. Émile Boutroux.

Born in 1845 at Montrouge.
Defended system of Ravaisson.
Spirit is that which is at once most concrete and most free.

III. Idealism in France.

A. Charles Renouvier.

Born in 1815.
Tried to reconcile his moral and religious faith with his intellectual conscience.

That which relates him both to positivism and idealism, to Hume and to Kant is his "phenomenism". It is an experience of something; and it is something experienced.

Freedom is a postulate of knowledge.
He really attempts to construct a world out of phenomena and their laws.

B. Jules Lachelier.

1832-1913.

Demanded rigorous proofs in place of intuition and analogy.

Construct spirit in terms of thought rather than of will.

Went beyond Kant in affirming that the world of organized experience is through and through the product of thought; determined wholly by the inner requirements of thought.

Thought appears on three levels.
1. Thought of being in general.
2. Of something in particular.
3. Of itself.

In morality thought achieves the higher level of freedom.

Morality passes over into Religion.

IV. Idealism in England.

Idealism rather than spiritualism which was the champion of the moral
and religious tradition.

A. Thomas Hill Green.

Born in 1836.
Professor in Balliol College.
Accepted leader against Buckle, Darwin, and Spencer.

Analysis of the conditions of knowledge forms the basis of all Critical
Philosophy.

Sensations are nothing except as they are brought into systematic relations.

Will is that desire with which the agent identifies himself.

The moral will is the willing by man of God's will.

B. Francis Herbert Bradley.

1846-1924.

Waged war on contemporary naturalism.

Drew inspiration from Kant and Hegel.

The root of Bradley's metaphysics and theory of knowledge lies in the
distinction between reality as the subject and the ideal content
which judgment ascribes to it.

Disposes of conception of primary and secondary qualities.

Refutes Materialism, Phenomenalism, Agnosticism.

Reality.

1. Does not contradict itself.
2. Must contain appearances.
3. Must be one.
4. Is sentient experience.

Reality referred to as the Absolute.

V. Idealism in America.

A. Josiah Royce.

Born in 1855 in California.

Influenced by Le Conte, Mill, Spencer.
Later influenced by Lotze, Kant, and Schelling.

Chief work, "The World and the Individual".
Taught at Harvard.

Finite ideas possess internal and external meaning.

The Absolute.

1. Reality must fulfill all ideas.
2. There can be no facts that are not experienced.

Great emphasis on Society.

B. George H. Howison.

1826-1916.
Professor at the U. of California.

Defended Pluralistic Idealism.

Human individual one in a circle of free, immortal and autonomous persons.

God is one person among others.

C. Borden Parker Bowne.

1847-1910.

"Personal" idealism manifests three tendencies.

1. Tends to emphasize the will at the expense of the theoretical reason.

2. Emphasis on society as a means of saving itself from unqualified individualism.

3. Emphasize the substantive reality of persons as known im-
immediately in self-consciousness.

This last was the position of Bowne.

The real is that which can act and be acted upon, of which spirit is the only known cause.

Transcendental empiricism leading to a spiritualistic metaphysics, which defines a world of persons with a Supreme Person at the head.

VI. Critical Idealism in Germany.

A. The Marburg School.

Hermann Cohen (1842-1918).

Paul Natorp (1854-1924).

Nature of the school to retain intact the three-fold structure of the Kantian critiques.

B. Wilhelm "Indelband.

Born in 1848.

Owed much to Lotze.

Emphasis on the will.

C. Heinrich Rickert.

First to distinguish between the "is" and the "ought".

Reduces the "is" to the "ought".

D. Wilhelm Dilthey. (1833-1912).

Central doctrine was the immediately apprehended "coherence of life" which expresses or objectifies itself in a "world-view".

E. Rudolph Eucken.

Points to spiritualistic-idealistic metaphysics.

F. Georg Simmel. (1858-1918).

No universal a priori principles.
VII. Idealism in Italy.

A. Benedetto Croce.

Born in 1866.

System based on the idealistic principle of the identity of consciousness and being.

VITALISM, VOLUNTARISM, AND PRAGMATISM.

1. The Will to Power.

A. Frederich Nietzsche.

Born in 1844.
Died in 1900.

Positively adopted the standpoint of scientific biology.
Negatively he accepted the gospel of disillusionment.

Influenced by Darwin.

Life essentially a force of self-assertion.

Might makes Right.

Super-man theory.

II. The Impulse to Life.

A. Henri Bergson.

Born in 1859.
Professor at the College de France.

Works.

Immediate Data of Consciousness.
Matter and Memory.
Creative Evolution.

Reality known by Intuition.

Dualism.

God is unceasing life, action, freedom.
Ill. Pragmatism and the Will to Believe.

A. William James.

Professor at Harvard.

Works.

The Principles of Psychology.
The Will to Believe.
The Varieties of Religious Experience.

Insists on the unity and activity of consciousness.

Theory of Knowledge.

Knowledge by acquaintance.
Knowledge about.

Pragmatism.

The truth of an idea will consist in the satisfaction which it affords.

Empirical-pluralistic metaphysics converge in a moralism and theistic faith.

B. John Dewey.

Born in 1859.

Instrumentalism.

C. F. C. S. Schiller.

Humanism.

D. Hans Vaihinger. (1852).

"As if" philosophy.

IV. The Revival of Realism.

A. Realism in Germany.

1. Franz Brentano.
2. Alexius Meinong.
3. Edmund Husserl.
B. England.
   1. Bertrand Russell.
   2. G. E. Moore.

C. America.
   (1). Neo-Realists.
      (a). E. B. Holt.
      (b). W. T. Marvin.
      (c). W. P. Montague.
      (d). R. B. Perry.
      (e). W. B. Pitkin.
      (f). E. G. Spaulding.
   (2). Critical Realism.
      (a). D. Drake.
      (b). A. O. Lovejoy.
      (c). J. B. Pratt.
      (d). A. K. Rogers.
      (e). G. Santayana.
      (g). G. A. Strong.
BIBLIOGRAPHY


Brightman, E.S., Introduction to Philosophy. N. Y.: Holt, 1925.

" " " Religious Values. N. Y.: Abington Press, 1925.


" " " Locke's Essay Concerning Human Understanding. Chicago: Open Court, 1912.


Deane, S.N., St. Anselm. Chicago; Open Court, 1910.


Hayes, E.C., Sociology and Ethics. N. Y.: Appleton, 1921.


James, W., The Principles of Psychology. N. Y.: Holt, 1890.

" " Varieties of Religious Experience. 1902.


Lee, L., Elements of Theology. Syracuse, N. Y.: A. W. Hall, 1892.


" " The Field of Philosophy. N. Y.: Appleton, 1923.


" " What I Believe. N. Y.: Dutton, 1926.


Veitch, J., Descartes' Discourse on the Method of rightly conducting the Reason and seeking Truth in the Sciences. Chicago: Open Court, 1913.

Veitch, J., Meditations and Selections from the Principles of Descartes. Chicago: Open Court, 1908.


