

Cornell

1. What Phil. is, and what its Hist. is. Phil. means love of wisdom - Might mean the general name for the sciences, or Kn. But has special significations. Philosophical may mean reflective as applied to temperament., or means cool, deliberate - looks at universals. These are popular uses. In general, Phil. is a reflection on the nature of the world and on man's place in the world - its central int. is man. What is man's rel. to the other parts of the universe? What is the nature of his mind? 2 ans.

1. Man is a member of the zoological Kingdom - a phenomenon - a thing of appearance - explained as a part of the natural order - a natural prod.

2. Finds in man something dif. from natural events. Has a new kind of existence different from the natural.

2. Phil.'s rel. to the nat. Sciences. How does Phil. differ from sciences. Each Sci. attempts to explain things but limits itself to a definite field. Ex. Physics deals with bodies and movements - mass, space, time and energy are fundamental conceptions. Ex. Zoology - concerned with animal life. - its mode of generation, etc. None of the sciences ask what is the nature of the world as a whole, but has a special question. Phil. asks, what is the nature of the world as a whole, and what is man's place in it - his rel. to the whole and to the parts.

3. Phil. more ultimate in another sense. The sciences begins with assumptions - Phil. questions the assumptions and examines all hypotheses to try to satisfy all the questions of the mind. It never says: That is not my questions. Phil. implies a confidence in reason - that the universe is rational and can be read by reason. Phil. not a preacher of humility - does not belittle the human mind.

The Hist. of Phil.

Might be studied as record of opinions impressed with great diversity of opinions. We discover that questions are never settled.

But we must look at thought from an evolutionary point of view - to see the development of thought - the process of thoughts coming into cons. of itself.

Indv.'s, then, are representatives of their time - a stage of world progress. Each man a prod. of the past. Reflection began with the Gks. in very simple conceptions - upon which later time has built.

Hist. of Phil. related to the Probs. of the present day. We have inherited the probs. of the past. The Hist. stands as a guide as also a monitor - it says some of our questions are not legitimate. We can philosophize only upon acquaintance with the Hist. of Phil.

#### Books

- Ancient Gk - Roger's, Student's Hist. of Phil.
- Weber's Hist. of Phil.
- Zeller's Outlines of Gk. Phil.
- Windelband's Ancient Phil.
- Bakewell - Source Bk, in Ancient Phil. See McLarger Zeller for detail.
- Topics will be given and papers handed in.
- Notes kept to be handed in.

Hist. of Phil. Oct. 2, 1907

On First Period see Burnet, J. Early Gk. Philosophy  
Fairbanks, A. The First Philosophers of Greece

Phil. and Science, as they exist for us, begins with the Gks.  
There are Oriental systems of thought of same period, but they are rather religious, prods. of imagination, than of thought for itself.

These have not influenced European thought until lately. Ours is a consequent of Greek thot.

History of Philosophy - Prof. Creighton  
Cornell Sept. 30, 1907

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But Greece in the early time, meant all the coast of the Mediterranean Sea, i.e., Sicily, lower Italy, Asia Minor. Greece itself came into prominence later, early was backward. The Aeolians, the Dorians, and the Ionians. Phil. took its rise in Ionia at Miletus so Ionic, or Milesian thought. Herodotus a source for the early thot. Behind the Gks. were the Lydians, Medes, and Persians, who later overcame the Gk. colonies, but were repressed by the Athenians.

Thales advised a union of the Gk. cities. Another saga advised abandonment of Gk. colonies and to sail to Sardinia and found a state.

What was the primitive mind like? Animism - all things are alive - no concept of law, nor cause. No nation of: out of nothing nothing comes: nor into nothing nothing goes, but this prin. was discovered a generation later.

Science begins when men cease to tell tales of how things began, of ascribing everything to personal agencies. In a mythological world anything may happen - no conception of cause.

Sci. and Phil. begin with the Milesian attempt to explain the world as it is here and now.

The early way very crude and childlike, but the attempt noble in that they quit telling stories about creation. They began with seeking an explanation of external nature. Only later do men begin to think about the subjective, or internal world of mind.

They asked, what is the nature of things and by nature they meant matter or stuff out of which things come. So they were monistic in that they assumed one primitive material

Thales 640 B.C.

Anaximander 550 (?)

Anaximenes

Diogenes of Apollonia later and not a contributor.

All from 600 B. C. to 500 B. C.

Thales - travelled extensively and is said to have introduced Geom. into Greece, to have predicted an eclipse, etc. Water is the primary substance, for all forms of nourishment, as well as seeds and germs, are always moist. Perhaps impressed by the magnitude of sea or by the springs. At any rate his conclusions are based upon observed facts. The earth a disc floating on the sea. Everything is alive. Thus, assuming that matter is living and self moving. No distinction of living and dead matter. Matter the source of energy, or force, as well as material. This is Hylozoism, i.e., matter is living. Yet did not distinguish dead from living matter, that matter has capacity of imitating movement.

Anaximander (610 B. C.)

Must depend upon Aristotle for his 2 chems. Not water for water is a particular substance. There are 4 elements - Earth, water, air fire- which are pairs of opposites as Earth-water, air-fire. So if water, water would have swallowed up the rest.

But the reality behind the appearance is the Boundless, which is an appeal to a metaphysical entity - a reality which lies beyond experience. Yet the Boundless not an ideal substance but yet a material substance. Boundless means unlimited in extent and also had no definite qualities.

Everything comes out of the boundless which has life in it. Fire, air, earth, water all come out of the Boundless. The fiery rises, and the water-earthly remains at the center. The planets are fiery and have peep holes thru which they peck.

Life arises spontaneously from the drying up of the sea - from the slime of the bottom. All animals derived from the same source. Man once a fish for in his present form he could not have survived, because of his long childhood.

Hist. of Phil. Oct. 4, 1907

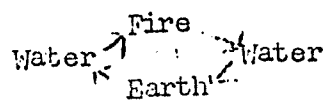
Anaximenes of Miletus, wrote a book of which fragments remain. It was "Concerning Nature" or "Concerning the Ultimate Substance".

Returns to a physical prin. as Thales - Air - is the primitive stuff - the boundless and unlimited. His argument: The air (breath) is the central prin. of man's life so it is the central prin. of the universe. Argues from the nature of man to the nature of the universe. The argument from the microcosm to the macrocosm. In a sense all phil is based on this prin. i.e., the world explained by and from the nature of the self. If will (Schop) or reason is the self-prin. then the universe is also of the same prin. Anax. tried to show how things are made from air by processes of condensation and rarefaction from air through everything to stone the limit of condensation.

Pericleitos 535-475 B. C.

Fragments of a poem are left. Are very obscure and many are unintelligible, surnamed the obscure, belonged to aristocracy, which was overthrown or encroached upon by the people. Followed by the tyrants. He insists upon the stupidity of the crowd as Carlyle.

So far they have looked for a permanent unchanging stuff. But there is no unchanging stuff: what is real is change or becoming, there is no Being in the sense of permanence. But Everything Flows. Only becoming is real. But there is an order in the process of change. The ultimate principle is fire. But fire is not a permanent thing, it constantly changes. It is rather the symbol of things, is itself change.



A complete cycle  
of change

The way up and the way down is governed by a law of quantitative equivalence. So that the four forms remain balanced and there is neither excess or diminution of any element.

The world is a process of flux, but this change is governed by a uniform law. There is uniformity of change. Heraclitus, a monist, thus says reality is a rational system of law, an order in the universe.

God identified with fire, but not as a source, but as the reason, the law and order, the reasonableness within the process of change. The Stoics based their physics upon Heraclitus, and have idealized his scheme. But he really regarded fire as having reason, i.e., as a hylozoistic material.

Hist. of Phil. Oct. 7, 1907

The evolutionary point of view is the natural, scientific view and occurred in the early Greeks.

Osborne: From the Greeks to Darwin

Thales - Water

Anaximenes - Air

Anaximander -  $\frac{1}{2}$  prin. and Boundless

Heraclitus insisted upon a concrete one i.e., a one which as the prin. of change includes the many. The true unity is the unity of opposites. The world not comprehensible in a single thing, but reality is found in the process. Strife, opposition, are fundamental conceptions.

Unity is found in the cycle of events as in the way up and the way down. Change is a cosmic order. Between all things there is a measure, a law of exchange of quantitative equivalence.

H. insists that everything must be viewed in the light of, or in rel. to its opposite. God is day and night. What is we dries, good and evil are the same. All

his paradoxes mean that a thing cannot be taken in isolation. His view is dynamic which finds reality in process. The opposite view, static, expects to find an unchangeable, permanent, substance or stuff.

Man is of the same stuff as the universe. So man is a part of the fire which makes the universe. Fire the fundamental noblest, principle in man: the heavier, drosser, elements of man always encroach upon the fire (reason). Keep your souls dry. Sleep, drunkenness, etc. indicate a moist soul.

Politics An aristocrat and nobleman. Contempt for the mob which means anarchy. Virtue is obedience to law which is the ultimate good. Fire is the ruling, orderly principle, which is the good as well as the real.

Western thinkers - Eleatic School

Xenophanes Eleatic - from Elea in lower Italy

Parmenides

Melissus

Zeno

Zenophanes - born in Asia Minor, 570 B. C. went west early, primarily a poet and rhapsodist - visited Elea but perhaps did not found a school. Left a satirical poem which attacks the western Gks.

Called a philosopher because he insists that all things are one - are unchangeable one - protests against the crude anthropomorphism which he finds in the religion of his time.

Protests against luxury - which was common in western Greece. Along with the luxury he finds an over-athleticism which he satirizes.

There is only one God who is neither in form nor thought like morals - all-seeing, all thinking, omniscient.

If oxen had hands they would paint God like themselves. So all peoples make god in their own image. The poets have given to the Gods qualities which are a shame among men.

He manifests a scientific modesty; says man cannot know the final truth about reality, but each may guess at it. Truth is gradually found out by men by seeking.

Lived to be very old. Died 475-478 (?). He had no system but was a great factor in human life.

Parmenides a contemporary of Heracleitor. Wrote a poem, one part The Way of Truth, the second The Way of Opinion.

We cannot think the unreal being is the only thing we can think. What is not thinkable is unreal. There cannot be empty space. Says change is impossible.

#### THE FIRST PHILOSOPHERS OF GREECE

ARTHUR FAIRBANKS

Fragments of Xenophanes 580 B. C.

1. God is one, supreme among gods and men, not like mortals in body nor in mind.
2. The whole (of God) sees, the whole perceives, the whole hears.
3. But without effort he sets in motion all things by mind and thought.
6. But if cattle or lions had hands, so as to paint with their hands and produce works of art as men do. They would paint their gods and give them bodies in form like their own - horses like horses - cattle like cattle.
7. Homer and Hesiod attributed to the gods all things which are disreputable and worthy of blame when done by men; and they told of them many lawless deeds, stealing, adultery, and deception of each other.
16. In the beginning the gods did not at all reveal all things clearly to mortals, but by searching men in the course of time find them out better.
19. (A long satire upon athletics)
20. (A satire on luxury.)
21. ....at the banquet....having prayed for power to do the right...then it is no unfitting thing to drink as much as will not prevent your walking home without a

slave, if you are not very old.....and praise that man, when he has drunk, unfolds noble things from his memory and his toil for virtue suggest, but there is nothing praiseworthy in discussing battles of Titans or of Giants or Centaurs, fictitious of former ages.....But it is always good to pay careful respect to the gods.

Parmenides - B. C. 515

Of Elea; of noble rank and rich, but gave it up for philosophy. Associated with Pythagoreans, but learned most from his fellow townsman Xenophanes, whose system he developed in a poetic work "On Nature".

Concerning truth

35. The one way, assuming that being is and that it is impossible for it not to be, is the trustworthy path, for truth attends it. The other, that not-being is and that it necessarily is, I call a wholly incredible course, since thou canst not recognise not-being (for this is impossible) nor couldst thou speak of it, for thought and being are the same thing.

60. There is left but this single path to tell the of: namely, that being is...there are many proofs that being is without beginning and indestructable; it is universal, existing alone, immovable and without end: nor ever was it nor will it be, since it now is, all together, one, and continuous.....I will not permit thee to say or think that it came from not-being; for it is impossible to say or to think that not-being is.

80. Nor is it subject to division, for it is all alike; nor is anything more in it, so as to prevent its cohesion, nor anything less, but all is full of being; therefore the all is continuous, for being is contiguous to being.

95. Therefore thinking and that by reason of which thought exists are one and the same thing, for thou wilt not find thinking without the being from which it receives its name.

Oct. 9, 1907

Parmenides- b. 500 B. X. Native of Elea, came to Athens when an old man and had a conversation with the youth Socrates. Plato speaks of him with reverence. Doctrine - The Way of Truth is Part I. "Doxo" or Opinions to Part II. He denies all change and all becoming in Part I. In Part II a cosmology, he tries to give a scientific account of the world.

In Part II he is giving human opinions, perhaps the Pythagorean opinions, for the purpose perhaps of refuting them.

Part II is the important. Being is, and Non-Being is not, that is Reality alone is existent, and there is no empty space as becoming implies. Becoming also implies division of reality, which could only happen in empty space. Being is, and is one, there is no gaps or breaks, it is continuous. As much being in one place as in another. The doctrine of molecules becoming farther apart implies empty space. What is impossible for thought is impossible in reality. Where does being come from? from nothing nothing comes, from being? Being does not change, cannot change. All holds together, what is, is always in contact with what is.

The world is not infinitely extended. To have no limits or bounds implies imperfections. It is a sphere, outside of which there is nothing - not even empty space

Insists that the world must be consistent so the senses are illusory, but what is true must be what is consistent for thought. Facts that seem inconsistent must be rejected as illusory.

As the Copernician view denies the evidence of the senses in case of the apparent motions of the sun. But Copernicus also shows why the senses are deceived.

These philosophers were

1. Monistic
2. Materialistic, in that they knew no being except material being. For the requirements of One and Material only the conclusions of Parmenides are possible. The world is a plenum. stretching out equally in all directions.

After Parmenides; Monism was given up for no difference was yet conceived between matter and mind, so that they who followed the Eleatics were pluralists.

Doctrines are exploded by carrying them to their logical conclusions, as Hume : the necessary outcome of Locke.

But Monism was later taken up in the history of thought. For if there be a universe there must be an ultimate unchanging basis, as the atoms of science. So religion seeks an unchanging base - the I am that I am.

The problem is to harmonize our necessary conceived one with the changes of exp. Melissus - an admiral, not important - Zeno - the defender of Parmenides. Show that the common sense view is full of contradictions, used the reductio ad Absurdum was the founder of dialectic.

#### Outlines of the History of Gk. Phil. - E. Zeller

Zeno - the inventor of Dialectic

His arguments are directed partly against the Plurality of things and partly against motion.

Against multiplicity

1. If being were many, it must be infinitely small as well as infinitely great: - inf. small, because the units of which it is composed must be indivisible, and consequently without magnitude: infinitely great, because each of its parts must have a part before it, from which it is separated, this in like manner must be preceded by another part, and so ad infinitum.
2. Again, were being many it must in respect to number be limited as well as unlimited; limited because there would be no more things than there are: unlimited, because in order to be many, between two things there must in every case be a third, and this third thing must have another between itself and each of the other two: and so on forever.
3. Since all things exist in a space, space itself must be in a space, and the space in which it is must be so, and so on ad infinitum.
4. Finally it is maintained that if the shaking out of a bushel of corn produces a sound, each grain and each part of a grain must do so.

The Four Arguments Against Motion

1. In order to have traversed a certain distance, a body must first have accomplished half of that distance, and in order to have arrived at the half, it must first have reached the half of that half, and so forth. That is, it must in a limited time have gone through spaces unlimited in number.
2. Achilles cannot overtake the tortoise, if it has at all got the start of him; for while he arrives at the standpoint A of the tortoise, the tortoise has arrived at a second, B. When he reaches B, the tortoise has arrived at C, and so on.
3. The flying arrow is at rest, for it is at each moment only in one and the same space; it rests, therefore, in every moment of its flight and consequently also during the whole time of it.
4. Equal spaces must be traversed in equal times, if the speed be equal. But a body in motion passes another body twice as fast if the latter is moving towards it with equal speed as if that other were at rest.

Therefore the laws of motion are here in opposition to the facts.

Hist. of Phil. Oct. 11, 1907.

Heracleitus - Flux. All change.

Parmenides - No change - Being is one.

Such a state of affairs leads to a new theory, not disproving one and proving the other, but finding some truth in both.

Pythagoras - Has not a very direct relation with the problems of Heracleitus, a Parmenides. Founded a school at Samos off Greece, but later went to Crotona and later at Metapontum, in lower Italy.

By popular disfavor they were driven out and their bldg. burned (after his death) and his followers dispersed over Greece and taught the mysteries.

The society was essentially religious, had imitations, purifications, objected to many foods, and woolens; believed in transmigration; were aristocratic, were Doric, which means the suppression of the individual, so they got in bad odor with the democratic populace.

Science, esp. Math. Astronomy and Music were cultivated among them. Perhaps from these studies they passed to Metaphysics, and lead to their saying that number is the reality. Arrived at perhaps from the relation of length of different musical cords, as also that all things are expressed in number.

Hist. of Phil. Oct. 14, 1907

(Hand in note books on Friday)

See Fragments in Bakewell - Source Book; Burnet, Fairbanks.

Pythagoreanism, as religion, had its mysteries, and imitations; as a moral order, they had Doric notions of simple virtues. But we are interested in it as a scientific or philosophical school. They studied math. music and astronomy. Their chief interest in the quantitative aspects of things arose from their musical studies, e.g., the length of cords in their relation to different sounds.

The sun is the center of the universe and there is a certain ratio among the distances of the planets from the sun. Hence, the Music of the Spheres. From these considerations number was regarded as the ultimate reality, number is the essence or matter out of which things are made.

They developed meanings for the different numbers. Justice is 4, intelligence is 7. Sensibility is 5. One as unit is of special importance.

Composite and prime, odd and even numbers were distinguished, but with a mystical tendency. Harmony of opposites is dwelt upon as a kind of organizing factor in the world.

The odd is identified with the limited because it sets a limit to bipartition, perhaps, Zeller.

The even with the unlimited

other opposites are:

odd - even

limited - unlimited

one - many

good - bad

straight - crooked

male - female

Later developers of the doctrine, Philoans, Lysis, Aechytas.

Along with Neo Platonism, there arose a mystical Neo Pythagorean (Hypatia, Kingsley's representative of Neo Pythagorean.)

Importance is given its connection with the Heracleitus - Parmenides discussion by Windelband.

So solve this discussion they had to give up either their monism or their materialism. The first gave up their monism...

Empedocles

Anaxogoras

Pluralists.

The Atomists

Pluralism is in a sense an abandonment of the fundamental problem. Yet pluralism was in this early day important.

Empedocles (1) Physics - (2) Purifications - the latter the religious account of the rites, ceremonies, imitations.

Born at Agrigentum, flour in 450 B. C. of aristocratic family, had royal rank, was a priest. Allied himself with the democrats and won independence from the tyrant and then refused the crown for himself. He was a medicine man and a healer. Was somewhat of an engineer, drained marshes and tunneled hills. Was followed by a crowd of



worshippers and he permitted the worship. His enemies say he jumped in a volcano to prove his immortality. But it is likely that he lost favor and had to flee and died in exile.

Empedocles represents a new point of view. He no longer looks at physics, but begins to look at organic life. He insists that all things are one, that Being cannot change. There is no coming into being nor passing away. There are four roots of this: Earth, Air, Fire, Water. These remain eternally what they are. He does not deny change but explains it as the mixing of the four elements. Dif. qualities in things are due to dif. proportions in which the elements are mixed. He gives some specific examples, flesh is an equal mixture, bone is half fire, fourth air, fourth water.

All the earliest thinkers were Hylozoists, living - matter.

Empedocles distinguishes two fundamental forces, love and hate, which he yet describes as material but tries to conceive them as different from material things. The full separation he did not get.

At first all things were together. There was no differentiation. But Love set up a whirling movement which set the process of differentiation a-going. Air - fire - water - earth were thus sifted out of the original mixture. Love is also an integrative process as it brings together like things. Hate is the dividing element. These two forces rule the world by turns.

When love is supreme, the world is one, when hate is supreme there is the many. The present is a time of transition and strife between the two. It seems like Spencer's theory of evolution and dissolution. Individual existence is due to the uniting of elements. This is the first conception of Pluralism. As well as the origin of the notion of force.

Oct. 16, 1907

See Zeller (the large book) for ancient Phil. Empedocles the first pluralist. There are four fundamental principles. This the theory of modern chemistry, in that there is a limited number of elements and quality arises from their combination.

He begins the study of life. Has two forces love and hate, which tho perhaps physical, are mixed with the elements, and each rules the world in turn. Corresponds to Spencer's evolution and dissolution.

In the beginning things were together, were perfect, infinite God, ruled by love and a completely round sphere.

Indv. existence arises from a partial separation of the elements - mixtures in varying proportions. Complete separation would not make indivs. They can exist only when the world is passing from complete separation to complete union. There are then four states of the world - the complete.

The Pythagoreans. J. Burnet

After losing their supremacy in Kroton, the Pythagoreans first concentrated themselves at Rhegion. It may have been here that the foundations of what is called the Pythagorean philosophy were laid. On the breaking up of the school at Rhegion Archytas stayed behind in Italy, while Philolaos and Lysis, the latter of whom had escaped when a young man from the massacre at Kroton, betook themselves to Hellas settling finally at Thebes. It seems that Archytas carried on the political traditions of the Order in his native city of Taras, though it is unlikely that he kept up the superstitions on which its power was originally based. He appears simply as a gifted general and statesman. He was a scientific man, and to him is ascribed the discovery of mathematical mechanics.

Philolaos, says Plato, was at Thebes some time during the last quarter of the fifth century B. C. Lysis was later on the teacher of Epameinondas. The last generation of the school is represented by the friends of Aristoxenos.

The fundamental doctrine of the Pythagoreans was that things are numbers. This makes it appear as holding a middle place between the purely physical systems of the Ionians and the metaphysical theories of the Eleatics. All these, the Ionians, the

Eleatics, and even the Pythagoreans attempt to explain the sensible world from a sensible origin, and not an idealistic, or even a semi-idealistic hypothesis. They had no idea of abstract numbers, i.e., their "numbers were not separated from the objects of sense". - Aristotle. The "elements of number" were the same as the elements of things, and were the Odd and the Even, identified with the Limit and the Unlimited respectively. Their notion of the unlimited was spatial, thus differing from Plato.

The bringing together of the elements Limit and Unlimited. Even and Odd produces a Harmony, the Even-Odd identified by Aristotle with the One which partakes of the nature of both: The One, or unit is the Unlimited once limited; and as the unlimited is space, we see that the Pythagoreans, when they spoke of the One, meant a point. In the same way, the number two means a line, three a plane, four and all higher numbers, the series of regular polyhedra.

The theory that things are numbers, then, carries simply to this, that things are built up of geometrical figures. That they are portions of space limited in a variety of ways.

(This goes back to page 8.)

separation or union, or the two transition stages. We may be living in the period of dissolution or integration, but there could be no indiv. in either of the complete stages.

Empedocles was an early evolutionist. He is interested in the problems of growth, generation origin and nature of life. He believes in the natural origin of things - the organic from the inorganic. - called abiogenesis, as distinguished from biogenesis: that life originates from life.

First plants arose. Draws analogies from plants to animals, analogy, leaves, hair, feathers. Nature made many experiments, men come without, or with two heads or with parts of animals. Thus nature produced monsters, in form and bulk. So after repeated experiments nature threw off an animal which could sustain itself and propagate. He is interested in adaptation of animals to environment.

Nature becomes more skilled and later got animals which were adopted. As Burns says, nature tried her 'prentice hand on man and then she tried the lasses.

The air in us perceives the air, the fire, the fire, etc. Perception results from effluvia from bodies, each element fitting into the fire in us. No notion of a consciousness. The ext. obj. fly off and actually enter us. The first attempt at explanation of senses. Thought is due to the mixtures of various elements in the blood. A purely physical process.

Anaxagoras of Clagomenal, 500 B.C. Of good family, left his property for study. Wrote a prose treatise on the Nature of elementary Substance. Was the first phil. who lived in Athens, perhaps brought there by Pericles. Went to Athens at ab. 40 and lived 30 years there.

Upon Pericles loss of favor, the people vented their wrath upon Anaxagoras. The charge of Atheism was brought against him and he was expelled, died in exile in 426.

Becoming is unthinkable. Yet he admits the changes of things and adopts a pluralism. There are an infinite number of elements, which he calls the germs of things. Each substance has its germ, and is composed of minute particles, which are homogeneous throughout, ex. Gold is gold throughout. Change is the result of aggregation or segregation.

The moving force is outside of the bodies moved and is called reason, Nons. The first distinction between the physical world and the spiritual world. Yet he talks of the Nons in physical terms, saying it is mixed with nothing, exists alone, is self moving, all knowledge. The rarest of things, has no parts, while matter has the finest and lightest of things.

It originates motion, governs and directs all things, has a function which is ideal, it knows all things.

His cosmology is a repetition of earlier thinkers. Things are separated and are brought together by the influence of Nons, by instituting a whirling motion. The heavens are heated broken portions of the earth thrown off, ex. the sun is a mass of rocks larger than the Peloponnesus.

Life comes from terrestrial slime but directed by nons. Man is superior because he has hands and can carry out the dictates of the nons.

Perception results from the interaction of opposites, light perceives darkness.

#### The Atomists.

Founder was Leucippus.

Maintained that change is unthinkable. But Non being is just as real as Being. This gives us empty space, so that we can have motion. The congealed being of Parmenides was broken up into atoms, thus giving spaces them. These Atoms are the foundation stones of Being. Coming into Being is the aggregation of atoms. Passing away is due to the segregation of atoms.

The atoms are in constant movement and the world arises from the mechanical interplay of the atoms.

#### Empedokles of Akragas - J. Burnet

All the philosophers previous to Empedokles were Monists, i.e., there is one underlying substance which is the stuff of all that exists. But Parmenides has shown that if this one substance really is, we must abandon the idea that it can take different forms. The senses, which present to us a world of multiplicity, are deceitful. There is no escape from this conclusion; the time was still to come when philosophers would seek the unity of the world in something which, from its very nature, the senses could never perceive. True, the one of Parmenides is not so perceived; but that is the fault of the senses. We have not yet got to the stage where it is possible to regard the world as one for thought though many for sense. The One could not yet co-exist with the Many.

So from Parmenides to Plato, all philosophers who made any advance, abandoned the Monistic hypothesis. Most thinkers contrived to defend Parmenides, or Herakleitos, or the early Milesians.

Phil. must reject a "cheap and easy Monism" which simply sets the problem of multiplicity aside; and it must keep the ultimate end in sight, viz. the interpretation of the world as a single whole.

The corporealist hypothesis could not bear a monistic interpretation, and no other was available until Sokrates suggested to Plato that a thing might be real without being a body. But a pluralism may be of value as an explanation of a part of the world; but short of atomism it cannot achieve any permanent results.

To Pansanias

And thou shalt learn all the drugs that are a defense against old age, since for thee alone I shall accomplish all this. Thou shalt arrest the violence of the weariless winds that arise and sweep the earth....Thou shalt cause for men a seasonable drought after the dark rains....Thou shalt bring back from Hades the life of a dead man.

Hear first the four roots of all things; shining Zeus, life bringing Hera, Aidoneus, and Nestis dripping with tears, the well-spring of mortals (i.e., Fire, Air, Earth, and Water).

And I shall tell thee another thing, there is no coming into being of aught that perishes, nor any end for it in a baneful death; but only mingling and separation of what has been mingled. Coming into being is but a name given to these by men.

But when the elements have been mingled in the fashion of a mand and come to the light of day, or in the fashion of the race of wild beasts or plants or birds, then men say that these come into being; and when they are separated, they call that, as is the custom, woeful death. I too follow the custom, and call it so myself.

Fools! for they have no far-reaching thoughts - who deem that what before was not comes into being, or that aught can perish and be utterly destroyed. For it cannot be that aught can arise from what in no way is, and it is impossible and unheard of that what is should perish; for it will always be, wherever one may keep putting it.

At one time things grew to be one only out of many; at another, that divided up to be many instead of one....And these things never cease, continually changing places, at one time all uniting in one through Love, at another each borne in different directions by the repulsion of Strife.

Hist. of Phil. Oct. 18, 1907

### The Sophists.

Phil. up to this time has been material or mechanical. Philosophy now concerns itself with man and the old cosmologies are given up. Even Socrates thinks that dealing with the natural world is more or less vain. But later ages with apparatus and collections of facts has gotten results. But the old philosophies had their results. The Sophists insist upon the practical phil. and sci. must be made serviceable to man.

They represent a popularization and diffusion of kn. not among the herd, but among the citizens. Kn. began to be a part of the culture of the times. There are reasons for this change in the circumstances of the times. The colonies have had the advantage. The Greeks have been threatened by Orientals. But they, with the Persians were beaten, and Greece with the head at Athens became a world power. The Era of Development for Greece. Their victories gave them a self-confidence and inspired them to new undertakings. Athens under Pericles is no longer a backwoods town but became a centre of culture. The first period was from the end of the Persian war to the war with Sparta. This is the most remarkable development period in the world's history.

The awakening was in the line of science and what would help them attain success socially, politically, etc. The Sophists came forth as the teacher of the times, they were the heralds of the new life. The young men came especially with eagerness for instruction and tuition. Everything which now conduce to physical development, and also with intellectual affairs were taught and studied.

The best or at least most teachers were teachers of oratory and rhetoric. So out of this rhetoric which was practical, came the science of Grammar. Some taught phys. sciences.

Protagoras insists that he taught virtue, the art of living as a citizen in a practical way.

Plato represents the Sophists in an unfavorable light, often as boasters, as men who had no interests in real learning but were

But in Grote's Hist. Cop VIII of Greece is a defence of Sophists.

In Zeller Vol. II The Sophists is a saner estimate.

Lecture Oct. 21, 1907

Questions. To be given in on Monday, Oct. 29.

1. What is Phil. Show how related to nat. science, and explain the fundamental differences bet. the 2 methods of inquiry.
2. Why is it necessary to study the Hist. of Phil. as an introd. to phil. problems.
3. Why do we say that Phil. began with the Ionian thinkers of Miletus?
4. What was the first form which the Phil. prob. took? In what sense were the early view monistic. Mention some other kinds of monism.
5. Who were the pluralists in early Gk. Phil. Is pluralism or monism the more adequate form of phil.
6. Explain the opposition between the position of Parmenides and that of Heraclitus

Which was right?

7. What was Empedocles theory of the origin of plants and animals. What points of similarity and dif. are there, bet. this and modern evolutionary views?

8. Explain the distinction bet. a mechanical and a teleological explanation of the world. Who the first teleologist.

9. Point out the differences bet. the element of Anaxagoras and the atom.

10. Mention some fundamental conceptions and distinctions made by pre Soc. philosophers, which are still of importance for us.

The Sophists represent a new period in Gk. phil. Now for the first time the interest centres in man and we have an humanistic period. It was also a transition period. The old theories were giving way, and new ones had to be formed. Old religions, old moral theories, must be given up.

The Gks. had developed into a world-power. They had to become cosmopolitan. This demand awakened the spirit of the Gks. and they felt anew impulse to a higher life. They wanted instruction, so the speaker or orator was the man of the hour. The needed expression as well as reason.

So there sprung up the Sophists. They were at first thoroly respected. They travelled and taught and most of the subjects were related to the practical affairs of everyday life. There were many books upon the practical subjects.

One thing much taught was rhetoric, which taught how to reason and also how to express reason best. Out of the same need came the study of Grammar. They confined themselves at first to tense and mood of verbs; and to the meaning and position of adverbs and prepositions.

The Sophists have a place in the Hist. of Phil. because they emphasize the relativity of knowledge. Out of this practical interests came the proposition that man is the measure of all things. It gives up the ultimate and says all that is necessary is to know what is good for man. Sophism says everything is conventional, or artificial. There was a great discussion, as now, as to what was the natural. Beliefs and practices are not natural but were due to circumstances. All customs seem good to some and bad to others.

Plato and Aristotle give us our notions of the Sophists and both are unfriendly. They regarded them as mere wranglers, avoiding the questions, tricking, much talking, and with not an honest interest in knowledge.

This representation of the Sophists is not (probably) true, but applies to the later ones, whereas the early ones were honest. Plato objected to their taking money for instruction.

See Zeller - Pre-Socratic Phil. a defense.

When kn. becomes practical it soon loses its character as knowledge. It is not well to have teachers who have to teach what the pupils want for the teaching will degenerate.

The Older Sophists

Protagoras of Abdera

Gorgias of Leontium

Prodicus

Lesser ones

Hippias

Thrasymachus

Enthydemus

Read Protagoras, in Jowett's Plato, for the favor of the Sophists.

Zeller - Pre Socratic Philosophy - The Sophists

Up to the middle of the fifth century Phil. was confined to small circles gathered around the authors. Scientific enquiry concerned itself but little with practical life. No attempt was made to make it common property, and to found moral

and political activity on scientific culture. The principle that practical capability is conditioned by scientific culture was generally speaking, quite alien to antiquity.

But during the fifth century various causes were at work which would alter this state of things. The Greek victories over the Persians, Gelon's victory over the Cathaginians, all deeply affected Greek science, and the relation of science to the nation at large. There was a great democratic awakening, old constitutions, except at Sparta, were changed, and old customs gone way. Those who had fought for their liberties yet insisted upon a part in their countries' affairs.

Athens especially under the influence of Pericles, experienced such an unfolding of capacity in all spheres as history nowhere else shows. Education had till then been confined to music and gymnastic, with some elementary arts; everything else was left to practical life and the influence of relatives and fellow citizens. Even politics and oratory were learned in this way. And from this method great results came in the practical and religious wisdom of the poets and orators and statesmen. Thus the religious wisdom of Pindar, Simonides, Bacchylides, Aeschylus and Sophocles, was deposited in the most perfect form for the benefit of all. But since this wisdom was universally enjoyed, it was necessary for the ambitious to try new spheres, to push farther in science than any had before gone. The popular assemblies made necessary the study of rhetoric and oratory; and quite independent of the Sophists, there grew up in Sicily, the rhetorical school of Corax.

Philosophy in its one-sided physical tendency, could not satisfy the needs; but had arrived at a point where it of necessity must undergo a change. It had started from the contemplation of the external world; but already Heracleitus and Parmenides had shown, and all subsequent systems had agreed with them, that the senses cannot teach us the true essential nature of things. These philosophers did not indeed on that account cease to regard the explanation of nature as their proper task. They hoped to establish by reason that which is hidden from sense. But it was necessary for them to investigate more closely into the character of thought; as to whether intellectual thought and its object is distinguishable from sensible perception and sensible phenomenon. If thought, like perception, acts according to the nature of the body and of external impressions, it is not easy to understand why the one should be more trustworthy than the other; and all that the early philosophers, from their various standpoints, had said against the senses maybe said universally against the human faculty of cognition.

The ancient physics, in a word, contained in its materialism the germ of its destruction. If there be only corporal being, all things are extended in space and divisible, and all presentations arise from the working of external impressions upon the corporal soul - from sensation; there fore if the reality of divided Being and the truth of the sensible phenomenon be renounced from this standpoint, truth and reality are all together cancelled, all things are resolved into a subjective appearance; and, with the belief in the cognisability of things, the endeavor after the knowledge of them must likewise be at an end. Though we ought not lay much stress upon the fact that the later physicists, as compared with the earlier, bestow far more attention on the study of man, and that Democritus, already a contemporary of the Sophists, also occupied himself to a great extent with ethical questions - yet we must in any case regard the Anaxagorean doctrine of Spirit as the direct preparation for the Sophistic doctrine, or more accurately, as the clearest indication of the change which was even then taking place in the Greek theory of the world.

The Nons of Anaxagoras is not, indeed the human mind as such; and when he said that Nons rules all things he did not mean that man has all things in his power by means of thought, but he had nevertheless created the conception of mind out of his own consciousness and though it may have been treated by him as a force of nature, in its essence it was not distinct from the mind of man. Consequently, when others transferred what Anaxagoras had said of Mind to the human mind - the only mind given in our experience - they went only one step farther upon the road which he had opened

they reduced the nons of Anaxagoras to its basis in actual fact, and set aside a presupposition which must have seemed to others untenable; they allowed that the world is the work of the thinking essence; but as the world was to them a subjective phenomenon, so the world-creating consciousness became human consciousness, and man became the measure of all things,

Those among the early Philosophers who sought to combine the opposite principles of Unity and Multiplicity, Being and Becoming, viz. Empedocles and the Atomists - did not get beyond a one-sided physical and materialistic theory of the world; and though Anaxagoras completed the material causes by the addition of Mind, he only apprehended Mind as a force of nature. The one-sidedness of their procedure made the ancient philosophers not merely incapable of opposing a dialectic which combated these partial notions by means of one another, and cancelled them by each other, but in the progress of reflection they must necessarily have been forced to adopt it. If the Plurality of Being were maintained, the Eleatics proved that All is One; if its Unity were asserted, this was met by the consideration which had led the later physicists beyond the Eleatic doctrine - viz. that with plurality all concrete qualities of things must likewise be given up. If something unchangeable were sought as the object of thought Heraclitus upheld the universal experience of the variability of phenomena. If the fact of their variability were admitted, then the objections of the Eleatics against Becoming and Being had to be overcome. If natural enquiries were pursued the newly-awakened consciousness of the higher importance of spirit turned aside the enquirer. If moral duties were attempted to be established, no point of fixity could be found in the vortex of opinions and usages, and natural law seemed to lie only in the justification of this caprice, in the dominion of subjective pleasure and advantage.

This uncertainty of all scientific and moral convictions was first brought to an end by Socrates, who showed how the various experiences were to be weighed against each other dialectically, and combined in general conceptions, which teach us to know the unchangeable essence of things in the change of their accidental characteristics. The earlier philosophers, to whom this method was still strange, could not withstand him - their one-sided theories mutually destroyed each other. The revolution which was then being accomplished in all the spheres of Greek life, took possession also of science, and philosophy became Sophisticism.

Protagoras of Abdera, the first of the Sophists, taught actively throughout the second half of the fifth century. Born about 480 B. C. or perhaps earlier, from his thirtieth year upwards he passed from one Greek city to another, offering his instructions in exchange for payment, to all who sought to gain practical ability and higher mental culture; and so brilliant was his success, that the youths of the educated classes everywhere flocked to him and overwhelmed him with admiration and gifts. Besides his native city, Sicily and Magna Graecia are mentioned as the scene of his labors, but especially Athens, where not only Callias, but also Pericles and Euripedes sought his society; the exact date and duration, however, of his residence in these different places we cannot precisely ascertain. On account of his treatise concerning the Gods, he was persecuted as an Atheist, and obliged to leave Athens; in his voyage to Sicily he was drowned; his treatise was burned for political reasons. Of his doctrine nothing is known to us; he is said to have been a pupil of Democritus but this, I consider to be as fabulous as the statement of Philostratus, according to which he was instructed by the Magi - the same, who, according to others, were the teachers of Democritus himself. Of his writings, which were tolerably numerous, only a few fragments have been preserved.

Gorgias of Leontium was a contemporary of Protagoras, perhaps somewhat anterior to him. He also came to Athens, where he made his first appearance in the year 427 B. C. at the head of an embassy to solicit help against the Syracusans. Already much esteemed in his own country as an orator and teacher of rhetoric, he charmed the Athenians

ians by his ornate and flowery language, and if it be true that Thucydides and other important writers of this and the succeeding epoch imitated his style, he must be allowed to have exercised considerable influence over Attic prose and even poetry. Sooner or later after his first visit, Gorgias seems to have betaken himself permanently to Greece Proper, where he wandered through the cities as a Sophist, earning thereby much wealth. In the last period of his life, we find him in Larissa in Thessaly, where, after an extraordinary long and hale old age, he appears to have died. Among the treatises ascribed to him is one of a philosophic nature; two declamations which bear his name are probably spurious. He probably wrote a system of rhetoric.

Prodicus is mentioned among the disciples of Protagoras and Gorgias; but this is doubtless only so far true that, judging from his age, he might have been so. A citizen of Inlis, a town in the little island of Ceos, renowned for the purity of the manners of its inhabitants; a fellow townsman of the poets Simonides and Bacchylides, he seems to have first come forward in his own country as an ethical teacher, perhaps often journeyed to Athens, under whose dominion Ceos stood, it was only then that he could find an important sphere of action. He required payment. The esteem in which he was held is attested not only by the assertion of the ancients but also by the celebrated names of his pupils and acquaintances. Even Socrates is known to have made use of and recommended his instructions, though the attitude of Socrates and Plato to him was not different than to Protagoras and Gorgias. We know nothing else of his life. His character is said, though by late and untrustworthy authorities to be licentious and avaricious. Of his writings, tradition has only handed down imperfect accounts and some imitations.

Hippias of Elis seems to have been almost of the same age as Prodicus. After the manner of the Sophists, he also wandered through the Greek cities in order to gain by his orations and lectures fame and money; and he frequently came to Athens, where he likewise assembled round him a circle of admirers. He boasts of making more money than any two Sophists together. Preeminent for his vanity, even among the Sophists, he aspired above all things to the reputation of universal knowledge, constantly bringing out of the treasury of his manifold wisdom, according to the taste of his hearers, something new for their instruction and amusement. The same superficial many-sidedness was no doubt characteristic also of his literary activity.

Of other noted Sophists, Thrasymachus of Chalcedon, a younger contemporary of Socrates, a teacher of rhetoric, known for his undisguised principles of selfishness, Enthydemus and Dionysodorus, the two eristic pugilists. Polus of Agrigentum, a pupil of Gorgias and teacher of rhetoric. The orators Lycophron, Protarchus, and Alcidas also of Gorgia's school. Xenias of Corinth, reminds us of Protagoras. Euenus of Paros, rhetorician and teacher of virtue, Antiphon (not the orator). Polus and Thrasymachus were the last representatives of Sophistic.

Hist. of Phil. Oct. 23, 1907

Protagoras the greatest of the Sophists lived at Abdera. The atomists also had a school here. Protagoras immediately attracted attention. He taught practical affairs the art of conducting oneself in the state. The friend of Pericles he was sent to establish a colony at Thurii. His book on the nature of the gods was burned as heretical.

"On truth" also perished. Man is the measure of all things; both of things that are, that they are; and of things that are not, that they are not. Nothing can be found as true, except what is found in the consciousness of each. This is asserted as a principle of subjectivity, of individuality. Each finds in his own sense and feelings the standard of truth. If we differ, the truth is different for us. There is no dispute about sensation. This leads to scepticism - that there is not truth which is truth for all.

This is sceptical also in practice or moral affairs; good is what I like, or is pleasant or useful; bad is what I don't like. This is subjectivity. There is no



objective standard of right and wrong. This is the doctrine which brought the Sophists into disrepute. Some of the Sophists seem to hold a higher notion than Socrates. Gorgias a flowery rhetorician. Became popular, but soon died out. Prodicus dealt with words, defining synonyms and giving distinctions. He wrote "Hercules at the Cross roads". The Path of Virtue, and the path of pleasure. It is a high and dignified discussion of moral questions.

Hippias taught physics and astronomy as well as rhetoric.

Plato not an unbiased critic of the Sophists.

See Plato - Protagoras and Enthydemus

#### Republic, Bk I Thrasymachus

These references will show the immoral and sceptical tendencies in Sophism.

The Sophists are accused of perverting morality and religion of the ancient world,

In Plato, the charge is not so severe, and Grote tries to defend the Sophists. They all had abandoned any theory of nature, they were humanistic. They were sceptical about the possibility of kn. There is a danger in giving up the theoretical interests it comes to degenerate into the means of gaining the end. Sophists did not take the kn. question as seriously as they should. Also, they permitted a lax morality. The end justifies the means. Might is right.

Aristophanes classes Socrates as a Sophist. The morality of the state reacted upon the morality of the indiv. and did it disastrously. See Zeller. Pre Socratic Phil. Vol. II

Hist. of Phil. Oct. 25, 1907

Socrates, his life and work.

Called a sophist. Aristophanes ridiculed him in the Clouds. Interested in man, is sceptical to phys. science. The processes of nature seem to transcend the capacity of men. These things are in the care of the gods. His concern is Man.

Born at Athens 470, his father a statuary and Soc. learned the trade, about middle life he abandoned this work and gave himself up to a life of inquiry. He did this by command of the Gods; He meant to be the questioner of the Greeks on questions that concern their souls, that is what was their processes of knowledge. He meant to impress the Athenians with the critical method of examination into their own minds. Phil. had always been uncritical, dogmatic, and did not investigate the method of passing from the particulars of exp. to the general truths of kn. He may be called the beginner of Logic.

He went among all the people and asked questions. He knew nothing but always asked for explanations. But one answer always suggested to him another question.

He was humanistic, concerned with what the virtues are. He studied the fundamental principles of gov't. and society. He asks for definitions and then shows that the definitions are contradictory. Many of his dialogues seem to lead nowhere, except to show that his opponent is not so careful as he should be. He is the gadfly of Athens. By questions he leads people to know and understand themselves.

But Athens was very orthodox. So Socrates was tried for corrupting the youth, refused to have counsel, to humble himself, and refused any sentence but death.

But Socrates could not be executed while the triremes were away, so some time elapsed while in prison. Means of escape were offered him but he would not break the law thus. See the dialogues Crito, Phaedo, Enthyphron. See the Golden Treasury Series - Mae Millan. Soc. executed 399 B. C. Born 470.

Oct. 27, 1907

The source for Socrates is Plato, who regards him as a logician, a dialectician, the central figure of all the dialogues, the mouthpiece of his own doctrine.

Socrates perhaps truly known from the earlier dialogues, the later ones are tinged with Plato's own theories.

Xenophon defends Socrates in his Memorabilia. He regards Soc. as a good man, whose interests are all ethical. Who had a great faith in the gods. A rather prosaic moralist. His influence is excellent.

Xenophon not a philosophical thinker so he did not see the speculative value of Soc. Did not see Socrates as a creative moralist. Yet Plato and Xenophon certainly supplement each other.

Xen. shows Socrates purely as a utilitarian moralist; yet he held different views; as the highest good is the good of the soul.

Socrates had a divine mission to examine the Athenians and help them to inquire into the nature of things. Plato shows him as a purely speculative nature, seeking to know. Thus he gets into the metaphysical question of what are social ideals, moral virtues, etc. Perhaps thinking is a development from talking with others.

The Socratic method is the method of comparison of views, of helping others to give birth to their own ideas. He helps others to a statement of the questions. The Dialogues often do not reach any definite conclusion. He induces people to think. He, himself, is always ignorant. Perhaps he does not know what is, yet he knows what is true and what false.

The Socratic method is an unsystematic and conversational form of the inductive method. From the opinions of his hearers he attempts to derive a conclusion, by the method of induction.

He constantly asks for definitions or knowledge through conceptions, his kn. is not based upon sense perception.

The Sophists insisted upon the universal relativity of kn. and this perhaps from the great diversity of sense perception.

Socrates attempts through conception to find a universal idea, a general truth. By comparison of views we can perhaps agree upon a general conception which will overcome the disagreements of perception. Man is the measure of all things, but not as the Sophists - each particular man; but man in general.

There is a universal kn. as the sum of the rationality of all men, and we may agree on and find this prin. which is fundamental. There is such a thing as truth, is the assumption of modern sci. as well as common convention;

Education is getting into this Kingdom by truth by giving up the differences of indivs. by sloughing particular biases, by casting off our morality. Socrates begins with the comparison of opinions to find their truth.

Socrates field is Ethics, his interest is men.

His doctrine; Virtue is wisdom, and wisdom is one. Virtue is teachable. Virtue possible when men become self conscious. Impossible not to do the right if one knows it.

Socrates - Zeller: Socrates and the Socratic Schools.

Socrates teaching was confined to Ethics. There is some discussion of his interest in nature, it being attempted to show that his interest was in nature for its own sake, but this is not true. Nature he took into account only insofar as it was useful to man. He may have discussed the question of means and ends in nature yet his interest was not in any natural science but confined to Ethics. Even theology was treated by him as an appendix to ethics.

The leading thought of the ethics of Socrates may be expressed in the sentence - All virtue is knowledge. This assertion is most closely connected with his whole view of things. His aims are to root ethics more deeply by means of knowledge. He discovers that morality cannot safely rest on custom and authority. To attain true virtue man must seek the standard of action in clear and certain knowledge. Where knowledge is wanting, there not only is virtue imperfect, but there is absolutely no virtue at all. This doctrine was worked out and improved upon by Plato and Aristotle.

Socrates maintained that without right kn. right action is impossible, and conversely, that where kn. exists, right action follows as a matter of course; the

former because no action or possession is of any use, unless it be directed by intelligence to a proper object; the latter, because everyone only does what he believes he must do, what is of use to himself; no one intentionally does wrong; for this would be the same thing as making oneself intentionally happy; Kn. is, therefore always the strongest power in man, and cannot be overcome by passion.

He concludes that virtue is entirely dependent upon kn. and accordingly he defines all the particular virtues in such a way as to make them consist in kn. of some kind, the difference between them being determined by the difference of their objects. He is pious who knows what is right towards God; he is just who knows what is right towards men: He is brave who knows how to treat dangers properly; he is prudent and wise who knows how to use what is good and noble, and how to avoid what is evil. Virtue and wisdom are one and the same.

In all cases it is one and the same thing, which makes the conduct virtuous, and in all persons the same natural capacity for virtue must be assumed to exist. The main point then invariably is to cultivate this disposition by education. All require exercise and training; the most talented require it most, would they not be last in ruinous errors. There being no greater obstacle to true kn. than imaginary kn., nothing can in a moral point of view be more urgently necessary than self kn. to dispel the unfounded semblance of kn. and to bring home to man his wants and needs.

Right action follows invariably upon knowledge, just as wrong action follows from absence of kn., he who knows himself will, without fail, do what is healthful, just as he who is ignorant of himself will, without fail do what is harmful. Only the man of kn. can do anything worth doing; he alone is useful and esteemed. In short, kn. is the root of all moral action; want of kn. is the cause of every vice.

Hist. of Phil. Oct. 30, 1907

### Socrates (470-399)

His ethical doctrine that virtue is kn. He was convinced that virtue could not hold its own when based on custom and habit, but must be based on intelligence. The important thing is to become conscious of ourselves, to know our duty. No one could know the right and still do the wrong. The good is what is good for one, so one could not will to injure themselves. Evil is the result of ignorance and muddle-headedness. The man who knows has the moral nature in him, so doing accidental right is not moral.

Soc. attempts to define the virtues.

Piety kn. of what is just to gods.

justice kn. of what is just to men

temperance kn. of what is just to the various pleasures and how to act toward the

to the lower interests. Temperance gives a man an advantage. But Xenophon may not have understood Soc. or Soc. may have lowered his argument to meet the demands of conditions of intellect. Plato goes much in advance of this when he says virtue is the health of the soul. Soc. clearly distinguishes between the goods of body and the good of the soul. Virtue is kn: seems a paradox. Soc. makes no distinction between the knowing and willing, but he was interested in the practical kn. which includes the will element. Yet he emphasizes the intellectual side of the question, which is very essential. Good intentions do not make up the whole of morality, but there is necessary the knowledge.

Soc. insists upon the independence of man from his environment. Must endure bravely so as to live oneself above circumstances. He had a contempt for ordinary affairs as of clothes; food, etc. Went barefooted in winter in the military campaign. This endurance, fortitude, was seized upon by the Cynics and made basal. Soc. insisted upon friendship - his life and his disciples' were spent in common. Love the basis of all inquiry as with Plato, a bond of union among men and an impulse to knowledge. This philosophic love is the Eros. Emphasizes the political life of man.

man cannot live as apart from the state; refused to escape from prison on account of respect for the state. Did not believe in the unrestricted democracy of his times. Did not believe in election by vote.

His view of the gods. Believed in the gods of the city, followed them in the regular way, and respected the Oracle. Yet he had a higher conception of the gods. He often speaks of the God. Yet he avoids dogmatic assertions about gods but he firmly believes in the moral government of the world. The world is built on moral prin. He has a moral faith in the universe.

After his death, his followers were suspected, and the most prominent ones left Athens for a time. Plato, Euclid, Phaedo fled from Athens. There grew up schools which represent aspects of his theory. Euclid went to Megoria. They developed a didactic which came to be very empty and formal.

Cynics

Cyrenaics

Plato's system

The incomplete or the lesser Socratics.

Cynic - Antisthenes - virtue as strength of will - freedom from want - forerunner of the stoics - Cynics were exaggerated on the disrespect of want. Virtue is an inner possession. Opposed to pleasure. Would sooner be mad than be pleased. Virtue consists in bearing against pleasure. The good man is free- depends upon nothing but his own inner life. So external goods are not valuable. Virtue is contempt of ordinary goods. Good opinion of others not of value. The wise man listens to his enemies.

Diogenes, the best known and most popular. Cynicism became a pose. External goods were necessary that they might have something to fight. Knowledge and science and culture for their own sakes were mere show.

#### A STUDENT'S HISTORY OF PHILOSOPHY

Arthur Kenyon Rogers (Butler Col)

Socrates (469-399) was the son of an Athenian sculptor, but he abandoned the profession for philosophy at an early age. In personal appearance he was the opposite of the Greek ideal, with protruding eyes, thick lips, and snub nose, but all this was forgotten when one came under the charm of his personality and his conversation. Conversation was the one business of his life. Living in the most frugal manner, his meat and drink of the cheapest sort, without shoes to his feet the whole year round, a single threadbare cloak that served for winter and summer. He spent his time in the market place, or wherever men come together, satisfied if he could only find someone with whom to talk upon the questions which interested him. "I have a benevolent habit of pouring out myself to everybody, and I would even pay for a listener if I could not get one in any other way."

But in everything he is in earnest. His friend Chearophan had put to the Oracle the question: Is any man living wiser than Socrates? and the Oracle had answered that Socrates was the wisest of men. Socrates believed earnestly in the Oracle, but was yet conscious of his own ignorance. So he had to find out in what sense the Oracle might be true. He goes to all the wise men and finds that their wisdom is merely conceit. Upon the higher concerns of human life they were as ignorant as he. But he was wiser than they in that he knew that he knew nothing. While he is ignorant he yet is convinced that there is truth, and that truth is attainable by man. It is moral truth, however, not scientific or metaphysical. "This is the point in which, as I think, I am superior to men in general, and in which I might, perhaps, fancy myself wiser than other men - That whereas I know but little of the world below, I do not suppose that I know. But I do know that injustice and disobedience to a better, whether God or man, is evil and dishonourable, and I will never fear or avoid a possible good rather than a certain evil."

Socrates is sceptical with regard to the physical problems. But these would be of no use even if we could solve them.

What is needed in the practical and ordinary affairs of life is knowledge for when one has a complete kn. of the right he will do it. Knowledge is virtue. The chief regard of men is to look after the improvement of the soul and not to waste their energies in laying up treasures of honor, etc.

Kn. exists that it may be practiced. Under any case virtue cannot consist in following tradition merely from habit, but conduct must be rationalized conduct. Socrates assumes that every man has within him the possibility of kn.

Hist. of philosophy Nov. 1, 1907

Next week with Plato, later Aristotle. By the end of November have essay upon some of the topics of the course, e.g. Sophists or Socrates, or the Cynics, etc.

After Socrates, came the Cynics, followed by Stoics, followed by Epicurean. The Cyrenaics, founder Aristippus, came to Athens and studied with the Sophists and Socrates, but became a disciple of Socrates.

Later representatives were Amiceris Hegesias. Many elements come from the Sophists. The end of life is pleasure. Perception does not tell us about the reality of things but merely tells us how things appear to us. The pleasurable feeling is due to slow movement, pain to violent motion. They demand a regulation of pleasure. Pleasure is positive. But for Epicurus pleasure is a state. But Aristippus says pleasure is made up of particulars. The wise man chooses his pleasures wisely makes the most of life and its pleasures.

Aristippus was sensuous, a good liver, loved physical life for its own sake. But he only is happy who knows how to choose pleasures. Later representatives become pessimistic for there are not enough available pleasures. The world is bad if pleasure is the end.

Hegesias was a pessimist the "death persuader".

Atomism.

Was not developed until after the time of the Sophists. Lencippus was contemporary to Protagoras. He offered the atom as the solution of the opposition between Heraclitus and Parmenides.

Democritus (460 B. C.) of Abdera in Thrace, developed the atomistic theory. Abdera was an important scientific school (Plato does not mention it). Democritus travelled widely and established his school at Abdera about 400 B. C. He wrote many books on various subjects, Astronomy, Metaphysics, etc.

Democritus says Being and Non-Being are both real. Space whether empty or full is real.

Atoms are indivisible units of Being which have no specific qualities. Differ only in shape. Some are rough and have hooks, others are smooth and round, these are most mobile. The difference of the world depend upon the shape and grouping of atoms. Motion is inherent in matter. Atoms are moving, falling, and they fall at different rates, which result in the whirling movement. From this whirl atoms of same kind come together, and things are thus formed. In the vortex is the condition of the formation of a world system. The earth the center, the Sun and Moon are broken off but yet stay near the earth.

Democritus worked out atomism in Anthropology, Ethics, etc. Man is a concourse of atoms. These are of different kinds - the coarser for in the body, the finer (fiery) the soul. Between each two body-atoms there is a soul atom, so the soul is diffused throughout the body.

Perception, color, taste, etc. do not indicate anything real in things but is a mode of our perception. Perception is relative. Shows us merely how we are affected. It is a kind of motion in our sense organs. The world then is just shown in appearance and not in reality. This relativity comes from the Sophists. Sense perception gives us appearance. Color etc, is in us not in things. But by thought we can construct the true world - the world of the atom and the void. The real world is not made up of colors; sounds; etc. but of geometrical or spacial qualities. These are primary qualities, colors, etc. are secondary. Primary qualities are such as weight form. Such a world is one we construct in thought.

Everything takes place by necessity. The world is mechanical. There is no action at a distance, atoms actually strike upon each other. There is no such thing as end or purpose nor chance. Everything goes according to mechanical law. Democritus insists upon his theory as a result of thought, but thought is itself produced in a mechanical way. Democritus is thoroughly Materialistic.

Against this there is a teleological view worked out by Plato at the same time. Plato's theory has prevailed through the influence of Aristotle who became the philosopher of Christendom. All natural processes are for man.

Democritus' Atomism was revived in the interest of modern science, and is still the dominant idea in science.

Hist. of Phil. Nov. 4, 1907

Plato, not only a phil. but a literary artist of the first rank. b 427 B. C. was 28 yrs. old at Socrates Death. Was of high birth with traced ancestry to Solon. Was first named Aristocles from grandfather. His father Aristo. His youth was during Pelopp. War.

Had great interest in Politics and Lit. Became disciple of Socrates at aet. 20. Was strongly attached to Soc. and was influenced much by him. After Soc. death, went to Euclid at Megara. And later travelled much in Egypt, Cyrenia, Sicily and Magna Graecia. At Sicily came in contact w. Sophists from whom he got his interest in math. Returned to Athens at 387 B. C. and opened a school in the Gum. where he taught till he died in 347. Was 81 yrs. His work here was twice interrupted by journeys to Sicily. Became intimate with Dion who introduced him to the tyrant of Syracuse, who for his open speech sold him as slave. His freedom was bought by a Cyrenaic.

Plato is interested in applying phil. to politics. He would make kings phil. or phil. kings. He tried this on the young Dionysius tyrant of Syracuse, but failed. In the Academy he had a large circle of pupils. Perhaps taught by the Socratic method and his dialogues may have followed from these conversations.

Some of the dialogues may not be genuine. There is much discussion of the genuineness and chronology of the dialogues. The best authority is Aristotle. As for the rest we must depend upon internal evidence. Aristotle was brought up in the schools. The works of his youth.

Lysias

Laches

Apology

Crito

Enthyphro

Charmides

Disputations of the Theory of Sophists

Theaetetus (et al.)

The Middle Period

Phaedans

Symposium

Republic

Parmenides

The Sophist

Politicus

Chief Works on Teleological Idealisms

Phaedo Critias (Fragment)

Philebus

Timaens

The Work of his old age

The Laws (Unfinished)

See Rogers - (Good)

D. G. Ritchie - Plato

Walter Pater - Plato and Platonism.

E. Caird - The Evolution of Theol. Vol. I in Gk Phil. Zeller - Plato.

Jowett- Translation with Analyses and essays.

His Philosophy is not a systematic body of doctrines but they are literary in form yet there are close reasonings in the dialogues. It would be hard to make a body of doctrine out of Plato - for he is a transition writer. Perhaps the Theory of Ideas developed as he wrote. He is not an abstract logician, but is fanciful. Besides there is the element of myth which he uses as a means of expressing his thought. (Stuart - The Myths of Plato.)

Plato uses these myths where he cannot get logical connections. He invents some of the myths which serve where logic can't go. They deal with the creation of the world; pre-existence, etc. We can tell a story which will represent the truth. So we must distinguish the conceptual from the mythical in Plato. For there is much of clear thinking in Plato. He has done much in this direction.

Plato-Idealism.

What is it? Negatively, it denies that the material world is the real in any ultimate sense. Positively, Plato maintains there is a world of essences of true reality, which is not in the material form but is ideal, it is the world of truth, beauty, etc.

Plato can be regarded as mediator between Heracleitus and Parmenides. Heracleitus doctrine had got mixed up with Sophism. There is nothing but relativity each man experiences differently. So all is flux and there is no absolute, no standard; one theory is as good as another.

Plato agrees with Protog. in the relativity of sense perception, in this world there is nothing abiding, so in the world of feelings there is nothing abiding. Agrees with Parmenides in there is a true Being in which there is no coming into being or passing away. But this is the world of Ideas, not of sense perception. The many are the many things of sense. Yet the world as a whole is a One. With regard to the dif. kinds of things there must be a one, as many men, a unity of similars.

H<sup>1</sup>st. of Phil. Nov. 6, 1907

Plato before coming to Socrates was a disciple of Cratylus a disciple of Heracleitus. This is the doctrine of flux and by Plato is connected with the Protagorean doctrine of scepticism. See the Cratylus and the Theaetetus.

There are two fields: (1) the ethical where that is right which seems to be right. In no case is there any standard or certainty to be found. (2) Science or theory. So long as we deal with sense perception the scepticism is irrefutable. But there is a something that is true in itself. Something that furnishes a standard of right and wrong in ethics, and in theory something as a standard of truth and being.

Soc. says kn. aims at universals. We want kn. according to kinds. He does not want a particular but a definition of the thing in itself what it is in its essential quality.

So he is looking for an objective standard. He limited his inquiry to ethics and also he did not ask what is real as corresponding to the concept. Plato did not limit himself in this way. He insists that knowledge is of universals, not particulars. Science does not ask about this thing but about this kind of thing. It seeks laws under which the particulars are classed. This is the doctrine of Ideas.

Also, what is there in the objective. There must be a reality corresponding to our ideas. The universal idea is the highest and truest kind of reality. There must be a world corresponding to our concepts as universal. Sense perception gives us the world of appearance, the shadow, the untruth. Over against this is the true world of true being, everything remains constant with itself.

There are two worlds, one of appearances, and the world of ideas, a world of true being. Plato represents the relation of these worlds in different ways, often in metaphor, but the one true thing is that the ideal is the true world. The sense perception world is the inadequate copy, an image, or reflection, shares in, participates in the real ideal world.

The real is the immaterial in corporeal world of ideas. The reality of a particular thing is in its participation in the idea or form which it copies.

Math. and Geometry were the only sciences then known, so Plato made great use of geom. in his statement of the rel. bet. the ideal and the apparent.

Each indiv. thing has its universal idea or form. It is real in that it partakes in the nature of this idea or form.

When you really know you get the general idea, you sieze the universal nature of a thing. (Yet we may not grant that there are realities corresponding to our general ideas. There is still a universal element in the particular thing. We would say the real universality is in the thing and not transcendent. It is Immanent. This is often the criticism given to Plato. How can the real things be off in a world to themselves? says Aristotle. Aristotle is an Immanent Idealist.

Yet it is hard to say just how much of transcendence Plato really believed in. He is so careful to distinguish the ideal from the phenomenon and perhaps he merely exaggerates his own real opinion.

His representation of the relation of the two worlds is often expressed in mythical terms.

Plato has a tendency to asceticism "we will go sit down in the shadow of a wall". He despises the present world for the sake of the ideal world. This world is nothing, The place of the soul and its function is disconnected from the material world.

It properly lives in the world of true essences - the world of Ideas. This makes for him a sharp distinction between the two worlds.

In the real world there is a universal idea which is the reality corresponding to the particulars of this world. He seems to regard the kinds of ideas as corresp. to the kinds of natural objects. The idea is not perceivable by the senses, but only by the understanding. There are ideas corresponding to the virtues, to the state, etc. His theory of  $K_n$ . and the doctrine of Remeniscence.

Our  $kn$ . is not given us from without but knowing is a process of recollection. See the Meno for the epistemology.

How can we learn that which we don't know? this is the question of how  $kn$ . is developed. How can you learn that which is unknown, or how can what is not in the mind be put in the mind. Plato answers this question by the doctrine of recollection. We have the potentiality of all  $kn$ . in our minds, the capacity to know. We learn the unknown when we develop the potentiality in the mind.

Recollection involves the doctrine of pre-existence. If the soul is immortal it never came into being. Forgetfulness is the transition from one world to another, i.e., birth

Hist. of Phil. Nov. 7, 1907

Phaedrus 245 pp. The Soul  
Republic Bk VII. The Cove

The Soul is immortal, is, and always was and will be. The wing is nearest to the spiritual, bearing toward the ethereal that which continually pulls down.

The soul demands true  $kn$ . The love of wisdom a kind of madness. In the Symposium the topic is love, which has various forms. The Platonic love is the love for the highest type of goodness it is the basis of science and religion, the enthusiasm for the true, fair, and ideal. The desire of the soul to regain the visions which it has had of the absolute. Beauty,  $kn$ . and godness are the same, and are above the senses.

Sym. 202 et seq.

Socrates conceived of ideas as universals yet have no real existence outside the mind. Plato objectified the concepts, he gave them an existence in the heavens, but this means the intelligible world, that is they exist as values or truths. So the objects of the concepts are truer than the objects of sense. The general ideas are abstractions. The universals are yet more real than the objects of sense. Objects are real only in so far as they participate in the generals. But what does this mean? Let us not hasten to admit that nothing is real but the sensible world. For if this



is the only world, then Heraclitus was right in his doctrine of flux. But over and above this sensible things have a real nature in se. So there must be a universal essence. Soc. we know reality only by concepts of universals. There is a world of objective existence corresponding to concepts. The ideal world is a world of pure forms or universal ideas.

Beauty is an abstract idea. For Plato the pure form of beauty is more real than any beautiful thing. Beautiful things are imitations of the ideal form. Beauty in things is relative. Beauty in se. is absolute.

The universal is logically prior to the particular. *Universalia ante rem.* It means the type is prior to the indiv. Justice is prior to any act of justice. So a man is a man in so far as he partakes of the nature of the univ. man. The world is a one, but a one which is still a many, it is a system. Ideas are organized in a hierarchic arrangement. The one idea embraces or contains all the others. The univ. idea of the good is the end of the universe the end of man. So Plato is teleological everything has purpose. Lower ideas depend upon higher, and they together form an organization.

The place of ideas is not on the sensible but this does not detract from their reality. Ideas exist only for reason.

True kn. can consist only of kn. of ideas the highest idea is that of the good. This kn. exists for intuition. Nons.

Below this high form is opinion. That of Pericles was not kn. for it was not science (organized) also here belongs sense perception.

Is our kn. of ideas derived from sense perception. No, kn. comes from recollection and exists a priori. Ed. is bringing out or to birth of ideas already in the mind.

Hist. of Phil. Nov. 11, 1907

The Paper

The Sophists Zeller, Grote, Hist. of Greece, Vol. 8

Socrates - The Apology - Xen. Memorabilia

Zeller - Soc. and Soc. schools

Plato - Some of the Dialogues, as Gorgias or the Phaedo, and the imm. of the soul.

The Theaetetus - Theory of kn.

The Republic - too long, or first 4 books, or the Theory of Education in the 2,3,4,6,7, books of Rep. for this see R. L. Nettleship -

Hellenica or Lectures and Remains, very good.

If ideas explain things they must be in things - the universal prin. which gives things their meaning.

Each thing has its idea essence, or nature, or whatever makes it what it is. No thing can be defined except as the def. must refer to the idea, the purpose; the telos, that which makes it what it is. The thing is what it does. The end, telos, is what constitutes the thing, and is universal i.e., may include others. The perception of sense, the particulars of exp. are not real, nothing permanent can be got from them. Science is not dealing with particular things. The mind is always looking for the universal, seeking the general in the particular so when I can class a thing under some general principle, I then know the thing; I cannot know it as merely a "this or that".

We want a law or principle even in our practical affairs. To explain our conduct, demands that we can refer the particular act to a general principle upon which all agree. We are driven by values; these are looked upon as universal in character, i.e. all may agree in having a purpose in them. So our ideal purposes, as ends, are ideal and thus more real in that they are universals. In the senses of these universals, we can interpret the particulars. We are guided and governed by values - ideas, universals. So the world of ideas is the most ideal both theoretically, and practically. Sense perception is the first look, the unreflective, view of experience.

To pass from the sense perception world to the ideal world is the process of education. The soul has at birth certain capacities for universal kn. and for moral

life. Not innate ideas, but innate tendencies, potentialities. Thru contact with the world the indiv. get developed in him, the universal ideas. Particular experiences merely show us what we already know, are the occasion of our coming aware of our universal ideas.

Hist. of Phil. Nov. 13, 1907

Plato felt himself unable to enter into the life of the state because the state was so corrupt. Yet he always hopes to get the state reformed so that the good man might enter into political activity.

The doctrine of remembrance as in Wordsworth. The child is born with certain recollections. This is not Platonism; for Plato insists upon the learning generalities by experience, sense perception even helps to refine our ideas.

The ideal world is not a mere aggregate but a one, a system, a unity of the many. It embraces or includes various parts. It includes the lower in the higher. This relation between parts is both a logical and a purposive one. The idea of the world is its purpose, its telos. Or we may think of the whole as logically including the parts, the idea of whole is a higher generalization than the idea of the part. Plato insists however in the first interpretation - the purposive, the good is the highest.

We may regard the one as the product of an induction, but it is not an aggregate; but a "combination" a synthesis. There is another process of "diaeresis" or analysis, when we think of unity as a number of parts. Thinking is a process of synthesis and analysis. We may begin at either part. May regard it as a process of integration and differentiation, thus agreeing with the evolution theory. We think when we bring together, integrate, also, we may say that it is a process of seeing the multiplicity, but seeing it in the unity. The ideal is to see the world as a systematized whole.

Turning to the physical world. We cannot interpret the world here perfectly in terms of ideas. There is a confusion, ideas are hidden in or behind a veil of matter. Things assume contradictory forms, there is continuous change no permanence as with the ideas.

So we must have a new principle a negative prin. the Non Being. But this principle exists, has a kind of reality, has no qualities, no determination, the ground work and receptacle of reality. The common element underlying all forms of existence. It used to be taken as meaning matter, but now we think Plato meant empty space. It is the empty which receives the corporeal. It is the external, the capacity for division, the medium of change, space the principle of individuation. We may look at space as the quality less but what gives quality or determinateness to things. Physical bodies are determinations of space. He works this out by means of geometry (from Pythag). But this makes a dualist out of Plato. The whole world is not rational, but there is an irrational material principle. This is necessary to explain the evil and imperfection in the world. The same as the theological notions of God and the evil principle. Reason is the true being, but over against this is the space-filling, the condition of determination. See Timeans for the Physics. The world is the work of a personification of the idea, but not by the Idea itself, i.e. God. It was made by a world-builder. Why did God make the world? i.e., Why should there be a sensible world at all? This question is an impossible one. What we want is to understand its mode of existence. It was the nature of the idea to express itself - to go outside itself as Hegel; but this is no explanation. God desired that the world be the best possible. The non, reason, is the best possible in the world. Next he created the body. A living self determining life. The world soul helps to determine what the nature of things shall be. The first step in creation was the creation of the four elements, i.e., fire is necessary to visibility, earth, to tangibility. But having two, must have two (Pythag) more to balance; so we have air and water.

Each of these elements has its own atomic form, molecules of solids are cubes, of the other substances, different geometrical forms. Out of these the world-builder makes the world. The universe a complete orb. The earth in the middle, with the stars in rings about it. These rings are at different distances from the earth. The stars, planets, are souls, these souls cooperate in the process of creation. The earth-soul

creates man after the analogy of the universe, i.e., has a soul and body. The head is round the seat of reason - round because geometrically perfect. The breast is the seat of nobler impulses, they are below the head reason. The lower passions are in the abdomen, separated by the diaphragm from the higher.

So everything is explained teleologically. There is a reason for everything. The immortal element is the reason; the mortal is the union of the rational and the irrational. See arguments in the Phaedo for immortality.

Hist. of Phil. Nov. 15, 1907

Up to the time of Kepler the planets have souls; that is they are self-moving. No mechanical theory had yet been formulated.

The Republic. The best of the dialogues. Sometimes called Concerning Justice. Justice with Plato means the complete realization perhaps righteousness. It is a work on education. There are fundamental differences in the capacities of different men. But all require nurture for the soul. No man can become good except he be instructed spiritually. The public is the bad influence, it is the great Sophist. So a state must be constructed which will furnish a proper environment. So what is the best state? The best environment. As education the state is a means to an end. But the state is the indv. writ-large. There is an analogy between the indv. and the state. To determine the nature of justice in the state is to determine it in the indv. The life of the indv. is bound up with that of the state, An indv. considered apart from the state is an abstraction. The two are inseparable. The best indv. requires the best state and vice versa. So Plato goes about the discussion of the constitution of the state.

The Republic consists of 10 Books, the first of which is an introduction. But it ends unsatisfactorily for Glaucon. So Socrates goes to consider the nature of the State, and the education of the two highest classes in the State, in Book 2. This an elementary of general education. They learn gentleness and obedience, from music and gymnastic. They are not yet based on kn. in their goodness. But this stage may suffice for the masses. But the highest basis for virtue is kn. Kings should be philosophers, or philosophers should be kings. The later books deal with phil. or scientific knowledge and is especially for the ruling classes.

The 8th and 9th Books consider degenerate forms of the state - Democracy, Oligarchy, etc.

The 10th discusses poetry, and goes on with the just and unjust souls when they enter the other world.

Coming back to Book 1.

Thrasymachus says justice is the interest of the stronger. Public power makes law in its own interest so justice is a slave theory. At the end of the book the nature of justice is not found. The brothers of Plato want to know Justice in itself. They argue that common justice is a compromise, in which the weaker get the worst of it. We want to know that justice is better in itself, regardless of consequences. Suppose the consequences were otherwise - that justice were reprobated and punished. What is justice in se.

To determine justice we must look at the founding of the state. The state arises from the need of men. A division of labor demands the classification of Society. First, the necessary articles of consumption is sufficient. Later more land is required and soldiers or guardians are necessary. These become the rulers, but for each of these to do his best they must have nurture for their souls. Family property must be abolished. Now what shall the ed. of the rulers be? Gymnastic and Music. Gymnastic has influence on both body and soul. Phys. ed is not an end in itself. Music includes literature, learning poems, telling history, etc.; it is humanistic education; includes harmony, rythm. Plato criticizes the kind of poetry used. Homer and Hesiod are not fit for their gods are immoral - they are merely big men. Plato quarrels with the poet.

generally. He knows nothing of art for art's sake. It must be moral. Perhaps he goes too far in his criticism of the poets, but it is right from his point of view. Contemporary music is also censured. It shall be balanced, rhythmic, regular simple, the Dorian measures. The Lydian airs are rag-time. They are loose- have lack of system.

Gymnastic is also criticized.

Hist. of Phil. Nov. 18, 1907

The Republic, the first 4 books. The ideal republic. It may include half of the fifth bk. The education is elementary, and consists of developing the instinct for goodness. It trains the soldier for courage, etc. Soldiers are trained in music and gymnastic so that pain, pleasure and so forth will not swamp the instinct of courage. When the ideal system is found there will be no change made. Perhaps he has in mind the example of Sparta, in the obedience, hardness; endurance, courage; their interest in the conservative notions of harmony, order, etc. The guardians must be completely subordinated to and devoted to the interests of the state. They have nothing to do with commerce, were to be warriors and rulers. But he condemns the Spartan method because it does not recognize the higher forms of culture. A new style of music will interfere with the institutions of the state. Music should instil loyalty into the young. This includes perhaps all literature. Perhaps he means to object to the influence of popular opinion, interests.

The Guardians - The Rulers (Wisdom)  
The Soldiers (Courage)

The Producers (Temperance) who have families and property.

The state should not make any one class happy, but look after the welfare of the whole. The rulers must have wisdom.

The soldiers must have courage.

Each class shall do its own work and nothing else. Each then has a cardinal virtue. But so far this does not provide for justice. So where is justice. Justice is not a specific justice, but the unity of all the others. The other three are forms of the generic virtue, justice, or righteousness. Justice is the harmony of the other virtues, when each class does its own business; when rulers rule, soldiers guard, and producers produce. When the soldier rules, or the ruler guards, there is injustice. This division into classes is based upon the natural capacities of different persons. Some are naturally producers, some naturally soldiers, some are naturally philosophically inclined and these should be rulers.

A child naturally takes after its parents, but there are exceptions, a child of a ruler may naturally belong to the producers. One of the producers may naturally belong to the ruling class. So there are transferences among the classes. This as Aristotle says, deprives the indiv. of his individuality. Plato is thinking of the state, while Aristotle wants the indiv. developed.

In Book V, it is maintained that the perfect state would take a form like the above and that the rulers should study phil. This leads to the discussion of the nature of phil. Phil. is dif. from sci. for sci. deals with mere facts. So there must be a higher form of education. There must be wisdom, things must be seen in their relation to the good. There is an instinctive virtue, which is common to men. But it is necessary that the rulers must be instructed in wisdom. Virtue after all is kn. Books VI et VII deal with the nature of higher education. Human nature is such that each must partake of a common life - yet each must do his own work. To see our relations to our fellows would also be to see the nature of the universe as a whole. It would be to see everything in the light of the good. To know one's self is to know the universe. This is the philosophical element. This is opposed to self assertion. It is involved in all forms of sympathy. This sympathy works out itself in art and literature - where we get expression in common feeling. It also issues in the love of knowledge.

Now the philosophic element should be the ruling trait, i.e., rulers should be philosophers. If the phil. insight is developed by the presence of the right environment then the state reaches its perfection. The phil. is a lover of truth, he sees things in the light of the good, the relations of things among one another. Virtue is kn. There is a natural tendency in all for the looking for wisdom, all desire to know. Men desire to get at the truth of things, the divinest part of man, and yet the most dangerous if it is perverted. Hence the necessity of training.

Hist. of Phil. Nov. 20, 1967

Justice in the state and its analogy to the indiv. soul. Justice means the rule of the wisest in the state.

So in the indiv. reason its essential element is wisdom. (Rulers)

The Spirited element - the nobler impulses allied to reason, these are in the breast and correspond to the Soldiers.

There are disiderative elements, see the material goods, correspond to the lower classes, artisans.

There is justice in the indiv. when reason rules the lower impulses and use the higher impulses as instruments.

These "classes" in the soul of the just man are perfectly harmonized, the higher, the lower, and the middle, i.e., the reason, higher and lower impulses.

He is guided in his conduct by the reason - will use the lower means in the interest of the higher. The soul must be guided by the higher even when we get the satisfaction of the lower. Morality, justice is the health of the soul, and is when the reason leads. When the lower impulses lead there is disease, discord, lack of harmony. Injustice is disorganization of the soul.

The unjust life is the rule of the hydra-headed monster, i.e., the passions.

Bk. 10. The just man has the advantage of the unjust even in the other world. (represented in a vision). The incurable were punished and thrown into Tartarus. The curables have another chance, and choose lots of the kinds of life, some choose the life of a swan, an eagle, a lion, and even a man.

Yet justice is justified by and in this life. We have been considering the elementary education, music and gymnastic, which extended to about 17 or 18. The next 3 or 4 yrs. were devoted to athletics, where some work in the field, but no study. The work was severe phys. exercise to develop endurance. These are a select crowd. From these another selection, to study science, and to take part in some military affairs; this is from about 20 to 30. This is supposed to teach them to think. Science were then studied in the interest of utility. He does not object to this but shows there is yet a higher use of the sciences. This study should lead to higher truths. The sciences were arith, geom, astronomy, harmonics. These teach men to think, also introduce men to phil. In math. even we are not dealing with particulars, but it is the universal nature of the ; the o, etc. which interest us. It is universal relations which we want. True; we use the sensible objects as symbols but the universal idea is what we seek, i.e., the law, the idea, the form.

From 30 to 35 study dialectic. Just what this means is hard to say. But it means discussion by question and answer, an oral discussion which hopes for a more perfect definition of something. The Greeks educated themselves by talking it out with others. Dialectic may be, says Plato, discussion with oneself, thus thinking is talking to yourself. The purpose of dialectic was to get to the universal laws of things, to know the nature of reality as it is in se. Science gives no kn. of phenomena but we want a complete kn. a synoptic view, i.e., to see the universe, the parts in relation with each other, and the all in relation to the idea of the good. Thus, geom, is a collected body a synopsis, all parts of which hang together. So we can see the universe in just such a way, or rather it is our hope to do so.

Thus there should be five years spent in finding principles, correlating things, seeing things together, organizing the laws of the sciences into a body. This is the purpose of dialectic, which is in a sense correspondent to our Metaphysics and Logic. This should not be begun until 30 yrs. of age. For before that age one is not settled enough to begin to question into the nature of things; for he may end in scepticism.

In this period a man is tried under all sorts of distractions to test him, who is capable and fit in every sense must rule and organize the state and at the same time study philosophy. This is of course an aristocracy but of the best possible persons. Only those who have a solid character, with a superior quickness of capacity can be admitted to dialectic and to rule. They are a very select few. The love of truth is the fundamental concept of the scheme, it is the highest good, virtue is kn.

In Bks. 6 and 7, the most important, he shows that truth is the highest aim and the only final good. It is a universal object, good in itself. It ennobles the man and makes him aspire to the nobler, higher things. He ceases to care for the lower interests, the objects of the lower passions.

There are dangers to the best natures for their genius will lead them beyond the conventional, they will be perverted by public opinion.

Hist. of Phil. Nov. 22, 1907

Bks 6 and 7 deal with education necessary for the rulers of the state. There is a constant selection from among the candidates. Bks. 8 and 9 discuss the deterioration of the state and of the indiv. These are a criticism on his owntime or any time.

We have described the aristocratic state and the aristo. indiv. But degeneration will set in. No state can maintain its glory but there is a deterioration due to some mystical power by which a degenerate is born from the perfect. Stages of degeneration are: (1) Timocracy - a state ruled by a love of honor. Here the spirited element rules. (2) Oligarchy - Wealth the outcome of the notion of honor - for wealth as a means later becomes an end in itself. As yet the state (or indiv.) is solid, sound and respectable, But the son of the oligarch, from his father's wealth becomes a lover of pleasure, he is worldly, yet has left some balance. Here the poor rebel against the rich. This is the (3) Democratic - where high wages and short hours are the end. This passes into the (4) Tyranny in this way. The democrats have a leader. He is a popular leader and gets into power. Having obtained power he holds it indefinitely. He holds his position by power, the strongest, that is the lowest. In the indiv. one passion has the complete sway of the man and he lives by constant fear. The ruler is "agin" everybody and everybody "agin" him. Here Plato shows that virtue (justice) is the profitable thing and injustice is the death of the state as well as of the indiv. Plato here falls into his Pythagorean number scheme which is unintelligible.

Plato left the Academy to Spensippus, late Xenocrates. Aristotle broke from these. The Old Academy lasted 100 yrs. after Plato, it degenerated into Pythagorean number nothingness. The Middle Academy passed to scepticism (considered later).

Aristotle (386-322) born at Stagira. Lived at Mitilene in Asia Minor, later came as teacher of Alexander the Great, at the request of Philip. Fell into disfavor for he was a Macedonian, left Athens saying he would not allow Athens to sin a second time. (they had put Socrates to death). He established a sch., the Lyceum. He is called the Stagarite, a Poropetetic, etc. He wrote treatises on the various sciences, Psych. De Anina; Biology, Natural History; Nicomachean Ethics, Eudaemian Ethics, Politics, Poetics, Rhetoric, Logic - Topica, Analytica, Metaphysics. (First Philosophy).

His phil. in outline.

Was a student in the Academy 20 yrs. He criticizes Plato in his theories but always speaks of him with reverence. His objection is that Plato's Ideas are off from the world in a transcendental world of pure form. Now to separate Ideas from the world only doubles the difficulty, participation does not help matters for it is not intelligible. Yet the sensible objects are not ultimately real, they are the changing.

the real is the unchanging, the universal - is here - now in things. Truth of things is found in their universal nature. He is more exact than Plato. His fundamental opposition is between the form (Eidos) of things and matter. So this looks at first like a dualism, the form is the truth, yet to explain it we must have the matter. Thus to explain Being a negative prin. is necessary, for Plato, space. Aristotle avoids the opposition of form and matter by the concept of development. As the lower and higher - the potentiality and the entelechy, these are the stages in a universal process of development. There is no matter without form, pure matter does not exist. The acorn is the matter in that it is what the oak is to be. The oak then is implicit, potential, in the acorn. Or, the material is the brass which contains the statue - it already is in a sense the finished statue. Anything may be called matter in respect of its higher form - there is no unformed matter. The acorn is the form, entelechy, of lower forms. The universe is a process of development from matter to the pure form (God). So a thing is matter with reference to its next higher, form with reference to its next lower. God is entelechy, pure form. Yet he did not come through development for he is the presupposed condition of the process of development.

Hist. of Phil. Nov. 27, 1907

The undemonstrable principles which all kn. presupposes.

1. The fact of perception is simply given and can't be demonstrated. From this we pass to reason.

We must have some underived first principles. These props. are immediately perceived by reason. Yet only thru experience do we come upon them: not innate truths. Logically, they are prior, yet in a certain sense they found thru exp. Reason is the source of these props. which cannot be demonstrated.

This intuition of reason is concerned only with the simple. Reason comes face to face with the truth. Truth and error belong to demonstrable props. but these first prins. contain in themselves their own certainty.

His Physics and Astronomy -

Represented the highest conceptions for more than a thousand years - till the present (modern) period.

He discusses the nature of motion, etc. but his reasonings are metaphysical in the bad sense, with many clear observation, and clear analysis. The question of observation is usually criticized in the Gks. They did not have the spirit to approach phenomena in the right way. They did not merely lack facts but they did not even have the conceptions necessary to make use of the facts they had.

We don't observe correctly until we have some conceptions, yet these two, observation and theory, are correlatively developed. More and new facts help us to find new theory, and new theory will help us to select our facts. Facts out of rel. to theory, do not exist.

The universe is 1. the celestial sphere, 2. the terrestrial sphere.

He has two movements, 1. rectilinear and 2. the circular. Rectilinear mov't is broken, imperfect, circular mov't is perfect, complete, and must belong to the heavenly bodies. These are composed of ether and are without weight. These bodies are not changeable, they are eternal, and move with the perfect motion - circular.

Opposed to this is the terrestrial sphere which is mov't of rectilinear and therefore imperfect. This is the realm of change, corruption. Mov't is up or down. "Downness" is a quality of earth, it has gravitation. But fire has levity as a quality - it tends to move up. Water and air are intermediate between earth and fire. He has the conception of opposites, earth is cold and dry, water cold and moist, fire hot and dry, air hot and moist. So the heavier elements sink and the lighter rise.

The earth is the centre of the universe. Stars do not move freely in space. They are concentric hollow spheres, and these spheres carry the planets with their motions. The fixed stars all belong to the same sphere. But the moon, etc. varies with others, so they must have separate spheres. Each sphere is guided by a soul or spirit. Their movements seem to affect events upon earth, so he gives room for the later creation of demonology, astrology, etc. That is, the intermediary spirits.

Aristotle conceived of a tellological universe. He argues all these questions at great length, e.g. the movements of the spheres. These spheres must all be transparent so we can see them.

Anthropology.

(But Zoology) Animals are sanguinious, and bloodless. He dissects many animals and explains from the point of view of teleology. The point is what is by nature best.

Psych. De Anima.

Aristotle's psychology. Prof. Hammond. Body is composed not of parts simply but of organs. The body is an organism, yet is living only in that it has a soul or prin. of life. Mind is a form of the life prin. The soul is the form of the body, the first entelechy. The organism is the unity of body and soul, these two cannot be conceived apart. Soul is the function end, purpose, of the body. But soul has various activities. These are graded from lower to higher. The lowest is the vegetative soul, including nourishment, growth, decay, reproduction and so forth. Added to this is the perceptive and desiderative functions which is sometimes called the animal soul. This animal soul includes vegetative functions.

Next is psych proper. He gives an exhaustive treatise of the senses. Touch is exceedingly fine. The senses centre in the heart. There is a common sense, which synthesizes the effects of the other senses. This is an important part of his psych. Along with sensation we have memory which is due to the persistence of the image. He has voluntary and involuntary memory, as Plato active and Passive memory. In man, along with the vegetative and animal souls, there is the reason, a new prin. has come in from without - is divine, and bestowed upon man. All the lower functions are refined and elevated by reason in man. Reason can exist in separation from the body is immortal.

Reason is (1) active, creative, (2) Passive. This division is a very difficult point in Aristotle. The lower functions persist, as well as all but the active reason.

History of Philosophy Dec. 2, 1907

See criticism of Plato in beginning of the ethics: also the Metaphysics.

Plato insists on the distinction between the idea, and matter or non-being, empty space. Between these there is for Plato a sharp distinction. For Aristotle these are the earlier and later terms of a process of development. Matter is the potentiality of idea, is what becomes idea. Potentiality becomes actuality, entelechy. Aristotle's conception of God is transcendent, he is independent of the process of development: as is also his notion of the reasonable soul. The divine reason in man is not essentially the form of the body, not the life principle, but is a divine principle with origin from without. It is imperishable, at least, the active part; the passive part is dependent upon sense and the lower faculties, and may perish with the body. But reason as active is creative, and not perishable. But this active reason can hardly be conceived as personal or individual. So his notion of personal immortality is not clear.

In the psych. functions, the higher functions transform or make-over the lower, i.e., the relation of the lower and higher souls is not a mere plus. But the higher uses the lower and the lower faculties become illuminated and are not the same in the animal as in man.

Ethics and Politics

The Nicomachean Ethics - See translation by (1) Peters, and (2) Welldon.

The ethical question is, what is the end or good of life. They don't ask what is duty, but what is the chief good the summum bonum. This is the characteristic Gk. form of the questions. In this form, the discussion is relieved of its pietistical or sentimental aspect.

Everything has an end or purpose. What is the end or good of life. We should know this end so we may the more successfully pursue it. Politics seems to answer this, for the end of the state is the welfare of its citizens.

He first considers the indiv. good what is good for man as man. The politics is applied ethics. Yet the political good is a higher end than the indiv. good. The end



of life? Everyone agrees that it is endaeonial or well-being, but differ in defining well being. Some say wealth, power, honor, pleasure, etc. but none of these will do. Not pleasure, for it can never be complete in itself, besides some pleasures are bad; and life is a serious business, anyhow.

The end of man is in the exercise of his peculiar faculty, that is, reason. This is man's specific quality. The good of life consists in rationality. We can think of reason in its pure form, i.e., in its theoretical exercise; also of reason as the controlling faculty of man. So there are the theoretical virtues and the practical virtues, these last arise in the control of the lower by the higher.

The relation of virtue, morality, to knowledge, will, etc. See bks. II, III. Virtue is not a natural disposition, not an innate faculty, but a character that must be acquired, yet there are innate capacities for virtue, the psych. conditions of morality are regarded as given by nature.

Kn. and virtue - distinguished. Kn. is an affair of the reason. Virtue an affair of the will. So one may know a thing without doing it, i.e., one may know a thing theoretically but not practically. Morality implies a trained habits of action, one swallow does not make a swimmer. Virtue implies a habit of action fixed by reason. Kn. and virtue are not the same. Something more than kn. required for morality. A man is good who performs good acts. Morality a matter of practical training. Habits of action must depend upon more than the physical, for it implies good, emotions, feelings, etc.

Hist. of Phil. Dec. 4, 1907

The Ethics and Politics are very important. The ethics is one of the great texts in the subject today and is better than most modern texts. His question is what is the state and what is its relation to the indiv. What is its purpose in the life of the indiv. It is a study and analysis of the existing constitutions, and goes to the root of the matter.

Aristotle's telological view of ethics. It means the exercise of all the function with a view to their development. There are the theoretical and practical virtues. The Nicomachean Ethics considers the practical - Morality is a habitual way of action Reason is the faculty which preserves the mean between two extremes. Morality a fixed habit of preserving the mean. It is a middle virtue between two vices, excess and deficiency. But finding the mean is a hard thing to do, but when done action is noble. Of extremes one is more dangerous; dif. natures are prone to dif. extremes. In all cases be on our guard against pleasure for it is apt to mislead us. The good is then a mean bet. excess and deficiency, yet not a math. mean in that it can't be established once for all. It is determined for each particular occasion. So no general rules can be given, but must depend on a fixed habit of perception. The virtues are discussed on this theory. Temperance a mean between insensibility and luxury.

Magnificence - a mean bet. stinginess and vulgarity.

High-mindedness another Gk. virtue, a mean bet. the little-minded and the boaster (vain, conceited) or fool. This has to do with matters of honor. This is the crowning grace of the virtues, and implies the realization of all the other virtues. Gentleness - a mean in respect of anger, on the one hand the wrathful man, and it is not clear what the deficiency is. Agreeableness mean bet. brusqueness and obsequiousness.

Justice gets a long discussion. There are (1) distributive justice, and (2) puritive justice.

On the first, each gets according to his deserts. On the second all shall get equal.

Friendship gets long consideration. It is a transition from indiv. to political or social life.

The intellectual virtues. Get a higher place than practical virtues. The highest virtue is the exercise of our highest faculty which leads to well-being. It is the faculty of speculative reason. This is the life that satisfies all our demands, it includes the rest of the ends, and no others are in themselves satisfying. Reason is superior in seriousness, and leads to complete endaeoneae, or final happiness and perfection. In its complete exercise it is the divine life. This is the life of the

true self and it is strange that men ever choose any other life. This the life of the Gods, spent in theoretical contemplations or speculation. None of the practical virtues can apply to the gods, so they have nothing to do but to theorize. The gods do not engage in justice, valor, etc. for these activities are not consonant with their nature. The gods live the purely rational life, ours are only partly rational. The brutes are not happy for they cannot reason. We should not resign the speculative faculty in the interest of the practical.

Yet men must live in a state. The end after all is not merely to know, but we must possess virtue in action, we must do it. How can we induce men to do the right? We must remember that men are ruled by their passions, and we should be satisfied with a modicum of attained virtue. Most men don't know what is best, so law should more or less prescribe methods of action.

Read the textbooks on the Politics. Zeller Vol. II of Aristotle. See Hellenica, A. C. Bradley, also.

Rev. Hist. of Phil. Dec. 6, 1907

Aristotle (386-322) Stagira, Thrace, called Stagirite. Had school the Lyceum. The Poetics deals mostly with Tragedy and the development of pity and fear. His doctrine of catharsis in the poetics has reference to the purging of the lower passions the baser feelings. Poetry is more true than history for it deals with universals, whereas history deals with the particular Ethics. Nichomachean - Endaemian named from his father and his disciple. Theophrastus had charge of the Lyceum for a long time after Arist. and it did much good for science. With it existed the academic, Stoic, and Epicurean.

The soul is (1) vegetative, nourishment and reproduction, (2) animal, motion, passion, sense perception, (3) rational, apprehension of final truths.

The end of life is the exercise of the highest faculty, i.e., reason. Morality is practical and theoretical. The first is the control of the passions, the second is the purely cognitive exercise of reason.

The highest activity is the purely theoretical activity - living the life of God. The theoretical virtue is the exercise of wisdom. The practical virtues, the exercise of the functions in a trained habit, where we find a mean between two extremes of excess and deficiency. This concept of a mean is fundamentally Greek, as nothing in excess, it means balance aesthetically, the moderate is the balance of form etc. which removes ugliness.

The mean is to be determined by and in the particular situation. Yet the standard can very well be taken as the "disinterested spectator", a man of experience.

Pleasure is never what we aim at, but comes as a bloom upon the good life. For Aristotle, pleasure endaimonia, means well being, perfection, energy. The good life is due to an internal condition but we are capable of the highest when we have external means. Morality is not what we have but what we are.

The politics - Man is by nature a political animal. The state is a natural product, grows out of the nature and needs, wants, of man.

Hist. of Phil. Dec. 11, 1907

Epicureanism - For Friday, Stoicism.

Copes - Stoicism

Wallace - Epicureanism

Bakewell - Source Book

See the Hymn of Cleanthus

Seneca - Epictetus, Marcus Aurelius. Epicurus - 340 C. B. Began with reflection on the superstition of his mother. Born on Island of Samos but was of Athenian family. Died 270, established a school at Athens, where men and women lived, not for instruction primarily, but for friendly purposes the contribution of each being voluntary. Epicurus was held in reverence and this held the body together. Others are Metrodorus, etc. There were schools previous to the one at Athens at Mytilene and . . . . .  
Lucretius says Epicurus was a God and freed men from superstition. These Post Aristotelian philosophies changed the purpose and end of philosophy. There was important

historical changes in Greece. With Plato and Aristotle men are members of a free city-state, the indiv. is not separable from the state. But now Alexander had conquered Greece and things were in a general state of disorganization. Athens no longer existed as an independent state, so the good could no longer be the perfect state, but men must seek for an indiv. good, a practical way of life. They always divide Phil. into Physics, logic, and Ethics, but the first two exist for Ethics. The question is what can man live for since the state is no more. The question is some ethical way of life that will satisfy the indiv. Superstition is the evil that must be got rid of. The gods are envious of men, do not like to see him happy. There had grown the notion of hell and the conception of divine vengeance. Men were benumbed by the fear and superstition. Epicurus freed men from these fears.

The test of truth is sense perception. This is infallible, but error can arise by misinterpretation of sense. We can go beyond sense, tho, by reason to the true nature of the world. The world is made up of atoms which are of the same sort as the object of the sense. The physics are taken from Democritus and the Atomists. Sensible objects arise from the aggregation of these atoms. Sensible quality is due to some effluvia which floats off from bodies to sense organs. Epicurus differs from the Atomists - both are materialistic. The mind is even made up of atoms, of wind or fire, the old conception of breath. The difference is this: Lucretius resists the idea of the universe as one cosmos acting according to fixed laws. We would expect emphasis on the "reign of law". But there is always a contingency. Nature is not a fixed system, but things take place without compulsion, yet generally according to law.

The heavenly bodies change in size, this change may be due to various causes, so there is no uniformity of nature. A uniformity logically leads to fate. Everything, all atoms, fall downwards, but not in a regular or uniform way. There is the element of contingency, a free will of the atoms to deviate from the straight line. Things do not take place by absolute law, there is a small element of free choice which makes ground for individuality.

Logic decides what we must take as true and what as false. Physics gives an acc't of the phys. world and the nature of mind. The true purpose of phil. is to find what is good for man - Ethics.

Epicurus finds in himself ideas or conceptions of the gods, so they must have come from somewhere, they don't come from natural bodies, so they must come from the gods. These live "between the worlds" a life of pure enjoyment, so have nothing to do with man and his affairs. They are glorified Epicureans. They cannot have anything to do with man, Epicurus does not disbelieve in the gods, he puts them away. So men need not fear the gods. It yet remains to remove the fear of death. The soul being atoms, will cease to exist with the body. So when death comes we are not, when we are death is not. The fear of death was at this time very great. But death is nothing to us for when we are death is not; and where death is, we are not.

Hist. of Phil. Dec. 13, 1907

Aristippus - Believed in positive present pleasure, differed from Epicurus in that the latter is negative - limit your wants. Control your life and make it pleasure. Phil. is to acquire the natural pleasures including the pl. of the body. Yet pl. is attained by moderation. Simple food, simple life, those give the greatest pl. and the least pn. It is the life of the minimum of pain and care. Don't mix in politics or any social relations for they involve care. Advised against marriage, to avoid the cares of life. It is the advice of a cautious, careful, valitudinarian sort of man. He done the absence of pain. Ataraxy, serenity of soul, undisturbedness, surrender. It is unheroic, a haven of refuge when the state is broken down, and there is no proper social or civil activities. Yet he lived in a community of friends. But these friends are of the scur sort yet friends are necessary merely because they give us pleasure. It is the pl. of the indiv. Egoistic Hedonism.

### The Stoics

Zeno - (340-270) born at Cyprus. Taught at Athens in the Stoa or Porch. Called the school of the Garden. Cleanthes, who wrote the Hymn to Zeus, Chrysippus was the third leader of the school after Cleanthes, Paniaetius of Rhodes.

Seneca, Cicero, Marcus Aurelius, Epictetus, were the Great Roman thinkers of this school.

The Stoics divide Phil. into Logic, Physics, and Ethics, as did the Epicureans. The first two exist for, are Propaedeutic to the Ethics. Stoic doctrine is teleological, while Epicurean is mechanical, and both are material. It is yet doubtful whether Stoicism should be called materialism for they insisted upon the world being controlled by Reason, i.e., in religion they were Pantheist.

In ethics they are rationalist, they insist on the self-consistent, rational life. Live according to nature, but nature is rational. The natural is then the rational.

The end of Phil. is practical. Wisdom is virtue; is theoretical and practical but the theoretical is subordinate to the practical.

Physics - mechanical pantheism, borrowed from Heraclitus. In the world there is an active and passive principle - what we would call matter and force. This latter is identified with God. The universe is a body whose soul is God. The elemental Spirit fire transforms itself through air, water, earth, etc. but the fire is always controlling throughout nature. The fire will finally reabsorb everything in a general conflagration. Everything is ordered by strict necessity so the world will be periodically destroyed and evolved. Law governs the world - which the Epicurean does not accept. Indv. life is determined.

Ethics. Reason is the ruling force. Man is of the same nature as the universe, he has a spark of the divine nature, and in this he is dif. from the rest of the world. But he is subject to the universal law. Things obey the law blindly, but man is conscious of his relation to the law - finds his perfection in the law of his reason, so he acts according to the nature of things - the law has become conscious in him.

The moral law is outside of the unconscious being, but man sees the law in his own reason. This reason is also the law of nature. Morality then is according oneself to the law of nature. The motive is emphasized it is the act done out of respect for the law. Virtue is the recognition that the law of nature is idea, with the law of his own nature. Recognising this we are free.

Hist. of Phil. Dec. 26, 1907

The four systems of this time were the Academic - of Plato; the Parapetitic, Aristotle; Stoic, Zeno; and Epicurean, Epicurus. Each of these was endowed in the universities by Marcus Aurelius.

The Stoics and Epicureans differ in ethics, the one say virtue for virtue's sake, the other, pleasure the end. The one is teleological the other is mechanical. Seneca says the fates lead those who are willing, and drag those who are unwilling. So the Stoic teleological school were determinist. The Epicureans, the mechanical, were yet Libertorians, there is an element of contingency, chance, the freedom of indifference.

There is determinism in Stoicism yet it is rational. The man who can adopt to make his own the rule of law in nature is so far free. There are still the questions of freedom. The Epicurean is the freedom of indifference, the freedom to do as one pleases.

Fundamental to Stoicism is the conception of reason - logos. This is the ruling prin. in the universe as well as the principle in human life. When one identifies himself with the natural law he is independent of circumstances. The only good is internal the condition or disposition of the soul. External circumstances cannot be good, nor can any good disposition be bad.

Man has passions as well as reason. Virtue consists in eradicating the passions. Strength of mind, will, endurance, self control, bravery, etc. are the proper virtues.

We must govern ourselves by reason and eradicate the feelings. We must reach the state of apathia, of imperturbability. No emotion can ever disturb the perfect reason. Apathy means nearly the same as the Epicurean ataraxy. But the latter is serenity, absence of desire and passion. Apathy is a state of passion subdued by reason. The wise man is free completely of passion. Virtue is one, there are no degrees of virtue. We cannot be virtuous in one and vicious in others. Yet the wise man is a very rare occurrence. Perhaps Socrates is an example.

The wise are perfectly happy. They have no inclinations at all. They are changed from vice to virtue instantaneously, as the Christian doctrine of conversion. Virtue is the condition of the soul. External things have nothing to do with virtue.

Aristotle insisted on the perfection of the soul, yet he acknowledged the need for external means, as riches, personal beauty, etc. The Stoic doctrine rejects these external as indifferent.

Later, Stoicism modified its rigorous views of the external. They accept those which are with nature; those which are "agin" nature are rejected. There was a class of goods which was indifferent.

The wise man must yet be master of himself and be independent of fortune. So they justify suicide, when the burden of circumstances becomes too great. It is an assertion of independence against uncontrollable circumstances. It is not a retreat, but an assertion of self. So many Stoics ended their own lives, which seemed necessary under the civil conditions.

They were very insistent on friendship, and were bound up with all rational beings, man is by nature a social being, and this leads them to a very cosmopolitan view of human life. They recognised the Common Humanity, where as the Greeks looked upon foreigners as barbarians. The Stoic insists upon humanity - even to slaves we owe duties. We even owe duties to our enemies. Even Plato cannot see that we should do good to our enemies. Friendship is a necessary relation, which looks like a denial of their absolute independence of conditions. But the Stoic demands friends to give him an opportunity for service, it is our duty to serve others so we need friends. Stoicism is thus closely related to Christian ethics, and the latter got much from the Stoics. They are related in the doctrine of "logos" or reason. Seneca and St. Paul pretty closely agree. They also agree in their teleological view. Not even a sparrow is allowed to fall.

Scepticism,

In the Academy, were Carneades, founder, Arcesilans, later Stoics were. The Stoics and Epicureans were both dogmatic. They attempt an epistemology - but were superficial. They both were empiricists. Epicurus had a system of dogma which had to learn.

The Sceptics meant to attain peace by retiring into himself. We must recognise the impossibility of knowing any truth. There is nothing to be learned from activity in practical affairs. Confine yourself both theoretically and practically to your own state of cons.

1. Pyrrho at Elis before 300 and Timon, his disciple, these are absolute sceptics. Make absolutely no judgments, withhold judgment.

In the Academy -

Arcesilans - Carneades - Knowing impossible rather abs. certainty is impossibility. But there are degrees of probability.

Aenesidemus - Sextus Empiricus (200) - The third school of Sceptics. They claim to return to the utter scepticism of Pyrrho.

Hist. of Phil. Dec. 18, 1907

Subjectivity always ends in scepticism. The problem of kn. is: How do you know that your states of cons. corresponds to thing as they are? This is the source of Gk. as also of modern scepticism. We can avoid this by saying that to have a mind or be a mind means to be in relation to external real things. We don't first have a mind and then get it filled, but to have a mind means to be in relation to objects. The mind

can go out to things, can transcend itself in getting into relation to objects.

The sceptics were busied with criticism, especially of Stoicism and of Aristotle. They sat on the teleology and the optimism of the Stoics. They insist on the contradictions and defects in the world of exp. They object to the Stoic idea of free will. The Stoic logic is faulty - immediate certainty of immediate kn. is a fallacy. As a result of their criticism there grew up an eclecticism. The three idealistic schools, Platonic, Peripatetic, and Stoic seem to combine against the Sceptic. This was especially so of the Romans. These Romans were practical, so they took what was practicable from the 3 idealistic schools. This is true of Cicero and Terentius Varro. Much of Cicero's writings are mere translations or paraphrases of Gk. phil. So in Cicero there are many elements of all the other system. He inclines to the Stoic ethics but puts in it elements of Epicureanism. Yet Stoicism left the deepest impression on the Romans in the idea of the Logos or divine prin. of reason. If all men partake of reason, then all men are considerable and they get representation in the Roman law. To them, to men as rational is due respect, and this universalistic notion had great effect later. So the Romans were eclectics, and did not give much attention to systematization. The same eclecticism is found in the East in Alexandria during the first 3 centuries of the Christian Era. Here Eastern and Western, Hebrew and Hellenic thought came into contact. Alexandria was Gk. but there were many Jews, but these Jews became Hellenized so that they even forgot their own language, and the Hebrew Scripture had to be translated into Gk. A representative is Philo Judaeus, 30 B. C. to 50 A. D. He was devoted to showing that Gk. phil. was derived from Hebrew Scripture. The influence of Plato is uppermost. He tries to Platonize the Hebrew thought. He takes the Scripture verse by verse and allegorically interprets it in terms of Platonic thought. Creation and Timeans thus pretty well agree. Days don't mean days but geological periods.

This tendency becomes more pronounced in Neo-Platonism. Plato says the Good contains everything. The creator is the Demiurge - the world-builder. God is no more a tribal God since men had been led to cosmopolitanism. In early times God was the God of Abraham, etc. but later they made God the God of all peoples. This universalization of God must remove him further from men, must relieve him of passions, and render him more abstract. Later thinking and feeling and willing are unworthy of God for Plato, and Philo went a great way in the same direction. So God is too high and exalted to have relation with the world, so he acts through intermediaries. Thus the Logos is his agent but later was identified with God. Philo yet cannot conceive of God as being other than God of the Jews. Philo has several intermediaries, Plato's ideas are the angels and archangels of Hebraism. These agents, some doing his will and others opposing him, are represented by Satan and the angels.

The last of Gk. Phil. was Neo-Platonism, and Neo-Pythagoreanism. Neo-Platonism is mystical and develops a thaumaturgy, has priests and priestesses, "poers of the air" and all kinds of mystic beings - signs and wonders.

Neo-Platonism is the final stand of Gk. phil. against Christianity, which had now become victorious. The point in Neo-Platon. is the separateness of God from the world and the intermediary.

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#### The Modern Period

##### Books

Hoffding - Hist. of Mod. Phil. (2 vols.)

Falckenberg - Hist. of Mod. Phil.

Kuno Fischer: Descartes and His School, being part of Vol. I of Geschichte der neuen Philosophie.

During the middle ages Aristotle had been the authority of the church, but with the reawakening he lost in fame. His opponents welcomed Plato and Platonism. His opponents lived in S. Italy and his followers still held sway in N. Italy. Nicolas of Kusa is imp. as critic of Aristotle's absolute differences of place and motion.

Telessia insists upon the almost modern energy, and breaks away from Aristotle absolute matter and form. A thing is explained in terms of its form, idea, end - by reference to the general nature to which it belongs. This leads to an over interpretation, and a too-formal explanation. It does not give enough details of the genesis of the thing. The scientific explanation will demand the exact details of the development and genesis of things. The teleological (merely) explanation is too broad and abstract. It is a product half of scientific insight and half of artistic or aesthetic taste.

Aristotle made a too great distinction between the terrestrial and celestial. This distinction was broken by Newton's discovery of the uniformity of gravitation. Again Aristotle makes differences of quality among bodies, ie. some belong one place, others, each body has its natural place. But the later theory of gravitation shows that there are no qualitative differences among things. All bodies even air and fire obey gravitation. Arist. also regards the world as a finished and closed system, perfect in all its parts.

Remember Tellesia and Campanella, etc. as the ones who are the precursors of the new system. The complete break was made by Copernicus, b. in Germany, studied in Padua. *De Revolutionibus Orbium Celestium*.

Earlier theories were geocentric. Yet observations even of ancients show that planets do not revolve in perfect circles. To explain this they conceived the centre about which they revolved as upon the circumference of another moving circle. This became a very complicated system which disgusted Copernicus. So he insists that nature in her sagacitas does things in the simplest and most direct way. All the early thinkers think of nature as following certain great principles and laws. Man makes the complications. Nature is not so complex as we sometimes think.

So Copernicus makes the sun the centre of the univ. and the rest of the planets move about it. Philosophically, this removes the great distinction between heaven and earth, the latter taking its place with the rest of the planets.

His book was published at his death with the editor's preface that it was not put out seriously. It had the Hebrew cosmology against it.

Giordano Bruno (1548-1600) b. at Nola, entered monastery, abandoned it and spent the rest of his life wandering and lecturing in the universities, and in 1600 was burned at the stake. An Italian from the south, regarded as an apostle of free thought. Had become convinced of the Copernician pt. of view. He first got proper hold of scientific results which he worked into a poetic pantheism. The univ. is boundless and uncreated its soul and moving prin. is God. He breaks down all the bounds to the univ; makes it infinite in space and time. He breaks the distinction bet. God and world, form and matter. He denies God as a particular being apart from the world. So he is pantheist since he makes God the all-inclusive immanent cause. Whatever is, is divine. God is the active principle of the world.

Natura naturata - passive

natura naturans - active

The natural universe is the great manifestation of God.

See Machavilli - and his politics. The distinction bet. the Kingdom of God and the Kingdom of Satan.

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Machavilli - insists upon the value of the state. He reverts to the Greek enthusiasm for the state and its importance for the indiv.

Campanelli, Kepler, Copernicus, are interesting as early attempts at a mechanical system. Kepler is very much interested in the doctrine of the trinity and he thinks that the trinity may be worked out upon Pythagorean prins. He breaks from Aristotle and finds that the orbits of the planets are not circles but ellipses. He begins with planets controlled by spirits and ends by finding them governed by natural laws.

Francis Bacon and the beginning of Eng. phil (1560-) son of Nocolas Bacon a high officer. A younger son went to Cambridge - quit at 16 and went to France as military "attache". Returned to Eng. and studied law to practice. Was ambitious of a pol.

career, was member of Parliament. Under Eliz. he was not successful. His patron Earl of Essex, upon whose rebellion he deserted him and justified the execution of Essex in a tractate. Bacon was not always over-scrupulous in the means to his ends, yet no treachery in him.

Under James I. he rose rapidly to Lord Chancellor, with titles Viscount St. Albans, Baron Verulam. The most prominent pol. man in Eng. Was impeached by Parliament, fined \$4000, imprisoned for bribery and disfranchised. The King remitted the punishment. He retired to private life and studied philosophy.

The question of his condemnation is a debatable question, as is also the ? of his character. He justifies himself by saying that "presents" were common. Perhaps the real trouble was that Bacon was the bulwark of the Stuarts.

Bacon is a great literary character. Essays 1597 modelled after Montaigne, short reflections on moral relations and political questions. The Magna Instauro is one of his great works. It came from his disgust with the results of science up to this time.

Norum Organium (1620). With this he published an introduction which outlines his scheme of philosophy. He dwells upon the dignity and value of kn. and the necessity for research.

The Advancement of Learning, also in Latin. De Dignitate et Augmentia Scientiarum Part II of his work was a discussion of Method - this in the Novum Organum, The Logic or ? of method. Part III deals with the phenomena of the universe. Part IV the ladder of the intellect or the way the intel. should rise. Part V the forerunners of anticipators. Pt. VI. active or practical science. The second part - the Norum Organum, the logic, or method. Men had become disgusted with Aristotle, so one main question was what is the method by which man may find the kn. which is of real value to him. This need for method was felt by all the men of his time. Galileo, etc. Method is the compass by which men are to be directed in their search for truth.

Gks. were interested in Ethics and Politics, the midcaevals in logic and theology. But Bacon sees that for men the important thing is natural science and their usefulness. Yet he insists upon the dignity of kn. Science must find man's good if it be found. Kn. will restore man to his pristine dignity and Adamic perfection. In interpreting nature we seek to control it.

Bacon's Works - Spedding and Ellis. "Nature to be commanded, must be obeyed". "Kn. is power". We can use nature when we understand it, i.e., we obey its laws. In bringing about our effects, all we can do is to arrange bodies, nature does the rest i.e., we put up the apparatus and natural law will do the rest.

The human mind should have dominion over nature but we can only conquer her by obeying her laws. His method is the opposite of that Aristotle i.e., the syllogism, which he says cannot produce any new truth but can only be used in proofs. Bacon is important as insisting on making natural discoveries by means of inductions, and his insistence upon method. "Simple enumeration" will not pass for induction, but selected enumerations. Superstition arises from bad induction. Some few instances if unanalyzed can be found to support anything under heaven. He claims for his method absolute certainty and it can be used by anybody.

We get truth when our minds agree with facts. We come into the kingdom of truth as a little child i.e., must get rid of all preconceptions and superstitions and prejudices.

The four idols (idola) these hinder us in our search for truth.

1. The idola tribus - of the tribe - belong to us as men.
2. The idola specus (cove) these are the indiv.
3. The idola fori (forum)
4. The idola theatri (theatre)

Under the first we may say the fallacy of hasty generalization or we believe what we want to - or we neglect the negative instances.



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Bacon. See the apothegms in the Essays. Many of the proverbs of common life come from the essays. The Idola. There are four kinds, 1 of the tribe, of the cave, of the market place of the theatre.

1. of the tribe - These are the limitations of the race as a whole, e.g. We find what we want to find. Again, we find more order in nature than actually exists. The main fallacy is to neglect negative instances. Induction is not simple enumeration of a few positive instances, but must take cognizance of negative cases also. Superstition is due to this. The mind is most affected by striking instances, or cases of unusual succession. In all cases are fallacies of induction.

2. Idols of the cave, are indiv. due to natural tendencies of the mind or to their education. Some perceive differences - are analytic; some perceive resemblances - are synthetic in their tendencies. Some follow blind authority, and some are naturally rebellious. Education, custom, give bias to the mind. Each indiv. is thus shut in to his own cave.

3. The Idola of the Forum, arise from the concourse of men with each other, through the influence of words. Words are first used for the ordinary affairs of life. When they are applied to scientific discourse they are liable to mislead.

4. The Idols of the Theatre, arise from the systems of philosophy and science that have come down to us. Instead of taking things as they are we see them in the light of some system, as the Aristotlean.

First, the mind must be freed from these fallacies. They must be pointed out so we may be on our guard. Being thus freed we may proceed with a true induction.

Bacon does not succeed well in formulating his method of induction, he knew too little of science. He makes too little of hypothesis. He thinks law may be found by mere experiment. He has little kn. of math. or of the part math. has in science. He had a poor notion of the mechanics of nature.

Yet he is important as being aware that a new method was necessary. For him scientific work is a practical rather than a theoretical work. He is struck by the powerlessness of man before nature. He wants to control nature, his purpose is practical. In the New Atlantis, men are at work making all kinds of new inventions, he predicted the telephone, telegraph, etc. in imagination.

"On a given body to generate and superinduce a new nature or new natures is the work and aim of human power, of a given nature to discover the form or true specific dif. or act of nature, or source of emanation, is the work and aim of human kn."

Bacon thinks of bodies as made up of a limited no. of simple natures, as, heat, whiteness transparency out of these things are compounded. These are the alphabet of existence, if we understand these we can control things. The form (Aristotle) is its form or mode of activity. The forms of the simple natures are to be discovered. We should go to work to determine these forms of the simple natures. "True kn. is kn. by causes. If we know the causes....."

The form of a nature is its universal essence. From the discovery of forms results truth in speculation, and freedom in operation.

We should begin with the practical and from this we can get the contemplative counterpart. The problem grows out of practice and he is thus pragmatic. To superinduce a nature on a body as transparency on an opaque stone, we must ask what kind of rule, or guidance we need. For this we need a table of presences of heat on bodies; with some negative cases. Perhaps he agrees with Mill in his Canon of Differences, and the Canon of Agreement.

See his Tables of Presences, or Essences and Degrees

From these discussions, he claims that the only common thing is motion. He puts forth the idea that heat is a form of motion. He is trying to find the forms of the simple nature. His method is vague but it is on the right track.

From our experiments we may find some crucial, genetic instances which will determine the simple natures. What we need is to work in cooperation with each other - world genius is not necessary. He thinks by this plan to find the control of nature within

a few generations. He is primarily interested in physics. So he has nothing to do with theology - matters of this kind are questions of faith and belong to scriptural exegesis. Scripture is not a philosophy, nor should we ask the philosopher to be guided by scripture.

Hobbes (1588-1679) His activity really belongs to the middle of the 17th century later really than the work of Descartes. The son of a clergyman, b. at Malmesbury. His father was illiterate. He went to Oxford where he did not distinguish himself. Travelled with the Covendish family for pleasure as their tutor and companion. At abt. 40 he chanced to get hold of Euclid. At first he swore and declared it untrue, but upon the serious study of the involved propositions he began to philosophise. He had to study Latin in order to get a style of writing.

He comes to the conclusion that motion is the fundamental thing in the universe so.

1. De Corpora - Physics
2. De Homine - Psych.
3. De Cive - Politics

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Bacon. The Advancement of Learning or the De Dignitate et Augmentis Scientiarum. He means to provide a new method, a new compass for the ship of science. His motto: Multi transibunt et argebitur scientia.

The New Atlantis, rather a utopia of political society.

Novum Organum. The most important for philosophy.

Get the "simple forms" from the phenomena where it is "present". Thus get a table of "presences". Consider also the cases of absences. His ex. is heat as a simple substance, found in sunlight, heated bodies, animal bodies, etc. Cases of absences are the light of the moon. He conceives of heat as a mode of motion.

He insists that induction must take account of the negative cases. It must be careful, critical, must not get generalizations from a few observed instances. A defect is his lack of use of hypothesis. He had little use for logic. So, there is no use for genius all there is necessary is work. But after all insight of genius is necessary. We first guess at the laws of nature and then thru exp. we verify our guess. The genius is in the happy guess.

We cannot get generalizations in Bacon's mechanical way. His conception of nature is too simple. He believes in a limited no. of simple natures which he thinks will explain all nature. If I know what whiteness is we can superinduce whiteness into any object.

But the problem of nature has developed with more study and is more complex than he thought, e.g., There may be something more in heat than motion.

Hobbes 1558-1679. He conceives of an explanation of things on the principle of motion. His conception is of a universal deductive science. Phil. is dealing with the nature of effects from causes, and causes from effects. The three parts. 1. De Corpore, 2. De Homine. 3. De Cive.

His plans were changed by historical events. The trouble bet. King and Parliament, led him into political controversy in 1640 he wrote a book on the nature of law. He is an absolutist in gov't. as necessary. This absolute authority he regards as necessary because of human propensity to quarrel, the strife of parties. He went to France in 1640 and remained till 1641. Things settled under Cromwell and he returned. While in France he writes Leviathan, which defends absolutism. He emphasizes the authority of the state instead of that of the king thus offending his royalist friends. In England, he wrote the De Corpore, De Homine, etc. and spent his last years in math. controversy with the profs. of Oxford.

Hobbes had been a secretary to Bacon but was influenced more by Descartes, Gassendi, Galileo, Pascal. His life in France was in friendship with Father Marseure with whom all the continental thinkers had intercourse. All these were rationalistic, or math. or deductive. Hobbes conceived of a univ. theory of motion, a mechanical theory of the world. Everything is explained by motion and body. All existence is body,

whether molar or molecular, large or small. From this it follows that motion is the only cause of motion. The causes of things (events) must then be motion. The relation of cause and effect is then the relation bet. motion and motion. Now we can express these relations in quantitative terms, so the universal science of movement will take the form of mathematics. This will include not only physical reality but all spiritual realities.

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Hobbes. His point of view is mechanical. In psych. and his theory of kn. he holds the same general view. The mind is taken as a body or as a direct consequence of motion of body. Kn. begins in sensation. Movements in the ext. world is in operation on the sense organs, thence is carried to the brain and heart. There is a reaction of the organs outward and from this conflict of exertions sense arises. See De Corpore. Cap 25. The sensation begins by pressure upon the sense organ and the impact is thus transferred inward mechanically. "Sense is a phantasm made by the reaction and endeavor outward and action of organ caused by the endeavor inward of the obj. remaining for sometime more or less".

Memory is the sensation enduring. Imagination is decaying sensation. All arise purely mechanically and are the bases of our kn.

H. is the first in phil. to give attention to the laws of association. His account of the relation of words and ideas. Words are marks put on ideas for later identification. There are no universal ideas. He is a pure nominalist. All so called gen. ideas are mere names. It is dealing altogether with symbols. So Logic is largely a kind of Algebra as it deals altogether with symbols. Besides sensation there also arises the feeling of pl. and pn. as a reaction of the organ to the stimulus. Pl.-pn. shows the relation of the vital processes to the external objectivity. Pl. pn. are the fundamental motives to action, men naturally seek the pleasurable and shun the detrimental i.e., the painful. Thus the organism is a purely mechanical organism and in it we must include the passions and emotions. All actions must thus be interpreted as Egoistic. See De Cive. Leviathan, Cop. VI.

"Gratitude is the lively sense of favors still to come."

Pity is the fear that the like calamity may befall one's self.

All so called altruistic feelings are disguised egoistic feelings. We pity ourself in the other fellow's situation. As a source of pleasure power is the greatest. The feeling of power to help is what leads us to help the other fellow; it gives us the egoistic glow.

The Ethics and Politics. The De Cive and the Leviathan. The first 13 caps. of Leviathan is ethics.

See Molesworth.

See the Open Court small edition Selections by Woodbridge.

The Leviathan - Men are by nature practically equal. Few will agree that others are inherently superior to them. From this equality of power men go to the equality of hope, so if two men desire the same thing they will become enemies. This is the "state of nature" a mere aggregate of persons living together. Here the motives are primarily egoistic. So there is the "bellum omnium contra omnes". There is as yet no notion of right, no notion of duty, for these things only come thru political organization. Just as the law of the jungle, where there are no contracts there is no injustice. In the state of nature, such terms as justice, right, duty, do not mean anything. Everybody's hand is against his brother. The result of this is a state of misery, no progress, no security. Another fundamental desire is for that of peace. The only way out of this wretchedness is to procure the security of peace by the formation of gov't. Gov't. comes from the contract or covenant of each man with every other man. They agree to submit themselves to a governing power on condition that all do the same. Each gives up his natural rights provided every one will submit. The gov't. is not a party to the contract. All give up to the gov't on condition that the gov't gives peace. But the gov't promises nothing since it is not a party to the contract. The indiv. can ask only one thing from the gov't, that is, protection. So

gov't is absolute and can do no wrong. It has made no promises and can have no responsibilities.

The gov't does not derive its authority from the governed, except in that the governed have one for all handed over their authority. So gov't. is absolute but not in the Stuart sense of being a of God. The people cannot have authority for they will quarrel. The gov't may be overturned only when it ceases to provide peace. For H. peace is the ruling passion. Since covenants without swords is empty words, the gov't must have power to execute the laws. This power will be used in the rights of the people. The Gov't is a benevolent despot. There must be no ecclesiastic power other than the sovereign, for that will divide the authority. Religion must be provided by the state. Seeds of Rel. exist in the hearts of men. Its form must be prescribed by law. Hobbe's own Rel. is hard please but there must be no free action. If one can't conform let him be prepared to die for his religion.