

A History of Western Philosophy Study Guide

A History of Western Philosophy by Bertrand Russell

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Plot Summary

The rise of Greek civilization provided missing elements of Egyptian and Mesopotamian civilization. Greek achievements involved the invention of mathematics, science, philosophy, and history. The origins of philosophy date back to 585 BC, the time of Thales, who predicted an eclipse.

The development of Greek thought marks the development of philosophical thought at the forefront of European civilization and had important influence until the most recent developments. This account of philosophical thought in Europe provides insights that were equally important, such as historical and cultural circumstances. Such circumstances proved crucial as wars or economic conditions significantly influence people's well being and hence their opinions. Essentially the history of philosophical thought is a process that driven by science, events, and people of the given period.

The most significant influence on the history of philosophical thought had religion that dominated both thought and science until modern times. The development of science marked a new era and the course of development that profoundly influenced the manner of life and thought.

The account given by Russell reveals various tendencies in philosophy that contributed to the way philosophy engages with the world today. The connections between various periods are pertinent to such development through various period characteristics and tendencies on both political and individual level.

Russell divides the book into three books, each dealing with different time period. The first book includes the most important ancient philosophers, such as Thales, Pythagoras, Heraclitus, Parmenides, Empedocles, Protagoras, Socrates, Plato, Aristotle, Cynics, Sceptics, Epicureans, and Plotinus. In the second book, he includes philosophies of Saint Augustine, Saint Benedict, Gregory the Great, and John the Scot, the Mohammedan influence, and Saint Thomas de Aquinas. Modern philosophy includes Machiavelli, Erasmus, Francis Bacon, Hobbes, Spinoza, Locke, Berkeley, Hume, Rousseau, Kant, Hegel, Byron, Schopenhauer, Nietzsche, Marx, Bergson, William James, and John Dewey.

As these philosophical trends influence each other, they combine various views through natural, ethical, and natural sphere of life. While forming certain pattern of thinking these perspectives connect through common themes and background. Although these views incorporate certain guidance on matters pertaining to life and death, as Russell claims, philosophy should be most of all engaged in searching for truth while being objective in its notions.



Book1, Part 1, The Pre-Socratics: Chapter 1, The Rise of Greek Civilisation

Book1, Part 1, The Pre-Socratics: Chapter 1, The Rise of Greek Civilisation Summary and Analysis

The rise of Greek civilization provided missing elements of the Egyptian and Mesopotamian civilization. Greek achievements involve the invention of mathematics, science, philosophy, and history. The origins of philosophy date back to 585 BC, the time of Thales, who predicted an eclipse.

Before Greece, the Egyptian and Mesopotamian civilizations spread due to the fertile regions surrounding the Nile, the Tigris, and the Euphrates. These civilizations presented similarities to those of Mexico and Peru, where the divine king had despotic powers, owning the land. They worshiped multiple gods, had both military and priestly aristocracy, and the soil was cultivated by serfs who were owned by the upper class or the king.

The Egyptians were more concerned with death, the underworld, and the judgment by Osiris. They were conquered by Semites and Hyksos in 1800 BC, who spread this civilization in Syria and Palestine.

In Babylonia, the ruling race were Sumerians who invented cuneiform writing. The fighting of independent cities led to the subordination of certain city gods. The god of Babylon was Marduk while the religions of Egypt and Babylonia that originally were fertility cults involved the female earth and the male sun. The western Asia worshiped the Great mother, who was adopted later by the Greeks as Artemis that was later incorporated as Diana of Ephesians converted by Christianity into the Virgin Mary or Mother of God.

Gods were associated with mortality while laws were acquired from gods. Hence the breach of the law was considered an impiety. The oldest legal code created Hammurabi, the King of Babylon in 2100 BC. Babylonian religion dealt more with prosperity and happiness, delving into magic and astrology. Some Babylonian inventions were the division of the day into twenty four hours, the circle into 360 degrees and the prediction of lunar and solar eclipses.

The Egyptian and Mesopotamian civilizations were agricultural. The development of commerce, weapons enhanced their development while giving rise to other civilizations, such as the Minoan civilization in Crete. The Minoan civilization was based on commerce that was in contact with Egypt and with religion similar to that of Syria and Asia Minor, worshipping various goddesses, such as the hunting Mistress of Animals, while art had more in common with Egypt. The Cretans also acknowledged after life but



were more concerned with the life on earth and religious celebrations in form of bullfights. Their writing was linear but not yet deciphered.

Their culture was transferred in 1600 BC to Greece, where it existed until 900 BC and was replaced by the Mycenaean civilization described by Homer. The Greeks were part of three population inflows, such as Ionians, the Achaeans, and the Dorians. The Ionians adopted the Cretan civilization and were succeeded by the Achaeans known from Hittite tablets. The Dorians destroyed the Mycenaean civilization. Through conquering nearby cities, the Greeks acquired wealth. Different systems were in different parts of Greece. Sparta had a small aristocracy that owned serfs, slaves that worked in mines, and textile industries. The development from monarchy to aristocracy involved tyranny as part of governing power. Democracy involved governing by citizens without slaves and women. The Greeks acquired writing most likely from Phoenicians, who acquired it from Egypt and Babylon. The Egyptian picture writing was transformed by the Phoenicians into alphabet writing.

One of the most prominent influences of Greek civilization was Homer, who wrote the Iliad and the Odyssey, although this work could have also been performed by other poets. Other influences involved philosophers fleeing wars. The Thracians influenced Greek culture through Dionysus or Bacchus through the celebration of passion as reaction to rationality. Orpheus, who taught the transmigration of souls and their punishment for bad behavior through suffering after death acknowledged the earthly and divine part of humans.



Book 1: Chapter 2, The Milesian School

Book 1: Chapter 2, The Milesian School Summary and Analysis

The first to engage in philosophy was Thales, although he engaged more in scientific explorations. He lived in a Greek city of Miletus, in Asia Minor, where constant struggle between slaves and aristocrats was common. Miletus developed politically and economically as part of Ionia as a commercial city with friendly relations with Egypt, especially in trade.

Thales was known to predict an eclipse that took place in 585 BC. As Miletus was in good relations with Lydia, having strong cultural relations with Babylonia, it derived from there the knowledge of recurring ecliptical cycles and its prediction. When traveling through Egypt, Thales discovered how to calculate the ship distance at sea and the height of the pyramid from its shadow. He regarded everything as made of water that modern science also partly confirmed. Aristotle proved that philosophers can make money but choose not to, as their ambition was directed towards nobler philosophical pursuits.

Anaximander was born around 600 BC and believed that things were derived from a substance that was primal, infinite, eternal and as such can be converted into another. For him justice involved the proportionate coexistence of fire, earth, and water struggling to dominate that were balanced through the law of nature. Such conception of justice was understood among the Greeks on a personal as well as spiritual level with gods subject to similar laws. He thought that primal substance had to be neutral because otherwise it would conquer and dominate others. Worlds evolved rather than, as Jewish and Christian religion claimed, were created while creatures emerged from moisture and evaporation. He thought that men evolved from fish and was the first to make a map. The earth was to have the shape of a cylinder and the sun was to be larger than the earth.

Anaximenes was the last philosopher of the Milesian school before 494 BC, when the Persian destroyed Miletus. He considered air to be the fundamental substance to make the soul. The fire was a rarified air that when condensed became water, earth, and stone, while the earth was to be a round table encompassed by air. He was preferred to Anaximander and influenced Pythagoras, whose followers considered the earth to be spherical. Atomists, the supporters of Anaximenes maintained that the earth is shaped like a disc.

Overall, the Milesian school was considered as important due to the influence of Babylon and Egypt. It rejected superstitions because of its contact with various nations. Ionia was free from the influence exerted by Bacchus or Orpheus, adopting Olympic religion, and a more scientific perception. Later, Greek philosophical pursuits were less scientifically oriented.



Book 1: Chapter 3, Pythagoras

Book 1: Chapter 3, Pythagoras Summary and Analysis

Pythagoras is most important as the initiator of argument in mathematics, although he also engaged in mysticism while deeply influencing philosophy. He was born on the Samos island ruled by Polycrates, and was successful in 532 BC. His father was to be Mnesarchos although others claim it was the god Apollo. Samos traded extensively, reaching the Spanish Tartessus. Polycrates allied initially with Amasis, King of Egypt but turned against him when King of Persia decided to attack Egypt, and was murdered by Persians. He supported the arts and public works. As Pythagoras disagreed with his government, he left, visited Egypt, and lived in Croton, Southern Italy, a prosperous city of 300,000 that was famous for medicine and import of Ionian wares. It fought other cities, such as Locri and Sybaris that traded with Miletus.

Pythagoras established a society of followers in Croton but soon moved to Metapontion, where he died. He founded a school of mathematicians as well as a religion dealing with transmigration of souls as part of religious order that also had saint rules, such as abstaining from beans, hearts, and similar practices.

Pythagoras professed conflicting tendencies of mysticism and science. Similar tendencies were part of Greek beliefs that involved the Olympic gods and other primitive beliefs. Pythagoras considered himself a being, rejected the real world as false and illusive due to the impact of broken heavenly rays. He thought of the soul as immortal and transformed, where lives were reborn in a cycle. He treated men and women as equal in his society, property as common, and similarly the way of life. His discoveries were collective.

Mathematics was an ethical means to contemplate life because of its purifying qualities as science, as being above common matters. The Greek ideal was considered to be contemplation of which virtue consisted of disinterested truth. Modern values were more practical rather than contemplative. Unlike aristocratic perception that tolerated slavery, they were directed towards industrialism. Contemplation led to the invention of pure mathematics that influenced theology, ethics, and philosophy.

Pythagoras considered everything in numbers, including music in form of harmonics, invented the term squares and cubes, and thought of the world as made of atoms. His greatest discovery pertains to the notion that the sum of the squares on the sides adjoining the right angle equal the remaining side square. His theory led to the theory of incommensurables and the separation of geometry from arithmetic. Geometry influenced philosophy and scientific method. Geometry, leading to the discovery of theorems through axioms, evolved the practice of deduction from something that is self-evident. Such view had an impact on Plato, Kant, and other philosophers. Modern evidence of thought such as derived from Pythagoras is included in the Declaration of Independence, in the statement that "we hold these truths to be self-evident". It is to be



based on Euclid and derived from Pythagoras. Mathematics is part of the belief in eternal truth while geometry was to aspire to more impossible ideals, such as perfect circles that are absent in the world. Hence the thought that aiming for ideal is nobler than senses. As numbers are eternal, they are to be godly as claimed by Plato, who also believed that God is a geometer. Many philosophies acquired similar combination of religion and reasoning, such as that of Kant, Descartes, or Spinoza. The author considers Pythagoras as most influential in thought.

Book 1: Chapter 4, Heraclitus

Book 1: Chapter 4, Heraclitus Summary and Analysis

Greeks were commonly appreciated as extremely capable or authoritative in various areas, but forgotten. Such view may render some truth as most of the modern philosophy is dominated by the hypotheses invented by the Greeks. Such hypotheses have become prevalent through their independent development for over two thousand years.

The Greeks were responsible for the discovery of mathematics, reasoning, and in particular geometry that allowed for the development of modern science. Their inventiveness was essential to an equally important intellectual progress that followed. One of their inventions, philosophy allows for forming attitudes, enabling understanding as part of the historical context and process rather than reverence.

One of the most important philosophers was Xenophanes. He was mentioned by both Pythagoras and Heraclitus, was born in Ionia, and lived in Southern Italy. He viewed everything as made out of earth and water, where God changed things with his mind. He was opposed to mysticism and criticized the Pythagorean view of soul transmigration.

Other such theories belonged to Heraclitus, who lived around 500 BC in Ephesus, and was born in aristocracy. He was an Ionian mystic, believed that everything changes and that fire is the primary substance and the source of death and birth. Unity in the world was to be achieved through opposites. Everything was derived from one thing while one thing derives from many. The many were part of lesser reality than God, who was one.

In his private life he condemned Ephesians. He believed in war as the father and king of everything, that souls are a mixture of noble fire and ignoble water, and that the dry soul has the most fire and is the best. Desires were to be obtained at the expense of the soul and can be distractive as passions while power should only be held through self-mastery. He was hostile to Bacchic religion and unholy mystery rituals. The unity in the world was to be derived from diversity and for that harmony was important.

Through philosophy men sought permanence and safety, especially when exposed to catastrophe. While religion strives for permanence, modern concepts adopt certain progress even though there is also certain permanency in belief that peace can be obtained in heaven. Eternity was invented by mystics as independent of time and hence Heraclitus was inclined to incorporate permanency as part of the central fire, persisting throughout the world, changing it as part of the process rather than categorically. Perpetual flux had permanent features through continuous change as part of process and different arrangement.

Modern science proves that there are no bodies large and small that can be everlasting, as atoms just as electrons and protons can be destroyed in the same way that the sun is to explode and destroy planets. Heraclitus's view of permanent flux has been unrefuted by science.



Book 1: Chapter 5, Parmenides

Book 1: Chapter 5, Parmenides Summary and Analysis

Parmenides, as opposed to Heraclitus, claimed that nothing changes. He was born in Elea, Southern Italy and lived in the fifth century. His mysticism, common among the South Italian philosophers influenced both Socrates and Plato. Parmenides was influenced by Pythagoras and invented metaphysics that was based on logic. Parmenides regarded senses as conveying illusions. The only true being was One that was infinite, indivisible while also being an extended sphere present everywhere. His theories were part of the truth and part of opinion. According to him thought was part of meaning that had a physical form, representing objects that exist. As objects talked about existed, there was permanency in their existence. Both thought and language required representation that became imaginary if words were abstract. When talking of an imaginary person or thing, such as Hamlet or unicorns, the meaning becomes reduced to the meaning of the word Hamlet and unicorn. According to Parmenides, words need to be meaningful while their existence is permanent in the same way that the meaning is constant. Even the same words though evoke different thoughts, making different representations. What is known as past exists, hence there is no change.

What we know of George Washington becomes our representation of the past and memory becomes our knowledge containing the past. There can be various opinions regarding memory, but philosophical theories can be regenerated if they carry an important matter. Further modifications and refinements may be required in various refutations.

Parmenides believed more in difficulties to destroy substance rather than inability to change. He used the word concept as present while substance was to be persistent. This concept remained present in philosophy, psychology, physics, and theology.



Book 1: Chapter 6, Empedocles

Book 1: Chapter 6, Empedocles Summary and Analysis

Empedocles, who lived in 440 BC preceded Parmenides, but his views were more similar to those held by Heraclitus. He lived in Acragas, on the Southern coast of Sicily, and was a democratic politician, also claiming to be a god. He was Orphic during his youth, combined politics and science while becoming a prophet in exile.

Empedocles was to perform miracles that were based more on science than what may have seemed magic. He was to cease winds, restore lives, but died trying to prove that he was a god when jumping into the Etna crater. He was to be a great poet, scientist, philosopher, and had his own religion. He discovered centrifugal force, that the air is a separate substance through the observation that water and air don't mix, and different plant sexes. He invented a theory of evolution, such as the survival of the fittest. Various forms of separate existence joined, such as eyes without foreheads, but only certain forms survived.

He was aware that the moon is shining through the reflected light, although assigned a similar feature to the sun. He knew that light travels through a very little amount of time and discovered the reason for solar eclipses through the interposition of the moon. He also founded a school of medicine that influenced Plato and Aristotle, changing philosophical and scientific thinking. According to Empedocles, earth, air, fire, and water were four everlasting elements that could be mixed to produce various substances in the world. Such substances were joined through love and separated through conflict. Love and strife were primitive in the same way that earth, fire, air, and water are. Different periods had different prevalence of either love or strife. Changes in the world occurred through chance and necessity. The cycle of love and strife either joined or separated elements. In this way, compound things were only temporary but love and strife existed permanently, leading to change.

He regarded the material world as a sphere, where strife was outside and love inside, which then changed. Such cycle is to be repeated. Empedocles viewed religion in a similar way as Pythagoras. In the Golden Age, men worshipped Aphrodite and made sacrifices.

Empedocles rejected monism and thought that nature is regulated. His theories appear to be more scientific than those of Parmenides, Plato, and Aristotle.



Book 1: Chapter 7, Athens in Relation to Culture

Book 1: Chapter 7, Athens in Relation to Culture Summary and Analysis

Athens began to flourish during the Persian wars, between 490 BC and 480-79 BC. Their winning against Persia led to a higher prestige. The Ionians rebelled against Persia and were liberated by Athens who became their ally. Athens achieved maritime supremacy and changed their alliance into an Athenian Empire under Pericles. During this most beneficial time for Athens Aeschylus wrote the Persae on the defeat of Darius. He was followed by Sophocles and Eurypides.

During the invasion of Athens by Xerxes the Acropolis was destroyed but then rebuilt by Pericles, who also built Parthenon and other temples. Herodotus born in Halicarnassus in Asia Minor, living in Athens, wrote about Persian wars. Athens managed to gain wealth only after its victory, and as such remained until modern times. Its works that was the result of 230,000 people led to success that was never repeated.

The only Athenian philosophers were Plato and Socrates. Socrates lived during the time of Pericles and was inspired by Anaxagoras. Plato's dialogues take part during the time of Pericles, describing the life of the rich, partly influence by his aristocratic background and growing up just before the insecurity of later destruction. It was then that the deductive reasoning was discovered and led to new theories.

After Pericles Attica changed its grain producing practices into cultivating olives, but farmers got into debt when the aristocrats took over the government, and began to oppress the population. Through democratic process aristocracy gained power although strived to acquire more power under Pericles, who provoked the Peloponnesian War with Sparta ending in the defeat of Athens.

Despite these events Athens remained a philosophy centre through the works of Aristotle and Plato. Only Alexandria managed to better Athens because of its mathematics while the Platonian Academy was in operation for two centuries after the Roman Empire became Christian. It was closed in 529 AD by Justinian.

Book 1: Chapter 8, Anaxagoras

Book 1: Chapter 8, Anaxagoras Summary and Analysis

Anaxagoras was an important philosopher, although less important than Pythagoras, Heraclitus, or Parmenides. He was born in Ionia at Clazomenae, about 500 BC, and carried its tradition. He lived in Athens from 462 to 432 BC and introduced philosophy to the Athenians. According to him, mind caused changes.

Anaxagoras influenced both Eurypides and Pericles who was impressed with his science. The Athenians, like other cultures at various times displayed hostility when dealing with higher cultures. They introduced laws under which they could prosecute those who practiced and taught not in accordance with religion. They were able in this way to prosecute Anaxagoras for teaching that the sun is a red-hot stone while moon is the earth, and later Socrates.

Anaxagoras claimed that everything could be divided indefinitely while the smallest portions retained other elements. Things were what they contained the most. Although everything had fire only those elements could be called fire, where such element dominated. He agreed with Empedocles that there was no void and air was everywhere. He thought that mind couldn't enter other things but things could contain some portion of it. Mind can have power over living things, was to be infinite and self-ruled, but mixed with nothing else. All things contained opposites, such as cold and hot. Mind could cause motion, and especially rotation that could spread through the world, causing circumference of the lightest things and attracting the heaviest things towards the centre. It was uniform and equally good in people and animals. Man was only superior due to hands and intelligence was caused by differences in the body.

Aristotle and Plato's Socrates thought that Anaxagoras reduced his theories to mechanical means rather than looking into the origins of things such as cosmology while failing to consider matters such as ethics or religion. As some claimed, it was most likely because he was an atheist. He was influenced by other philosophers that lived before him, except for Pythagoras.

Anaxagoras was the first to explain the shining of the moon through the reflected light although Parmenides may have also known that according to some sources. He was correct in his theory of eclipse and that the moon is below the sun. He thought that stars are fiery stones, but they were too distant to be felt on earth. Anaxagoras also claimed the sun to be bigger than the Peloponnesus and that the moon had inhabitants and mountains.

He belonged to the school of Anaximenes, adhering to the scientific and rationalistic Ionian theory. He had no ethical or religious preoccupations, but brought philosophy to Athens and influenced Socrates.



Book 1: Chapter 9, Atomists

Book 1: Chapter 9, Atomists Summary and Analysis

There were two founders of atomism, Leucippus and Democritus. Leucippus lived around 440 BC and was born in Miletus from where he derived the scientific and rationalist views particular to that city. He was influenced by Parmenides and Zeno, but little is known of him. Democritus was born in Abdera in Thrace at around 432 BC and prospered around 420 BC. He traveled extensively, including Egypt and Persia and returned to Abdera. He was claimed by Zeller to be most knowledgeable and acute in his thinking. He lived in times of Socrates and the Sophists, but his philosophies address the famous Sophist, Protagoras.

Leucippus and Democritus claimed that all things were made of atoms that cannot be divided physically although they can be divided geometrically and they have empty space between them. They were indestructible, infinite in number as well as kind, and their existence was in permanent motion. According to Aristotle, atomists claimed that atoms differ in relation to heat, the hottest being the spherical atoms that had heat. It was controversial whether atoms had weight. Some atoms were thought to be falling, and the fastest were those who were the heaviest. Such view also shared Epicurus, who based his theories on Democritus, receptive to Aristotle's criticism. Atoms were to be moving at random while Democritus thought that they moved towards a sunbeam while the wind was absent. Due to collisions atoms formed vortices. Everything occurred in accordance with natural laws, governed by mechanical principles that excluded chance. Such circumstances could only be present during the creation of the world. The critique pertained to the assumption that everything must have some root. The final cause was to be in the future and they were most concerned with mechanistic questions, such as the cause of the event rather than the purpose of the event that had teleological underpinning, used later and not giving scientific answers. While some, including Parmenides condemned observation, Empedocles and Anaxagoras used observations as part of their metaphysical theories. Some of their theories were confirmed after two thousand years.

According to Leucippus, motion and creation occurs in a void through joining and separation. There cannot be a multiplicity and motion in a plenum which proved to be wrong as cyclic movement in a plenum may occur. Matter and space differ, according to Aristotle, who regarded void as a place without body. Newton asserts space while Descartes claimed that matter extends and therefore it exists everywhere, hence there is no empty space. Einstein confirmed the theory of Leibniz, who believed in the plenum although space was a system of relations. Modern science disregards empty space as even the void has light waves.

According to the Newtonian theory of absolute space, reality is part of non existence. The only objection to this theory is that one cannot know absolute space, hence no scientific hypothesis can be applied. Atomists adhered mostly to the actual world. Democritus



regarded atoms as unpenetrable and indivisible because there was no void, unable to change, and hitting each other. Their shapes differed, could interlock, and produced vortices while producing bodies and worlds with a beginning and an end. Such worlds could be destroyed through collision. The primeval slime led to the development of life, there was fire in a living body, although most of it was to be in the brain and the breast. His view of thinking was that it was motion that could also cause motion elsewhere. Perception and thought were processes.

Democritus was a materialist and thought the soul was made of atoms, although the universe had no purpose as atoms were ruled by mechanical laws. He thought that cheerfulness is the goal of the life in terms of ethics, disbelieved religion, and disregarded sex as overwhelming consciousness.

Atomists provided a scientific view that had no prejudice, but was imaginative and vigorous. Later philosophies concentrated more on man rather than the universe; philosophy only regained its independence in the Renaissance.



Book 1: Chapter 10, Protagoras

Book 1: Chapter 10, Protagoras Summary and Analysis

Protagoras belonged to the pre-Socratic movement and was the chief of Sophists. He was born in 500 BC at Abdera, the city of Democritus. He went to Athens twice with his second visit being around 432 BC. In 444-3 BC he made a law code for the city of Thuri, wrote a book *On the Gods*, and may have been prosecuted for impiety. Plato described him as claiming that man consisted of the measure of all things. There was no objective truth when men differed which may be derived from the deceitfulness of the senses. Schiller called himself a disciple of Protagoras, considering that one opinion could only be better but not truer. Protagoras earned money teaching, although Plato claimed that teaching should be free.

Protagoras lived when Pericles ruled rich, powerful, and democratic Athens run by aristocrats. Following the Peloponnesian War, its population reduced while Pericles was deposed and fined by a court.

Athenian democracy excluded slaves and women from governing. Population elected judges and executive officers. When accused people had to defend themselves although they could also pay for the speech. With persecution common in Athens, oratory skills deemed necessary for pleading defence.

Protagoras used to verify his teaching in practice, demanding money from the student only when able to defend from the law suit brought by Protagoras for the recovery of his fee.

Sophists found schools based on brotherhood, common life, similar to monastic principles with esoteric doctrines kept secret from the public. Such rules were to be based on Orphism although Sophists were disconnected from religion or virtue. They taught to argue and everything useful towards such achievement. They taught arguing but failed to support conclusions of their own. The Sophists followed argument no matter where it led, even disregarding ethics. Gorgias argued that nothing existed, and if it did, it was unknowable. Even if it was known, it could not be communicated.

Certain men in Athens taught doctrines that may have appeared immoral while some authors, such as Thrasymachus argued in his book *"The Republic"* that there was no justice but only interests that prevailed. The laws were made for the advantage of governments while there were no impersonal standards that can be appealed to during power contests. Such view, although not maintained by Sophists, was held by Callicles, who regarded the law of nature as the law of those who were stronger while only weak men had to defend themselves through institutions.



Book 1, Part 2, Socrates, Plato, and Aristotle: Chapter 11, Socrates

Book 1, Part 2, Socrates, Plato, and Aristotle: Chapter 11, Socrates Summary and Analysis

Socrates was born in Athens, taught philosophy mostly for free, practiced disputation, and in 399 BC, at the age of seventy was tried and condemned to death. He was known in Athens while Aristophanes included him in *The Clouds*.

According to Xenophon, Socrates was pious with good influence on others, but the accuracy of his statements could be questioned. He liked Socrates's manner of influencing people through asking simple questions that started in a basic manner, provoking responses as to who repairs shoes, and then leading the question, such as who should mend the Ship of State. His influence proved fatal to him when he fell into conflict with the Thirty Tyrants during the Spartan oligarchic government and was forbidden teaching.

Socrates was accused of evil doing, searching in the areas under the earth or in heaven, and professing that the worse is the better. Other offences included failing to worship the State gods and introducing other divinities. His more likely offence was his connection with the aristocratic party. During the trial he was offered to propose a lesser penalty than death, but when he suggested a fine, the annoyed court sentenced him to death.

Socrates claimed that he only adhered to truth without being involved with science, and was not a teacher because he was not paid for this. The Oracle of Delphi through which a god speaks was to state that he was to be the wisest man and god could not be wrong. He made enemies through questioning politicians, claiming they were not wise, telling poets that their work involved no wisdom but only inspiration and genius. His students followed his practices of exposing people, increasing the number of his enemies. The prosecutor Meletus thought that Socrates had no part in improving the youth but Socrates tried to show that he only strived to live among good men, hence he could not corrupt anyone. If he did, it was unintentional, and he should be instructed and not prosecuted. Socrates claimed that he could not profess no god because he served as a soldier under the order of God. obeying God.

He displayed confidence in himself, indifference to success, belief in his calling, and clear thinking. Socrates was indifferent to temperatures as well as pleasures of alcohol and love, being more preoccupied with ethics and science, adhering to supreme good, and condemning material goods. He claimed he knew nothing, recognizing the search for knowledge as important.



Book 1: Chapter 12, The Influence of Sparta

Book 1: Chapter 12, The Influence of Sparta Summary and Analysis

Sparta influenced Greek thought in a practical way through the defeat of Athens. Its ideals were found in Plato while influencing Rousseau, Nietzsche, and National Socialism. Sparta was the capital of Laconia, or Lacedaemon in the South-eastern Peloponnesus. During their conquer the Spartans turned the population into serfs also called helots. They never cultivated considered as degrading and needed to be free for military service. Helots, who were mostly Greeks were forced to give away part of their harvest and rebelled. In response, Spartans held the war on helots each year to legally kill those whom they considered guilty. Also other free inhabitants had no share in political power.

Spartans were mostly occupied with war. They were raised and trained to participate in war to the extent that sick children were put to death and only healthy raised. Boys were disciplined and made indifferent to pain. Marriages were permitted within a certain age and citizens had to contribute from the produce so that no one was rich and no one destitute. No one was allowed to own gold or silver while money was made of iron. Women were treated equally, were not secluded and were trained physically together with boys naked to reduce wantonness. Unmarried men were punished while women were prohibited to exhibit undesirable to the State emotions.

Sparta had two kings as part of different families. Only one king led the war while both had limited powers during peace. They were chosen from aristocratic families and became the Council of Elders consisting of thirty men. The Council could try and prepare cases that needed to be approved by the Assembly made of all citizens. The five ephors were chosen from among all citizens and balanced kings through upholding them to their oath. They watched the behavior of kings fighting wars, being able to prosecute them. The Spartan constitution was made by Lycurgus.

The Greeks admired Sparta as the model state even in modern times that managed stability. It avoided revolutions, had an unchanged constitution while the powers of ephors increased. As the Spartans were successful warriors winning battles such as the battle of Thermopylae, they remained in power until 371 BC, when they were defeated by the Thebans.

The Spartans were prone to bribes and subject to vices, such as infidelity or treason on the part of their king. They were indifferent to the fate of the Greek if it didn't concern them. Aristotle thought of Sparta as a warlike race dominated by women, where wealth was unequally distributed with higher proportion belonging to women. Ephors engaged in pleasures and failed to obey laws. His views were confirmed in modern experiences



that found that the severity of laws not necessarily led to improvement. It was more the idealization of Sparta by Plato that inspired idealism and love of power through his Republic. the Greek influence was enacted through ideals and hopes rather than political power, unlike Rome that was famous for armies, laws, and roads.

The Greeks fought with each other, spreading Hellenism through Alexander. For them most important was education, children needed to be trained, and learn how to obey and endure labor. They rarely bathed, slept on straw, learned how to steal, punished only when caught, while their homosexuality was approved. They were not allowed to travel, and foreigners were kept away to avoid influencing Sparta.



Book 1: Chapter 13, The Sources of Plato's Opinions

Book 1: Chapter 13, The Sources of Plato's Opinions Summary and Analysis

The most influential philosophers were Plato and Aristotle, but Plato held a greater influence. Aristotle was influenced by Plato himself, who included his views in Utopia, theory of ideas, support of immortality, cosmogony, and the concept of knowledge. He was born in 428-7 BC during the early Peloponnesian War, was prosperous, and witnessed the defeat of Athens, which he attributed to the prevailing democracy. He was the pupil of Socrates and thought Sparta was the ideal commonwealth. He was influenced by Pythagoras, Parmenides, Heraclitus, and Socrates in favour of Sparta. He was religious, believed in Orphism derived from Pythagoras. His belief in eternity and timelessness was inspired by Parmenides, and thought there was nothing permanent as opposed to what was claimed by Heraclitus. These doctrines claimed that knowledge is separate from senses but akin to achievement and intellect. He was preoccupied with ethics through Socrates, and sought mostly theoleological explanations of the world.

He regarded goodness and reality as timeless, where the best state involved the proliferation of the heavenly model, while rules should understand the eternal Good. Plato thought that leisure was part of wisdom as those who work were not able to engage in it. Plato wanted to examine wisdom as something generalized that can induce the capacity to govern. Wisdom involved the knowledge of the good and the ability to compromise. Even if there was wisdom there should be arrangements to assign ruling to the wise as majority can err.



Book 1: Chapter 14, Plato's Utopia

Book 1: Chapter 14, Plato's Utopia Summary and Analysis

Plato developed the construction of an ideal commonwealth in "The Republic". He came to the conclusion that rulers should be philosophers. Justice needed to be part of the state, but its features separately defined.

Plato's Utopia incorporates the division of citizens into two classes of commoners and guardians with political power. The small number of guardians, who were a separate class would perform legislative work. Education was to be divided into extensive music and gymnastics while culture achieved through gentlemen characterized by wealth, social prestige, and political power. Rigid censorship involved literature while gods with bad behaviour were excluded from literature, preserving only beneficial things that can be applied in a battle. Recognizing slavery as worse than death was part of it as was prohibition of laughter along with the impact of lust practiced by gods.

The drama was to include only good characters that were faultless. Since this was impossible, Plato recommended that all dramatists should be thrown out. Music was to be censored and sad harmonies, such as the Lydian and Ionian forbidden. Only simple music was recognized as good because it encouraged harmony. Physical training excluded eating food, such as not roasted meat or fish, sauces and confectionery. No vice and ugliness should be displayed in front of the young.

Plato envisaged communism to be incorporated by guardians and soldiers. Their lives would consist of simple food, small houses, eating together, and owning no property along with gold and silver. Such arrangements were to assure happiness for all rather than just one class. All things, along with women and children should be in common, but women were to be equal with men. Different talents that women displayed could be used either in philosophy or war. The same education should be applied to girls and boys.

Men and women would share houses and meals. Their marriages were to be arranged by the State in such a way that the best women would marry the best men. After they marry their children was to be taken away and only those could be raised that had no deformities or defects. Everyone would share parents and children, and in this way wrong behavior between the old and the young would be eliminated, as no one would know whether they were not dealing with their family. Incest was to be prevented, possessive emotions reduced, while the public spirit preserved. Such motives also led to the celibacy of the clergy. The government was allowed to manipulate people through marrying them and spreading the belief that God created people made of gold that were the best, made of silver that were the second best, and brass and iron. Those that were the best were to be guardians, those made of silver soldiers, and the rest would do manual work. Children would be rated just like their parents.



The difficulty in accepting such doctrines involves their compulsory nature, while the concept of justice differs from the one held by Greeks, such as pertaining to fate and necessity that also incorporates inequalities of power and privilege.

Overall, Plato's concept can be successful in wars with equal populations and can succeed with certain people. Its strict rules will not allow art, science while ideals can only be exerted by those who believe in them. There are different desires and ideals in attitudes as displayed by Nietzsche, Thrasymachus, and Socrates. Plato considers good and nature as ascertained, disagreeing about its causes an error.

Plato differs from Thrasymachus believing in his ideal of the Republic. The democratic view considers the ethics of the Republic as bad even though its premises were real as some were based on those used in Sparta.



Book 1: Chapter 15, The Theory of Ideas

Book 1: Chapter 15, The Theory of Ideas Summary and Analysis

"The Republic" is concerned with philosophy as well as politics. The Platonic view of philosophers as kings was necessary to free cities from evil. A philosopher, in his view, was someone who loved wisdom but not knowledge as part of his inquisitive mind. As the love of beautiful things leads to dreaming and only absolute beauty can awake as part of knowledge rather than opinion, philosophers were not those who love beautiful things.

The difference between knowledge and opinion incorporated knowing something as opposed to belief. Knowledge would never involve a mistake unlike opinions that included existent and non-existent features. Opinions involving reality were knowledge while opinions that pertained to unreal things could not be opinions.

Certain things involved opposite characters as beauty also encompassed ugliness. In the same way justice incorporated injustice and hence involved both being and non-being. Justice was more of a matter of opinion but may have involved knowledge. Opinions were more involved with senses while knowledge with a sensible eternal world, and they dealt with beautiful things unlike knowledge that dealt with beauty. Hence things with contradictory elements were not real.

Plato was concerned with ideas and forms, where general words involved general features and particular things were part of certain apparent features, such as black cat. Ideas and forms involving common names while particular things were only the reflections of ideas. Particular things needed to involve knowledge while general things involved opinions. Ordinary things and general ideas were indifferent to philosophers, who dealt with particular things.

Socrates thought that only wise communities recognized philosophers, hence Plato argued that philosophers should become rulers and rulers should be philosophers. Plato defined philosophy as seeing the truth more than intellectual and involving the love of wisdom. As intellects involved understanding, reason was above understanding while dealing with ideas and dialectic. Reason was also above mathematics that could only claim things that were possible but not real as perfect things, such as straight lines fail to exist in reality. Idealistic concepts, such as perfectly straight lines can only involve reason and cannot be executed through understanding.

Our vision driven by sight is biased because it is subject to light that changes the way we see things in different conditions. In the world of ideas the eye is compared to the soul and the sun to the source of light, the truth, and good. Philosophers can be compared to prisoners that can only look in one direction as they have fire behind them and wall in front. There is nothing between them and the wall while they only see their



own shadows. Philosophers are to be in caves and only those that can see the sun should instruct about different ways of perceiving.

Plato regards good as higher than science and truth. The good exceeds essence as part of dignity and power. Only dialectic can reveal absolute good and deal with mathematical hypotheses. Such concept is based on the assumption that only reality can unveil good while perceiving reality involves perceiving good. It is the first attempt in philosophy to deal with universals. As everything involves an idea, there are different concepts of ideas. According to Socrates, ideas beget other ideas that are similar, in the same way that beautiful things lead to other beautiful things. Parmenides raises the question whether only part of an idea is important or the entire idea as things can be in many places, but ideas cannot be divided. Ideas are necessary to maintain reasoning, although for Parmenides, it is training that is prerequisite to reasoning.

While new ideas are useful as they lead to further concepts, certain notions, such as the notion of good in understanding scientific world proved harmful to the Greek science. Some views on Plato fail to consider the importance of mathematics.



Book 1: Chapter 16, Plato's Theory of Immortality

Book 1: Chapter 16, Plato's Theory of Immortality Summary and Analysis

Plato admired Socrates for his attitude to death being free from fear and ethical to the last moments. The belief in immortality along with doctrines derived from such attitude were part of "Phaedo" that inspired also Christian doctrines as well as St Paul and the Fathers' theology. The "Crito" dialogue describes attempts to rescue Socrates but he refused to do anything that would be against the law and punishment. Socrates thought that the spirit of philosophy welcomed death although it would be unlawful if he did it himself. He adhered to the doctrine that men cannot open the doors themselves and should only be summoned by God. If summoned, they would go to gods who were wise and good as well as to other good men. Death was the separation of body and soul, where the visible world was evil and could not be created by someone good.

Socrates viewed ordinary pleasures as acceptable but one should not be their slave. Drinking was beneficial for philosophers but only to the extent that was necessary. Accordingly, Socrates drank but was never intoxicated, condemning the pleasure of it and the act. In the same way, philosophers should abstain from the pleasure of love and other costly things engaging only in those that pertain to the soul. Philosophers needed to engage in important things, could marry, but only absent-mindedly.

Plato adhered to equality that was relative as absolute equality was difficult to assess. The concept of equality can also only be acquired at certain age as it needs to be understood.

Socrates condemned pleasures of the body that were mostly mental, such as envy or cruelty. Such mental cruelty was incorporated by various ecclesiasts for the sake of religion. As the body can be an obstacle in the acquisition of knowledge, empirical knowledge, such as history and geography were undermined. He regarded absolute truth and beauty as unattainable because of our imperfections.

Plato claimed in the "Phaedo" that things with opposites were generated through opposites in the same way that life generates death. If knowledge is recollection, the soul existed before birth and there was no absolute equality. There was a pre-existence of the soul with knowledge.

Only logic and mathematics could exist without experience and only such knowledge, as Plato claimed was real. Things that were perceived were only temporal while those unseen were eternal. The soul was eternal and only the soul of the philosopher would go to heaven. The soul that was impure because of the love of the body would enter the body of an animal. Virtuous men would become social animals such as bees or wasps.



Socrates regarded the soul as simple and harmony as complex because it required other things to coexist also denying in this way pre-existence. The courage he displayed could also be justified as being part of the belief that he was to experience bliss, while his perception that the universe should adapt to his standards can be criticized.



Book 1: Chapter 17, Plato's Cosmogony

Book 1: Chapter 17, Plato's Cosmogony Summary and Analysis

Plato described his cosmogony in the *Timaeus*, the only known dialogues translated into Latin in the Middle Ages. Apart from the summary of the *Republic*, there is also included the myth of Atlantis that was to be larger than Asia and Libya, and the history of the world as told by *Timaeus*, a Pythagorean astronomer

Unchanging matters were understood by intelligence and reason while changing matters through opinion. The world created by God was temporary and made according to the eternal pattern to reflect God. He made order out of disorder from the existing sphere. This doctrine differed from the Jewish and Christian religion, where God made the world out of nothing. Such world was to be a globe like an animal that moved in the only perfect motion of circle. Plato numbered the four elements, such as fire, air, water, and earth that were part of proportionate relations, perfect, and harmonized. Only God could end the world's existence.

God created the soul first and then the body. The soul consisted of changing and dividing elements as well as those that remained unchanged. He made Time out of the moving creature that was to be eternal, in the same way as the universe. As it was a creature, the only way to make it eternal was to assign a number to it according to which it moves. After that days and nights could be created. Time and heaven were made at the same time while the sun was made separately so that animals could learn arithmetic. The difference between day and night led to perception through sight, giving origin to philosophy.

There were four types of animals, such as gods, birds, fishes, and earthly animals. The Creator dealt with divine and immortal parts, making himself immortal while leaving mortal and animal parts for other gods to make. Souls were to be made out of stars that could achieve honorable life upon overcoming sensation, love, fear, and anger. Failing to achieve such life resulted in becoming a woman in the next life. Further persistence in evil would lead to becoming a brute. Souls were placed on the earth, the moon, planets and stars while gods created their bodies.

There were intelligent causes with mind involving everything that is fair and good and those that were moved and were moving others. Moving causes created chance effects that had no order or design. As creation mixed necessity and mind, both causes needed to be studied.

Earth, air, fire, and water involved states rather than substances while mind is reason and the attribute of the gods. Mind and true opinion differed because mind was part of instruction and reason, the other part of persuasion with no reason. His theory of space involved the matter that was between essence and transient sensible things.



The true elements of material worlds were right-angled triangles, including half a square and half an equilateral triangle. From confusion, various parts formed the universe, and then God shaped them according to form and number, making them the fairest and best.

Plato's theory of solids involved regular solids, such as tetrahedron, octahedron, icosahedron or dodecahedron based on triangles. The dodecahedron was to be the fifth combination that was made to create the universe.

The only parts of cosmogony that remained valid were those that incorporated harmony as part of the universe creation, the proportion of four elements, and the way they pertain to regular solids. The dialogue had an enormous influence on ancient and medieval thought.



Book 1: Chapter 18, Knowledge and Perception in Plato

Book 1: Chapter 18, Knowledge and Perception in Plato Summary and Analysis

Empirical knowledge was part of perception. Plato considered the real knowledge to be part of concepts. Adding numbers involved knowledge while descriptive statements could not involve truths that philosophers used. Although such view originated Parmenides, Plato explicitly formulated it.

Plato criticized the view that knowledge was perception, which, according to Socrates, was to be infallible when involving knowledge. Socrates expressed the view that man was the measure of all things as perceptions reflect individual characteristics while everything was changing or was in the process of becoming. Different perceptions were also relative and treated differently by various philosophers. Plato assigned this attribute to senses and not the real knowledge but Heraclitus regarded knowledge as involving matters that were becoming rather than already existed.

The relative qualities that were part of different perceptions was explained by Heraclitus as being due to a certain interaction between the object and sense-organ that as Heraclitus stated were always changing. Changes occurred in this way would influence other perceptions resulting in differences in perceptions. Socrates and Protagoras claim that different judgements cannot be truer but can be better as having better consequences.

Inferences can be personal and private. The evidence of mistakes should be apparent just as past can be judged. Inferences are equally good while there are certain standards as to their quality. Perceptions can be tested in relation to empirical material.

Plato argues that knowledge is perception, involving formal knowledge and knowledge derived from perception, man is the measure of all things as part of impersonal correctness standard and that everything involves a state of flux. The universal flux as described by Plato is part of continuous change through oppositions, such as perceiving, not-perceiving, knowing and not knowing. Words should have a certain fixed meaning so that discourse was possible. The meaning of words should change except for words of logic and mathematics that apply to form and not matter.



Book 1: Chapter 19, Aristotle's Metaphysics

Book 1: Chapter 19, Aristotle's Metaphysics Summary and Analysis

Aristotle should be viewed in relation to his predecessors and successors. He ended a certain period of Greek thought while his ideas found an equal only two thousand years later. His authority though contributed to a standstill in science.

Aristotle was born in 384 BC at Stagyra in Thrace. His father was a physician to the Macedonian king. At the age of eighteen he went to Athens, started learning from Plato, studying for twenty years in his Academy until Plato died in 384-7 BC. He traveled, married, and in 343 became Alexander's tutor. Alexander may have adopted Aristotle's philosophies although he displayed drunkenness, cruelty, and superstition due to his passions and ambitions. Aristotle influenced Alexander more than he did Aristotle. He believed in a golden mean and that states should have a limited number of people.

Between 335 BC and 323 BC Aristotle lived at Athens, found his school, and wrote books. He initiated an academic, systematic writing that was also critical, careful, and was free from Bacchic influence. It had little Orphic influence, engaging common sense along with prejudices, although had no passion.

His metaphysics involved the criticism of the theory of ideas and a doctrine of universals. Aristotle's theory of universals involved linguistic terms pertaining to proper names as part of things or persons, where the name applies. Certain words such as the sun, the moon would be applied to a limited number of things, and words, such as cat and dog could be used for various things. Universals dealt with words and adjectives, such as white, hard, round and can be part of various subjects.

A substance could signify a proper name, while an adjective or class name, such as human was called universal. Universal terms cannot be substances while substances of various things were peculiar to them. The universal is common and can be part of many things. Certain rules derived from syntax involved adjectives that can only exist in a context as they depend on what they describe. Metaphysicians interpreted differences metaphysically, where proper nouns, such as James corresponded to substances and words, such as wisdom and folly were universals. Metaphysical differences could have the same relation to syntactical differences.

Aristotle also incorporated essence while distinguishing form and matter. Matter was to be definite and certain substance of something. Things were bounded by form, such as water when bounded was separated whereas unbounded parts formed the whole. Form thus delineated a separate entity. If things acquired form they increased, but not everything had matter being merely potentiality without form.



The soul involved part of the body as part of its form, although form had no relation to shape. According to Aristotle the soul determined the body as one thing with the unity of purpose and characteristics. An eye can only see as part of the body, although it is the soul that sees.

For Aristotle form was more real than matter, where no two things could have the same form. Matter was part of potentiality and actuality, where such potentiality could evolve when acquiring more form. He considered three types of substances, such as sensible, perishable, sensible but not perishable, and neither sensible nor perishable. Animals were part of the first class, the heavenly bodies were part of the second, and the rational soul and God part of the third.

Among the four causes involving material, formal, efficient, and final applied in creation, the final cause as the purpose for change would lead towards becoming like God, who is the reason for action. God originated motion as he was unmoved, eternal, substance, and actuality. Thought would cause movement without being in motion in a similar way that God could produce motion of being loved. God was to be pure thought that was to be the best while life was the actuality of thought.

Aristotle regarded the soul as contained in the body while being the form of the body, where the spatial shape is only one type of form. There is difference between soul and mind that was higher than soul while being less bound to the body.



Book 1: Chapter 20, Aristotle's Ethics

Book 1: Chapter 20, Aristotle's Ethics Summary and Analysis

Aristotle dealt with three treatises on ethics. Two of these were to belong to his disciples while the most unquestioned remained the "Nicomachean Ethics", also regarded as incorporated from the work of a disciple.

His ethics incorporate the manner of conduct, where good is defined as happiness while being in agreement with Plato on the two parts of the soul, such as rational and irrational involving the vegetative and the appetitive side that may also be rational if approved by reason. The corresponding virtues to these parts were intellectual developed through teaching, and moral based on habit. In this way good habits would lead to good actions.

Virtues were means between extremes that were vices, where courage would involve a mean between cowardice and rashness while modesty between bashfulness and shamelessness. His view of justice was that of appropriate proportion and only sometimes it was equality. There were different types of justice, such as that of parents and citizens. Sons and slaves were to be properties and could be dealt without justice. Those inferior, such as wives and children should love more those that were superior, such as husbands. Men were to respect the province of their wives while they shouldn't rule in their husbands' sphere. Those best had proper pride, where merits were not underestimated and despised those that deserve it. Aristotle ascribed certain features to magnanimous men, such as deserving more, being good, face danger, and wrong others. He thought the best form of government was monarchy followed by aristocracy as only monarchs and aristocrats could be magnanimous unlike ordinary people.

Communities should assign a few best things to a few satisfactory while the remaining majority was to be content with the second-best. Ethics was to be subordinate to politics with the good of the community as more important than that of an individual. Certain individuals thus had greater power and expected merits. Christian dogma differed through sharper distinction between moral and other merits. While ethical theories involved virtue as an end, human good was also an activity of the soul according to virtue.

Friendship needed to be between equal relations unless there was a higher virtue involved, being part of comfort in need and sympathy, but involving sharing happiness. Pleasure differed from happiness, being mostly no good but some needed to achieve happiness as part of virtuous activity while perfect happiness involved best activity. There were various pleasures if one was not unfortunate while God had one simple pleasure. Man's pleasure was connected with reason while contemplation was preferable to war or politics as it allowed leisure that was essential to happiness. The



highest happiness was part of reason while practical virtue could only be a secondary happiness. Being contemplative also meant sharing the divine life.

"Nicomachean Ethics" were regarded as mostly consistent. The concept of happiness was successfully worked out although the notion of virtues as being between two extremes could be undermined as it failed to pertain to intellectual contemplation. The doctrine of the mean was part of practical virtues and those of intellect.

Aristotle's ethics agrees with his metaphysics and his theories express ethical optimism. Final causes were important to him, leading to the view that the universe was governed by purpose. Changes led to higher organization or form that was favored by virtuous actions. Part of such ethics involved observation and it was partly consistent with metaphysics. He accepted inequality, disregarding benevolence or philanthropy. His ethics may be criticized as involving emotional poverty as he ignored such aspects as weak passions or despair.



Book 1: Chapter 21, Aristotle's Politics

Book 1: Chapter 21, Aristotle's Politics Summary and Analysis

Aristotle's politics betrayed various Greek prejudices but some of his principles were employed throughout the Middle Ages. He was mainly interested with City States while alluding to Egypt, Babylon, Persia and Carthage, failing to mention the effect that Alexander had on the world. His writing was more relevant to the modern world than the one that existed after he completed his work.

Aristotle dealt with the importance of the State as the highest community devoted to the highest good. The family was to be first built on the natural relation between man and woman, master and slave. A few families could make a village while several villages if self-sufficient could make a State. The State was to be more important than the family and the individual. Fully developed human society was a State that was more important than the part. Part of the state, just like parts of the body could only be defined in relation to the whole and its purpose as a whole. The individual could only fulfill its part as part of a State. The law was to allow the existence of the State and the existence of men. The end of the State was the good life while the State consisted of villages, where honorable life could be lived.

A State consisted of households with families that were to discuss politics along with slaves as the main topic of discussions. Slavery was to be natural, where masters were superior and slaves were divided into those that were ruled and those that ruled. Tame animals were to be ruled by men as well as by those who were ruled by their superiors. The victors were right in every war, questioning only some practices of capturing slaves. Wars were to be just against those that needed to be governed.

Trade was influenced by scholastic casuistry involving proper and improper uses. Wearing something involved proper use while exchanging something involved improper use and degrading. Retail trade was to be unnatural, hence the only natural way of gaining wealth was to manage house or land, where wealth was limited as opposed to trade with unlimited wealth. The most hated way of making money was through usury, because money was made out of money and not through interest rate increase.

Greek philosophers disapproved of interest and the Church followed their views. Only Protestants finally approved interest with modern philosophers following after freeing themselves from priesthood influences.

Aristotle viewed Plato's Utopia as involving too much unity to the State, where the care of many reduced such care. The care of many would discourage women from managing the house. Aristotle thought that communism as devised by Plato would make people lazy and induced quarrels. Each mind hence should have had its own business, property needed to be private but training in benevolence could lead to the use of

property in common. Aristotle thought that greatest crimes involved excess rather than want, because tyrants were made not out of lack but out of want.

There were three governments, such as monarchy, aristocracy, and democracy but good governments could be defined through the qualities of those who ruled rather than constitution. There was only one ethical difference between monarchy and tyranny. Oligarchy ignored the poor while democracy the interests of the rich.

While inequalities were part of inequalities of income, tyranny employed mercenaries, demagoguery, and subduing those with exceptional merits. Education should involve virtue rather than usefulness while the State was to produce a cultured man with aristocratic mentality. The Greek conception of governing cultured gentlemen peaked in the eighteenth century, ending with the French Revolution and industrialism.



Book 1: Chapter 22, Aristotle's Logic

Book 1: Chapter 22, Aristotle's Logic Summary and Analysis

Aristotle's greatest influence was in logic that was recognized and maintained the Middle Ages. His superiority involved metaphysics and maintained influence despite differences in modern logic. His most important doctrine was that of syllogism consisting of premises, minor premises, and conclusion. Syllogisms involved different kinds and the most important was called Barbara, where the conclusion involved combining premises, such as that men were mortal, and as Socrates was a man, he was mortal. Other forms involved Celarent, Darii, and Ferio, where conclusions were drawn from inferences in statements. There could also be other inferences drawn, but they signified that deductive inference was syllogistic and through syllogism and arguments in syllogistic form should help in avoiding fallacies.

Their criticism involves formal defects, where the distinction between two statements may reveal that they are invalid if one statement is too complicated, such as that all Greek are men that makes inferences about Greek being men and that all Greeks are men. Such error led to mistakes in metaphysics, where in modern times general knowledge statements are only verbal and tell nothing about the world. It leads to the belief on the basis of inference alone and not evidence. Also predicate of a predicate may not refer to the original subject. A statement that draws inferences from original statement may lead to wrong conclusions, such as that one member of a class can be identified with that member.

Over-estimation of syllogisms caused generalizing, as only some syllogisms were valid deductions. When overemphasizing syllogisms, philosophers may have been misled in terms of the nature of mathematical reasoning. Kant perceived mathematics as not syllogistic and thought that it used principles that were too logical.

The Greeks tended to over-estimate deduction as being able to lead to knowledge. Aristotle thought that induction was important and tended to pay attention to it. He considered deduction as more important than it was. Inferring through deduction may have in fact created induction as when stating that all men were mortal and hence someone would die. Such statements only led to probability. New inferences were inductive and deductive except for law and theology, where principles were derived from texts.

Aristotle also employed the term 'category' in form of substance, quantity, quality, relation, place, time, position, state, action, and affection. Category was defined as "expression which are in no way composite signify" (Russel 1946, p. 200). He failed to propose principles that applied in gathering such categories.



Substance could not be predicted from a subject or be present in that subject. If a something was present in a subject it couldn't be without that subject. Such inferences were more part of the grammatical knowledge and features that were present in a body, leading to mistakes in metaphysics.

The Posterior Analytics dealt with the way first premises were derived. As deduction involved the beginning it was something that was not proved and had to be demonstrated. The theory involved the concept of essence, where definition provided essential features. The notion was significant although it was considered as muddled.

The essence changed identity when properties changed. If Socrates was happy or sometimes ill, such properties were not his essence as he remained Socrates even after they changed. His essence was being a man who believed in transmigration. If he ceased to be Socrates such properties also ceased.

This concept of essence involved a certain linguistic convenience. The concept of substance also has many problems as it depends on properties as distinct from them. After taking away properties the substance becomes unrecognizable. Substance only allows for the collection of events and can denote something that is unknowable. Only the formal theory of syllogism has some valid concepts, although it is not important and during modern times advances disproved Aristotle's doctrines.



Book 1: Chapter 23, Aristotle's Physics

Book 1: Chapter 23, Aristotle's Physics Summary and Analysis

Aristotle included his scientific views in the book called "Physics" and "On the Heavens" that influenced science until Galileo. Theories expressed in this book led to the formation of words, such as 'quintessence' and 'sublunary'. The philosophy historian needs to study them even though they were disproved by modern science.

Philosophers have formal systems and other systems of which they are unaware. They try to prove their hidden theories through more sophisticated theories, leading to conclusions that something may be true.

Greeks regarded as important the movement of animals and the movement of heavenly bodies. Today, the animal body is complicated and different from machines while Greeks assigned certain motions to animal motions. Heavenly bodies differed from animals because of their regular movements while sun and moon were to be gods. Such notion implied that planets move through certain Will.

Aristotle regarded physics as the science called 'physis' meaning nature, which had to do with growth and the nature of things. The nature was its end and words had a teleological implication. Certain things existed by nature and contained an internal principle of motion. Nature was part of movement or rest. Internal principles indicated that things had a certain nature. Nature employed essential attributes and was part of form rather than matter. Flesh and bone would not be considered yet as nature and they needed to attain fulfillment.

Nature operated for the sake of something and worked by necessity and with no goal. According to Aristotle, things happened in a certain established way, where completion involved previously completed steps. Continuous movement that originated from certain internal principle determined that things were natural. The conception of nature could explain the process of animal and plant growth, but it proved harmful to the progress of science.

Motion was the fulfillment of potential existence and such notion failed to be included as part of the relativity of locomotion. In modern science, however, the relative movement had no concept of an end as applicable and motion was only treated as relative.

According to Aristotle, there was no void and time failed to exist with no past and future as they no longer existed. Time incorporated motion with numeration. Certain things could be considered as eternal due to numbers and motion that was also eternal. Time was uncreated. Christian religion believed that the universe had a beginning. His Physics ended with the concept of unmoved mover that was mentioned in the Metaphysics. One unmoved mover could cause a circular motion that was of a primary



type, eternal, and continuous. The first mover was placed at the world's circumference, and had no elements.

His theory in "On the Heavens" claimed that the moon was subject to destruction and generation while things above were ungenerated and could not be destroyed. The earth had a spherical shape and was in the centre of the universe. There were four elements, such as earth, water, air and fire. The fifth element involved heavenly bodies. Terrestrial elements moved according to the rectilinear movement while the fifth element moved in a circular way. The heavens had the shape of a perfect sphere with the upper regions being more divine. The stars and planets had no fire but the fifth element, and moved according to the attached spheres.

He regarded the four elements as not eternal but generating each other with the lightest being the fire, air being relatively light, water relatively heavy, and earth heavy. Aristotle's theory had to be abolished by Copernicus, Kepler and Galileo, proving that the earth was not the centre of the universe, moving as projectile in a parabola.

Aristotelian physics disagreed with the First Law of Motion as claimed by Newton, who stated that bodies would move in a straight line if already in motion and left to themselves. Also, heavenly bodies proved to be corruptible and not eternal, despite their long lives.



Book 1: Chapter 24, Early Greek Mathematics and Astronomy

Book 1: Chapter 24, Early Greek Mathematics and Astronomy Summary and Analysis

The Greek noted their preeminence mostly in mathematics and astronomy. They derived their theories from Egypt and Babylonia although they originated mathematical demonstration.

Mathematical investigations were mostly initiated through practical problems, such as the demand to find the height of the pyramid, where Thales fulfilled the request of the king and measured the height of the pyramid by measuring its shadow when it was equal to its height. The laws of perspectives were studied first by Agatharcus, a geometer, who was to paint the background of Aeschylus's plays. The Greeks discovered the square root of two and Pythagoras made geometry a liberal education.

From the theory of irrationals Eudoxus devised the geometrical theory of proportion. This theory claims that the ratio of a to b is the same as c to d if a times d is the same as b times c , providing a new definition that was not restricted and framed to indicate the methods of modern analysis. He also perfected the method of exhaustion used by Archimedes that led to the integral calculus.

Using inscribed and circumscribed polygons originated with Antiphon that lived during the time of Socrates. Euclid dealt with geometrical algebra, irrationals, solid geometry, and the construction of regular solids. Although lacking practical utility, the work of Greeks led to advancements in warfare and astronomy.

The Romans were more practical than Euclid while Arabic translations of Euclid led to important discoveries in Renaissance. Greek achievements in astronomy followed Babylonian discoveries, such as the division of the right angle into ninety degrees, a degree into sixty minutes, involving discoveries, such as that of Anaximander. Pythagoras thought that the earth is spherical and found that the moon reflects the light and shines in this way. Aristotle's views became part of scholastic philosophy involving free will. Oenopides discovered the obliquity of the ecliptic that led to the conclusion that the sun had to be larger than the earth. The central fire and the counter earth were abandoned, while Heraclides of Pontus found out that Venus and Mercury move around the sun while also accepting that the earth moves around its own axis.

Aristarchus of Samos, who lived between 310 and 230 BC thought that all the planets, along with the earth move in circles around the sun while the earth moves around its own axis every twenty-four hours. The only extant work of Aristarchus, "On the Size" and "Distances of the Sun and the Moon" incorporated such geocentric view.



Hipparchus who lived between 161 and 126 systematically wrote trigonometry, discovered the precession of the equinoxes, calculated the lunar month length and distances between the sun and the moon, catalogued eight hundred and fifty stars, and adopted the theory of epicycles discovered by Apollonius that lived around 220 BC. Such theory was later known as the Ptolemaic system. Only Copernicus utilized earlier inventions and further hypothesis were absent. Despite the lack of instruments, Greek astronomers managed to estimate the sizes of planets and distances quite accurately.

Greek astronomy was more geometrical than dynamic, excluding the concept of force, and used scientifically correct methods. Newton incorporated a less geometrical point of view although Einstein reverted to the geometrical point of view in his General Theory of Relativity.



Book 1, Part 3, Ancient Philosophy after Aristotle: Chapter 25, The Hellenistic World

Book 1, Part 3, Ancient Philosophy after Aristotle: Chapter 25, The Hellenistic World Summary and Analysis

The Greek world was divided into three periods, the free City of States that ended with Philip and Alexander, the Macedonian domination that was destroyed by the Roman invasion of Egypt, and the Roman Empire. They were characterized by freedom and disorder, the subjection and disorder, and subjection and order.

The Hellenistic age involved the subjection and disorder with most significant mathematical work conducted by the Greek, Epicurean and Stoic schools. Skepticism doctrine became an important philosophical advancement, but only the Neoplatonists advanced Greek philosophy.

Alexander between 334 and 324 invaded Asia Minor, Syria, Egypt, Babylonia, Persia, Samarcand, Bactria, and Punjab. In three battles he destroyed the Persian Empire, discovering Babylonian believes, the Zoroastrian dualism, and religions of India. He found Greek cities with reproduced Greek institutions. Despite being the apostle of Hellenism, he later adopted a fusion between the conquered lands to maintain control.

In the end he was considered to succeed the Pharaohs as well as the Great King in Persia. His captains offered services even at their own risk, while the Orientals allowed him to accept the title of god. Alexander tried to change the attitude that Greek held of being superior by marrying two barbarian princesses so that others followed him. Embracing mankind as the whole was initiated by Alexander and advanced by the Stoics, where both the Greeks and barbarians learnt from each other.

With Alexander's death the unity of the empire was broken, being divided between the European, the African, and the Asiatic part. Antigonus gained control of the European part, Ptolemy gained Egypt, and Seleucus ruled Asia. The Ptolemies and the Seleucids introduced military tyrannies enforced by mercenaries. As a result, the Roman conquest ended the rule of Asia and the Parthians conquered Persia.

Buddhism became popular along with Asoka (264-28), the Buddhist king who communicated with the Macedonian kings. Babylonia was Hellenised, but the only one that followed Aristarchus of Samos was Seleucus of Seleucia around 150 BC. This influence maintained Seleucus institutions in Seleucia while Greek was incorporated into literature and culture until the Mohammedan conquer.



Syria became Hellenized as part of language and literature, but the rural populations kept their religions and languages. The Greek cities in Asia Minor influenced their neighbours and clashed with the Jews. The most successful element of the Hellenistic culture was the city of Alexandria being in a favourable commercial position. In the third century, politics in the Old City States became less important, and soldiers struggled for control employing the Greeks to do irrigation and drainage in Egypt, engage in administration, physics, mathematics, and philosophy.

There was no security although those with money could lead a pleasant life which coincided with the worship of the goddess Fortune and Luck. There was lack of rationality; many withdrew from life, while adventurous self-seekers were the only ones to engage in public affairs. The Hellenic world became chaotic and new problems were dealt incompetently. The Macedonian lack of order became more difficult than dependency from Rome. Religions and superstitions influenced the Hellenistic world, and even the best philosophers accepted astrology along with the spread of moral decay and confusion.



Book 1: Chapter 26, Cynics and Sceptics

Book 1: Chapter 26, Cynics and Sceptics Summary and Analysis

Intellectually eminent men differed at different times. They were in harmony at certain times, revolutionary or despaired at other times. Different men adopted different attitudes. In this way Goethe felt comfort, Bentham was a reformer, while Shelly had revolutionary views.

During the ecclesiastical domination after the fifth century beliefs and feelings clashed. The world was tormented by further developments and writers were influenced by the Church. The Hellenistic period led to Christianity through the decline of the City State. Greek philosophers moved away from politics and became concerned with individual virtue or salvation. They tried to devise ways to be happy in the world of suffering. There were four schools of philosophy established before Alexander, such as the Stoics, the Epicureans, the Cynics and Sceptics.

The first schools were established through Diogenes from Antisthenes, who was a disciple of Socrates. Antisthenes adopted hatred of everything previously valued, finding common things with working men and practiced open-air preaching, in a simple style. He condemned the world of pretence, adopted practicality, and rejected refined philosophy. His disregard of private property, marriage, and religion combined the condemnation of slavery. His disciple Diogenes lived the life of a dog and became called a cynic, rejecting conventions of manners, dress, housing, food or decency. He lived in a large pitcher, earning money through begging. He had passion for virtue, moral freedom, and freedom from desire. His views involved indifference to goods and fear. Such doctrine was taken up by the Stoics although they rejected civilized advances. The complication and artificiality were vices also considered as such by the Taoists, Rousseau and Tolstoy.

Aristotle was the last Greek philosopher who viewed the world in a cheerful way. All philosophers that followed represented retreat, regarding the world as bad, hence only independence could assure better fortune. Fortune was part of external and uncertain goods that failed to reflect your own efforts. The wise man could only value subjective goods such as virtue, contentment, and resignation. The only doctrine promoted was the protest against powerful evil, failing to consider science, statesmanship or any other useful activities.

The Cynic teaching became popular, especially in Alexandria. They approved of life without material possessions, simple food and clothes, while rejecting care for your own country or despair due to death. Through simple life one could become immune to personal tragedies. Indifference to personal goods was formalized by Pyrrho and Elis.



Scepticism was adopted by those who lacked philosophical knowledge and were dissatisfied with the diversity of schools that pretended knowledge. It appealed to a lazy mind as it could show ignorance, allowing to avoid worrying. It was about forgetting the uncertain future and dealing only with the presence. Sceptics claimed that nothing was known and nothing could be known. They were orthodox in their behaviour, and followed the way of the world, although without holding opinions on it. They acknowledged the God, but expressed no belief. As there was no experience of Him, there was no knowledge of His attributes. Scepticism appealed to some, but it had little positive or intellectual values.



Book 1: Chapter 27, The Epicureans

Book 1: Chapter 27, The Epicureans Summary and Analysis

The Stoics and Epicureans involved two new schools of the Hellenistic time. Found by Zeno and Epicurus, they were primarily based in Athens. Diogenes Laertius was considered to be the main authority for the life of Epicurus, who lived in the third century AD. Inventing scandals was frequent in antiquity and even Epicurus was prone to various accusations and misconceptions. His father was a poor Athenian colonist in Samos while Epicurus was born in 342-1 BC. He grew up in Samos and started studying philosophy when he was fourteen. When he went to Athens at the age of eighteen his family fled to Asia Minor, where he joined them. He was taught philosophy by Nausiphanes, a follower of Democritus at Taos.

He founded his school in 311 in Mitylene, then in Lampsacus, and from 307 in Athens, where he died in 270-1 BC. He lived a quiet life in Athens, suffering only from bad health. He taught in a garden that belonged to his house, had three brothers, who became at the beginning the members of his school. He was devoted to human friendship and kept in contact with children in the community.

His life was simple due to his principles and lack of money. He abstained from luxury, learned to deal with his troubled health, was kind to most people, but less friendly towards philosophers whom he criticized, failing to acknowledge what he learned from them or denying their existence. Lucretius changed Epicurean philosophy into poetry, agreeing with him, only filling in the gaps caused by missing 300 books.

Epicure adhered to tranquility, considered pleasure as good, and thought well of pleasure of stomach because of the connection between pleasures of the body and pleasures of the mind. Such attitude allowed for gaining control over mental pleasures. Virtue was empty and justice involved avoidance of the resentment of others. Dynamic pleasures involved achieving desired ends while desires involved pain. Static pleasures incorporated the desired state of equilibrium. A state of equilibrium involved no pain, being achieved through quiet pleasures rather than violent joys. He was inclined to avoid pain rather than experience pleasure. As pains in the stomach were more severe than pleasures from over eating, to secure a happy life was to avoid any extreme forms of behavior, also including abstaining from any form of culture and public life. He considered sexual love as a dynamic pleasure and thought sexual intercourse as bad and harmful. The only safe social pleasure was friendship. Epicurus regarded community as a holy body, avoided politics, love, and passionate activities while contemplating pleasures rather than pains. He avoided fear and regarded religion as the source of fear. He was a materialist but not determinist, believed that the world was made of atoms and everything was controlled by natural laws. Atoms had weight while continually falling they created collisions and vortices. The soul was to be made of particles and sensations caused through thin films that reach soul-atoms. When these



films still existed, its after bodies dissolved and dreams were created. Death dispersed the soul and atoms could not create sensation as they were longer attached to the body. Epicurus believed in gods who avoided problems of the world. People would not incur anger of gods, but needed to live prudently to achieve freedom from pain. He had no interest in science, valued naturalistic explanations but thought that deciding between the accuracy of various theories was pointless. He had only one disciple, Lucretius, who lived between 99-55 BC, and was contemporary of Julius Caesar.

Epicurus lived in difficult times although a new order was being created out of the chaos created by the Macedonians. Later philosophers engaged in Neoplatonism, while those uneducated engaged in Eastern superstitions, afterwards following Christianity. French philosophers engaged in similar doctrines at the end of the eighteenth century.



Book 1: Chapter 28, Stoicism

Book 1: Chapter 28, Stoicism Summary and Analysis

Stoicism was part of Epicureanism and dated longer, but was less constant. It was taught by Zeno in the third century BC, differing from the stoicism taught by Marcus Aurelius at the end of the second century. Zeno was a materialist, who combined Cynism and Heraclitus in his theory while through Platonism it abandoned materialism. It influenced Seneca, Epictetus, and Marcus Aurelius. The ethical doctrine changed little as a consequence.

The early Stoics were first Syrian and only later Roman with some Chaldean influences. Emotionally narrow, it was fanatical in some parts. Stoics adhered to Socrates, but rejected his immortality views, adopting the views of Heraclitus, only later incorporating the immortality of the soul. It appealed to rulers that followed Alexander and professed themselves Stoics. Zeno was a Phoenician born at Citium, in Cyprus, during the latter half of the fourth century BC.

Zeno regarded virtue as important, valued physics, and metaphysics, but only if they contributed to virtue. He professed common sense as materialism, rejecting reliance on senses. He regarded the real world as made of solid matter along with soul, virtue, and justice. Chance was disbelieved in favor of the course of natural laws. The conclusion of a cycle was cosmic conflagration, where all elements such as air, water, and earth again became fire. There was to be a continuous change throughout the course of nature with certain ends as part of man. Everything had purpose that was connected with humans and everything was useful while being in harmony with Nature. God was part of the world, its soul, and each of us was part of the Divine Fire. Human life could only be harmonious with Nature if it involved goals shared with Nature. Virtue was part of will consistent with Nature and hence the sole good. As health, happiness, and material possessions were not important, the will of man should assure what happens to him. Man could be virtuous even if poor as virtue is within and freedom could be attained through the liberation from mundane desires. Desires may prevail through false judgments while fate is determined through true judgments.

His theory may be viewed as deterministic, where Nature produced sinners itself while cruelty and injustice could be regarded as good if they created opportunities to exercise virtue. Natural laws can compel to wickedness. When nothing can be achieved through virtue, such view may seem little optimistic.

With virtue as an end in itself passions were to be condemned. Through public life people could engage in justice and fortitude. Zeno defined God as the fiery mind of the world with a bodily substance that made the universe. It ran through the material world as part of the General Law or Right Reason. The Stoics considered valid all kinds of divination, where the reality was part of the art of divination while destiny could move matter.



According to Zeno, theoretical studies were subordinate to ethics while philosophy could be compared to an orchard, where logic was part of its walls, physics part of trees, and ethics was the yolk.

The Stoic ethics were suitable for the time of Epictetus and Marcus Aurelius, where there was little hope for the future due to bad economy, free grain had to be distributed, and people had to submit.

A Stoic would consider the universe as one with the soul called God or Reason that was free and had to act according to fixed laws despite undesirable results. Humans were partly fire, partly lower clay, and partly divine. When the will was exercised virtuously, it was free as connected with God's will.



Book 1: Chapter 29, The Roman Empire in Relation to Culture

Book 1: Chapter 29, The Roman Empire in Relation to Culture Summary and Analysis

The Roman Empire influenced culture due to its effect on Hellenistic thought, the effect of Greece, and the East on the western empire, diffusing culture through peace and the transferring Hellenistic civilization to the Mohammedans and then to western Europe.

Alexander had no impact on the western Mediterranean, dominated by Carthage and Syracuse. Rome conquered Syracuse and destroyed Carthage during Punic Wars between 264-241 and 218-201, and then Macedonian monarchies, Spain, France, and England. Its frontiers involved the Rhine and Danube, the Euphrates in Asia, and the desert in North Africa. When new wealth was brought the Roman aristocracy acquired huge estates allowed through the State practices of making individuals rich regardless national interests.

The Gracchi initiated a democratic movement leading to civil wars and the establishment of tyranny. Augustus, who reigned between 30 BC and 14 AD brought peace. While the Greeks were plagued by the struggle between the rich and the poor, the Romans suffered through their war expenses. In the end, Rome lost its spirit in a similar way that the Greeks did with the end of the Hellenistic world.

The successors of Augustus engaged in cruel treatment of Senators and competitors. During the accession of Trajan in AD 98, the government was that of the despotic government. In the third century the army advanced its power, changing emperors for cash and lost its effectiveness. The Rome was invaded and the fiscal system broke down. Diocletian (286-305 AD) and Constantine (AD 312-337) averted the fall of the empire by dividing the empire into the eastern and western.

Constantine adopted Christianity as the State religion that also influenced German invaders. The Eastern Empire survived until 1453 when it was conquered by Turks. The Arabs invaded Africa and Spain rejecting religion but accepting the civilization.

The Rome affected Greek thought only through the historian Polybius and the Stoic Panaetius. Polybius was born in Arcadia in 200 BC, was sent to Rome and befriended the younger Scipio. He wrote the history of the Punic Wars for the Greeks, and admired the Roman constitution that was more stable than the Greek.

Plutarch (46-120 AD) wrote "Lives of the Noble Grecians" and "Romans", attempting to reconcile Greece and Rome through parallelism.



The Romans recognized the superiority of the Greeks in manufacture, the technique of agriculture, and types of knowledge necessary for officials, conversation, the art of life enjoyment, art, and philosophy. They were only superior in military tactics and social cohesion. Some Romans learnt the Greek language, copied their architecture, and employed Greek sculptors while failing to adopt Greek philosophy. Scientific discoveries also failed, engaging instead in good roads, legal codes, and efficient armies. The Rome was Hellenized through manners.

Greek influence of the Western Empire occurred only until the third century AD. As the army no longer had cultivated Romans, citizens were regarded only as sources of revenue and education couldn't be afforded. With only few men knowing Greek, non-Hellenic religion and superstition prevailed in the West.

The adoption of Christianity proved politically successful while the earlier attempts to introduce new religions failed. Christianity was most effective in bringing consolation even in comparison with Asian religions. It adopted some elements from Greece, incorporating also the Judaic element.

Hellenism was spread through the Mohammedans. In the seventh century the disciples of the Prophet conquered Syria, Egypt, North Africa, and Spain. As Arabs acquired the civilization of the Eastern Empire they learned Greek and provided various commentaries to their readings. The Arabs were good commentators in philosophy, inheriting the Greek tradition and spreading the knowledge of Aristotle as well as numerals, algebra, and chemistry. The Scholastic philosophy was partly founded on the revival of Plato, Aristotle, and other Greek writers.



Book 1: Chapter 30, Plotinus

Book 1: Chapter 30, Plotinus Summary and Analysis

Plotinus (204-270 AD) was the last philosopher of antiquity, who found Neoplatonism. During his life the Roman empire experienced invasions of Germans along with the corruption of army, diminished population, and cities that were largely abandoned to escape tax-collectors.

Despite such developments Plotinus contemplated goodness and beauty in a similar way that other men of this age did. Practical world offered no hope and the other world was more attractive. Platonism was incorporated into Christian theology that clashed with other theologies.

Plotinus contributed to the moulding of Christianity in the Middle Ages and Catholic theology that differed due to various influences, including Platonism. He also wrote poetry and clarified Plato's teaching. He opposed materialism while clarifying the relation of soul and body. His life was known through Porphyry, a Semite called Malchus.

Plotinus was born in Egypt and studied in Alexandria. He was taught by Ammonius Saccas, believed to be the founder of neoplatonism. At the age of thirty nine he joined the Emperor Gordian IIIrd army against the Persians to study East religions. The Emperor was murdered in Mesopotamia in 244 AD and Plotinus left for Rome. He started to teach and at the age of forty nine began writing. His work was edited and arranged by Porphyry, who was more influenced by Pythagoras, resulting in supernatural tendencies in the Plotinus school.

Plotinus respected Plato as well as Stoics, Epicureans, Aristotle, and Parmenides. His metaphysics started with a Holy Trinity, such as the One, Spirit, and Soul. They were not equal as One was supreme, Spirit was the second, and Soul last.

He called One sometimes God and sometimes the Good that transcended Being. God could not be all as it transcended the All, being present everywhere and preceding the Good and the Beautiful. God ignored the world, was indefinable, while there was much truth in silence than words.

The Second Person Plotinus called 'nous' that could be translated as mind. Some translated is as Spirit although it also had some intellectual element. 'Nous' was the image of the One and had vision. We learn the Divine Mind through studying our own soul but forget through self-will. To do this we need to put aside the body, the soul that moulded the body, and sense. When we were possessed and inspired we can see 'nous' and the One. We could not reason or express the vision with words when we were in contact with the Divine. The Soul was inferior to 'nous' and made all living things, including the sun and the world, coming from the Divine Intellect. There was an



inner soul associated with downward movement, where its image was generated and the external, looking upward, 'nous'. The visible world was beautiful and less evil than the intellectual world. He considered the Soul to create the material world from the memory of the divine. The world of sense was good and sensible.

He rejected the Gnostic view that there was nothing divine about the sun, moon, and stars, considering cosmos and creator as evil. Plotinus regarded heavenly bodies as god-like and superior. He thought that heavenly bodies naturally inspired and reduced loneliness while being the last philosopher who considered beauty inspiring. Pagans and Christians glorified dirt and ugliness.

Soul created matter that had no independent reality. Souls had their own time of departure when it had to leave and enter another body. The sinner's errors caused the soul to be punished. The soul remembered less when it grew toward eternal life and eventually only contemplated the intellectual realm without memory or personality. The soul united with the 'nous' while 'nous' and the soul became two and one at the same time.

The body was not immortal and the soul was neither matter nor form but Essence that was eternal. The soul entered the body through appetite and was joined with other souls that lived in the same world. If it became joined with the body it governed what was lower and separated from other souls. The souls should be happy with 'nous' that was the world of essence. The world created was only a copy that was also the best that could be logically possible.

Plotinus believed that ideals and hopes needed to be a secure refuge involving moral and intellectual effort. It could lead to inward contemplation rather than outward as external worlds is imperfect. He combined the beginning and an end in terms of the closure and the start of a new era. He would be little stimulating to the ancient world but was beneficial to the cruder barbarian world.



Book 2: Catholic Philosophy, Introduction

Book 2: Catholic Philosophy, Introduction Summary and Analysis

Catholic philosophy was adopted as the main thought in Europe from Augustine to the Renaissance. There were also other philosophers such as Fathers, Thomas of Aquinas at other times, but Augustine initiated building up the Catholic synthesis. There were more able philosophers, such as Stoics and Neoplatonists, while those that emerged after the Renaissance failed to carry the Scholastic or the Augustinian tradition.

The power of the Church was prevalent in the period from about AD 400 to AD 1400. Its influence was part of philosophy, creed, and sacred history. Its creed allowed for power it exercised. The majority of the population believed in Catholic faith although there were traditions, such as Roman and Germanic. The Roman tradition prevailed among the lawyers in Italy while the German among the feudal aristocracy although they failed to oppose the Church as they lacked philosophy.

The history of thought was one-sided when dealing with the Middle Ages because the ecclesiastics had the sole access to philosophy that was written from the point of view of the Church. The dualism in the medieval world involved clergy and laity, Latin and Teuton, the world kingdoms and the kingdom of God, as well as the spirit and the flesh. It became evident in the dualism of Pope and Emperor. Other divisions were exerted through various invasions. The duality of kingdoms originated with the New Testament although the dualism of flesh and blood came from Plato.

Catholic philosophy had to parts separated through the dark ages that had no intellectual activity, although wealthy people could read and write, while there was a marked separation between clergy and laity. The feudal system was created and the Church became free from the feudal aristocracy only when Europe emerged from the dark ages.

Saint Augustine and Plato dominated the first period of Catholic philosophy. Saint Thomas Aquinas dominated the second period, where Aristotle outweighed Plato. The City of God represented dualism, where philosophers adhered to the interests of the Church. Philosophy defended faith and argued with those who failed to accept it. The appeal to reason that was to attract all people was successful in the thirteenth century.

The thirteenth century experienced the growth of commercial class in Italy and then elsewhere, while feudal aristocracy was ignorant and barbaric. The Church attracted common people. The commercial class was more acceptable of lower classes and capable to deal with nobles and clergy.



Papacy became subservient to France when Popes moved to Avignon. In the fifteenth century it became subordinate to the Italian politics. The Renaissance and Reformation interrupted the medieval synthesis. Men felt unhappy through the prevalent affairs of the world that was only endurable with the prospects of a better world. The well-being in the third century was at a low level. In the fifth century the Western Empire became extinct through barbarian conquests, while the Roman urban rich lost their prominence. Civilization of Italy was destroyed through the wars of Byzantines and Lombards. The Eastern Empire was invaded by the Arabs, who also threatened France and Rome. The Danes and Normans created destruction in France and England, Sicily and Southern Italy. In times of hardships the outlook was grim while being exposed to sorcerers and witches. People turned to religion and to unseen.

Catholic philosophy is the institutional philosophy of the Catholic Church, dealing with the relation between Church and State. There were two stages in the process, the one before the fall of the Western Empire and after. Saint Augustine was inspired by the practice of various bishops, such as Saint Ambrose. Due to practical problems, institutions and modes of thought dominated philosophy until modern times. The moral reform of the Church in the eleventh century that led to the scholastic philosophy was to interrupt the absorption of the Church into the feudal system. The scholastic philosophy involved ecclesiastical and political history, influencing philosophical thought.



Book 2, Part 1, The Fathers: Chapter 1, The Religious Development of the Jews

Book 2, Part 1, The Fathers: Chapter 1, The Religious Development of the Jews Summary and Analysis

The Christian religion involved philosophical beliefs that originated with Plato, Neoplatonists, the Stoics, moral concepts, the Jewish history, and theories, such as that of salvation. The Jewish components in Christianity involved a sacred history, the existence of small section of mankind, new concept of righteousness, the law, the Messiah, and the Kingdom of Heaven.

The early history of Israel was included in the Old Testament along with legendary elements. The first person mentioned in the Old Testament was Ahab, King of Israel. After the Assyrian conquer, the kingdom of Judah retained religion and tradition. When the Babylonians and Medes invaded Nineveh in 606 BC, the Assyrian power ceased to dominate. In 538 BC, the Babylonian kingdom fell to Cyrus, who allowed the Jewish to return to Palestine. Some Jewish returned, following the leadership of Nehemia and Ezra.

During the captivity Jewish religion differed little from that of other tribes. Yahweh was only a tribal god, while there were also other gods worshiped. Jeremiah like other prophets denounced the Jews for idolatry and Ezekiel warned that God would punish those who worshiped other creations. Eventually, punishment would purify the Jews.

The Jews were characterized by stubborn national pride. The Old Testament suggested that the strictness led to idolatrous practices, but such strictness never existed. The Jewish ritual became non-sacrificial, following the destruction of the Temple. Their customs involved reading scriptures in Synagogues, the importance of the Sabbath, and the circumcision. During the exile marriage with gentiles was forbidden. Such practices increased exclusiveness, creating law that managed to preserve national unity.

Two prophets wrote the Book of Isaiah before and after the exile. Deutero-Isaiah is the first to report that there was no other god except the one. He believed in the resurrection, while his prophesies were part of the chief Old Testament texts professing the coming of Christ.

Following Ezra and Nehemiah there was a gap in their history, while the Jewish state survived as a theocracy in a small region around Jerusalem. Their maxims were written at 200 BC and included in Ecclesiasticus. For most of the time the book was only known in Greek. It included morality, the importance of reputation among neighbors, honesty, and almsgiving.



Seleucid king Antiochus wanted to Hellenize his lands, and in 175 BC founded a gymnasium in Jerusalem, where men were taught to wear Greek hats and practice athletics. The Jews rebelled in 170 BC when Antiochus fought war in Egypt. Antiochus removed the holy vessels from the Temple, identified Yahweh with Zeus, and destroyed the Jewish religion. Those who didn't obey orders were killed.

As the doctrine of immorality and virtue as rewarded on earth was failing, only afterlife was to be rewarded. Judas Maccabaeus led the revolt against Antiochus, who recaptured Jerusalem first in 164 BC. His brother, Jonathan was made a high priest, conquered Samaria, and secured autonomy.

Alexandrian Jews wanted to learn from the Greeks, but adhered to circumcision, Sabbath, and abstinence from pork. Their adherence to such law increased, further augmenting conservatism and rigidity. The New Testament was preceded by the Book of Enoch, with the earliest being before the Maccabees, and the latest about 64 BC. It included the visions of the patriarch Enoch. The book involved parables, visions of heaven and hell, the Last Judgement, expansion of Genesis VI, 2,4 and claimed that angels taught men metallurgy, punishing for revealing eternal secrets. The astronomy section included facts about the sun and moon that had chariots driven by the wind, the year consisting of 364 days and that sins swayed heavenly bodies from their courses, hence only virtuous could have the knowledge of astronomy.

The philosopher Philo, who lived during the time of Christ displayed the Greek influence on the Jews in thought. Philo was a Platonist, although orthodox in religion. Influenced by the Stoics and Neopythagoreans, he managed to reconcile Greek philosophy with Hebrew Scriptures. His influence ceased after the fall of Jerusalem.

The Jews were present in every important city of antiquity, sharing discontentment with scepticism or other official religions of Greece and Rome. Jewish and semi-Jewish circles were attracted by Christianity, while orthodox Judaism remained narrow. During the Middle Ages they were persecuted and had no part in civilization. Only the Mohammedans treated them well, while after the Middle Ages the Jews contributed to civilization only as individuals.



Book 2: Chapter 2, Christianity During the First Four Centuries

Book 2: Chapter 2, Christianity During the First Four Centuries Summary and Analysis

Christianity was reformed Judaism and preached to the Jews by the Jews. Saint Paul admitted gentiles without demanding circumcision or adhering to the Mosaic Law. Judaism proved attractive at the time of dissolving faiths, but circumcision proved to be an obstacle. The Jews remained the Chosen people although Greek and Gnostics disagreed with such view. Gnosticism presented a pathway between paganism and Christianity while Manicheism combined Christian and Zoroastrian elements, claiming that evil was part of matter while good was part of spirit. Sex was condemned and Greek men could be converted.

Gnosticism and Manicheism was popular before the government became Christian. They then concealed their beliefs although retained some influence. Mahomet adopted certain Gnostic doctrines, such as that Jesus was a mere man abandoned by God and his deeds could not be the deeds of the divine Son of God. Christians condemned the Jews for failing to recognize the Son of God and changing the Mosaic Law.

As Christianity became hellenized it became theological. The Jewish theology involved Yahweh that developed from a tribal deity into the God, who made heaven and earth. Such simplicity is still part of Gospels, but was abandoned by Saint John and Christ was identified with the Platonic-Stoic Logos.

Origen, like Philo lived in Alexandria (AD 185-254) that was the centre of learned syncretism. He was also a pupil of Ammonius Saccas, who found Neoplatonism. His doctrines were part of De Principiis while being connected with those of Plotinus. Origen claimed that there was nothing completely incorporeal apart from God-Father, Son, and Holy Ghost. The stars were rational beings with souls given by God, and the sun could sin. As opposed to Plato, who thought that the souls of men exist before birth, Origen thought that souls couldn't pre-exist, the human nature of Christ existed before the Incarnation, and that the resurrection was part of the transformation of bodies into ethereal bodies while all men and devils would be saved.

Saint Jerome admired Origen's work as prudent. Origen's longest book was called Against Celsus and was also criticized for interpreting the text too literary. Christianity was disliked because it came from the Jews, who were considered to be barbarians. The Gospels could be proved and satisfied the Greek intellect while they also had their own divine dialectics.

Christians should avoid ruling the government and engage only in the divine nation as engaging in politics was unworthy of a holy man.



The church government experienced a slow growth in the first three centuries that was quicker following the conversion of Constantine. As the state became Christian, the power of bishops grew through administration and judicial posts. Ecumenical councils became engaged in controversies, and Constantine convened them in the ecumenical Council of Nicea. The Pope had no authority over the Church until a later period. Christianity deterred some due to its inflexibility and intolerant features, but its doctrine of a future life improved through certain circumstances of important truth. It grew due to miraculous powers that were ascribed to the primitive Church, the pure morals of the Christians, and the union and discipline of the Christian republic.

The Christians thought that they would be rewarded in their future life. Other religions were different in character and their rites were unable to embrace wider population. The doctrine of a future life originated with the Orphics and then was adopted by Greek philosophers. Although miracles were both part of Christianity and antiquity, the Christian miracles were more widely accepted. With higher political power, Christians turned against each other. There were some questions concerning Christianity, such as the nature of the Trinity, and the Incarnation. After some disputes it was accepted that the Son was equal with the Father as part of the Catholic doctrine.



Book 2: Chapter 3, Three Doctors of the Church

Book 2: Chapter 3, Three Doctors of the Church Summary and Analysis

The Doctors of the Western Church were Saint Ambrose, Saint Jerome, Saint Augustine, and Pope Gregory the Great. Ambrose, Jerome, and Augustine achieved recognition after the Catholic Church prevailed in the Roman Empire, and before the barbarian invasion. They were young while Julian the Apostate was ruling.

Saint Ambrose shaped the relation between the Church and the State, Saint Jerome produced Latin Bible, and Saint Augustine determined the theology of the Church until the Reformation. Their influence on history was substantial with the introduction of new doctrines, such as the independence of the Church.

Ambrose was a bishop in Milan, the capital of the Western Empire towards the end of the fourth century. The State had weak policies while the Church was guided by sacrifice with a farsighted policy assuring victory.

Saint Ambrose was born at Augusta Treverorum, the frontier protected by the Roman legions from the Germans. When he was thirteen he studied Greek in Rome, and later the law. He became the governor of Liguria and Emilia when he was thirty and finally became bishop of Milan. He devoted himself to the service of the Church and gave his possessions to the poor.

Ambrose restored the statue of Victory in Rome that was removed by Constantinus, arguing that the possessions of the Church should be maintained by the poor. He took part in various conflicts, refusing Empress Justina to cede one of the churches to the Arians. While Arian soldiers were to possess the church, people refused. Ambrose supported the people and won proving independence of the Church from the State. His other conflicts, where he exercised the power of the Church involved burning the synagogues, where he opposed the reconstruction, and making the Emperor Theodosius repent for taking revenge on people for killing one of his captains.

Ambrose wrote a treatise in praise of virginity, condemning the remarriage of widows, related miracles. Although a superior statesman, who consolidated the power of the Church, he was inferior to Jerome and Augustine.

Jerome translated the Vulgate, the official version of the Bible, as declared by Catholics. The Western Church depended on translations from the Septuagint that differed from the original in Hebrew. Christians accused the Jews of falsifying the Hebrew writing, predicting the Messiah. Jerome rejected such view and accepted the version that the Jews regarded as correct and his version in the end was accepted.



Jerome was born in 344 in Stridon, destroyed by Goths in 377. He went to Rome in 363, where he studied rhetoric, settled in Aquileia, and became an ascetic. He spent the next five years in the desert in Syria. He then traveled to Constantinople, lived in Rome and became an adviser of Pope Damasus with whom he translated the Bible.

Saint Augustine was born in 354 following Jerome, and fourteen years following Ambrose. He was born and lived in Africa from a Christian mother but not his father. He became a Catholic and was baptized by Ambrose in Milan. In 396 he became a bishop of Hippo, where he remained until 430. He sinned at first and was then driven to search for truth. His sense of sin influenced his life and philosophy.

He decided to live in chastity following his separation with the woman he loved and the woman he was to marry. When he undertook studies of rhetoric and Bible reading he thought it had been missing Ciceronian dignity and became a Manichean. He taught rhetoric, was addicted to astrology, and read Latin. At this period he regarded God as an enormous vast body and himself as part of that body. He then rejected the doctrines of Manicheus for being scientific. Faustus, a Manichean argued with him, failing to resolve his astronomical problems. In his writing he compared the Platonic philosophy with Christian doctrine where he found the doctrine of the Incarnation as part of Orphism and other mystery religions, but remained ignorant of it.

Augustine concluded that sin was not part of the substance but perverseness of will. He was converted to Catholicism in 386, baptized by Saint Ambrose, and returned to Africa in 388, where he remained.



Book 2: Chapter 4, Saint Augustine's Philosophy and Theology

Book 2: Chapter 4, Saint Augustine's Philosophy and Theology Summary and Analysis

Saint Augustine wrote many books on theology. In pure philosophy he agreed with Scripture although he was inspired by the lack of agreement between Platonism and Genesis. In his Confessions he dealt with the creation that according to the Old Testament occurred out of nothing. It was God though, who gave form to primitive matter according to Plato and Aristotle. Plato and Aristotle thought of God as an architect and not Creator. Substance was to be eternal and uncreated while only form could be shaped by God. Saint Augustine claimed that the world was made out of nothing.

According to the Greek view, creation out of nothing was not possible and took place at various periods in Christian times, leading to Pantheism, where God and the world were the same while being part of God. Such view was also supported Spinoza.

He claimed that time was created along with the world, God was eternal, and there was no past or presence but eternal presence. For God, time was present at once, while he stood outside of time. Time was present at one moment and could only be measured when passing. Past and future could only be regarded as present, both being a feature of memory or mind. There were three times, "a present of things past, a present of things present, and a present of things future" (Russel 1946, p.354). Memory was part of the present of things past, while sight was part of the present of things present. The present of things future was expectation. In this way, time was subjective as part of expectations, considerations, and remembering. Time existed only when there was a created being and was meaningless before the Creation. Although, such view incorporated a mental part of mind, it advanced points made by Greek philosophy.

In 410 Rome was invaded by the Goths and such event was thought to be caused by ceasing to worship Jupiter. The City of God written between 412 and 427 by Saint Augustine involved Christian history, past, present, and future while justifying what happened to Rome during the plunder by Goths. It disassociated it with the adoption of Christianity that was to help through protection in churches also respected by the Goths. He considered chastity as virtue of mind that could not be affected by rape that was the effect of punishment. Suicide was condemned as sin in the same way that worshipping other gods was.

Saint Augustine regarded gods as existing but being evil due to their intention to injure men. He thought astrology was false because twins with the same horoscope would experience different fortunes. Fate didn't exist because people had free will, but God knew our sins. He also thought that those who were not virtuous could be happy.



He considered Plato the most superior philosopher because he was not a mere materialist, perceiving God as generating other things. He agreed that perception was not part of truth. While Platonists were the best in logic and ethics they were closest to Christianity although wrong in not acknowledging the Incarnation.

The City of God had a society that was elect, with knowledge obtained only through Christ and things were discovered by reason. Only sexual intercourse that allowed for children was not sinful and lust as independent of the will was shameful. Virtue required complete control of the will over the body while sexual act made it out of control, making it inconsistent with virtuous life.

Saint Augustine combined various elements, such as the doctrine of predestination and election, the sacred and profane history and related them to the time of the fall of the Western Empire, so that it could be adopted by Christians. The Jewish pattern of history contained past and future, appealing to those that were oppressed. While Saint Augustine applied this pattern to Christianity, Marx adopted it to Socialism through the meanings of Yahweh as Dialectical Materialism, The Messiah being Marx, The Elect as the Proletariat, the Church as the communist party, the second coming is the revolution, hell that was to be punishment of the capitalists, and the millennium as the communist commonwealth. The emotional content achieved in this way made Marx's theory credible.

Saint Augustine combated the Pelagian heresy through his theology that questioned the doctrine of the original sin and involved the belief in free will. He thought that virtuous action was part of the virtue of moral effort. Preaching virginity and fear of damnation had no impact on the cruelty of the following centuries.



Book 2: Chapter 5, The Fifth and Sixth Centuries

Book 2: Chapter 5, The Fifth and Sixth Centuries Summary and Analysis

In the fifth century, the barbarian invasion affected the Western Empire. Following the death of Augustine in 430, philosophy declined. The destruction determined the direction in which Europe developed. The English invaded Britain, Franks Gauls, and the Vandals conquered Spain. Saint Patrick converted Ireland to Christianity. Wars made life local while reducing commerce. Only the Church preserved some centralized authority.

The most important tribes that invaded the Germanic tribes were the Goths, who were pushed by the Huns. The Goths were employed as Roman mercenaries and learnt the art of war, sacking Rome in 410. Odovaker, King of Ostrogoths destroyed the Western Empire in 476 and was murdered by Theodoric, another Ostrogoth, King of Italy until 526. The Vandals went to Africa, the Visigoths to South France, and the Franks to the north.

The Huns, who were Mongolians invaded Gaul in 451 under Attila, quarreled with the Goths, and were defeated by the Goths and Romans in 451. They wanted to march on Rome, but were dissuaded by Pope Leo. Their power then diminished.

The Church experienced difficulties when dealing with the Incarnation. Cyril, who was the patriarch of Alexandria since 452 and Nestorius, who was the patriarch of Constantinopol participated in these debates. Nestorius thought that Christ had two personalities: one human and one divine while Cyril thought these personalities were united.

Cyril incited Jewish pogroms and lynched Hypatia and disagreed with Nestorius. In consequence also the Church became divided as some agreed with Nestorius and others with Saint Cyril. A council that met at Ephesus in 431 decided that Nestorius was a heretic. He became the founder of the Nestorian sect, influencing Syria and the East while his followers influenced China and India. As the church persecuted Nestorians, it benefited the Mohammedans, who conquered Syria.

Ephesus substituted the Virgin for Artemis. After the death of Saint Cyril in 449, a synod in Ephesus decided that Christ had only one nature. Although the Emperor agreed with this view, the Pope refuted it. Pope Leo allowed for the summon of an ecumenical Council at Chalcedon in 451, where the Monophysites were condemned and the Incarnation doctrine was adopted. As the Council of Ephesus decided that there was only one Person of Christ, the Council of Chalcedon decided that He had two natures; one human and the other divine.



Heresy that spread in Egypt, Syria, and Abyssinia led to the conquest of Arabs while Mussolini claimed that this was also his reason for conquering Abyssinia. There were four men in the sixth century that were important in the history of culture, such as Boethius, Justinian, Benedict and Gregory the Great.

The Gothic invasion of Italy led to relative prosperity under Theodoric, king of Italy and Goths. Theodoric suspected a plot involving his government and executed the senator Bothius, his minister, who wrote *Consolations of Philosophy* in prison. Boethius was popular among Christian readers. His *Consolations of Philosophy* were Platonic, showing that he was more influenced by pagan philosophy. Many authorities attributed to him theological works, such as the Trinity.

He regarded Socrates, Plato, and Aristotle as true philosophers, while Stoics and Epicureans were usurpers. Such views were also similar to those of Plato and Plotinus except for certain superstition in relation to philosophical calm. He was executed by Theodoric, who died two years later. The following year, Justinian became Emperor until 565. When he wrote *Digest* and closed Athenian schools of philosophy, philosophers went to Persia. Shocked by polygamy and incest, they returned.

In 532 Justinian built St Sophia. In 535 he invaded Italy and was welcomed there by the Catholic population. The Goths's rebel led to an eighteen year war, severely affecting Rome. In 568, Italy was invaded by the Lombards, a German tribe. For two hundred years the wars between the Byzantines and the Lombards led to the division of Italy between the Saracens, who attacked the Byzantines, and the Lombards.



Book 2: Chapter 6, Saint Benedict and Gregory the Great

Book 2: Chapter 6, Saint Benedict and Gregory the Great Summary and Analysis

The Church managed to preserve the culture of the ancient Rome during the wars of the sixth and other centuries, creating institutions that allowed learning and civilized arts, even though fanaticism and superstition spread.

The Church enacted three movements: the monastic movement, the influence of the papacy, and the conversion of barbarians through missions.

The monastic movement was undertaken in Egypt and Syria at the beginning of the fourth century through solitary hermits and monasteries. The first of the hermits, Saint Anthony was born in Egypt in 250. He withdrew from the world in 270, lived for fifteen years alone in a hut, and for twenty years in the desert. In 305 he started teaching, encouraging hermit's life. He limited his intake of food, drink, and slept to minimum. Through his other actions such as resisting devil he gave example to other hermits in the Thebaid.

In 315 or 320, the first monastery was founded by Pachomius, an Egyptian. It had common life, communal meals, religious observations and in this form conquered the Christian world. Monks performed mainly agricultural work.

Monasticism spread to Syria and Mesopotamia and through asceticism practiced by Saint Simoen and other hermits was adopted in Greek-speaking countries. It was a spontaneous movement at first, but Saint Athanasius reconciled to it. Due to his influence monks became priests and the movement was introduced to the West. Apart from monks there were also nuns.

Some monasteries had a significant influence even on the synod of Ephesus. They were more engaged in agriculture and learning while cleanliness was avoided in the same way as vice, although activities such as reading could have also been regarded as sin.

Saint Benedict who found the Benedictine Order was born on 480 near Spoleto in an Umbrian family. He abandoned luxuries, living in a cave for three years, and founded the monastery of Monte Casino with less severe rules limiting ascetic activities that needed a permission from abbots. Despite certain practices that failed to adhere to church doctrines, the library of Monte Cassino became useful although later plundered by the Lombards.



Pope Gregory the Great wrote about Saint Benedict in 593 in his dialogues. He was to acquire the power to make miracles, such as mending of the broken sieve through prayer, or breaking the glass by making a cross. He converted people and inspired not to sin, enforcing the rule that monks should abandon sexual pleasures. He found twelve monasteries, went to Monte Casino while his rules were modeled in most Western monasteries.

Gregory the Great increased papal power through his mastery in writing. Born in Rome in 540 in a noble family, he received a good education because of his grandfather, who was also Pope. In 573 he became the prefect of Rome. He then resigned, distributed his wealth among monasteries, and became a Benedictine. Due to harsh life his health suffered, forcing him to spend most of his time on meditation. As his political abilities were recognized, he was sent to Constantinople to represent papal interests.

During 585-590 Gregory headed his monastery and succeeded the Pope. Despite the turbulence and wars that ravaged Europe he managed to enforce his authority through letters, exerting significant influence. Such letters were also used as advice and rules.

The Church was successful in the conversion of the heathen. The Goths became gradually Catholic after the death of Theodoric while the Franks and the Irish became also converted.

This period influenced future epochs more profoundly than previously as Roman law, monasticism, and the papacy gained its influence through Justinian, Benedict, and Gregory. They also managed to form institutions that tamed the barbarians.



Book 2, Part 2, The Schoolmen: Chapter 7, The Papacy in the Dark Ages

Book 2, Part 2, The Schoolmen: Chapter 7, The Papacy in the Dark Ages Summary and Analysis

The papacy changed following Gregory the Great undergoing transformations through its relation to the State. The popes became independent of the Greek emperors through the Lombards, while the refusal of the Eastern Churches to adhere to papal jurisdiction led to the separation between the Eastern and Western Churches.

The Lombards formed an alliance with the Franks that led to the Holy Roman Empire, assuring harmony between the Pope and Emperor through the constitution. It allowed Nicholas I to increase the papal power, but anarchy that followed subjected it to the Roman aristocracy.

As popes were subject to their emperors, those that resisted, such as Martin I, were imprisoned. Since 685 to 752 most popes were Syrians or Greeks. In 751 the Lombards conquered Ravenna, the Byzantine capital of Italy, thus freeing popes from the dependence on the Greek emperors.

Through wars and alliances the Pope Ravenna received the territory of the former Italy, leading to the separation from the Eastern Empire. The Eastern Church treated differently secular authority. In the West there was more laity while the prestige of Rome was greater. The Holy Roman emperors were dependent upon the Pope to crown them, and the Pope needed separation from Byzantine domination to establish the papal monarchy.

The interdependence of the pope and the emperor was exerted through the crowning of the emperor by the pope but emperors also tried to have a similar influence on popes. Constant frictions between them led to the victory of the pope in the thirteenth century that involved losing moral authority. In the fifteenth century such power ceased due to the influence of the French, Spanish, and English monarchies on one hand, and the Reformation on the other.

The Church converted England under the orders of Gregory the Great and Germany through Saint Boniface (680-754). Boniface founded monasteries in Germany, while Saint Gall founded the Swiss monastery. He was born in Devonshire, studied at Exeter and Winchester. Because of his work German Christianity and not Irish became papal.

English monasteries gained importance with the disappearance of Roman Britain and the establishment of abbeys through Christian missionaries.



Alcuin was educated in a cathedral school founded by the pupil of the Venerable Bede, Egbert, first archbishop of York. He went to Rome in 780 and met Charlemagne at Parma, gaining employment to teach Latin and educate the royal family. He founded schools and wrote books, such as a verse history of the church at York.

The Pope Nicholas I (858-867) attained the highest power while successfully fighting with the Emperors of the East and West, King Charles the Bald of France, King Lothar II of Lorraine, and all episcopates. The papal power was exerted through opposing royal divorces. Despite growing separation between East and West, the pope could exert influence and depose disliked patriarchs, as was the case with the Patriarch Ignatius who had conflicts with the Regent Bardas.

The tenth century unveiled the complete control of the local Roman aristocracy over the papacy. There were no rules in the election of popes and anarchy spread in various parts of Europe, such as France and Italy. Monte Cassino and other monasteries were destroyed and the traffic between Rome and North constantly interrupted.

The papacy became dominated by the Roman aristocracy when one of the lovers of the Senator Theophylact became the pope Sergius II (904-911). His son with Marozia became Pope John XI (931-936) and John XII was their grandson. John XII engaged in orgies, leading to the loss of papal influence in the East. At this time only monastic orders managed to instill progress. Outside monarchies, clergy was violent and immoral. Although corruption became part of monastic orders, reformers managed to revive morality. The conquest of Mohammedans and northern barbarians was stopped in the year 1000 and the Western Empire broke into kingdoms.



Book 2: Chapter 8, John the Scot

Book 2: Chapter 8, John the Scot Summary and Analysis

John the Scot was an Irishman, a Neoplatonist, a Greek scholar, a Pelagian, and pantheist. He had a patron in form of Charles the Bald, king of France.

Ireland had a significant Christian influence even before Saint Patrick's arrival. The learned men had to flee from Attila, the Goths, and Vandals, who invaded Gauls. Some went to England and some to Ireland, transferring the knowledge, and causing the adoption of Greek and Latin classics among the Irish. The Latin language was studied in Ireland from the scholar's point of view and later the Irish scholars fled to the Continent.

Many philosophers became refugees from Persia while at the time of Justinian, Persia became their destination. The learning involved monasteries but was free from the contact with Rome but regarded Pope.

John the Scot was born in 800 and died in 877. John supported free will, using a philosophic character in his argument. He maintained that equal or superior authority of philosophy was independent of revelation. In his view, reason and revelation were both part of truth, hence there was no conflict. Reason was to be preferred if there was conflict. He regarded true religion as true philosophy, and true philosophy as true religion. He was condemned by two councils in 855 and 859, but escaped punishment due to the support of the king. His death most likely occurred in 877.

John translated pseudoDionysius from Greek, founded the abbey of Saint Denis while attempting to reconcile Neoplatonism with Christianity. In this way, he exerted a great influence on Catholic philosophy in the West. His greatest work was on the Divisions of Nature. He agreed with Plato on universals and particulars. According to him, Nature was to be divided into what creates and was not created, what creates and was created, what was created by did not create and what neither created nor was created. The first was God, the second ideas that were in God, the third space and time while the fourth was God as the End and Purpose of all things. The God was the beginning and the end of everything as everything that came from him also returned. It occurred through the bridge called the Logos.

There were various physical objects in the realm of not-being that were not part of the intelligible world and sin, where the loss of divine pattern was exerted. What created and was not created was part of essential subsistence and the essence. God could not be known to men and to angels as well as to himself. His being could be seen in order, wisdom, movement and life while He was the Father, his wisdom was his Son, and life the Holy Ghost.



Things that created and were created were part of the prime causes or prototypes, where the total was the Logos. The world of ideas was eternal and created. Through eternal process of creation, God, who was the substance of things manifested Himself in creatures.

John considered sin as part of freedom caused by turning towards oneself rather than God. It occurred through the loss of ground that was part of evil and also unnecessary. The union of God and men was through the Logos and part of such union became divine. John denied substantiality to certain things and regarded Plato as the best of philosophers.

His pantheism rejected substantial reality and was contrary to the Christian doctrine. According to him, the creation was out of nothing and his Trinity resembled that of Plotinus, rejecting the equality of the Three Persons. His pseudo-Dionysus outlook made his influence heretical while his view of creation was deemed heretical. In his view, men were originally without sin as they also had no sex. It was only due to sin that they were divided between male and female. As sin was a misdirected will, it appeared good.

John thought that punishment was only temporary and even devils would be saved in the end. He influenced the medieval thought but his magnus opum on the division of Nature was condemned.



Book 2: Chapter 9, Ecclesiastical Reform in the Eleventh Century

Book 2: Chapter 9, Ecclesiastical Reform in the Eleventh Century Summary and Analysis

Europe made progress after the fall of the Western Empire in the eleventh century, although the progress during the Carolingian renaissance was not solid. Monastic reform initiated improvement, the Saracens were expelled from Sicily, and the Hungarians became Christians. The progress was mainly exerted through the separation between laity and clergy.

Priests formed separate castes in Egypt, Babylonia, and Persia, unlike in Greece and Rome. The distinction between clergy and laity widened while the separation of the clergy was doctrinal and political. Certain customs such as marriages had to be performed only through clergy who could determine the after life through excommunication.

The powers of the clergy gave them victory, but their power was limited through passions and divisions. The pope was exposed to the threat of kidnapping, poisoning, or attacks for lack of self control.

Kings influenced bishops, although their powers also started to grow. Kings appointed bishops and sold bishoprics while bishops sold ecclesiastical positions. Simony encouraged lack of professionalism and clerical celibacy pertained to monks but not priests, who were allowed to marry only within the Eastern Church. Marriage among priests involved losing property through children, hence celibacy was introduced.

The church reform started with the abbey of Cluny in 910 by William the Pious, Duke of Aquitaine that was independent of external authority. Cluny tried to avoid excessive asceticism and preserve decorum. Various orders, such as the Camaldolese Order, the Carthusians were found, and the Cistercian Order in 1098 was also established. Strict rules, such as that of Saint Bernard limited what was allowed to agriculture. These efforts allowed reformation of the papacy and the Church. The last dynastic Pope Benedict IX was elected in 1032 at the age of twelve. He was the son of Alberic of Tusculum. Due to his debauchery life he had to resign the papacy was sold to his godfather Gregory VI, who started reform. He was in the end deposed on the charge of simony.

Henry III retained his power to make popes and managed to get rid of Gregory VI, appointed a German bishop, Suidger of Bamberg. He died while his successor was poisoned. The next appointed pope Leo IX tried to reform the church but was unsuccessful. Attempts to gain independence were appeased.



Gregory VII (1073-1085) influenced the blessing of William the Conqueror by Pope Alexander II and thought the Pope should have the right to depose Emperors as well as have superior morals. Although resisting Pope was immoral, clergy in Germany sided with the Emperor. In response, Gregory managed to induce riots between the laity and married priests so that celibacy prevails. He achieved the separation from the feudal hierarchy through persuading the Emperor that the investitures should be kept by the Pope.

Appointing bishops without the involvement of the Pope, as it was the case in 1075, could lead to excommunication and deposition. Further retaliation from the Emperor and other bishops would result in the excommunication of the Emperor. The Saxons rebelled against Henry IV, the German bishops made peace with Gregory, and the general view sympathetic to the Pope. Henry sought absolution, and after three days the Pope finally pardoned him.

When Henry's German enemies elected a rival Emperor, Rudolf, the Pope realized that Henry was insincere in his repentance, and supported Rudolf. Henry elected antipope who crowned him in Rome. The Normans entered the city, sacked Rome, and imprisoned Gregory till he died. His successor tried to engage more moderation in their policies.

The eleventh century was more advanced in philosophical eminence because the monks Anselm and Roscelin engaged in reformation. Berengar of Tours (d. 1088) maintained that reason should overrule authority, but was opposed by Lafranc in *De corpore et sanguine Domini*. He was born in Pavia, studied at Bologna, and became a dialectician. After entering monastery, he was made archbishop of Canterbury in 1070.

Another influential view presented by Saint Anselm, an Italian monk and archbishop of Canterbury (1093-1109), who followed the principles of Gregory VII. He invented the ontological argument, involving defining God as the greatest object of thought, but in the absence of its existence there is another like it that is greater. The greatest of objects of thought must exist, hence greater will be possible.



Book 2: Chapter 10, Mohammedan Culture and Philosophy

Book 2: Chapter 10, Mohammedan Culture and Philosophy Summary and Analysis

The Eastern Empire experienced different attacks than the Northern Empire and survived until 1453. Mainly Mohammedans attacked the Eastern Empire that didn't become Christians but had their own civilization.

Mohammedan era begins with the Hegira as part of fleeing from Mecca to Medina in AD 622. After the death of Mahomet in 632, the Arabs began conquests, invading Syria in 634, Persia in 637, India in 664, Constantinople in 669, Egypt in 642, and Carthage in 697. In 711-12 they acquired Spain. They were stopped from entering Europe in 732 at the battle of Tours. Such conquest was incited by the persecution of Syrians by Catholics although they were welcomed by the Monophysites in Egypt.

Mohammedan religion recognized the rite of Trinity and the Incarnation. The Prophet was human, prohibited graven images, and wine. Conquering was the duty of the faithful, although it forbade attacking Christians, Jews, and Zoroastrians. Contrary to other nations, the Arabs left their conquered territories without interference, leaving civil administration intact. The Arab empire was an absolute monarchy ruled by the caliph, the successor of the Prophet, and was hereditary. Compared to Persians, who adopted Islam as more religious and philosophical, the Arabs were less religious.

The caliphate attained the highest splendor during the rule of Harun-al-Rashid (d. 809), whose will was absolute. He encouraged poetry and learning amidst luxury, large revenues, and vast lands. The Mongols killed the last caliph of the Abbasid dynasty in 1256.

Similar problems to that of the Roman Empire troubled the Arabs. Absolute monarchy led to dynastic wars while slaves encouraged insurrection. Despite the development through commerce, the empire broke into Spain, Persia, North Africa, and Egypt. Their best achievements involved agriculture along with the skillful irrigation that was especially beneficial in Spain.

The Arabs learned Greek philosophy from Syrians, accepting more Aristotle than Plato but also more Neoplatonic. The only important philosopher Kindi (c.ca. 873) translated parts of the Enneads by Plotinus. He published his translation as *The Theology of Aristotle* that led to confusion in the Arabic philosophy in the next centuries.

In Persia, Muslims became influenced by India and Sanskrit writings. Muhammad ibn Musa al-Khwarazmi translated mathematical and astronomical books from the Sanskrit and published it as *Algoritmi de numero Indorum*. From this book the West learnt Arabic



numerals that were originally Indian, while his algebra book was used as a text book in the West until the sixteenth century.

Omar Khayyam in Persia, a poet and a mathematician reformed the calendar in 1079. Other achievements involved the poet Fidousi (ca 941) who was claimed to be comparable with Homer while being also a great mystic. Especially the Sufi engaged the mystical interpretation of orthodox dogma that was Neoplatonic.

The most remarkable Mohammedan philosophers were Avicenna and Averroes in Persia and Spain. Avicenna (Ibn Sina) (980-1037) was born in Bokhara, went to Khiva at the age of twenty-four, and then Khorassan. He taught medicine and philosophy at Ispaha, and settled in Teheran. Although he was more famous in medicine, he also wrote an encyclopedia, and engaged empirical tendencies in his work in psychology. While his philosophy was closer to Aristotle than Neoplatonism, he also dealt with universals.

Avicenna invented a formula that "Thought brings about the generality in forms" (Russell 1946, p.425). He considered universals before things, in things, and after things. God's thinking involved before things, natural objects in things, and our thought involved after things.

Averroes (Ibn Rushd) (1126-1198) was born in Cordova, became a cadi in Seville, and then in Cordova. He studied theology, jurisprudence, medicine, mathematics, and philosophy. Averroes wanted to improve the Arabic interpretation of Aristotle. He expressed the view also held by Thomas Aquinas that God's existence can be proven by reason, regardless revelation. Even if manifested in different persons, intellect was one and the same. According to Averroes, religion had a philosophic truth as part of allegorical form and was part of creation. He was more important in Christian philosophy.

Another important philosopher was Maimonides, a Spanish Jew, who was born in Cordova in 1135. His Arabic writing was translated into Hebrew, and then into Latin. He wrote "Guide to Wanderers" for those philosophers, who lost their faith while reconciling Aristotle with Jewish theology.



Book 2: Chapter 11, The Twelfth Century

Book 2: Chapter 11, The Twelfth Century Summary and Analysis

The twelfth century involved the increasing conflict between empire and papacy, the development of the Lombard cities along with the crusades, and the growth of scholasticism. Its events provoked movements that occurred in the thirteenth century, when the Crusades ended.

Through the alliance with the Lombard cities the Pope revolted against the Emperor, while Pope Urban II initiated a series of Crusades that were continued by the popes that followed. Philosophy remained within the bounds of orthodoxy as it was practiced mainly by clerics. Despite that the Middle Ages were creative while North Italian cities prospered commercially. Urban II opposed lay investiture, encouraged free episcopal elections, and mostly agreed with appointments. He managed to excommunicate the French King Philip, who wanted divorce while allying with Conrad, son of Henry IV to invade North Italy. The papal power became equal to the Emperor, achieving independent elections.

Scholasticism acquired some features of philosophical schools although it was orthodox, enforcing the withdrawal of condemned views. Aristotle was preferable to Plato, dialectic and syllogistic reasoning more popular, while the question of universals debatable. Intellectual reasoning was more encouraged, but there was too high attachment to dialectics with scientific facts largely ignored and verbal differences inadequately stressed.

The first scholastic philosopher was Roscelin, born in Compiègne about 1050, who taught at Loches. His pupil was Abelard, condemned of heresy in 1092 by the Rheims council. He regarded universals as flatus vocis, i.e. the voice breath. It was to be only a physical occurrence while pronouncing a word. Man was for him only a common name as he thought that reality was only something sensible. The whole consisted of parts without reality, while only being a word. These opinions resulted in atomism and problems about the Trinity.

His student Abelard was regarded as more talented and distinguished. Born near Nantes in 1079, he studied from William of Champeaus in Paris, who was a realist. He taught in the cathedral school in Paris and modified William's views. His most distinguished book is "Sic et Non" written in 1121-22, employed dialectical arguments but without conclusions. It removed thinking from dogmas. He thought that dialectic is the way to the truth and as such rejected prejudices. He thought that only the Scriptures were infallible, valued logic and considered it Christian science. His views were important in terms of logic and theory of knowledge. His philosophy was a critical linguistic analysis. In terms of universals, he was a nominalist and thought that we can only predicate words and not things. He thought that a 'flatus vocis' was a thing while

also being a word as meaning and was more concerned with dialectics. Through his work the power of the Pope in secular matters increased.

Saint Bernard was a Cistercian monk, becoming an abbot in 1115, fighting heresy, antipopes, and supporting crusades. He searched for truth in experience and contemplation rather than reasoning. As mystic he engaged enthusiasm, disproved some actions by the Pope, such as military defense but praised popes.

John of Salisbury was an important thinker. As a secretary to three archbishops of Canterbury he was also Hadrian's IV friend. He became bishop of Chartres and died in 1180. He acknowledged Aristotle with some improvements, but considered Plato one of the best philosophers. He agreed with Saint Bernard while disagreeing with Abelard's theory of universals.

With an increasing role of Greek philosophy, scholastic movement was to increase the Church power.



Book 2: Chapter 12, The Thirteenth Century

Book 2: Chapter 12, The Thirteenth Century Summary and Analysis

The thirteenth century was the age of the synthesis, where institutions and philosophies dissolved. Its most distinguished men were Innocent III, Saint Francis, Frederick II, and Thomas Aquinas. Achievements involved Gothic cathedrals, romantic literature by Charlemagne, Arthur, and the Niebelungen with scholastic philosophy initiated by Aquinas.

At the beginning of the century Pope Innocent III (1180-1216), engaged in most extreme claims in his papacy and little Christian humility. He thought of himself as king of kings while his views adhered strictly to the text. Taking advantage of various opportunities such as helping Constance, who married the Emperor Henry VI (d. 1197) he secured her son's Frederic rights that recognized papal superiority. King John in England yielded his kingdom to Innocent.

As part of crusades, Constantinople was captured, while Innocent ordered the great Crusade against the Albigenses, deposed Raymond, Count of Toulouse, and secured the Albigenses region for Simon de Montfort. He instigated German opposition against the Emperor Otto and the election of Frederick II. Frederick became opposed to papacy, combining his philosophical interests with linguistic abilities and innovation. He wrote a book *De Tribus Impostoribus* with three impostors Moses, Christ, and Mahomet.

When Innocent III died in 1216, the new Pope Honorius III was friendly with Frederick, but turned against him when Frederic refused to go on Crusade. Gregory IX was an ascetic and admired Saint Francis. He excommunicated Frederick for his refusal to go on the Crusade, who, even though excommunicated decided to go following his marriage to the daughter of the King of Jerusalem. Upon arriving in Palestine he befriended the Mahommedans, acquiring Jerusalem by peace.

As the Crusades failed, Innocent III engaged in fighting the spreading heresy. One such movement was Cathari, in the Southern France also known as Albigense. They were dualists with Asian doctrines, regarding matter as evil, and believing that there is no resurrection of the body for the virtuous while the soul of the wicked will be transferred to animals.

Another popular heresy were the Wandensens, who followed Peter Waldo. He started a crusade in 1170, gave his goods to the poor, and founded the Poor Men of Lyons, practicing virtue and poverty. Their excessive concern about the immorality of the clergy led to their condemnation by the Council of Veron in 1184. They dispensed, spread to



Lombardy and Bohemia. Many fled to Piedmont, and were persecuted, surviving in the United States.

The emergence of the mendicant orders saved the Church from revolt, but Saint Francis and Saint Dominic were more effective than the most efficient papacy.

Saint Francis of Assisi (1181 or 1182-1226) was born in a wealthy family. He decided to live in poverty and had other followers. Considered as heretics at first, they were recognized by Innocent III, who admitted them to the new order. Francis was strict, objected to churches or owning houses, earning only through begging bread, while lodging as part of hospitality. Following his death, he was canonized. He was spontaneous, gifted, and generous, wrote poetry, cared for lepers, and provided for others rather than himself. His successor, Brother Elias, abandoned such principles. The Franciscans undertook the Inquisition, and were used to facilitate the persecution.

Saint Dominic (1170-1221) was a Castilian, and fanatically devoted to orthodoxy. He was driven to combat heresy and adopted poverty. The Dominican Order was found in 1215 by Innocent III that was even more involved in the Inquisition than the Franciscans.



Book 2: Chapter 13, Saint Thomas of Aquinas

Book 2: Chapter 13, Saint Thomas of Aquinas Summary and Analysis

The greatest scholastic philosopher was Thomas Aquinas (1225/6, d. 1274). His system may be regarded as the only that was right while his influence was as significant as that of Aristotle, Kant, and Hegel. In following Aristotle he managed to make it acceptable by Catholic ecclesiastics.

He was born in the kingdom of Naples, close to Monte Cassino, where he began to study that was continued at Frederick's II University in Naples. He became Dominican, went to Cologne and studied further under Albertus Magnus, a leading Aristotelian. After returning to Italy in 1259, he died. During 1269-72 he was engaged to rescue Dominicans from adhering to Averroist doctrines, claiming that it was intellect that was immortal and not the soul.

His most important work was the *Summa contra Gentiles* written during 1259-64 dealing with the truth of the Christian religion through arguments that appeared not to be Christian. His other book *Summa Theologiae* was equally important.

His arguments involved the notion of wisdom, where wisdom implied pursuit including knowledge to a certain end. All ends were subordinate to the universal end, and wisdom needs to be concerned with the end of the universe, which was the good of the intellect, such as truth.

Truth as the Catholic Faith professes needs to involve natural reason, and cannot prove everything. Parts of faith proved by reason need to be separated from those that cannot. Things that can be proved by reason included proving the existence of God that was not necessary as God was self-evident. The truth that could not be proven could be known by faith.

As in Aristotle, the existence of God was proven through an unmoved mover, such as moved things moved by something, and as endless movement was impossible, there needed to be a force, such as God engaged. Other things moved and were moved. He gave five proofs for the existence of God, such as unmoved mover, the First Cause involving impossibility of infinite regression, and the source of all necessity. There were various perfections of the world that resulted from something perfect. After proving that there was God, there could be many things said about Him, although we could only know of him through what was not. He was hence eternal, unmoved, unchanging, and pure activity. Essence and existence in Him were identical, accidents were excluded, and he could not be defined. He was good, understood everything, and knew causes of things, things before they existed, and future contingents.



There was Will in God and his Will was His essence. As intellectual substances were immaterial and incorruptible, angels had no bodies. Men's soul was part of the body and was the form of the body. There was only one soul that was present in the entire body, and different from animal soul that was mortal. The intellect was part of the soul that was created with each man and not the semen, as Averroes claimed. He agreed with Aristotle that it is the intellect that understood things outside the soul more than just universals existing outside the soul.

He considered evil as unintentional with an accidental cause that was good. As God was the end of things everything was like Him. Happiness was not part of pleasure and sense but in moral virtue. He rejected astrology and fate, regarding magic as involving demons because only God could do miracles. Matrimony should be indissoluble but not all carnal intercourse was sinful as it was natural. Only strict monogamy should be practiced, where incest was forbidden.

His philosophy accepted Aristotle into Christian dogma in an original way. Even though some of his doctrines were condemned, he was considered to be an innovator, gaining an immense reputation because of his rational arguments undeniable even by mathematicians. Despite these achievements he employed little philosophical spirit, presupposing the final conclusion rather than venturing with the argument into the unknown.



Book 2: Chapter 14, Franciscan Schoolmen

Book 2: Chapter 14, Franciscan Schoolmen Summary and Analysis

Franciscans refused to adhere to Saint Thomas and were less orthodox than Dominicans. Their most important philosophers were Roger Bacon, Duns Scotus, and William Occam, but Saint Bonaventura and Matthew of Aquasparta also contributed to philosophical thought in an important way.

Roger Bacon (ca. 1214-ca1294) was more appreciated in modern times, although he was more of a learned man than a philosopher. He considered science as part of black magic and he himself was accused of heresy and magic. The papal legate ordered him to write philosophy beneficial to the Pope. His writings hence involved *Opus Majus*, *Opus Minus*, and *Opus Tertium*. He attacked clerical ignorance in his book *Compendium Studii Philosophiae* in 1271, and was imprisoned for fourteen years. Soon after he was released, he died in 1292.

His learning was encyclopedic, he valued experiment, dealing with perspective, alchemy, and regarding logic as unnecessary. He thought that there had been four causes of ignorance, such as frail authority, influence of custom, opinions expressed by the ignorant crowd, and concealing ignorance. These factors influenced human evils. He thought that perfect wisdom is in the scriptures, but didn't object to the heathen knowledge, considering mathematics as useful, but believing in astrology and magic.

Saint Bonaventura (1121-1274) was General of the Franciscan order and forbade Bacon to publish. He followed Saint Anselm tradition, his ontological argument, Platonic ideas, and the new Aristotelianism.

Matthew of Aquasparta (ca1235 - 1302) was a Franciscan, who followed Bonaventura, later becoming a cardinal. He opposed Saint Thomas, regarding Aristotle as the only philosopher. Along with Saint Augustine, he also valued Avicenna and Saint Anselm. In his opinion, Plato and Aristotle should be combined because Plato incorporated wisdom with no knowledge while Aristotle had knowledge but no wisdom.

Duns Scotus (ca. 1270-1308) was born in Scotland or Ulster and became a Franciscan at Oxford. He was Augustinian although to a lesser degree than Bonaventura or Matthew of Aquasparta. Franciscans followed Duns Scotus rather than Aquinas. He was a moderate realist, believed in free will, and was influenced by Pelagianism. He considered being the same as essence, but was mainly interested in evidence, such as what could be known without proof. His principle of individuation held that it is form and not matter that makes things not identical.



William of Occam was born between 1290 and 1300, and died on 10 April either 1349 or 1350. He wrote political treaties and disappeared after the Emperor's death in 1338. He tried to restore Aristotle, becoming the precursor of Descartes and Kant. He was known for the maxim known as Occam's razor, claiming that entities cannot be multiplied without necessity, as what was done with fewer is sufficient. He was a nominalist in logic and he was considered to be the founder of the nominalist school and was preferred by Luther.

He considered six metaphysical things, regarding mind as understanding things but not forms that were produced by the mind. His explorations involved issues of individual understanding, universality, the first of object of sense, and what was outside the soul. His research on logic and human knowledge gained scientific research. Occam was the last scholastic.



Book 2: Chapter 15, The Eclipse of the Papacy

Book 2: Chapter 15, The Eclipse of the Papacy Summary and Analysis

In the thirteenth century philosophical, theological, political, and social spheres merged through Greek philosophies. Alexander's conquests achieved the incorporation of oriental beliefs. Perceptions of god became part of theology, while priesthood with its powers was able to exert political influence. The Persian idea of dualism, where two forces struggle for dominance, involved Ahura Mazda fighting evil while led by Ahriman. Black magic was to be part of the world of spirits that worked with the help of Ahriman, who developed Satan. With the decline of the papacy political and cultural changes occurred.

The Neoplatonic philosophy synthesized barbarian practices with certain Hellenic elements. The pagan philosophy ended with Plotinus and Porphyry.

Popular religion needed more than the thought of these men, whose philosophy proved difficult and too intellectual. Eastern influences and rituals proved competition to Greece and then Rome. Christianity had elements of strength because of the Sacred Book, professing the doctrine of the superiority over other religions. It combined Persian dualism and modified Neoplatonism. The power of priesthood was adopted from the East, while the Old Testament, the mystery religions, Greek philosophy, and Roman methods of administration were combined in the Catholic Church so that it can attain most powerful strength.

The disintegration of the Catholic synthesis that started in the fourteenth century was part of external events, such as the conquer of the Byzantine Empire, the separation of the Eastern Church, and the defeat of the Western Empire. The Pope was a tool in the King of France in the fourteenth century, along with the rise of the rich class and the increase of knowledge. North Italian cities were richer and more independent, while the papacy appeared more as a taxing agency that was losing moral authority.

Boniface VIII instituted the year of Jubilee in 1300 and because of its financial success it was continued. The decline of the Church began with the first Jubilee in 1300. When the archbishop of Bourdeaux became Clement V, he settled in Avignon, and along with the King of France, attacked the Templars.

The papacy, wanting to gain independence from France, returned to Rome. The Pope, Gregory XI, while in Rome, experienced the widening division between the Roman and French party that led to the separate election of popes. France elected Clement VII, who lived in Avignon, and the Roman party elected Urban VI. The division, called the Great Schism lasted for forty years. To solve the conflict an independent institution was



appointed, in form of a General Council that declared both popes to be heretics and deposed them, electing a third pope, who shortly died. Ex-pirate, who succeeded the dead pope, was called Baldassare Cossa, and was known under the name of John XXIII.

Wycliffe (ca 1320-84), who was a secular priest and a realist philosopher, attacked the papacy, inciting revolt. He advanced the theory that righteousness allows for dominion and property. He thought that property was the result of sin and received the support of England, reluctant to pay tributes to the Pope, who was dependent on France at war England. He was condemned, and summoned to attend a trial of bishops.



Book 3, Part 1, From the Renaissance to Hume: Chapter 1, General Characteristics

Book 3, Part 1, From the Renaissance to Hume: Chapter 1, General Characteristics Summary and Analysis

Modern history involved different view due to the decreasing authority of the Church while authority of science rose. Modern culture became lay and not clerical. The feudal aristocracy lost its importance and was replaced by the alliance between the king and merchants.

Despite the rejection of ecclesiastical authority, science was only initiated with the Copernican theory although it failed to be influential until Kepler and Galileo. As science was more intellectual rather than governmental, its appeal involved reason to accept or reject it. It could also be modified and lead to different temper of mind. It had practical purposes, such as war, machine production, and more of a technique and less doctrine.

Other features of different ways of perception involved individuality and discipline, and such individualism was also incorporated into modern philosophy. Beginning from Descartes, who based knowledge upon the certainty of existence, also other philosophers, such as Spinoza, Leibniz, and Locke employed subjective modes into their theories.

Science produced a sense of power that more could be done with less, although it pertained more to social environment rather than individual, who still could do little alone. Science required cooperation and tended to oppose anarchism as it needed social structure. Philosophies based on science turned out to be power philosophies, where non-human elements were ignored and skills were only recognized.

As neither the ancient nor medieval notions proved satisfactory, modern ideas were more orientated towards notions similar to that of antiquity, enforcing social order, where the powerful exerted their will. The only viable solution seemed to involve the Roman Empire structure along with the idealism of Saint Augustine.



Book 3: Chapter 2, The Italian Renaissance

Book 3: Chapter 2, The Italian Renaissance Summary and Analysis

The modern approach was initiated in Italy with the Renaissance. The outlook that was held by Petrarch spread to other Italians who had little appreciation for science. Most preferred established views and few endeavored to examine anything except for antiquity or the Church.

The political situation of Italy in 1250 involved independence until the invasion of the French King Charles VIII in 1494. Italy had five States, such as Milan, Venice, Florence, the Papal Domain, and Naples as well as small competing principalities.

Milan resisted feudalism in the twelfth and thirteenth centuries and fell during the attack of the Hohenstaufen. It was ruled by Visconti for 170 years, and then by Sforza until it was annexed in 1535 by the Emperor Charles V.

The Republic of Venice was subjected to the East, and never conquered by the barbarians. It gained independence from Rome, but was defeated by the League of Cambray when acquiring a territory in the mainland of Italy. It lost its prestige with the discovery of the route to India by Vasco da Gama, giving powers to the Turks. Also, with Savonarola movement, the demand for luxuries decreased. Florence became unimportant with the end of the domination by the Medici family.

The power of the Pope increased during the Renaissance although methods employed led to the loss of his spiritual authority. The most earnest elements in the Church represented the conciliar movement, encountering problems during the conflict between the Council of Basel and Pope Eugenius IV (1431-1447). Nicholas V (1447-1455) employed scholars despite their critical views, inspiring humanism until the sack of Rome in 1527. Alexander VI (1492-1503) became Pope. He had two sons, the Duke of Gandia and Caesar Borgia, who most likely killed Gandia. Following the death of the Pope, Caesar became ill and his family conquests, such as the Romagna and Ancona returned to Saint Peter. Julius II (1503-1513) was the successor of Alexander VI, caring most about good reputation and increasing papal domain.

The Kingdom of Naples in Southern Italy united with Sicily and was ruled by the Emperor Frederick II, who acquired the Mohammedan model of absolute monarchy. When he died in 1250, his son Manfred succeeded, but was deposed by the French in 1266 due to his hostility to the Church. The French became unpopular due to their killings, while Peter III of Aragon took over the kingdom. After being invaded a few times, the kingdom was finally conquered by the Spaniards, ending the Italian Renaissance. As Pope Clement VII posed problems in Counter-Reformation, the



Protestant army sacked Rome. When the Renaissance was ending, popes became religious.

Although there were no significant achievements during the Renaissance in philosophy, this period initiated events in the seventeenth century through the cessation of the rigid scholastic system. During this period Plato was revived acquiring independent thought and other independent views were free from commentators, advancing intellectual activity. Plato was substituted for Aristotle despite having many admirers.

The Renaissance involved a small amount of scholars and artists, being in control of liberal patrons, such as the Medici. The Renaissance scholars had a complex attitude to the Church. Some made peace with the Church, others recognized the wickedness of the pope but agreed to be employed by them.

The wealth of Rome was part of the revenues from papal dominions as popes were the holders of the keys of heaven. Questioning this could lead to impoverishment and loss of position in Rome. There were no major schisms; consequently lack of adherence was purely intellectual. Humanists retained some superstitions that led to persecutions with Innocent VIII opposing witchcraft. Astrology became popular as part of the movement away from the Church. The men of Renaissance engaged in various crimes. Most State rulers used treachery to gain positions and ruthlessness to maintain them. Despite low morals, achievements involved architecture and painting, while poetry flourished among such talented people as Leonardo, Michelangelo, and Machiavelli. The narrow medieval culture was abandoned and other opinions acknowledged. The political developments promoted individualism, even though it was unstable.



Book 3: Chapter 3, Machiavelli

Book 3: Chapter 3, Machiavelli Summary and Analysis

The Renaissance was the period in which Niccolo Machiavelli, a political philosopher developed. His philosophy was scientific and empirical, drawing on his own experiences of gaining ends regardless the means. He was born in Florentine (1467-1527) and his father was a lawyer. After Savonarola's execution Machiavelli worked in the Florentine government (1498). He remained there until the Medici was restored in 1512. His hostile attitude towards them led to his arrest although he was pardoned. He retired in the country, writing books such as "the Prince" and "the Discourses".

"The Prince" delineates the way principalities were won, held, and lost. Few Italian rulers obtained their positions in an honest way, while popes engaged in corruption to ensure their election. Machiavelli used various examples, such as Borgia, who never hesitated to gain advantage. He wanted to please the Medici, as one of the Medici was Pope (Leo X), and withheld some of his views from the book. According to Machiavelli, ecclesiastical principalities were defended by ancient religious customs and could be retained regardless the wrong behavior. He discussed papal powers, rating eminent men, where the best were the founders of religions, further monarchs, and then literary men. He considered men who destroyed religions and republics as bad, while those who formed tyrannies as wicked. Religion had good elements only in cementing society. Machiavelli criticized the Church for degrading religion and dividing Italy, while admiring Caesar Borgia for his skill but not gain. Such skill along with fame was important during the Renaissance. To be good in ruling must involve cunning, fierceness, and even being faithless, as otherwise good men may perish. Despite that princes should be religious, although able to deceive or seem to deceive. Liberty involved unclear meaning, but political liberty required personal virtue.

Machiaveli thought that power was suitable for those who could seize it, while political goods, such as national independence, security, and constitution were also important. The best constitution was when giving rights to people of power. Such constitutions enabled stability, and made revolutions difficult. Stable states gave powers to the people.

Political methods needed to be carefully considered, as every success deserved appropriate means that could be treated purely scientifically. Both saints and sinners strived for certain success, hence the science of success should be studied.

He thought that it was necessary to achieve certain political power, where slogans such as "right will prevail" should be employed. Power involved opinion and relied on propaganda that was best when the adversary was less virtuous. Such factors determined victory as part of the party that was considered by the public most virtuous. These factors involved the power of the Church in the eleventh, twelfth, and thirteenth centuries.



According to Machiavelli, civilized men tended to be unscrupulous egoists and people in cities more subject to corruption than those in the country. Republic required appropriate population, while politicians were better if they could depend on people that were virtuous rather than indifferent to morals. Such politicians were better if their crimes were widely known. Machiavelli's concepts failed to address the way communities develop.



Book 3: Chapter 4, Erasmus and More

Book 3: Chapter 4, Erasmus and More Summary and Analysis

The Renaissance as part of the Reformation reached northern countries later than in Italy and differed through engaging more in virtue, Bible, and spreading learning. The new learning in France, England, and Germany involved no theological controversy.

The exemplars in that time were Erasmus and Sir Thomas More, who opposed scholastic philosophy. While neither of them were philosophers, both questioned systematic theology.

Erasmus (1466-1636) came from Rotterdam. He was an illegitimate son of a priest who knew Greek, and his parents died before he reached adulthood. One of his guardians was a school-master, who encouraged him to become a monk at the monastery of Steyr. He became secretary to the bishop of Cambrai in 1493, Chancellor of the Order of the Golden Fleece. He could leave the monastery and travel. He also studied at the University of Paris. He hated the scholastics and disliked philosophy. In 1499 he went to England.

Erasmus started to learn Greek in 1500, and two years later he mastered this language, edited Saint Jerome, and produced a Greek Testament with Latin translation. His book "The Praise of Folly" is the only one still known. Folly sings praises in the book, raising issues concerning all parts of human life, classes, and professions. He used sarcasm to question human motives in marrying and judgment of virtues. He criticized priests for their worship of saints, including the Virgin, disputed the Trinity and the Incarnation, transubstantiation, sects, and priesthood. He was especially vehement with monastic orders, while severely criticizing popes. Despite such views he did not welcome the Reformation. He concludes that Folly was a true religion. One folly was praised in an ironical way, the other in a serious way, where seriously praised way was part of Christian simplicity. Through the rejection of elaborate theology, the sentimental North rejected Hellenic intellectualism. He also stimulated English humanism. Curiosity of the men of renaissance involved practical discovery, where also science started to be engaged. He wrote *Enchiridion militias christiani* on what illiterate soldiers should do, gathered Latin proverbs and wrote a book of *Colloquies*.

Following the Reformation, Erasmus lived in Louvain and Basel. Although protestants tried to convert him, he opposed to each side until eventually siding with the Catholics.

Sir Thomas More (1478-1535) was a humanist, studied at Oxford, and learned Greek. He was to join the Carthusians and practice austere life, but Erasmus deterred from that. He became a lawyer, and in 1504 was a Member of Parliament. Due to his opposition to Henry VII's request for new taxes his father was imprisoned, but released on bail. He practiced law, and was knighted in 1514. The King appointed him a



chancellor, but as he was opposed to King's divorce, he resigned in 1532. He refused to take an Oath of Supremacy when King declared himself independent of the Pope, and was beheaded.

More is most known for his Utopia (1518), an idyllic island, where he criticizes Plato's communism as leading to idleness that wouldn't be known to those who lived there. He included fifty four towns with one capital, describing the look of Utopia and the way people lived there avoiding to get used to property, excessive clothing, useless things, and unnecessary luxuries. Utopia was to be governed by representative democracy with indirect election and a prince. Patriarchal family life was limited by the number of children they could have. In the same way towns were controlled, hospitals installed, marriage restricted only to women virgins, foreign trade to obtain iron and conduct war. People condemned money and had no jewellery. He rejected asceticism, advocating tolerance and limiting the number of priests who had no power. Such concept was liberal although contained various commonalities that may proved unsuccessful when abstaining from diversity.



Book 3: Chapter 5, The Reformation and Counter Reformation

Book 3: Chapter 5, The Reformation and Counter Reformation Summary and Analysis

The Reformation and Counter-Reformation pertains to the upheaval of nations that were less civilized to the intellectual domination of Italy. Reformation involved political and theological revolt, where the authority of the Pope was denied. Counter-Reformation involved objecting the freedom of Renaissance, where the Pope increased his power. The Reformation was German, while the Counter-Reformation was Spanish.

The Reformation was shaped by Luther, Calvin, and Loyola. Their philosophy was medieval. There was not much philosophy after the beginning of the Reformation. Luther and Calvin applauded Saint Augustine while referring only to the soul and God but not the Church. They changed their concepts by rejecting purgatory, the doctrine of Indulgences, and introduced fate and predestination. Due to such limitations these changes helped in fighting the Pope without making religion as powerful as the Catholic Church. The division of power between the Church and the State was exerted through assigning the power of the Church to the head of the country. Many objected to this solution and conflicts that arose, leading to liberalistic movements in the nineteenth century.

Loyola created the Jesuit order. He was a soldier and the order followed military principles. Members had to be obedient as to the General and all were part of the war with heresy. The order was influential, disciplined, devoted, and skillful. They objected to the teaching that Protestants emphasized, believing in free will while disproving fate. Jesuits became popular and were not as strict about heresy as others. They engaged in extensive education, reestablishing the Inquisition.



Book 3: Chapter 6, The Rise of Science

Book 3: Chapter 6, The Rise of Science Summary and Analysis

Science in earlier centuries allowed for the success of the seventeenth century. The Italian Renaissance can be compared to the best achievements in Greece. Theology of the sixteenth century accounted for the medieval outlook, but new science influenced philosophy. Descartes was considered to be the founder of modern philosophy, creating science in the seventeenth century.

Copernicus was the first of the four men influencing this period, along with Kepler, Galileo, and Newton. Copernicus (1473-1543) was born in Poland, and became ecclesiastic. He traveled to Italy and in 1500 lectured mathematics in Rome. He concluded that the sun was the centre of the universe, while the earth had a two fold motion, such as a diurnal rotation, and an annual revolution about the sun. His views were included in his *De Revolutionibus Orbium Celestium* published in 1543 in the year of his death. The greatest difficulties about his theories was the exclusion of stellar parallax. He thought that as he didn't observe parallax, stars were further away than the sun. Only in the nineteenth century measurements allowed for observing stellar parallax. .

The men who found modern science were able to use observation and formulate hypotheses. Copernicus's achievements indicated that scientific hypotheses involved collection of facts along with guessing the laws that could connect these facts.

As Copernicus was unable to prove his hypothesis, his theory was disproved. Tycho de Brahe (1546-1601) formulated intermediate view that the sun and moon were circling the earth, while planets circle the sun. He opposed the view held by Aristotle that everything above was unchanging when observing the appearance of a new star.

Brahe's assistant Kepler (1571-1630) adopted the heliocentric theory, although Brahe thought that it differed slightly from what Copernicus found. He discovered three laws of Planetary movement. They state that "The planets describe elliptic orbits, of which the sun occupies one focus", "The line joining a planet to the sun sweeps out equal areas in equal times" and "The square of the period of revolution of a planet is proportioned to the cube of its average distance from the sun." (Russell 1946, p. 530).

Galileo (1546-1642) found dynamics. He dealt with acceleration, such as different velocity and considered uniform motion to be straight in any environment. He maintained that bodies if left alone would move straight and formulated the law of falling bodies. He proved that large and small parts of the same substance were the same and fell in the same speed while also engaging in the law of inertia of falling bodies. He also discovered some features of the Milky Way, such as its inclusion of stars, observed phases of Venus, and found satellites of Jupiter.



Newton (1647-1727) confirmed the laws of Galileo and Kepler, formulating the law of universal gravitation that led to the deduction of other matters in planetary theory, such as star movements, satellite movements, orbits, and tides.

In the seventeenth century, apart from the advancement of science, scientific instruments were invented, such as telescope, thermometer, barometer, and the air pump.

Gilbert (1540-1603) researched magnets, and wrote a book in 1600. Harvey (1578-1657) found that blood circulates, Leeuwenhoek (1632-1723) discovered spermatozoa, protozoa, and bacteria. Robert Boyle (1627-91) was responsible for Boyle's Law.

There were also inventions in mathematics, such as logarithms, co-ordinate geometry, differential, and integral calculus and others. Towards the end of 1700 a different perspective was adopted by people than a century earlier, giving rise to a modern man, where certain views were modified, while the conception of the central place in the universe changed.



Book 3: Chapter 7, Francis Bacon

Book 3: Chapter 7, Francis Bacon Summary and Analysis

Francis Bacon (1561-1626) found modern inductive method, and started logical systematization in scientific procedure, as the son of Nicholas Bacon, Lord Keeper of the Great Seal. His aunt was the wife of Sir William Cecil, who became Lord Burghley. He was adviser to Essex after being in Parliament.

He left Essex and in 1617, became the Keeper of the Great Seal, and in 1618, Lord Chancellor. He was then prosecuted for taking bribes. There were lax practices in legal profession at that time and bribes were common. He was imprisoned, banished from public life, and started writing books.

His most important books "The advancement of Learning" was modern and considered to include his saying "Knowledge is power" (Russell 1946, p. 432). His philosophy involved the utilization of science in gaining power over sources of nature. In his philosophy he tried to engage reason and thought that theology should be separate from philosophy. He advocated double truth, including reason and revelation.

He emphasized the importance of induction but not deduction, wanted to find the nature of heat that he considered as part of irregular motions. He made a list of hot bodies, lists of cold bodies, and of different degrees of heat. Such lists involved characteristics present in hot bodies while not being present in cold and varying in degrees of heat. He wanted to gain insight in general laws and second degree general, and thought that all laws should be tested in different circumstances.

He undervalued mathematics because he thought it was not enough experimental. He admired Democritus, but disregarded Aristotle, along with any theological arguments in his pursuits. He defined idols as part of negative mind habits leading to errors. One error, called tribe idols involved expecting higher order in things than actually exist. Cave idols involved personal prejudices that pertained to the particular person. Market-place idols involved the tyranny of words and problems with escaping from having impact on our mind. Theatre idols involved thought systems inherent in scholastic schools while idols of school involved thinking that blind rules could replace judgment.

He missed on various scientific discoveries of his time, rejected the Copernican theory, didn't know about the work of Vesalius, Gilbert, Harvey as he had a low opinion of him. He insufficiently stressed hypothesis which instigated faulty inductive methods, underestimating mathematics in scientific investigation but was right in disproving simple enumeration that remains unsolved.



Book 3: Chapter 8, Hobbes' Leviathan

Book 3: Chapter 8, Hobbes' Leviathan Summary and Analysis

Hobbes (1588-1679) was an empiricist and a philosopher difficult to classify. He dealt with mathematics, pure mathematics, and its applications while being attracted more by Galileo than Bacon. English empiricism was less influenced by mathematics and thought like Platonism. He had various deficiencies in his research such as impatience, crudeness, and omission of difficult facts.

His father, vicar lost his job and Hobbes was raised by his uncle. After learning the classics he translated *The Medea* by Eurypides. At Oxford he learnt scholastic logic and Aristotle. In 1610 he started teaching Lord Hardwick, learning Galileo and Kepler's work. Lord Harwick became his patron until he died in 1628. Hobbes met Ben Johns, Bacon, and Lord Herbert of Cherbury.

Hobbes expressed Royalist views in the *Leviathan*. He regarded democracy as evil, attacking the Catholic Church, and advocating rationalism. As a rigid determinist, he engaged in geometry, but failed in his views of squaring a circle. His atheistic writings raised concern of the House of Commons, and he was prohibited publishing on controversial matters.

In the *Leviathan* he claimed that the commonwealth is the creation of art and an artificial man with sovereignty as an artificial soul. Sensations were part of pressure exerted by objects, such as colors and sounds. Qualities in objects were part of sensations. He stated the first law of motion, regarding imagination as a decaying sense that was asleep during dreaming and rejected prophecy in dreams. Our thoughts governed by laws depended on the purpose of our thinking. Words were necessary to conceive ideas and universality applied only to names. Language was necessary to distinguish between true and false while the only genuine science was geometry.

In terms of reasoning he thought that it should start from definitions and errors involved absurdity in general propositions. Reason developed through industry and passion while in motion and passion itself was divided into being directed at something in form of desire and away from something as part of aversion. Love was desire while hate involved aversion. Desire enabled classification of objects that were good if they were objects of passions and bad if they were objects of desire or aversion. Happiness involved progress that was not static as part of prospering. Will was the last appetite or aversion in deliberation. He regarded all men as equal and deserving liberty that was a self-preservation impulse along with dominion of others. Wars were part of conflicts of desires as part of a state of nature.

To escape from these evils communities needed central authority executed through social contracts. A sovereign chosen by people would exercise authority and end the



universal war. Hence some personal freedom needed to be surrendered. After the government was chosen all citizen rights were lost except those that were given by the government. Rebellion had no right as there was no binding contract for the ruler. Such unification called a commonwealth or Leviathan was a mortal God.

He preferred monarchy while his abstract arguments applied to all forms of government but was more concerned with anarchy than despotism. He could be considered the first modern writer on political theory, addressing national interests only as a whole but disregarding the importance of clashes between various classes that led to changes. His view can be criticized as being too narrow in regarding war as the only way governments become efficient while also leading to destruction.



Book 3: Chapter 9, Descartes

Book 3: Chapter 9, Descartes Summary and Analysis

Rene Descartes (1596-1650) was considered to found modern philosophy. His views were based on his predecessors to some extent but he attempted to make a completely new system, encouraging progress of science. He wrote more as an explorer than a teacher in an easy style that was communicated to intelligent men rather than students. His father was a councilor of the Parliament in Brittany. After Descartes inherited his property he sold it and invested it. He studied between 1604 and 1612 at the Jesuit college of La Fleche, gaining good mathematical knowledge. After staying in Paris in 1612 he settled in the Faubourg Saint Germain, where he did geometry work. He then enlisted in the Dutch army in 1617 and then in the Bavarian Army in 1619. He went to Italy, and stayed in Paris in 1625. In 1628 he joined the army fighting La Rochelle and then lived in Holland, where he lived for twenty years (1629-49). Holland was traditionally relatively free and home to various philosophers escaping persecution.

Descartes seemed to appease ecclesiastics and avoid their hostility. Protestants accused him of atheism, but he was defended by the French ambassador and the Prince of Orange. Queen Christina of Sweden befriended him, requesting his presence at court. There he became ill and died in 1650.

He engaged in philosophy, mathematics, and science. In geometry he invented coordinate geometry, and used the analytic method, where a problem supposedly solved is analyzed with regards to the consequences of the supposition. He used algebra in geometry and used coordinates.

Most of his scientific theories were included in *Principia Philosophiae*, published in 1644. Other books, such as "Essais philosophique" dealt with geometry and optics. He considered bodies of animal and men to be machines, thought animals were devoid of feeling and consciousness, while men had a soul in the pineal gland that was coming into contact with vital spirits. The soul could not affect the universe, as its total quantity of motion was constant. The effect of the mind involved the body.

He accepted the first law of motion in mechanics, but disproved action at a distance, vacuum, and atoms. Chemistry and biology could be reduced to mechanics and only one soul could be part of the rational man. He formulated a theory of the formation of vortices, where the vortex caused carrying planet around.

His most important books were the "Discourse on Method" (1637) and the "Meditations" (1642) which overlap. He explained Cartesian doubt as well as doubted everything that could be doubted to resolve problems, accepting some common rules. He was skeptical about senses, considering them deceptive, while dreams were to be copies of real things. Physical nature was more difficult in questioning than beliefs.

As arithmetic and geometry dealt with particular things, they were to be more certain than physics and astronomy. For Descartes, body could also be an illusion and as only thought was true, hence his statement: I think, therefore I am. He considered such statement as the most significant part of his philosophy. Matter was knowable only in relation to what was known in the mind.

Cogito was evident because it was clear and distinct. Things that we conceived clearly were true while thinking involved understanding, conceiving, affirming, and even feeling which was a form of thinking. Thought as the essence of mind involved thinking even while the body was asleep.

Certain things could be apparent through sense, but they may change in different circumstances and qualities. Perception was inspection rather than vision, while senses could be deceptive in acquiring knowledge. There were innate ideas, foreign, and invented while there could be different ideas of the same external part.

He proved the existence of God according to scholastic theories, where everything was self-evident and proceeded if God exists. His theory of knowledge involved scholastic maxims, where effects could not be more perfect than causes, but these statements were not justified. The method of critical thought was important. As both logical and empirical knowledge existed, there were also indubitable facts and indubitable principles of inference. Indubitable facts involved thoughts.

His philosophy resolved the dualism of Plato's mind and matter, where there were two spheres, that of mind, and that of matter that could be studied separately. Cartesianism also proved to be deterministic as both living things and matter involved the laws of physics. His inconsistencies involved the dualism of his scholastic learning and his scientific learning.



Book 3: Chapter 10, Spinoza

Book 3: Chapter 10, Spinoza Summary and Analysis

Spinoza (1634-77) was one of the most ethical philosophers. He was an atheist and became excommunicated as a Jew while also rejected by Christians. His family settled in Holland escaping from the Inquisition from Spain. He lived in Amsterdam and then Hague, supporting himself through polishing lenses. Indifferent both to money and the Dutch government, he adhered only to his theological opinions. He died of phthisis at the age of forty three.

His work "the Ethics" was published after his death. The Tractatus Theologico-Politicus contained biblical criticism and political theory while the Tractatus Politicus dealt only with political theory. Spinoza anticipated modern views and interpreted the Scriptures through assigning them with liberal theology.

He adhered to similar views to that of Hobbes in his political theory, opposing rebellion, but thought that not all rights should be sacrificed to the sovereign, holding that wrong was part of disobeying laws as there was no right or wrong in nature.

His metaphysics derived from Descartes, employing some modifications. There was to be only one substance, God or Nature, while nothing finite was to be self-reliant. There were three substances, such as God, mind, and matter. As God created substances, he could annihilate them, but mind and matter were independent of each other as defined through the attributes of thought and extension. For Spinoza thought and extension were the attributes of God, who, being infinite, had also unlimited attributes. There was no personal immortality, but becoming more and more united with God. Boundaries defined finite things through negative determination, such as what they are not. There was only one Being, who was infinite.

Everything was governed by logical necessity and God's nature, while even bad acts had both positive and negative aspects. As God involved no negation, the evil did not exist as part of sin but as totality of things. Spinoza thus rejected free will. His style adhered to Euclid's, using definitions and deductive argument.

Spinoza claimed that the human mind knows the essence of God, although our passions distracted us from perceiving it. Everything was directed towards self-preservation. Hatred could be reciprocated and resolved by love. Self-preservation changed the character of passions upon realization than only what was real united to the whole but not separation.

He also dealt with human bondage as part of what was caused by external factors involving freedom of self-determination. He agreed with Socrates and Plato that wrong actions resulted from intellectual error. We were governed by self-seeking and self-preservation. Passions conflicted while those who obeyed reason tended to agree.



He thought that time was unreal and emotions that were part of past or future were against reason. If the universe was improving, negative actions could be considered less severely. He considered fate as part of life because the future was as fixed as the past. Hence hope and fear were to be rejected.

Gaining vision similar to God's involved perceiving everything in totality. What was bad could only come from outside not from within us, in the same way that nothing bad happened to the universe because it was not affected by external causes. Spinoza's metaphysics involved so called "logical monism" meaning that the world was one substance and its parts could not exist alone. Every proposition involved one subject and one predicate, where relations and plurality were illusory.



Book 3: Chapter 11, Leibniz

Book 3: Chapter 11, Leibniz Summary and Analysis

Leibniz (1646-1716) was industrious, temperate, but honest. He wrote for approbation, resulting in two systems of thought, such as optimistic and shallow as well as profound, Spinozistic, and logical. He was born towards the end of the Thirty Years' War. His father taught moral philosophy. He studied law, obtained a Doctor's degree at Altdorf, and started to work for the archbishop of Mainz. In 1684 he published his discovery of the infinitesimal calculus.

He learned a neo-scholastic Aristotelian philosophy, but became influenced by Cartesianism, the materialism of Gassendi, and later Spinoza. He abandoned scholastic schools, and was in service of the House of Hanover since 1673, while from 1680 he was their librarian at Wolfenbuttel, later being hired to write the history of Brunswick. He died in 1705.

His philosophy was part of the Monadology and the Principles of Nature and of Grace. He based his philosophy on the concept of substance although he differed from Descartes and Spinoza in terms of the relation of mind and matter as well as the amount of substances. Leibniz thought that extension was not attributable to substance as it involved plurality and could be part of an aggregate of substances. He thought there was an infinite number of substances, such as monads, which in fact were souls. No two monads could be related to each other, while harmony was part of changes in one and other monads, resulting in seeming interaction.

Monads were part of hierarchy, but there was confusion in perception. Bodies were made of monads that were immortal souls. There was one dominant monad while the soul had clearer perceptions and another sense. It is the dominant monad that caused changes in a body. Space involved monads in a three-dimensional order in a spatial position.

God's actions were directed towards good, but there was no logical compulsion there, unlike in human actions involving motives. He employed a metaphysical proof of God's existence, including the ontological argument, the cosmological argument, the eternal truth argument, and the pre-established harmony argument. His proof of the idea of God was part of the notion of most perfect Being, where perfection had positive and absolute quality. Cosmological argument involved the First-Cause argument as part of Aristotle's argument pertaining to the unmoved mover. The argument of eternal truths involved the difference between statements involving essence but not existence. Only existence could always be true as part of eternal truths or never true.

Leibniz philosophy questioned possible worlds that were aligned according to logical laws. The actual world was part of an infinite number of various worlds, but this world was endowed with free will that could engage in a great good or evil.



Substance was part of the theory of subject and predicate. Certain words could be subjects, other predicates. Certain words such as proper names, could never be predicates, and became substances that could only be destroyed by God.

His appreciation of logic and number resulted in the theory of generalized mathematics, called *Characteristica Universalis*, where calculation replaced thinking. Things that were not existent struggled for existence, but not everything could exist. What was existent could be defined as comparable with other things rather than itself. Metaphysical perfection involved quantity of existence, meaning that God created as many as possible.



Book 3: Chapter 12, Philosophical Liberalism

Book 3: Chapter 12, Philosophical Liberalism Summary and Analysis

With the rise of liberalism the impact of political and social circumstances upon thinkers needed to be considered.

Early liberalism occurred in England and Holland, providing religious toleration. It was more latitudinarian and Protestant, disproving wars of religion while encouraging commerce and industry, where the middle class received recognition before monarchy or aristocracy. It influenced the property rights, hereditary principle, where the divine right of king was rejected, assigning rights to every community. Democratic tendencies led to the recognition that men were born equal, while their later circumstances decided their advantages and disadvantages. The importance of education increased.

Medieval philosophy and politics were regarded as obstructing progress and justifying persecutions. The distinctive pattern of this movement was individualism with individual solutions rather than social enterprises. There were differences in conclusions and a method needed to reconcile intellectual and ethical individualism with structured life. Individualism entered philosophy in form of certainty expressed in Descartes's statements and ideas.

Scientific explorations involved little individualism although considered important, while theories should be independent of external influences, persuading through arguments. Intellectual standards engaged in science were similar as debate involving investigation.

Individualistic liberalism involved England in the eighteenth century and in France involving moderate parties, such as the Girondins. It disappeared but became influential after Napoleonic wars along with the Benthamites and the Manchester School.

With Rousseau the new movement was inspired and became strong. Individualism entered the sphere of passions while Carlyle and Nietzsche incorporated such trend as part of the cult of hero also involved in industrialism, nostalgia for the Middle Ages, and new roles of the Church and aristocracy.

Despite the liberality of movement the hero cult could suppress self-assertiveness and lead in fact to the suppression of individualism. The most influential philosopher of modern times, Locke had an impact on theoretical philosophy. His theory influenced differently England, inducing harmony while creating opposition in France. Philosophies may have had different impact in countries where they originated as different practices were employed to adapt them.



His opinions were formed through certain circumstances, such as the conflict between king and Parliament during the Civil War, while the principles of trade monopolies and the right to impose taxes were contested. When the war broke out divisions became obvious and the political movement led to the establishment of Cromwell. Cromwell established military tyranny while Charles II took refuge in Holland, but claimed no power to impose taxes that were opposed by Parliament and became a constitutional monarch. There were two factions, the Presbyterians, who wanted to keep the State Church and the Independents, who thought that each congregation should set its own theology. The Presbyterians were part of a higher social class and more influential than the Independents.

James II was a Catholic, inviting anger from the Anglicans, Nonconformists, and other powers, such as the Stuarts, increasing importance of France in becoming a threat while leading to his unpopularity. After a compromise reached between aristocracy and big business, James was dethroned and a new king who was Dutch encouraged commercial development through the establishment of the Bank of England, the reduction of debts and the termination of persecution.



Book 3: Chapter 13, Locke's Theory of Knowledge

Book 3: Chapter 13, Locke's Theory of Knowledge Summary and Analysis

John Locke (1637-1704) was the supporter of the Revolution of 1688. His main work was theoretical philosophy, such as the *Essay Concerning Human Understanding* published in 1690. In 1689 he published his *First Letter on Toleration* in Holland. In 1690 and 1692 he published two other letters, while his two *Treatises on Government* were published soon after 1689. He also wrote a book on *Education* published in 1693.

Locke's father was a Puritan, while he himself despised scholasticism and the Independents' fanaticism. He was a physician while his patron was Lord Shaftesbury. After Shaftesbury fell, he went to Holland with him, where he stayed until the Revolution. Before the revolution he wrote *Essay on the Human Understanding*, his most important book. His influence on the philosophy of politics was significant, and he should be considered the founder of philosophical liberalism as well as the empiricism of the theory of knowledge.

His views were recognized by politicians and philosophers, while his doctrines became part of the American Constitution. The British as well as French Constitution were based on these doctrines.

His doctrine on primary qualities as inseparable from body, involved solidity, extension, figure, motion, and number, while secondary qualities involved features such as color, sounds, and smells. Only primary qualities were in the body, being solidity, extension or figure while secondary were other features, such as color, smell, or sound, involving the percipient, as they could only be seen or heard. Such theory was dominating until the rise of quantum theory. The theory that physical world involved matter in motion led to theories of sound, heat, light, and electricity.

Locke's philosophy involved lack of dogmatism. He incorporated certainties such as own existence, existence of God, and the truth of mathematics. His doctrines differed from his predecessors, but he was tolerant, liberal and religious, yet rational. He considered reason as inquiry about what we know for certain and an investigation of propositions that should be accepted in practice. Grounds of probability involved conformity with our own experience or the testimony of other's experience. The degrees of assent as part of any proposition reflected the grounds of probability in favor.

He considered substance as vague and not useful although not rejecting it entirely. Locke implied that our knowledge was part of experience and could be considered to be the founder of empiricism. His views opposed Plato, Descartes, and scholastics.



Experience was to encourage ideas in the same way as involving sensation and perception of our mind in operation. As all ideas came from experience, knowledge could not precede experience, while perception induced knowledge. He considered all things that exist as particulars, although general ideas could be framed, such as man that can pertain to various particulars.

His ethical doctrines involved general theories on the way one should act and how it should be done. God's rules shouldn't be broken while only those who are prudent in seeking pleasures can be virtuous. Locke regarded liberty as part of the necessity to achieve happiness that was controlled by our passions. His doctrines may be objectionable on emotional grounds. We mostly desired pleasure although some desired proximate pleasure.



Book 3: Chapter 14, Locke's Political Philosophy

Book 3: Chapter 14, Locke's Political Philosophy Summary and Analysis

Between 1689 and 1690 Locke wrote two Treatises on Government. He was the first to criticize the right to hereditary power in response to Sir Robert Filmer's "Patriarcha: or The Natural Power of Kings" published in 1680, supporting the divine right of kings.

"Patriarcha" advocated combating common opinion that men were naturally free and could choose any form of government.

Filmer claimed political power from the authority of the father in relation to children. Source of regal authority was part of the dependence of children on parents. Patriarchs in Genesis were monarchs, while kings derived from Adam. Such view seemed hard to maintain and only practices in Japan may have adhered to such view while still upheld as part of Egyptian and Mexican customs. They were rejected in England mainly due to various religious practices and the conflict between the monarch, the aristocracy, and the higher bourgeois.

The second Treatise on Government dealt with the true origin of government, where a state of nature preceded all human government and such state incorporated law of nature with divine commands.

Locke's theory of government involved theological character. The notion of a state of nature that was happy was derived from the Bible or classical narratives. Although Locke understood the state of nature as regulating itself and free, it may have also given rise to the freedom of criminals, who failed to respect the law of nature. The state of nature implied that men judged their own causes and defended themselves while differing from the state of war as being opposite. The law of nature was wider than the state of nature, allowing for captives.

The theory placed importance on the property that was the main reason for establishing commonwealths. Legal rights involved the right to an appeal in the court of law and legal right to the property. The character of natural law may make law redundant as people themselves institute justice. Such law can be also applied to other countries.

Legal theory involved the view that individual rights needed to be protected by the State. In this way, suffering injury justified retaliation. Inalienable individual rights failed to adhere to the principles of utilitarianism that sought general happiness.



There were two main types of theory of the origin of government. Sir Robert Firmer claimed that powers are given by God, hence justifying government and making rebellion as well as any other subversive action as treason.

According to Locke, the contractual character can be exercised and governments can be resisted if they fail to meet their obligations. Another part of this argument further stated that to be a citizen one needed to be the owner of the property that should only be part of produce. The doctrine of checks and balances involved keeping separate legislative, executive, and judicial forms of government as part of liberalism. Such doctrine originated in England in the process of resistance to the Stuarts.

His theory lost the ability to deal with important problems of the industrial revolution as vast corporations acquired the excess of power, while citizens lost their power and independence. Conflicts occurred more between organizations than between individuals.



Book 3: Chapter 15, Locke's Influence

Book 3: Chapter 15, Locke's Influence Summary and Analysis

Since Locke there have been two types of philosophy; one derived from Locke and the other from Descartes and Kant. Locke's main opponents were the Cartesians and Leibniz, but his influence was partly due to Newton. Locke himself admired Berkeley and Hume. Descartes's work on vortices proved inferior to the law of gravitation by Newton.

His followers were not interested in Locke's political doctrines until the French Revolution. Locke influenced Shelley in his "Necessity of Atheism".

Like other empiricists in this period Locke regarded pleasure as good while others condemned it as being ignoble. Approaches to ethics differed according to personal convictions and approaches. They tended to be also associated with different systems employed in politics. Both Hobbes and even Spinoza valued power. While Locke agreed with Descartes on the existence of God he, like Hume drew conclusion from various facts using logical principle in the deductive reasoning. Locke used observed facts and built arguments upward instead of downward making it more stable in this way. He also left arguments for debate, which resulted that his followers, who believed in reform and political views were of similar character. They preferred to consider questions according to their merits rather than judging large programmes.

There were two schools of liberalism initiated since Rousseau and Kant, such as hard-headed and the soft-hearted. Bentham, Ricardo, and Marx developed hard-headed approach. Fichte, Byron, Carlyle, and Nietzsche introduced the soft-hearted. As ideas develop in stages similar to the Hegelian dialectic, they begin with the development of doctrines through natural stages that then turn into opposites. Ideas are also influenced by circumstances and their impact on emotions.

There were two different types of philosophy, the Continental and the British, distinguished by different methods applied. The British philosophy was more detailed, using inductive reasoning in proving general principle through exploring implications.

Locke's problem involved too much reliance on property. His opponents regarded war as contempt for something easy and heroic as opposed to those who advocated utilitarianism. His school was directed towards increasing happiness.



Book 3: Chapter 16, Berkeley

Book 3: Chapter 16, Berkeley Summary and Analysis

George Berkeley (1685-1753) was an Irishman and had significant achievements in philosophy pertaining to the negation of the existence of matter. He thought that objects existed only when they were observed. Objects that were out of our field of perception failed to exist.

At the age of twenty two he became a Fellow of the Trinity College in Dublin. Swift presented him at court and he went to America with his project for a college in the Bermudas. He spent some time in Rhode Island, came home, and wrote "A New Theory of Vision" in 1709, "The Principles of Human Knowledge" in 1710, "The Dialogues of Hylas" and "Philonous" in 1713. His later writings were less significant.

He argued against matter in "The Dialogues of Hylas" and "Philonous", presenting arguments that reality was mental but, in fact, proving that we see qualities but not things that were relative in perception. There were two characters in "The Dialogues", such as Hylas advocating common sense, and Philonous, representing Berkeley.

Philonous tried to prove that reality was perceived because our senses were the reflection of the way we experienced the world through our mind. We failed to perceive material things, except for colors and sounds that were part of mental perception, although he failed to define what is mental. In his view, we must differentiate between perceiving and what was being perceived that was mental unlike the act. He believed in mental substance and couldn't refute it. If we perceived an object it was dealt with the mind. There was no conclusion that things failed to exist if they were not observed.

In terms of sensitivity Berkeley stated that objects that were sensible were such because of logical necessity rather than properties. Hence it was not part of the logical reasoning that colors failed to exist if they were not perceived.

His empirical arguments combined logical arguments. If the heat was part of the object there would be no pain, hence it was only in relation to the way the object was perceived that senses were effective. Berkeley believed that existence necessitated interference between matter and mental substances.

Sounds were motions in the air although motions could be seen or felt but not heard. The real sounds wouldn't be heard. Such argument was based on extension and motion.

As things had sensible qualities, such as shape, hardness, noise, or smell they were also part of certain experience, and hence they belonged to one thing. He maintained that there were unperceived things that were real while recollection involved effects particular to mental qualities. They were also inherent in the habit. An incident could be observed if it had certain effects. Habit and memory as part of physical perception were

not entirely absent in dead matter. Event that was perceived had certain effects but it could be assumed that all events had such an effect.

Theory of knowledge involved gathering certain facts and relating them to certain incidents. Such incidents were percepts involving what was known without deduction. According to Berkely, it can be inferred through logic that only minds and mental events exist. Such view was also supported by Hegel and his followers. As unverifiable propositions had no meaning, they were only valid in relation to percepts. A proposition about anything that failed to be actual was meaningless.

It can be said that truth was pragmatic. Mind and matter were related but matter could be both physical and logical. It could be a substance or a construction involving events. Mind involved various events affected by certain relation as part of mental phenomena. It was thus a mental event involving memory that could trace past events.



Book 3: Chapter 17, Hume

Book 3: Chapter 17, Hume Summary and Analysis

David Hume (1711-76) was one of the most significant philosophers due to his work in empirical philosophy pertaining to Locke and Berkeley. His most important work was the *Treatise of Human Nature* written while in France, between 1734 and 1737.

He started working again in philosophy, shortened the *Treatise* and produced "Inquiry into Human Understanding". He then wrote "Dialogues Concerning Natural Religion" published after his death in 1779, "Essay on Miracles", "History of England", published in 1755, and then attempted to prove that Tories were superior to Wigs as well as Scotchmen to Englishmen. He went to Paris in 1763, befriended and fought with Rousseau.

Hume agreed with Berkeley that general ideas were also particular and assigned to a certain term, gaining more significance while allowing for inference to individual terms. He thought that abstract ideas could be represented in an individual way, although they may be represented as general. Abstract ideas, such as quantities and numbers require precision to be represented in mind.

Hume disproved the notion of substance in psychology due to the lack of impression of self and hence idea. The Self failed to be perceived and hence one had no idea of it that could only be defined in terms of unperceived things. The knowledge can be empirical without unperceived occurrences. All psychological knowledge could be derived without the notion of the Self. The notion of self involved the inability to know the Self apart from perceptions. In this was, the supposed knowledge and the analysis of knowledge were advanced.

In "Of Knowledge and probability" Hume regarded probability as knowledge that was part of mathematical theory of probability. Such knowledge was not probable but it had certainty. Uncertain knowledge included everything apart from direct observation. The analysis of this probable knowledge involved conclusions difficult to refute.

There were seven philosophical relations: resemblance, identity, relations of time and place, proportion in quantity, degrees in quality, contrariety, and causation. They may be divided into those that depend on ideas, such as resemblance, contrariety, degrees in quality, and proportions in quantity, and those that could be changed while not changing ideas, such as spatio-temporal and causal relations. The relation of the first kind rendered knowledge while the second type knowledge that involved probability. He considered geometry as less certain because the truth of axioms lacked certainty. Other relations defined better spatio-temporal relations and causation that allowed for inference from other things.

As the power through which one object produced another could not be found from the ideas of these two objects, we could only know cause and effect from experience. There was no object that suggested another, but through constant experience we could infer one event from another. Through the sight of certain object we can expect another, hence the connection between two objects. Such inference was not due to reason as this would suggest the uniformity of nature.

The only necessary connection was between the ideas of objects. We formed ideas of objects when we presumed that one event caused another, hence the mind was guided by custom. Through the repetition of events new objects were not created except for the impression of necessity. Cause could signify certain relation that was part of invariable sequence. We could perceive causal relations, but mostly we inferred them from their conjunction. The purpose of such reasoning was to imply that scientific reasoning led to the truth as belief was irrational.



Book 3, Part 2, From Rousseau to the Present Day: Chapter 18, The Romantic Movement

Book 3, Part 2, From Rousseau to the Present Day: Chapter 18, The Romantic Movement Summary and Analysis

The romantic period in literature was filled with certain feeling and such feeling was acknowledged as part of romantic movement of the eighteenth century. The romantic movement had little to do with philosophy at first.

The most important figure of this period was Rousseau although he only reaffirmed already existing tendencies. People recognized something they associated with emotion of sympathy. Such emotion was characterized as violent and disconnected from thought. The division between the poor and the rich was pronounced and the poor were considered as more virtuous than the rich. The poor lived from their own labor and were of more interest to romantics.

The existing sensibility was easily influenced by writers such as Rousseau, who himself had experience of being destitute. He despised conventions and manners while in art and love he expressed traditional morals. Romantics had sharp moral judgments, although it was the time when people became tired of safety, looking for excitement. The revolt against the Holy Alliance along with the revolt of industrialism against monarchy and aristocracy predisposed towards vigor and passion rather than peace and quiet. Romantics were against industrialism and modern economic organizations that hampered individual liberty but supported nationalism.

The romantic movement was part of utilitarian standards, praising aesthetic motives. They preferred Gothic architecture while admiring romantic pastures, wild torrents, and thunderstorms. Their temper was apparent in ghost stories, ancient castles, falling tyrants and pirates. Ordinary people were heroes while romantics were more often Catholics although displayed Protestant individualism.

Writing in romantic England involved Sheridan "Rivals" (1775), where the heroine wanted to marry for love rather than for money. Jane Austen ridiculed romantics in "Northanger Abbey" and "Sense and Sensibility" (1797-8). Mary Shelley wrote Frankenstein, where the monster turned out to want human affection although he was full of hatred and violence.

Romantics followed strong passions, especially if love was unfortunate, winning their admiration. As the strongest passions were destructive, the type of person that would



engage in it would also be a rebel. They represented the revolt against social bonds, the politics, and the sentiments. Self-development was most important. There was a relation between isolation, passion, and economics. Passionate love was part of rebellion expressed to break social bonds. Passionate love as well as friendly relations were projected on one's own Self. Blood relations were strong while race and religion were equally important.

For Byron the principle of nationality were related to race, ancestors, and blood-consciousness. Nations had a mystical individuality with certain anarchic greatness. Such inclinations were also part of anti-Semitism. The romantic view despised commerce, opposing capitalism and economic preoccupations. It was also to liberate personality and develop traditionalism. The romantic movement affected morals through untamed Ego.



Book 3: Chapter 19, Rousseau

Book 3: Chapter 19, Rousseau Summary and Analysis

Jean Jacques Rousseau (1712-1778) was a French philosopher with immense influence on literature, manner, and politics. He appealed to the heart and sensibility. His system derived non-human facts from human emotions. He represented one of the two groups that others followed, with the other being represented by Locke. Hitler derived from Rousseau while Roosevelt and Churchill from Locke.

Rousseau was born in Geneva and was an orthodox Calvinist. His father was a watchmaker and dancing teacher. He left school when he was twelve and converted to Catholicism. His ethics may be questionable as he accused a girl of stealing a ribbon which he himself stolen from the dead Madame de Vercelli. After spending many years traveling, he became secretary to the French Ambassador to Venice, named Montaigu in 1743. In 1745 he fell in love with Therese le Vasseur, had five children with her, and lived with her until he died.

His first literary success involved winning the first prize in the essay contest by the Academy of Dijon. He thought science and arts were the worst moral enemies while wants led to slavery. Influenced by Plutarch and Sparta rather than Athens, he admired the noble savage that could be defeated in wars. What distinguished man from uncivilized man was evil.

Following his convictions, he started to live a simple life and wrote a "Discourse on Inequality" in 1754. He advocated a state of nature that never existed and that natural law should be derived from the natural man. He supported inequality, although the origins of social inequalities were part of private property. He quarreled with Voltaire, but admired his work.

When he became famous he converted back to Calvinism. He argued with Voltaire on the subject of his morals, plays, and viewed death from earthquake as justified.

He wrote "La nouvelle Heloise" in 1760, "Emile", and "The Social Contract" in 1762. "The Social Contract" advocated democracy and was opposed to the divine right of kings. As his writing brought condemnation, he had to leave France, gained the acceptance from Frederick the Great, lived at Motiers, near Neuchatel, and then went to England in 1762. He was granted a pension and befriended Bourke, but his longest friendship was with Hume.

He made innovation in theology, where belief in God was based upon certain aspects of human nature, rejecting old proofs. His own convictions of God could be different at different times. Sometimes he was offended when disbelief in God was expressed. To be virtuous was to follow feeling and not reason, as expressed by the Vicar in "The Confession of Faith".



Natural religion had no need to be revealed, while there was only one religion in the world. The vicar disbelieved the eternal nature of hell, as there was no certainty that salvation was also within the Church. Rousseau rejected revelation and hell that became revered by the French Government and the Council of Geneva. The voice of reason was rejected and the heart was the expression of the truth along with the law of nature, making no guarantee of happiness. His arguments professed sentimentality and lack of logic that for some could be less satisfactory than the cosmological and ontological argument.

Rousseau expressed his political theory in "The Social Contract" published in 1762 containing less sentimentality but more reasoning. He justified the totalitarian State, but preferred the City States to large empires. He regarded men as free, hence liberty should be the expression of values.

Rousseau perceived political opinions as part of self-interest rather than individual while being common to other members of the community. Citizens could strike bargains, but their interests may cancel out. What was left was general will, where one particle attracted other particles and as they canceled each other what only the attraction towards the earth remained. During the individual development they could no longer retain their independence and needed to unite to preserve society. A certain form of protection was needed, where each associate would alienate, there were no superiors, and all were to be their own judges. Such state would be either inoperative or tyrannical.

The will of the Sovereign was the general will, while the sovereign was the community as part of collective and legislative capacity. Citizens shared the general will, being forced to accept it.

He had no respect for private property such as characterized Locke. Members mastered their goods while the power of the Sovereign was limited to laws. The executive or government was a body between the subjects and the Sovereign to maintain such that relationship.



Book 3: Chapter 20, Kant

Book 3: Chapter 20, Kant Summary and Analysis

In the eighteenth century philosophy was mostly in the hands of the British empiricists. They were represented by Locke, Berkeley, and Hume. Although they were in conflict, they were socially minded, self-assertive, not anxious for power, being in favor of tolerance. Their temper was social and their theories resulted in subjectivism although such practices were employed previously.

German idealism was connected with the romantic movement that was apparent in Fichte as well as in Schelling.

Kant, who founded German idealism emphasized the critique of knowledge as part of reaching philosophical conclusions. He considered matter as subject to mind that was the only existing thing. He rejected utilitarian ethics and favored systems that were held by abstract arguments. The scholastic tone was missing in the French and English philosophers, such as Kant, Fichte, and Hegel.

Immanuel Kant (1724-1804) lived in the area of Königsberg in East Prussia. He lived through the Russian occupation of East Prussia, the French Revolution, and the beginning of Napoleonic war. He was influenced by Rousseau and Hume. His early works involved the theory of earthquakes, a treatise on wind, and a short essay on the moisture of wind.

His most important scientific writing was "General Natural History" and "Theory of the Heavens" (1755) while his other most important work is "The Critique of Pure Reason" arguing that although knowledge transcends experience it could not be entirely inferred from experience. Our knowledge involved logic but also what was within logic or deduced from it. There were two distinctions that were confused, such as the difference between analytic and synthetic propositions. An analytic proposition had the predicate as part of the subject, while synthetic proposition was not analytic. Propositions we were familiar with through experience were synthetic and truths couldn't be discovered through the analysis of concepts. Empirical proposition involved sense perception that involved our testimony and was part of the knowledge that was subject to observational data.

He considered the outer worlds as the matter of sensation that could be ordered by our mind. Certain things such as causes of our sensations cannot be known, as they were not in space or time that was subjective. Space and time were only part of intuition. Forms of syllogism had categories such as quality, unity, plurality, totality, quality: reality, negation, limitation, relation: substance-and-accident, cause-and-effect, reciprocity, modality: possibility, existence, necessity.

He proved that God existed through other than intellectual proofs, such as the ontological, the cosmological and the physico-theological proof. The ontological proof regarded God as the most real being that was part of all predicates that are part of absolutely existence. According to the cosmological proof, existence of anything implied that absolutely necessary Being must exist. The physico-theological proof claimed that the universe had a certain order as evidence of purpose. Such argument showed that God's work was more of an Architect rather than Creator.

His ethical system involved two imperatives, such as the hypothetical imperative saying that to achieve certain end, certain action needs to be applied, while the categorical imperative involved actions that were needed regardless the end and was synthetic. His view of space was not empirical but part of external experiences.



Book 3: Chapter 21, Current of Thought in the Nineteenth Century

Book 3: Chapter 21, Current of Thought in the Nineteenth Century Summary and Analysis

The intellectual life of the nineteenth century concerned a larger area, including America, Russia and India. Science advanced and traditional systems of thought were rejected in politics and economics. The romantic revolt involved Byron, Schopenhauer, Nietzsche, Marx, as well as was apparent in Mussolini and Hitler.

German intellectual influence started with Kant and Leibniz, who wrote in Latin or French with little German influence as such. The German position was determined by the Holy Roman Empire although the Emperor lost much of its control. Prussia was more politically dominant, although less advanced. Education was much more spread in Germany with various dominating influences such as that of Rome or France. Frederick the Great admired French philosophy and tried to encourage culture through establishing the Berlin Academy. Only German philosophy was connected with Prussia. After the death of Hegel most academic philosophy was traditional and lost importance. British philosophy dominated in England until the end of the century. Those who carried on the academic tradition were John Stuart Mill, Lotze, Sigwart, Bradley, and Bosanquet. Academic philosophy lost contact with the thought of the age when it was mainly scholastic.

The philosophers of the French Revolution joined science with beliefs that involved Rousseau. Helvetius (1715-1771) wrote *De l'Esprit* in 1758 that was condemned by the Sorbonne and burnt. Bentham was also influenced by this book that had legislative values.

Locke's doctrine that the mind is a *tabula rasa* influenced Helvetius, who regarded most significant differences between people to be due to their education while genius was more due to chance. In this way, Shakespeare's life would have been different if he was not caught poaching. Thus forms of the government and manners or customs were principal instructors.

Helvetius was utilitarian, but considered pleasure as good. He was a deist and anti-clerical while in knowledge he adopted Locke's theory. Condorcet (1743-1794) shared his views with Helvetius, although he was more influenced by Rousseau. He thought that men were sensitive beings, could acquire ideas, and hence, couldn't be divided between rulers and subjects or liars and dupes. He admired the American Revolution and thought that the United States Constitution had natural rights. He thought that the principles that were employed in the French Revolution were purer and more precise than those that were employed by the Americans.



He believed in the equality of women, inventing Malthus theory of population and supported the principles of the French Revolution as the cure for social problems. Bentham was interested in law. In 1808 he became a republican, resented imperialism, and along with James Mill believed in the importance of education.

The philosophical radicals were patient and fond of working out theories. They studied economics and believed that they developed it as science. The difference between the Benthamites and their predecessors was due to the conflict in England between wage earners and employers that led to tradunionism and socialism. The Benthamites sided with employers, while their last representative John Stuart Mill became gradually less hostile to socialism through romantic poets. Benthamites converted the British government to some of their views through opposition to the growing strength of socialism. Like the Socialists, they were rationalistic.

The romantic revolt differed from the rationalist, although they were both inspired by the French Revolution. The romantic movement was inspired by Byron.

Its tendency was to overemphasize will at the expense of intellect, reasoning, while praising violence. Overall it was hostile to reason while also being un-scientific. Inspiration in philosophies was mostly traditional, literary and political, while only later it was also scientific being originated by Marx.

Darwin inspired the nineteenth century through the theory of evolution, accepted but maintained by Lamarck and Erasmus. Although his concept was not new, he made it popular. Some parts of his theory were disputed, such as the development of all forms eventually into homo sapiens, which were qualified by biologists. Although the doctrine of evolution condemned equality, it supported progress.

There were biological rather than mechanistic categories applied to the world and everything was to evolve. The conception of organism was accepted, while atomic thinking rejected. In politics community became more important than the individual along with the growing power of the State and nationalism.

Philosophy adhered to different principles at different times. While the Socialists were interested in freeing workers from the subjection of their employers, they were more concerned about industrialism, neglecting the ideas employed to solve problems.

Machine production rendered increase in the belief of human power, but as such it led to a new outlook also in those who held powers such technique created. Education as well as mentality could be transformed, and hence power that conflicted with nature could also aspire to control through scientific propaganda resulting in little change. Almost unlimited power led to apathy and certain attempts were made to curb the interests of the many against the few, such as was apparent in Fascism. Bentham was one of the few, who attempted to appease conflicting interests, inviting hostility.



Book 3: Chapter 22, Hegel

Book 3: Chapter 22, Hegel Summary and Analysis

Hegel (1770-1831) reached the peak of German philosophy that Kant originated. His influence was most significant in Germany and the leading academic philosophers were Hegelians. His doctrines were adopted by Protestant theologians, while also affecting political theory. Also Marx was a disciple of Hegel, retaining some of his features. He taught philosophy, wrote "Phenomenology of Mind", was professor at Heidelberg (1816-1818), and then Berlin from 1818 until he died. Even though he was a Prussian, he admired Napoleon.

His philosophy was first inspired by mysticism as part of the unreality of separateness. He regarded the world as a complex system, where separate things were only an illusion with each having lesser or greater degree of reality. The reality was part of the whole that was the real and true view. Disbelief in the reality of time and space was part of separateness and multiplicity.

For Hegel logic was metaphysics and differed from the common conception of logic in such a way that if an ordinary predicate qualified the whole Reality, it would be self-contradictory. It could also be illustrated through considering the relationship in a family that was made of units, but an uncle could only be really an uncle if his nephew and the rest of the family were also identified.

Dialectics consisted of thesis, antithesis, and synthesis. If reality was considered as uncle, it implied Thesis. As only the Absolute existed, we had to consider an uncle as the Absolute which failed to be true because uncle also had a nephew. When we state that the nephew was the Absolute it became the Antithesis that was also contradictory and we had to enlarge the Absolute to include both uncles and nephew, thus leading to Synthesis that was not satisfactory as it had to also include their relatives. Such Absolute would become larger and larger until it became the "Absolute Idea". In this way, reality became truth only when viewed in its entirety.

As facts contained properties, relations were real and involved more than one thing. An uncle could only be an uncle if he himself realized it. This could only be asserted if considered as part of the entire family, as there was only the Whole as units could only be viewed in terms of their relations.

According to Hegel, "the Absolute was Pure Being" without features but including parts. Later stages of the dialectic contained the earlier stages leading to considering the Whole. He hence considered knowledge as the triadic movement that was initiated with sense perception, such as the awareness of the object which became subjective when looked through the subjective senses. It reached self-knowledge while subject and object no longer existed. In this way, the ultimate form of knowledge was self-consciousness.



Thoughts fused in the same way as truth and falsehood. Nothing was really false while nothing could be really true. Units were real as part of the participation in reality as a whole. The Absolute Idea could be compared to Aristotle's God as thought that thought about itself.

As the essence of Spirit was Freedom, matter was outside while the spirit was the centre. Spirit was infinite and pure identity. He considered wars as justified, while also being positive. His approach had certain defects as leading to the treatment of units as useful means to an end, where intrinsic values were lost when separated from the body. Another point is Hegel's fallacy was that the concept of the Absolute self in its entirety could not be known as we had no knowledge of the entire universe and hence it could easily be brought to nothing.



Book 3: Chapter 23, Byron

Book 3: Chapter 23, Byron Summary and Analysis

Byron belonged to important men of the nineteenth century that was the epoch of liberal optimism. His influence in judgment was greater than it seemed at first although he was more admired on the Continent than in England. The merits of his writing was in the impact he made and views that became spread, affecting various events.

He grew up in a poor family. His parents quarreled and he feared his mother cruelty. When he inherited Newstead Abbey after the death of his uncle, his life changed. He was shunned by his family and disliked by his mother. For this reason he also was considered to be similar to her. His ancestors fought in crusades that represented a rebel spirit incorporated by Byron in his life. As a result he developed snobbery and rebellion.

He described himself as Methodist, Calvinist, Augustinian, falling in love with Augusta with whom he found many things in common, was influenced by Napoleon, and inspired by Clausewitz, Stendhal, Heine, Fichte, and Nietzsche. He supported Napoleon's efforts, and died almost at the same time.

He was an aristocratic rebel with various causes for discontent, such as power or superstition while both aspects influenced various sections of society. Such philosophy inspired revolutionary movements, such as Carbonari, while transferring thought and feeling among other intellectuals and artists. His temper and upbringing allowed for the development of the character that created a rebel.

Along with Goethe, Byron was considered to be one of the greatest geniuses of the century. His writing followed romanticism and was fierce.



Book 3: Chapter 24, Schopenhauer

Book 3: Chapter 24, Schopenhauer Summary and Analysis

Schopenhauer (1788-1860) was a pessimistic philosopher. His philosophy was derived from the philosophy of Kant, Plato, and the Upanishads. He adhered to the religions of India, such as Hinduism and Buddhism while rejecting Christianity. His affinity with the Hellenism was less extensive, while valuing peace and quietism regarding changes or reforms pointless.

Born in Danzing, he grew up in a family that engaged in commerce. His father admired England for liberty and intelligence, was Voltairian, and despised Prussians for annexing Danzig in about 1793. Subsequently he moved to Hamburg, where the family lived 1793 to 1797. He spent two years in Paris, where he studied and learnt French extensively, while in 1803 he was in a boarding school in England. He became a clerk in Hamburg in a commercial house, but was more interested in philosophy, studied science in Berlin, taught, and then settled in Dresden. He was against democracy and the revolution in 1848, believed in magic and spiritualism, while deriving inspiration from Kant. His work involved "the World as Will" and "Idea" published in 1818.

He adapted the system of Kant, although it differed in terms of the Critique. As their knowledge was metaphysically fundamental, Schopenhauer emphasized that will was essentially what appeared as body. He thought that the moral law could give the knowledge that sense-perception was unable to give, and involved will. The phenomenon that was part of volition was part of the body movement that was will in reality.

Time and space were only part of phenomena. As will could not be defeated or made of separate acts it was also timeless. It correlated with the will of the universe, where the disconnection from the universe was only an illusion.

The cosmic will was also wicked and led to suffering that was, however, essential as part of the knowledge that increased it. Our pursuit of futile aims involved unfulfilled dreams, pain and lack of happiness. As death conquered everything in the end, attainment only led to certain satisfaction. Contrary to the Christian doctrine, he pursued the myths of Nirvana to exercise the least will possible. Transparency was to be connected with the veil of Maya where all things were seen at once. Through love, insight could be gained although man had to incorporate the suffering of the whole world. He regarded Buddhism as the highest religion.

Schopenhauer addressed mystics that adhered to contemplation, where the supreme good was part of the Beatific Vision. The realm of Maya contained knowledge with Satan and God behind its veil.



His personal ethics little adhered to compassion, displaying occasional violent behavior. Things persistent in his doctrine involved pessimism and the superiority of will to knowledge. He displayed pessimism, which, along with optimism were rejected by science as being more a matter of temperament. The will was also part of philosophies such as that of Nietzsche, Bergson, James, and Dewey.



Book 3: Chapter 25, Nietzsche

Book 3: Chapter 25, Nietzsche Summary and Analysis

Nietzsche (1844-1900) was superior to Schopenhauer while also being his follower. He was more consistent in his doctrine and his will was different from that of Schopenhauer, while also more ethical and harmonious. His interests were directed more towards literature rather than philosophy.

His father was a Protestant pastor and while still at the university he was offered a professorship at Basel in 1869. He admired the Hellenic culture although he rejected the Orphic element. The pre-Socratics were of more value to him while he also displayed closed affinity with Heraclitus. He condemned the democratic ideals of Socrates and thought that he corrupted the Athenian youth.

He combined two values, such as ruthlessness, and love of philosophy, literature and arts. Such values were also present in Renaissance. He could be compared to Machiavelli, although he was more pedantic than Nietzsche, who was more engaged in studying books. The similarities between them involved the issue of power and doctrines that were essentially anti-Christian. He was inspired by Napoleon in the same way as Borgia inspired Machavelli.

He criticized religions due to his ethics that were designed for aristocratic minorities of the few, as ordinary people are bungled and their suffering is justified. His expression was paradoxical and could shock some readers through words such as good and evil, although he preferred evil to good. He wrote "Beyond Good and Evil" that was to change the opinion of good and evil through the praise of evil. What was virtuous was only part of aristocracy.

He believed in Spartan discipline attracted by strength, capacity to endure pain, where the power of will could be tested to one's advantage while condemning compassion. He supported the individual over the State, while opposing the influx of Jews. He had a low regard for women as incapable of friendship in the same way as he despised Christianity for employing the morality of a slave, where submission was taught, while the Christian Churches allied with tyrants to impose even more poverty on the poor.

Both Buddhism and Christianity made no difference in terms of the value of individual men, and Christianity was driven through the revolt of the degenerative. The revolt was started by the Jews and was then continued by dishonest men. He condemned everything that was opposed to pride, animalism, conquest, passion, revenge, anger, and knowledge. He hated repentance and redemption. Instead, he professed a noble man who was to be a governing aristocrat that was also cruel, protected artists and people of skill, while being a member of a higher order. Such a ruler would connect with the interests of those who fight while sacrificing numbers. Violence and cruelty were in this way justified.



Nietzsche's views influenced philosophers and literature. His condemnation of Christian doctrine and longing for power could be in itself the outcome of fear. The superiority of an aristocrat itself in Nietzsche's view is questionable with regards to the way it should be identified as pertaining to education, environment or biological superiority. His ethics defined those who were victorious as being right in holding the power and conducting affairs in their own interests. Those who win also have specific qualities, such as the strength of will, resourcefulness, and courage. What is desirable is personal and individual.

As Christianity could present a united front against aristocracy, it was essential to spread Nietzsche's philosophy. In reality aristocracy of birth were discredited while the only parties that remained aristocratic were the Fascists, generally despised.

For Nietzsche sympathy would be just another triviality that other religions such as Buddhism or Christianity incorporated. He appealed to emotions while despising universal love.



Book 3: Chapter 26, The Utilitarians

Book 3: Chapter 26, The Utilitarians Summary and Analysis

British philosophers were little affected by German thought except for Sir William Hamilton. Bentham was inspired by Locke, Hartley, and Helvetius, who exerted more political than philosophical influence as part of the British radicalism.

Bentham was born in 1748, but became a Radical in 1808. Although he wrote extensively, only some of his work was published. He was mainly interested in jurisprudence, being influenced by Helvetius and Beccaria. His doctrines were based on the association principle and the greatest happiness principle. The association of ideas was similar to the association of reflexes in Pavlov, who deduced that reflexes could be transmitted through stimulus, where reactions produced could be used in the same way in the association of ideas.

Bentham thought that good was related to pleasure and happiness while all were synonymous. He also wanted to construct a code of laws that could make men virtuous. The best possible state of affairs was the one involving the greatest balance of pleasure over pain. Such doctrine involved utilitarianism that was advocated by Hutcheson in 1725 although attributed also to Priestley.

Bentham regarded the good as happiness, being pursued both individually and personally, hence legislators should create harmony between public and private interests as they affect both the public and individuals, benefiting from the effective criminal law. The criminal law was to punish crime in such a way that punishment was certain to be exacted. The severity of the crime, on the other hand, was not important as practices in England showed that the severity of punishment was not effective.

The civil law should involve subsistence, abundance, security, and equality. He avoided though the issue of liberty because he condemned the doctrine of the rights of men included in the French Revolution. He valued security more than liberty. His attitude was inspired by his belief in equality and determination to submit to reason. Such views inspired him to oppose monarchy, hereditary aristocracy while supporting complete democracy. He took sides because of James Mill, his disciple, and active Radical. Mill also advocated pleasure as good while pain as evil, although for him it was the moderation in pleasure that was the key to attain benefits.

Despite the lack of emotional appeal, Benthamites had a significant influence on British legislation and policy. They strived for the equilibrium of interests as part of the moral order.

John Stuart Mill in Utilitarianism considered pleasure as desired and for this reason it was all that needed to be desired. Conflict was inherent in ethics, while its primary



cause was egoism. Desires and actions were good when promoting happiness that should be the intention of an action and not just effect.

The Philosophical Radicals led to Darwinism and Socialism. Darwinism applied the animal and vegetable life of Malthus theory of population. The competition between species included war, where the State was to secure victory.

Socialism started at the beginning of Benthamism inspired by orthodox economics. The theory first formulated by Ricardo of the significance of labor published in 1817 led to other theories, stating that value obtained through labor should involve equal benefits to labor. Robert Owen formulated the doctrine of socialism in 1827, proposing the way of to combat the evil of replacing labor with mechanical power.



Book 3: Chapter 27, Karl Marx

Book 3: Chapter 27, Karl Marx Summary and Analysis

Marx was considered to form the scientific bases of Socialism that led to the powerful movement dominating the history of Europe. He was born in 1818 at Treves that was influenced by the French and quite cosmopolitan. His parents became Christians although his ancestors were rabbis. Inspired by Hegelianism and Feuerbach's revolt, he became a journalist. In 1843 he went to France to study Socialism, and met Engels. He became acquainted with English labor conditions and economics, acquiring international culture. He participated in the French and the German revolutions of 1848, and sought refuge in England in 1849, where he spent the rest of his life.

His intention was to be scientific, and his economics was based on the British classical economics that was to benefit the capitalist. Marx wanted to represent the interests of the wage earner

Marx blended in his philosophy the doctrines of Hegel and British economics, regarding the world as developing according to a dialectical formula although disagreeing in terms of the motive force of this development. For Marx it was matter and not spirit that was the driving force. His materialism was dialectical and more related to instrumentalism. In the old materialism sensation was passive, but Marx perceived sensation in an interactive way, where subjects interacted with objects. Although he followed the Philosophical Radicals, he gave a new interpretation of materialism and human history.

Knowledge as abstraction was the way to handle things and had to be demonstrated while philosophers' real object was to change the world rather than just interpret it. Consequently, the pursuit of knowledge was the process of constant adaptation. Rather than acquiring knowledge on the part of the subject, it was both the subject and the object that were continually adapted, being dialectical and never completed. Sensation was also denied as reality involved noticing as part of activity in reference to things, hence acquiring knowledge necessitated action.

As all aspects of human life, such as politics, religion, philosophy, and art were to be shaped by methods of production and distribution, they should also be part of culture. This was to be included as part of the doctrine of the materialist conception of history.

Philosophers may have differed in the definition of the truth they pursued while Marx assigned truth to his own doctrines. Philosophy dealt with scientific and logical questions relevant to many people in a practical way, including extrarational decisions, although determined by both social and economic causes.

Marx applied Hegelian dialectic into his philosophy although he was only interested in feudalism, capitalism, and socialism. As Hegels viewed nations as part of dialectic movement, Marx replaced them with classes.

He was too practical and confined to his planet, while viewing socialism as an inevitable improvement. Although atheist, he believed in cosmic optimism.

His doctrines led to the formation of the Social Democratic Party that later abandoned Marxist orthodoxy. While he influenced many intellectuals, he was suppressed in Germany. As a result there was a division between three ideological groups, such as the Liberals divided between Locke and Bentham, and the Marxists, who controlled Russia.



Book 3: Chapter 28, Bergson

Book 3: Chapter 28, Bergson Summary and Analysis

Henri Bergson was the most significant French philosopher of the current century. His influence was notable and included such people as William James and Whitehead. He rejected reason as dominating the world. Bergsonian irrationalism was used by Sorel in his book *Reflections on Violence*, justifying the aimlessness of revolutionary labor movement. It also affected Bernard Shaw, who under the influence of Bergson, wrote "Back to Methuselah".

Philosophies were divided according to methods they employed or their results. Methods involved 'empirical' or 'a priori' or results, such as 'realist' and 'idealist'. Bergson's philosophy fails to fit into either of these categories. Another manner of classification involved philosophies of feeling, such as those inspired by happiness or knowledge, and practical philosophies that involved the love of action.

Philosophies of feeling were mostly optimistic or pessimistic, while salvation philosophies involved religious philosophies. Theoretical philosophies incorporated great systems, while practical philosophies treated action as most beneficial, where happiness was an effect and knowledge a tool of success. Bergson represented practical philosophy that professed the revolt of the modern man against Greek thought, such as Plato.

Bergson viewed the world in a dualistic way, involving matter and life. The universe employed two forces, incorporating motions of life that climbed upward and matter that fell downward. The vital impulse of life struggled with the opposing matter, seeking the liberty of movement. Although adaptation took part in the evolution, it failed to explain it entirely. Evolution was unpredictable as part of free will.

Instinct involved intuition while being disinterested and self-conscious. Intellect divided in space and fixed in time. It was not designed to act along the line of evolution but involved becoming through a series of states. It understood life, geometry and logic that could be applied to solid bodies. Solid bodies were created by mind so that intellect could be applied to them, in the same way as chess-boards. Intellect and material bodies were related through reciprocal adaptation. Intellect could separate things, while matter was what was separated.

While intellect was part of space, instinct was part of time, where time and space were not similar. Space comes from a dissection of the flux that was illusory and useful, although misleading. Time was important as part of life or mind while mathematical time was a form of space, where duration was the essence of life. Mathematic hence involved no positive spiritual endeavor. Pure duration was assumed to be by our conscious when our ego was live, refraining from separating various states. Past and

present were part of one whole dealt with by intuition unlike intellect that was to deal with space. Bergson considered time and space as different.

Intuition was part of intellect and was regarded as less useful, hence removed from the brain but being of more profound significance. They related in the same way that sight related to the touch. Intuition treated everything as a whole made of mutually connected processes. Intuition viewed the world differently than intellect while memory connected past and present.

Freedom, for Bergson, was connected with mind as opposed to the brain that corresponded with its states to the mind. We were only free when our expression was part of our internal state as springing from within. In the same way, our life sprang and broke into various parts.

He can be criticized for confusing the perception of the present and past occurrences and confusing subjects and objects along with idealists who treat objects as subjects.



Book 3: Chapter 29, William James

Book 3: Chapter 29, William James Summary and Analysis

William James (1842-1910) was a recognized American philosopher and psychologist, who invented the doctrine of radical empiricism, advancing 'pragmatism' and 'instrumentalism'. He was interested in science and religion while his study of medicine was inspired by materialism that was restricted by religious emotions. He was a Protestant, whose only conflict was with Santayana, a Catholic free thinker.

He published his doctrine of radical empiricism in 1904 in an essay called "Does consciousness exist?" It was to show that the relation between the subject and object was not fundamental. Knowing was considered as consisting of two entities, such as a knower or subject and the thing known, such as the object. The knower involved a mind or soul, while the object known pertained to an object, essence, or mind. This view agreed with the accepted philosophy of dualism between subject and object.

According to him, consciousness was nonentity, although thinking involved conscious effort. Everything in the world was composed out of pure experience, while knowing involved two elements of pure experience that he defined as "the immediate flux of life which furnished the material to our later reflection" (Russell 1946, p. 813). Such doctrine also denied the distinction between mind and matter, advocating a world that was neither mind nor matter. He attached significance to experience as the necessary prerequisite to things that occur. Their occurrence, however, was independent of experience as events may occur without experiencing them.

He wrote the book called "The Will to Believe" published in 1896, "Pragmatism", "A New Name for Some Old Ways of Thinking" in 1907.

"The Will to Believe" argued that we make decisions without theoretical grounds, such as when deciding to do nothing that was still a decision. As part of religious matters James considered that a believing attitude was everyone's right. The moral duty of veracity consisted of believing truth and shunning error. We could fail to believe various truths if we wrongly considered only dealing with error. Believing in truth may also involve shunning error. Believing despite certainty may be a form of guessing, but can lead to a satisfactory result by chance. There were some considerations of probability in relation discovery, but when we employ logic, all things could not be true if they were probable as in some cases the occurrence of one thing precludes another. This could be demonstrated through the belief in religions. The assumption that all religions can be true was false, as if one religion was true it precluded others to be true.

Pragmatism first defined by Pierce involved considering practical effects of the object. According to James, the function of philosophy was to find out the difference if certain formulas were held, but then theories became tools rather than answers.



For James, ideas were true if they helped to attain satisfactory relations with various parts of our experience. Something was true if we believed that it was profitable. Truth was part of good and happened to an idea while being made by true events. It was part of reality, where we needed to seek truth as part of our obligation to do what was beneficial. Agreeing in terms of the overall course of action was needed.

Such doctrine assumed that a belief was true if it had good effects, hence it was necessary to find out all the good effects before embarking on the course of action. It was also necessary to know the course of action of various events in terms of their ethical values and factuality. For James, religion was a certain phenomenon with little interest of what was contemplated, hence belief in God was sufficient if it made one happy or had good effects. That, however, may justify the existence of Hitler, if it posed overall good effects.



Book 3: Chapter 30, John Dewey

Book 3: Chapter 30, John Dewey Summary and Analysis

John Dewey, born in 1859 in New England was the most significant American philosopher, who influenced other philosophers, students, aesthetics, and political theory. He was liberal, generous, kind and hard working. His theories were mostly profound except for his substitution of "inquiry" for "truth".

He adhered to the traditions of New England liberalism. He taught philosophy and pedagogy at Chicago, also founding a progressive school. His books involved "The School and Society" published in 1899 that was his most influential writing. He considered other social and political questions that resulted in his visits to Russia and China. He supported to some extent the first World War and took part in the inquiry involving Trotsky, but didn't think that he should succeed Stalin.

He abandoned religion although never adhered to Marxism. His most important work pertained to instrumentalism, a theory that criticized the traditional notion of truth. Truth was so far regarded as constant and static as part of religious doctrines. Since Plato and Pythagoras mathematics was connected with theology while affecting the theory of knowledge. As his interests were more biological than mathematical, he also considered thought as a revolutionary process. Hegelian philosophy had some impact on Dewey, but he rejected some of its aspects. Various statements could be true or false but it was their significance that was the determinant of what was true. If we assigned certain date to an event such an event couldn't occur at a different time, but if we communicated this event to Mohamedans, we needed to appropriately assign the date used in their calendar so that it had significance. In this way, a sentence was more of a belief that may involve false assumptions, such as when taking steps believing that it was the ground floor. Testing true and false believes was part of objectivity in truth and falsehood. Truth was part of a state of organism, although it was only true in relation to outside circumstances. Experiments can establish truth of falsehood, but not always.

According to Dewey, there were no absolutely true or false statements. Through the process of inquiry mutual adjustment could be achieved between an organism and environment. A belief could influence to action while its effects involved the significance of our belief. For Dewey the process of inquiry was the essence of logic, where transformation of situation into another made it a more unified whole. Inquiry was hence part of objective transformations.

Inquiry was also a general process that made the world more organic with unified wholes produced. Such inquiry was insufficient to determine whether beliefs were true or false until the outcome of the process was known. In a battle processes of inquiry as to the position of the enemy could only truly be determined after the result of the battle.



The belief about the event could be classed as good or bad only according to what happens in the future.

The reason for such line of argumentation in Dewey's analysis was the rejection of facts. While he judged beliefs by effects, they would need to be tested according to the results, while being true or false if they relate to causes. Such approach comes from the assumption that past cannot be altered. In this way it limits human power, as it cannot be altered unlike certain factors that can alter the future. If we consider whether Caesar crossed the Rubicon, there was only one affirmative response, while for Dewey it would be determined according to future events that could also be manipulated.

Hewey's philosophy contains certain Hegelian elements due to his view of individuals as part of various their functions and part of the imagination. He ignores the cosmos of astronomy, and his theory is more akin to the philosophy of power, although not individual power like in Nietzsche's philosophy. It is more the philosophy of the community power that may appeal to those interested in instrumentalism as part of the control of natural forces rather than our limitations.

While the Greeks believed in necessity being humbled by the universe, the Middle Ages provided even deeper submission to the power of God as part of Christian duty. Modern times revived the collective power similar to God's. The danger in such approach may invite cosmic justice, as the concept of truth could depend only on factors determined by humans, and any further philosophy that enhanced human power may have disastrous consequences.



Book 3: Chapter 31, The Philosophy of Logical

Book 3: Chapter 31, The Philosophy of Logical Summary and Analysis

Since Pythagoras philosophy involved thoughts inspired by mathematics on one hand, and empirical sciences on the other. Mathematical group involved Plato, Thomas de Aquinas, Spinoza, and Kant, while Democritus, Aristotle and Locke were part of empiricism. The modern school of philosophy eliminated Pythagoreanism from mathematics, while empiricism was included as part of deductive elements. Although the goals of such undertaking were not impressive, the results could be judged as solid.

In the seventeenth century, mathematicians abandoned the foundations of analytical geometry, and the infinitesimal calculus to obtain quicker results. Although Leibniz adhered to infinitesimals, and it was useful in his metaphysics, it was less functional in mathematics. Weierstrass established the calculus without infinitesimals, while Georg Cantor developed continuity theory and infinite number. Cantor thought that continuity was needed, which led to Bergson's mysticism that was consequently proved as unqualified.

Cantor dealt with infinite number as undefined except for even numbers that must equal the number of whole numbers. According to Leibniz, although there were infinite collections there were no infinite numbers, which Cantor refuted.

Frege published his work in 1879, and defined number in 1884. Before him numbers were identified with plurality, although an instance of number can be one such as 3, while it was at the same time a triad. Since Frege, pure mathematics was only a deductive logic, refuting Kant's theory that arithmetical propositions were synthetic and included a reference of time. Philosophy since then was reduced to "syntax" and all problems became syntactical. If errors were avoided, problems could be solved.

As mathematical knowledge could not be attained through deduction from experience, and it was not empirical, it was also not an advanced knowledge about the world, but only a verbal knowledge, where particular numbers signified that they were made of lesser numbers.

In a similar way, physics included logical analysis that led to the theory of relativity. The theory of relativity replaced space-time with space and time. As the physical world was made of things, they also formed material substance that was made of particles persisting throughout the time. Events were replaced by particles by Einstein, who showed that events were related through interval. Both theories seemed relevant while events since this discovery became also part of physics. Matter hence was regarded as



a way of collecting events, reinforced by quantum theory despite considering physical phenomena as discontinuous.

In the same way that physics made matter less material, psychology made mind less mental, and both sciences merged. The distinction of mind and matter was influenced by religion while both classify various elements, where some were material while others could be both material and mental.

Modern physics and physiology modified the old notion of perception that needed to affect the object perceived and hence resemble such object. Only causal independent chains could assure that. Through our perception we only derived various features of objects, such as that the sun was round, but not that it had various physical properties as well.

Modern analytical empiricism involved mathematics with logical technique that could lead to definite answers that was more scientific than philosophical. Its advantages involved that problems were dealt with one at a time, employing scientific methods. Science, however, couldn't resolve issues such as values and ethics.

As philosophy always contained parts involving theory of the relationship to the nature of the world as well as ethical and political questions, their blending without clarity led to confusion. Philosophers should be impartial in seeking truth while philosophical pursuits that mistake moral aspects cease progress. Since Plato, philosophers produced proofs of immortality and existence of God, using mistaken arguments. They provided their own but falsified logic behind it, leading to the falsification of mathematics, while claiming that religious beliefs were part of prejudices. While human mind was claimed to be incapable of finding answers to important questions, also higher way of knowing was rejected. Methods employed led to various conflicting fanaticisms that lacked truth.

It is vital to engage the virtue of truth into philosophy, so that fanaticism can be diminished and philosophy once again inspire.



Characters

Plato

Plato was born in 428-7 BC, during the beginning of the Peloponnesian War in an aristocratic family. He regarded Sparta well because of the influence of Pythagoras, Parmenides, Heraclitus, and Socrates. He drew on Orphic elements through Pythagoras along with religion, adhering to immortality. He was mainly interested in mathematics and mysticism. Plato believed in eternity, timelessness, and uncertainty while considering the most beneficial a static perfection in state and Godly rulers.

To be a good ruler, there were certain prerequisites that needed to be fulfilled such as the knowledge of God, intellect, and moral discipline. For Plato, education was as important as knowing geometry because true wisdom could only be possible if mathematical knowledge was also mastered. Wisdom was also combined with spending time at leisure so that abstinence from working could be achieved and the mind relieved from preoccupations and anxieties that involve securing income.

He also inquired what type of a person should engage in philosophy. His idea of such a person was that it was someone who loved wisdom as opposed to knowledge that is part of a curiosity. He thought that vulgar curiosity has little to do with philosophy. A more appropriate way to define the character of philosophy would be through defining it as search for truth.

Someone who loves beautiful and new things would not be included in such a category, as a philosopher admires beauty as it is in itself. Loving beautiful things for Plato is more like dreaming. To know absolute beauty is to be awake.

In terms of philosophy, he was influenced positively by Sparta. Other influences include Pythagoras, Parmenides, Heraclites, and Socrates. His Orphic influences were part of Pythagoras philosophy while from Parmenides such effects involved realism and timelessness and eternity.

Aristotle

Aristotle was born in 384 BC at Stagyrá, in Thrace. His father was a family physician to the king of Macedonia. He went to Athens and learnt from Plato, where he stayed for twenty years after Plato's death in 348-7 BC. His wife was Hermias's niece. In 343 BC he started teaching Alexander and some regard him as influential in Alexander's conquests.

Since 335 BC to 323 BC Aristotle founded his school in Athens and wrote books. He was accused of impiety by the Athenians in relation with Alexander's death and had to flee. He died in the year later, in 322.



Aristotle differed from other philosophers due to his different approach to philosophy. He wrote treatises in a systematic way and divided discussions in an appropriate way, employing professionalism in his work. There was no divine enthusiasm in his writing but criticism with little Orphic influence.

Aristotle employed more common sense in his metaphysics than Plato. Like Plato, he considers universals while examining the difference between form and matter. It is only through form that matter can become the thing that has to be enclosed in a certain form. Only when water is separated from the rest and enclosed it becomes an object. For such an object to exist it needs to be enclosed in a form. He considers form as more important that constitutes primary substance and is more real than matter.

Another important term in his philosophy pertains to the word essence involving the very nature of the object that cannot be lost without losing the object itself and also involves certain action that cannot be precise.

Socrates

Socrates was an Athenian. He spent time disputing issues pertaining to philosophy and was condemned to death in 399 B.C. when he was around seventy. Authors differed in terms of their opinion of him, portraying him differently in various dramas. He dressed poorly as he cared little for his appearance. He was indifferent to heat, cold, hunger and thirst while also being restraint in love. When sentenced, he was similarly unmoved. His preoccupation was mainly with ethics more so than with science, attempting to define among others temperance, friendship, and courage. He derived much of his knowledge from Parmenides who also influenced Plato.

Like Plato, Socrates learnt from Parmenides. He derived the knowledge of mind from Anaxagoras. He lived during the rule of Pericles. As Plato's teacher he was considered by him to be consistent and his description and what he stood for is described in the Apology that is Socrates's last speech.

Homer

Homer depicted the Mycean civilization. His existence is based more on views and his work is thought to be of a series of poets as the Illiad and Odyssey took about two hundred years from 750 BC to 550 BC. Peisistratus delivered Homeric poems to Athens, where the youth learnt them as part of their education. His poems are written from the point of view of aristocracy and disproving various superstitions and ancient myths. Gods are presented as immortal humans with superhuman powers prone to failures and fate. They mostly conquered the world but were not depicted as their inventors. He was mostly influential in Greece, where young people learnt his poems by heart. They were written from the aristocratic point of view. He was considered to rationalize ancient myths.



Empedocles

Empedocles was a philosopher and prophet around 440 BC. He lived in Acragas around the same time as Parmenides, was a democratic politician, and ended being banished. During his youth he displayed a proclivity to Orphism. He was claimed to perform miracles that included the ability to control winds or restore the dead people to life. In the end he gained so much confidence in his ability that he wanted to prove that he is immortal dying while jumping to Etna crater.

His poetic abilities cannot be verified, but his contribution to science involves the discovery of air as being a separate substance. This discovery was attained simply through concluding from the observation that a bucket put upside down the water fails to enter the bucket.

His other discoveries involve centrifugal force, sex in plants, and he professed the survival of the fittest. He possessed some astronomical knowledge pertaining to the way the moon shines, how the light travels, and the way solar eclipses occur. His knowledge of medicine led to him founding a school that influenced scientific and philosophical thinking.

He believed that there are four elements, such as earth, air, fire, and water that are eternal. Through their mixture various other substances were also created in the world. Such substances can be joined by life, but are separated by strife. Love promoted victory, but if change was to occur it could only involve chance or necessity but not purpose.

Parmenides

Parmenides was born in Elea, Southern Italy around 450 BC. His doctrines influenced both Plato and Socrates while he himself was greatly influenced by Pythagoras. Most philosophers in this area engaged in mysticism and religion. A major influence for Parmenides was Pythagoras. He found a metaphysical argument that remains persistent in most of the subsequent philosophies until Hegel. His contribution involves the invention of metaphysics that is based on logic.

For Parmenides senses were deceptive. He regarded various sensible things as illusion. His teaching involve "the way of truth" and "the way of opinion". He thought that everything remains constant as objects that are mentioned exist at all times and retain the same name. He associated changes with objects as becoming or ceasing to become. With objects being always present, their existence is eternal, hence the conclusion that things exist without change.

He initiated the concept of "substance" as something indestructible and permanently present. This notion remained in such form in philosophy for two thousand years.



Pythagoras

Pythagoras was born in Samos that competed commercially with Miletus around 532 BC during the rule of Polycrates reigning between 535 BC and 515 BC. Polycrates murdered his brothers and engaged in piracy also profiting from the submission of Miletus to Persia. Pythagoras was the son of Mnesarchos. He went to Croton that conquered Sybaris in 510. In Croton he founded a society of disciples that influenced Croton citizens. When they turned against him he went to Metapontion, where he stayed until the end of his life. While being credited with supernatural powers he founded a school of mathematicians and a religion which claimed the transmigration of souls. Such religion also became part of a religious order that was controlled by the State. He equally engaged in mysticism and science. His mysticism was more intellectual, founding society, where men and women were equal and things were held in common. He was particularly interested in mathematics, where he devised various theories. Pythagoras thought that numbers are involved in all areas of life, claiming that all things are numbers, being part of music, involving shapes and types, such as oblong numbers, triangular or pyramidal numbers. His major proposition involved triangles and their properties, such as that the right angle equals the square on the other side. His theory led to the theory of incommensurables that disproved his theory. He combined mathematics and theology, hence initiating the trend of religious philosophy in Greece that was prevalent until Kant.

Thales

Thales was a native of Miletus in Asia Minor. He predicted an eclipse that occurred in 585 BC and his work marks the beginning of philosophy. His achievements initiated science and philosophy that were originally joined together. He acquired the Babylonian knowledge and claimed that everything was made of water. Thales traveled to Egypt and brought from there science and geometry. His geometrical knowledge derived from Egypt pertains to such calculations as distances at sea, and pyramid height estimation. He was known to be one of the Seven Wise Men of Greece and regarded water as the original substance from which other substances were created while it holds the earth. To some extent his statements are confirmed by science according to the recent view that everything is made of hydrogen that is water in majority.

Plotinus

Plotinus (AD 204-270) found Neoplatonism and was the last antique philosopher. His life coincided with the end of the Roman empire. Plotinus was born in Egypt, studied and lived in Alexandria. His teacher was Ammonius Saccas, who was to be the founder of Neoplatonism. When he was thirty nine he went on the expedition that was led by the Emperor Gordian III to fight Persians. His main intention, however, was to study Eastern religions. When the Emperor was killed by his army in Mesopotamia in AD 244, Plotinus went to Rome and started teaching. One of his students, the Emperor Gallienus was kindly predisposed towards him and when Plotinus suggested to create Plato's Republic



in the Campania, he was supportive of the idea at first but then changed his mind. He started writing at the age of forty nine , his work was edited by Porphyry, who was more influenced by Pythagoras of which influence became evident in Plotinus's work.

Plotinus differs from Plato in the way he defines a Holy Trinity, with The One, Spirit and Soul being unequal in a similar way they are treated in the Christian Trinity, where the supreme One is followed by Spirit and Soul. The One can be God and at times Plotinus describes it as the Good. Such God in a shapeless form is ignorant of the world that He created. The word nous used by Plotinus suggests that it is spirit that has the image of the One and is His vision.

John the Scot

John the Scot was born about 800 and died in 877. He was an Irishman and a Neoplatonist. He was a Greek scholar, a Pelagian, and a pantheist. His patron was Charles the Bald, king of France, who invited him about 843 and made him the head of the court school. He wrote a treatise On Divine Predestination, where he expressed his views in support of archbishop of Rheims, Hincmar. He considered reason as higher than faith and disregarded authority and ecclesiastics. He supported free will and regarded both reason and revelation to unfold the truth, hence related. If they conflict, reason should be selected as superior. He considered true religion to be true philosophy, while true philosophy was to be true religion. Two councils condemned his work: one in 855 and the other in 859. After the death of the king, not much is known about Scot.

He tried to reconcile Neoplatonism with Christianity. His greatest work was On the Division of Nature. He wrote on the superiority of universals and that nature engages in various modes of creation that can create or be created. He thought that what creates but is not created is God, while creating and being created are various ideas that are part of God. What is created and is not engaged in creating are space and time, while God is also involved in not creating and not being created. Things that are created by God tends to return to God, who is in this way the beginning and the end of everything.



Objects/Places

Greece

Although other civilizations had notable achievements, Greece provided exceptional new inventions, such as mathematics, science, and philosophy. The Greeks first recorded history. Greece was divided into independent states, where cities were surrounded by agricultural territories and different levels of civilization. Minority of cities were among the highest contributors to the overall achievement. Some places, such as Arcadia were seemingly idyllic although full of horrors.

Babylonia

Following Egypt, Babylonia also invented writing. In Babylon, the division into twenty-four hours was first invented, the division of circle into 260 degrees, prediction of lunar and solar eclipses through the discovery of a cycle in eclipses.

Egypt

Egypt marks the beginning of writing in 4000 BC, initially as pictures.

Nile

Nile enabled agriculture and spurred Egyptian civilization

Tigris

Tigris enabled agriculture in Egypt, spurring its economy.

Euphrates

The Euphrates enabled agriculture in Egypt, spurring its economy.

The Island of Crete

The Island of Crete, where the Minoan culture existed between 2500 to 1400 BC was the pioneer in commerce. The Minoans were advanced in arts, more luxurious and cheerful than that of Egypt. They were a maritime nation, in contact with Egypt with which they had conducted most commerce with peak in 1500 BC. Their religion is similar to that of Syria and Asia Minor although their art resembles the Egyptian art, even though it had more life. The centre of this civilization was palace of Minos at



Knossos. Cretans worshipped various goddesses of which most important was the Mistress of Animals, who hunted and probably inspired such goddess as Artemis. Her young son was the only male deity. They also believed in after life that was led in accordance with the judgment of the life on earth. They enjoyed bull-fights. Cretans had a linear writing not yet deciphered. The Minoan culture was destroyed by the Greeks in 1400 BC but survived until 900 BC, replaced by the Mycenaean civilization.

Sparta

Sparta had a small aristocracy that derived its power from the oppressed serfs of different nationality. The poorer regions were mainly agricultural. The richer regions derived its wealth through commerce, slave work in the mines, the textile industry. Slaves were acquired through conquests. The development progressed from monarchy to aristocracy, and then an alteration of tyranny and democracy. The kings ruled along with a Council of Elders. Tyranny was understood as power that was not hereditary. Democracy involved ruling by all citizens except for slaves and women. Some tyrants acquired their power through wealth, such as gold and silver mines and then coinage system invented in Lydia before 700 BC. Sparta was more important militarily than culturally.

The Corinth

The Corinth was a rich, commercial centre without significant achievements

The Persian Empire

Cyrus established the Persian Empire in the middle of the sixth century (BC). The Persian permitted some autonomy to the Greek cities of Ionia but they made a rebellion that was put out by Darius.



Themes

Problems in Philosophy

Bertrand Russell's account of the development of philosophy traces its very beginning as they occurred in the ancient times throughout the ages. Through this work he outlines the major characteristics and important influences. Early philosophical achievements were differently approached to the extent that they interlaced personal experiences that proved to be profound in terms of their future effects. Their scientific nature as part of the way to explain and understand the world were more predominant than their political or social aspects. The emphasis on rational and mathematical analysis stemmed from personal but also internal systems that shaped predominant approaches even though at times facing ill-fated consequences, such as sentencing Socrates to death or attempting to prove godliness by others.

The analysis of all the directions that philosophy underwent throughout the time unveils various influences that were crucial in the way it developed. Although presenting various perspectives on the way to deal and understand the world, its powerful influence was also part of doctrines that led to some unwarranted practices and proved fatal. As philosophy was used as part of religious doctrines that justified crime in the name of religion, it was part of unintended effects. In this way, it ceased to involve its primary purpose as defined by philosophers such as Plato as the search for truth. According to Russell, philosophy acquired more of a manipulative nature that began to represent interests rather than impartiality.

The Impact of Rational Thought

From its very beginning philosophy represented mostly rational thought. The origin of philosophy that dates to Thales is more in the form of the inquiry into the essence of various pertinent issues. As more scientific in nature, philosophical issues were mostly dealt through the application of rational thinking that had to underline discoveries, arguments, and implications. Even though various doctrines concerned the explanation of world, existence, and cosmic forces, their formulation employed rationalism and analysis. Its importance indicated Socrates and Plato, who saw it as the only way of dealing with problems.

It was the rational thought that gave rise to science marking major developments that changed the way people view and understand the world. Through rational thought the development of philosophy as well as other sciences such as mathematics and geometry was possible. These sciences were then employed as part of philosophy and were even considered necessary in its application and development. As Russell indicates, only rational thought and analysis can be the basis of an argument, otherwise ideas can be easily disproved.



As philosophy stemmed away from emphasis on logic, analysis, and rationalism, it lost some of its significance and perhaps led into territories with results that can be deemed controversial.

The Impact of Religion

Philosophical doctrines unveiled human interest to understand and explain the world. In its search for explanations that were to clarify existence it was to propose viable views on how to deal with the world. Its comprehensiveness of various areas had a major impact on the system of thought and methods present in thinking. There was always an underlying assumption of some cosmic interference in human affairs as part of their existence. As such, philosophy apprehended an influential character. Some philosophers regarded themselves as gods, others claimed their interference. As religion was also a form of organisation, it proved a powerful factor in motivating human behaviour.

Throughout various stages of development, religion played various roles in helping to deal with personal issues, external circumstances, while forming certain perceptions that rendered a certain view of the world. Philosophy influenced religion as well as became influenced by religion. Both impacts shaped the way philosophy developed. Used as part of doctrines formulated by the Church, it was then incorporated for political means. When used for practical and political achievements, it lost its vital role in providing what was its essential predestination, such as the search for truth.

Style

Perspective

Bertrand Russell was a philosopher, historian, logician, mathematician, and rationalist. He learnt mathematics and philosophy at Cambridge University, where he also later taught. His interest involved social concern influenced by his family that included his grandfather, the British prime minister. These convictions led to various unfortunate circumstances, such as imprisonment for writing a pacifist pamphlet. He was against Bolshevism, Fascism, and Western colonialism. Some of his writing was devoted to protests against weapons of mass destructions, such as in "The Bomb and Civilization" and other essays. He also condemned organized religion regarding it as exerting harmful social effects as evident in "Why I am Not a Christian". His attack on sexual morality is part of "Marriage and Morals". His most essential views are also included in "What I Have lived For" and "A Liberal Dialogue". He was awarded the Nobel Prize in 1950.

Russell viewed logical analysis as most important in philosophy. He was interested in logical axioms as relevant in arithmetic deduction and included such view in "Principia Mathematica" written with Alfred North Whitehead, being also defended in "Introduction to a Mathematical Philosophy". Through "A History of Western Philosophy" he attempted to show that analytical method can be used in philosophical problems.

He developed a theory of types and the theory of descriptions included in "On Denoting" in 1905, where he presents a view about proper analysis of denoting phrases as representing thought in a symbolic way.

Tone

The tone of the book includes a thorough account of pertinent issues that are showed in a succinct, comprehensive, yet objective manner. The content is presented in a clear and understandable manner, where various assumptions are examined along with rational analysis that is complemented even by some humoristic notes while this fair account includes critical views conveyed by other thinkers and philosophers.

The critical view of what is perceived as the Western Tradition as based on various principles and assumptions, includes the portrayal of perceptions that throughout the time revealed systems of thoughts and methods of looking at the world. There are historical, psychological and linguistic considerations that contribute to the depth of the analysis, where certain paradigms of culture are identified. These paradigms as world pictures involve systems of thought that further enhance the entire picture. Various attitudes and institutions are part of the overall reality. Even through such a complete picture limitations unveil that there is more to this completeness and deficiencies that

needs to be examined. The tone of thoughtful, generous, yet insightful comments presents both intellectual and interesting content.

Structure

"A History of Western Philosophy, and Its Connection with Political and Social Circumstances from the Earliest Times to The Present Day" contains three books, where each deals with separate epochs that were part of different modes of philosophical development. Each chapter deals mostly with an individual philosopher or trend in philosophy. The first book is on ancient philosophy and contains the Pre-Socratics, such as Pythagoras, Heraclitus, Parmenides, Empedocles, Anaxagoras, Protagoras, Socrates, Plato, and Aristotle, followed by the events in ancient philosophy after Aristotle, such as the Cynics, the Sceptics, the Epicureans, the Stoics, and Plotinus.

The next book that deals with Catholic Philosophy includes the chapter on the Fathers, where such issues as the influence of Jewish and Islamic philosophy are included. Russell calls such period Mohammedan according to the term then accepted. Other philosophers of this time involved St Ambrose, St Jerome, St Augustine, St Benedict, and Pope Gregory the Great. The Schoolmen involved John the Scot and St Thomas Aquinas.

The last book on modern philosophy involves the period from the Renaissance to Hume, including such philosophers as Machiavelli, Erasmus, More, Bacon, Hobbes, Descartes, Spinoza, Leibniz, Locke, Berkeley, and Hume. Other philosophers involve Rousseau until the present day, taking into account thoughts of Rousseau, Kant, Hegel, Byron, Schopenhauer, Nietzsche, the Utilitarians, Marx, Bergson, William James, and John Dewey.

His last section involves his personal views critical of the way philosophy developed over time.



Quotes

"The search for something permanent is one of the deepest of the instincts leading men to philosophy" p.45

"Enlightened self-interest is, of course, not the loftiest of motives, but those who decry it often substitute, by accident or design, motives which are much worse, such as hatred, envy, and love of power" p. 647

"The reader knows also, I hope, that idealists are virtuous and materialists are wicked" p.658

"If we believe, that fire warms, or water refreshes, 'tis only because it costs us too much pains to think otherwise" p. 672

"Man is not a solitary animal, and so long as social life survives, self-realization cannot be the supreme principle of ethics" p. 684

"While biology has militated against a mechanistic view of the world, modern economic technique has had an opposite effect." p. 727

"To frame a philosophy capable of coping with men intoxicated with the prospect of almost unlimited power and also with the apathy of the powerless is the most pressing task of our time." p. 29

"To formulate any satisfactory modern ethic of human relationships it will be essential to recognize the necessary limitations of men's power over the non-human environment, and the desirable limitations of their power over each other." p. 729

"From a scientific point of view, optimism and pessimism are alike objectionable: optimism assumes, or attempts to prove, that the universe exists to please us, and pessimism that it exists to displease us." p. 759

"The concept of "truth" as something dependent upon facts largely outside human control has been one of the ways in which philosophy hitherto has inculcated the necessary element of humility." p. 826

" Philosophers may differ as to the definition of "truth," but at any rate it is something objective, something which, in some sense, everybody ought to accept" p. 785

"Intellectually, the effect of mistaken moral consideration upon philosophy has been to impede progress to an extraordinary extent" p. 835



Topics for Discussion

What are the sources of Plato's opinions?

What was the difference between Plato's and Aristotle's theories?

Why is Plato and Aristotle considered to be the greatest philosophers?

In what way did the Greek philosophy influenced Christian doctrines?

What influence was exerted by Pythagoras on the way philosophy developed?

How did Plato influence Western philosophy and why such influence is considered important?

How modern philosophies differ from ancient philosophies and what impact it has on current modes of thinking?