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Greek Philosophy

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GREEK PHILOSOPHY

by

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Accepted

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This dissertation deals with the philosophy of the ancient Greeks, from whom we have inherited part of our philosophical tradition. In the twenty-two and one-half centuries that have elapsed since philosophy came to birth in the Greek colony of Ionia, the framework and general direction of many items of philosophical thinking have undergone few developments which have departed very radically from the patterns laid down by the Greeks themselves in their centuries of speculation. If we follow the course of Greek philosophy through its first 300 years of life, from birth to maturity, we shall get a very good picture of what philosophy can fathom and what its primary problems are. From the study of Greek philosophy there also can be secured an excellent background for medieval philosophy, which to an extent, drew from the wisdom of the Greeks.

The history of philosophy can be divided into two main divisions, namely, Ancient or Pre-Christian Philosophy and Philosophy of the Christian Era. Each division has several divisions in turn, which can be seen in the following outline.
I. Ancient or Pre-Christian Philosophy
   A. Oriental (dating back as far as 1500 B.C.,
      and even to 3300 B.C.)
      1. Babylonia and Assyria
      2. Egyptian
      3. Indian
      4. Chinese and Japanese
   B. Greek and Roman
   C. Greco-Oriental

II. Philosophy of the Christian Era
   A. Patristic Philosophy (150-800)
   B. Scholastic Philosophy (800-1450)
   C. Modern Philosophy (1450-1600)
   D. Contemporary Philosophy (1800-present day)
CHAPTER I

First Period of Greek Philosophy

The first period of Greek Philosophy deals with, 1) the Earlier Ionian School, 2) the Pythagoreans, 3) the Eleatics, 4) the Later Ionian Philosophers, 5) the Atomists, and 6) the Sophists.

1. The Earlier Ionian School

Thales, who was the first philosopher of Greece, was born at Miletus, a Greek colony, about 624 B.C., and died in the year 546 B.C. He was noted as a statesman, mathematician, and astronomer. He has been mentioned as one of the Seven Wise Men of Greece. Our knowledge of his teaching is limited to secondary sources, especially to those given by Aristotle.

"According to Aristotle, Thales taught that out of water all things are made."(1) It is easy to see why the founder of the Ionian school led to this conclusion. Water is easily

changed to steam; solidified to ice. It is necessary for growth and generation. Thales attempted a natural instead of a supernatural explanation for the origin of the world.

Anaximander was born in Miltus about the year 610 B.C., and the date of his death is unknown. He was a pupil and an associate of Thales. He was interested in geography and cosmology. "His treatise On Nature, of which only fragments remain, was the first philosophical book written in Greece and the first prose work in the Greek language." (2)

Anaximander taught that the principle of things is the infinite, an eternal substance out of which all things are made and to which all things return. He also called the infinite, the unlimited; to him the infinite was a great mass which in consequence of its eternal motion, different substances are parted off. First the hot and then the cold with the hot surrounding the cold. The heat turns the cold into moisture, and then into air and the air expands and breaks up the ball of fire into wheel-shaped rings. Fire streams through the rings and these are the heavenly bodies. The center of the wheel is the earth and the moisture which is left is the sea.

As the sun evaporated the moist element, living beings arose from it. These first beings were fish and some of these creatures came out of the water upon the drier land and they

later turned into men. "Anaximander is generally believed to have taught an infinity of worlds."(3)

Anaximenes, another citizen of Miletus, was born in 583 B.C. and died about 528 B.C. He was a pupil and an associate of Anaximander. He wrote a treatise of which only a small fragment is left.

He taught that air was the principle of the universe. He said that the earth was flat and that it was supported by air and that from air arise all things by the processes of rarefaction or thinning and condensation or thickening.

The Early Ionian philosophers were students of nature who studied the problem of the material cause of the world in a manner in which they were searching for one first cause. Their philosophy is characterized by inexperience of thought, and it influenced many systems of today such as, materialism, pantheism and evolutionism.

2. The Pythagorean School

The founder of this school was Pythagoras, who was born at Samos about the year 529 B.C. There are so many legends associated with his name that it is difficult to give a trustworthy account of his life and labours. Around the year 529 B.C., he set up a society in Crotona, in Southern Italy, whose aims were ethical, religious, and political. The pol-

itical doctrines of Pythagoras brought harm to him and to his followers. It is said that he was forced to seek refuge in Metapontum where he died 500 B.C. He was opposed to the tyranny of Polycrates, the emperor, and his loyalty to the aristocratic party caused the destruction of Pythagorean brotherhood as an organized society. His disciples continued to teach and develop his doctrines for hundreds of years.

It has been said that Pythagoras left no writings but it is likely that he is the founder of the number theory which is the main idea in the doctrines of the Pythagorean school to which we now turn.

"The most distinctive of the Pythagorean doctrines is the principle that number is the essence and basis of all things." (4) This view was adopted probably because they saw that all phenomena possess numerical relations. Numbers are odd and even or limited and unlimited. The odd cannot be divided by two while the even can so the odd can be called the finite and the even the infinite. A table of opposites is offered; right and left, male and female, good and bad and so on. From this doctrine of opposites there proceeds the notion of harmony, which is the union of opposites.

In their application of the doctrine of number to physics, a point is an expression of the number one, a line two, the figure three, and the solid four. "Ten is the perfect number

(4) Ibid., 40.
because it is the sum of the numbers from one to four."(5)

The primordial fire attracts particles of the primordial matter and the planets are slowly formed. The planets revolve around this central fire and they move from west to east. There are nine planets so they made up another planet the counter-earth, which is between the earth and the primordial fire, in order to fill up the number ten.

They said that the soul is a number. They taught that if the soul leads a good life it will be sent to a higher world after death and remain there without a body. If the soul leads a bad life it will become incarnate in an animal body after death. This is the doctrine of metempsychosis.

The Pythagoreans did not apply to any great extent their number theory to their theological beliefs. They did not reject popular Greek polytheism. They attached the greatest importance to religion despite their vague conception of the deity.

It is said that their ethical system was religious. They taught that the highest good which man can attain is to become godlike. And this is to be done by virtue, which is harmony.

Their doctrines are primarily a philosophy of nature although, they prepared the way for the notion of being.

(5) Ibid., 42.
3. The Eleatics

The Eleatics investigated the essence of things rather than their origin. Their studies centered around the problem of change and motion, and while trying to solve this problem they introducted the notions of being and becoming. Thus it is said that their philosophy is mostly metaphysical.

Xenophanes of Colophon, in Asia Minor, was born around 570 B.C. Theophrastus records that Xenophanes was a pupil of Anaximander. Xenophanes left his native country and traveled through Greece as a rhapsodist and finally settled at Elea in Lower Italy, where he founded the Eleatic school. "He laid down his philosophical views in a poem toward the close of his life."(6) He died in the fifth century B.C.

"Starting with the principle that nothing comes from nothing, Xenophanes arrived at the conclusion that things cannot begin to be."(7) Since things cannot begin to be, there can be no Becoming. The plurality of things depends upon a beginning of things and since there is no becoming, there is no plurality and so the dictum of Xenophanes, "All is One, One is All." Xenophanes said that God is the One. Hence, he was a pantheist. To him God is the world.

In his physical theorems he said that water and earth are the elements of all created things. To him the principle

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(6) A disciple of Aristotle.
of life in living things is a breath of ethereal fire. Xenophanes explained the fact that sea-animals were found petrified on high mountains and from this he concludes that the earth was once covered by the sea and that the earth will sink back into the sea again and the race will begin anew from the beginning.

Xenophanes identified nature, the one, immutable, eternal with God and God likewise possesses these attributes.

Parmenides, who some historians of philosophy say was the greatest of all the pre-Socratic philosophers, was born at Elea about 540 B.C. Aristotle says: "Parmenides is said to have been Xenophanes' pupil."(8) His principal work was a didactic poem On Nature. We learn much of his teaching from the works of Aristotle.

Parmenides taught that all is being. Nothingness is impossible for it is impossible to think of non-being. He said that the senses led us to error, so being is one, unchangeable. Multiplicity is also a deception of the senses. Parmenides made a study of the apparent change and multiplicity of the world and gave us his Cosmology and Anthropology of the Apparent in which he tells us what he would believe of the world if he believed in the multiplicity of beings.

In his Cosmology of the Apparent he maintains that all things are composed of warmth and light, which is the ether.

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al fire, and dark and cold which is air and its product; the
former represents the place of being and the latter, by cond-
ensation, represents the earth or non-being. The combing of
these is effected by the all-controlling Deity.

In his anthropology of the Apparent he maintains that
the life of the soul depends on the blending of these con-
traries.

In his philosophy Parmenides puts reason in opposition
to opinion. Parmenides, like Xenophanes, was a monist.

Zeno of Elea, born about 590 B.C., was a pupil of Parmen-
ides. He defended the Eleatic doctrine by pointing out the
absurdity of its opposite. He wrote a book titled Parmenides
which contained several argumentations in which suppositions
were made with the intention of reducing them into absurdity.

His arguments against the reality of motion are as follows:
"For a body to move from one point to another it must pass
through an infinite number of spaces; for magnitude is div-
isible ad infinitum and for this reason Archilles cannot
overtake the tortoise for whatever position Archillas reaches
he will find that the tortoise has advanced still further
on."(9) "Aristotle meets these arguments by defining the
true nature of time, and by pointing out the difference be-
tween actual and potential infinity."(10)

In a like Zeno argued against time and space. In his arguments against motion he assured that a moving body would have to pass through an infinite number of fractions of the distance to be covered in order to cover the entire distance. But you cannot get through an infinite number which has no end. Therefore motion is impossible.

Aristotle argued against these arguments and distinguished between actual and potential infinity.

Melissus of Samos, who was a pupil of Parmenides, wrote a book On Nature. Some historians of philosophy say that he was the commander in a naval battle in which the Athenian fleet was defeated off the coast of Samos in the year 442 B.C.

The purpose of his work was to establish the principle of Elastic Monism by a direct method.

His doctrines: He says that being exists for if being did not exist it would not be possible to speak of being. Being can not have become what it is because it could not have come from non-being or out of being because if it came from being then it would have already existed. From this he comes to the conclusion that being is eternal. If being is eternal it must be infinite since it has no beginning or end and being must be one since it is without end or limit. He says that the senses deceive us in presenting motion and change.

Melissus in his doctrines admitted principles which
were contrary to Eleatic doctrines. "Since his task was one on reconciliation he did not represent a development of Eleatic philosophy." (11)

4. The Later Ionian Philosophers

These philosophers have been called the Later Ionians because they attacked the problem raised by the Earlier Ionian School and most of them were probably Ionians by birth or descent. In particular they sought to account for the becoming of things which the earlier natural philosophers did not explain.

The first of this group was Heraclitus, who was surnamed the Obscure because of his oracular expressions, of Ephesus. He was born at Ephesus about the year 530 B.C. He wrote a book on Nature and some of the parts of this work are still existent today. Aristotle and Plato give a tolerably complete account of the teachings of Heraclitus.

The fundamental thought in the teaching of Heraclitus was that the universal is in a state of ceaseless change; old age follows youth. To him all is Becoming. From this notion of incessant activity he choose as his first principle the ever living fire, which he regarded as the essence of the soul. Aristotle would call this fire the material or efficient cause of all things.

(11) Ibid., 52.
He said that opposition was the father and king of all and if it were not for strife and things the world would die. When the oppositions and contradictions are united harmony is the result and by harmony the world will return to the original state of fire and the processes will begin anew. By these figures of speech he meant that fire is the cause of all change.

His origin of the world: The ever living fire changes into water and then into earth, and the earth changes back into water which in turn changes back into fire. The way upward and the way downward are one. From this change comes his doctrine of opposites such as, light becomes darkness, heat becomes cold and so on. This theory of his is a physical and not a logical theory.

His psychology and ethics: The soul is part of the universal fire and the soul came from the fire. The soul most like the cosmic soul is the best. He said that sense-knowledge was inferior to reason and that reason alone can reveal to us the hidden truth. To be ethical a person must follow the dictates of reason. To him character was a man’s guardian divinity. By morality he meant that man should govern himself by rational principles. He had nothing but contempt for men who prayed to images and false gods.

Heraclitus has been called by some as the greatest physicist in ancient times and from the doctrines of him we can see that philosophy had started to emerge from the state of
Empedocles of Agrigentum, Sicily, was born about the year 490 B.C. He was the leader of the democracy of his native city and some historians say that he declined the kingship. There is a legendary story that he committed suicide by leaping into the crater of Mt. Etna. He wrote a book On Nature and also a religious work called Purifications. "On account of the language and imagery which Empedocles employs, he is styled by Aristotle, the first rhetorician." (12) Empedocles died around the year 450 B.C.

His doctrines: According to Empedocles there is only mingling and separation. He taught that nothing which was not cannot come into existence and that everything which exists cannot be annihilated. "According to him all things come from a mingling of the four elements, which he called roots, fire, air, earth and water." (13) Things are formed by the coming together of these elements and annihilated by their disunion. This mingling or coming together is the material cause of all things. The coming together of these elements is the work of love, their separation is the work of hate.

This proposition being stated he explains the origin of the world. The four elements were all mixed together and they formed a sphere where love was predominant. But hate forced

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(12) Ibid., 58.
its way into the center of the sphere and in the process of
the origin of the world, love regained its power and the
elements are united once more. Thus the original condition
is restored. These changes are then repeated in the same
order and so on through endless changes.

The plants, which sprang from the earth, were the first
members of the organic creation. Next came animals of all
sizes and shapes but only those combinations which were able
to take care of themselves survived.

"In his psychological doctrines, sense-knowledge is
explained by the doctrine of emanation and pores." (14)
Like is known by like, that is, earth is earth, water is
water. In his religious work he teaches the fall of man and
the transmigration of souls.

Empedocles was the one who introduced the idea of elements
and he fixed the number of elements, thus preparing the way
for the Atomists.

The last great man of the Later Ionian Philosophers
was Anaxagoras. Anaxagoras was born at Clazomenae, in Asia
Minor, about 500 B.C. He left Clazomenae and went to Athens
where he became the friend of Pericles who was a great states-
man and who aimed to make Athens the political center of
Greece. During the Peloponnesian War Pericles was attacked

and Anaxagoras had to leave Athens. He returned to Ionia
where he died about the year 430 B.C. Considerable frag­
ments of his work On Nature are extant.

His philosophy: The problem for Anaxagoras was to explain
the phenomena of change or becoming. He did not deny the
fact of change, that is, he said that there is relative
change. The universe undergoes change only in the sense of
mixture and separation. There are more than four elements
and the elements which Empedocles gave us are not elements
at all but only mixtures of other substances. "He said that
the elements are infinite in number, different and unchange­
able in nature, and indefinitely divisible."(15)

He conceived the mind as the moving power which formed
the world; the efficient cause of the world. He described
the mind as absolutely simple, independent and having know­
ledge over all things.

His theory of the formation of the world: The formation
of the world was brought about by motion. The mind put the
elements into a rotary motion separating Air and Ether and
thus formed the universe. In his theory of the formation
of the world he considered only the material cause.

His psychology: He said that the soul was the principle
of understanding. "The intellect, which was unmixed, is cap­

able of seeing the everything which is in everything." (16)

The special importance of the philosophy of Anaxagoras is due to his endeavor to explain everything by mechanical principles. The Anaxagorean principle influenced Socrates and his continuators.

5. The Atomists

Leucippus of Miletus and Democritus of Abdera were the founders of the Atomistic philosophy. They represented the last phase of Ionian speculation concerning nature.

"We know almost nothing of Leucippus except that some historians of philosophy regard him as the real originator of the atomic system." (17) Leucippus is said to have come from Miletus and to have established the school at Abdera, which made Democritus famous. It is reported that his writings are incorporated in the works of his disciple, Democritus.

Democritus was born about 460 B.C. in Abdera. He traveled much and visited Egypt and the Orient. He is said to have written many works and of these the Great Order is the most celebrated. Aristotle in the Metaphysics gives an account of the doctrines of the Atomists, assigning these to Democritus and Leucippus together.

Their philosophy: Leucippus and Democritus assume as the

(17) Cf., Ibid., 65.
ultimate principle of bodies the full and the void as non-being. The full is the atoms and the void is the space between the atoms; the atoms all have the same nature, but differ in size, shape and weight. They are infinite in number and move in the void. The movement of the atoms is brought about by a natural necessity in which the atoms are brought together; they taught that the atoms were eternal and hence uncaused.

The atoms were moving in the void and at some point of time there was a collision of the atoms and thus groups of atoms were formed and a world is in a process of formation. Atoms which are alike are brought together and in this way the four elements fire, air, earth and water are formed. Many worlds arise from the collisions among the infinite atoms moving in the void.

The taught that all living beings originated from the moist earth in the same way as the world was formed. The soul consists of the more subtle atoms, which are also atoms of fire. These atoms are constantly expelling the fire-atoms from the body. In respiration we take in the air and when the body becomes incapable of doing this the soul leaves the body and life ends.

Sensuous perception consists in the local movement of fire atoms and it is explained by effluxes, which are images and ideas, passing from objects into the senses.

In their ethical doctrines the Atomists taught that the
highest good of man is rest and tranquillity of soul. This happiness is attained by observation of the limits fixed by nature.

"The Atomist philosophy is really the logical development of the philosophy of Empedocles." (18) The Atomists tried to reduce the explanation of the world to the mechanical interplay of atoms.

6. The Sophists

The word Sophist meant a wise and skillful man, but in the pre-Socratic period it was applied to the professional teachers who traveled about. Because of the radicalism of some of the later Sophists the name gradually became synonymous with fallacy.

The Sophists were important from 450 B.C. to 400 B.C. and after Socrates they dwindled into insignificance.

The most important among the Sophists are Protagoras of Abdera, Gorgias of Leontini, Hippias of Elis, and Prodicus of Ceos.

Protagoras of Abdera was born around 495 B.C. He was a teacher in many Greek cities, especially at Athens. He applied the doctrine of Heraclitus, the notion of flux to all things, to the knowing subject as such. "He asserted

that man is the measure of all things, of things that are, of non-existent things."(10) All truth is relative to him and subjective is the only truth. By this the individual is thus the measure of truth in the objects perceived. Because of this doctrine Protagoras is sometimes called "The Individualist."

Most of the knowledge of the doctrines of Protagoras comes to us from Plato and Aristotle. According to his doctrines nothing is certain and thus there can be no certain moral duties.

Gorgias of Leontini, in Sicily, lived about 480-370 B.C. He adhered to the doctrine of Skepticism and was a teacher chiefly of rhetoric.

His teaching is nihilistic and it is expressed in the following propositions: 1) There is no being at all, that is, nothing exists; 2) If there were anything, then it could not be known; 3) If there were knowledge of being, it could not be communicable. Because of his doctrines Gorgias is rightly called "The Nihilist." Gorgias maintained the very opposite of his contemporary Protagoras.

Hippias of Elis, one of the younger contemporaries of Protagoras, and celebrated more for his rhetorical talent and for his mathematics and astronomy, than for his phil-

osophical doctrines, said that Law is the tyrant of men, since it makes men do things contrary to nature.

Prodicus of Ceos is probably noted for his eminent mastering in the art of dialectics. By his distinction of words he prepared the way for Socrates. He did not go materially beyond the standpoint of the other Sophists. Socrates had often called himself a pupil of Prodicus.

One of the most important discourses written by Prodicus was "Heraclitus at the Cross-roads."

The Sophists discussed the validity of human knowledge; a question which revealed much in the Golden Age of Greek Philosophy. Sophism makes philosophy impossible and for this reason it is not in itself a contribution to philosophy.
CHAPTER II

Second Period of Greek Philosophy

The second period of Greek Philosophy deals with, 1) Socrates, 2) Plato and 3) Aristotle.

Socrates

Socrates, the son of Sophroniscus, a sculptor, and Phainenarete, a midwife, was born about 470 B.C., at Athens. In youth he learned his father's trade but he probably abandoned it in order that he might give himself to philosophical investigations. He learned the philosophy of his contemporaries by personal contact with them and not from teachers. Socrates had a brief military career, in which he gained much credit.

"Socrates believed that the demon was by him whose warning voice told him what to do and what to avoid."

(20) He thought that his demon moved him to become a teacher in order that he might improve the intellectual and moral conditions of his time. He discarded the high-hat attitude of the Sophists and showed his students that he was as ready to learn as he

(20) Cf. Copleston, History of Philosophy, 97.
was to teach. He esteemed it a desirable thing to have a few
necessities and because of his honest stand upon political
questions, a charge was brought against him by the democratic
party. He was accused of rejecting the gods recognized by
the state and of corrupting the youth of Athens. Socrates
was declared guilty and condemned to die by poison. He
drank the poison in the presence of his friends and disci­
ples and his death was justly glorified by his followers.
He died in the year 399 B.C. "Socrates had often called him­
self a self-taught philosopher." (21)

It is said that Socrates wrote nothing and taught orally.
It is from the writings of Xenophon and Plato that we get
a fairly reliable account of the philosophy of Socrates.

Socrates had much faith in reason and he asserted that
man can know all things with truth and certitude. The human
mind is a storehouse of truth waiting to be recognized and
realized. Thus the great Socratic Axiom was "know thyself."

Socrates's method was called the finding method because
it is constructed to find the truths buried in the mind.
This method involves two processes, called the ironic and
dialectic process.

The ironic method came about by an interrogation of his
students who gave way under the dialectical test applied
to them. He acted as though he knew less than his students.

In the Socratic or inductive process he would draw truth out of the mind of the pupils. "Aristotle has justly observed that we owe to Socrates the method of induction and definition, which he used."(22)

In the peculiar philosophical tenets of Socrates, he held that God is a spirit who rules the world; he grounds his belief in God on the teleological argument taking as his basis that whatever exists for a useful end must be the work of intelligence.

Regarding the immortality of the soul, Socrates expresses himself doubtfully. He does, however, maintain that the soul of the just man is set free by death and enters into the fuller enjoyment of truth.

Questions concerning the supreme good of man: "The supreme good of man is happiness."(23) This happiness is the happiness which is attained by action and knowledge through assimilation with the Divinity. True knowledge must be strived after and this knowledge is the knowledge of God. Knowledge therefore leads to moral goodness for what is good is at the same time useful.

In his ethical teaching therefore, he says that virtue and knowledge are one. He said that the violation of law entails a punishment determined by Nature itself.

(22) Cf. Usenerweg, History of Philosophy, 85.
The fundamental conception of Socrates was, according to Aristotle, the inseparable union of theoretical insight with practical moral excellence.

Plato

Plato was born in the year 427 B.C. at Athens. His father, Aristocles, and his mother, Perictione, were noble parents. Plato's real name was Aristocles; Plato was a nickname given him by his gymnasium teacher because of his broad shoulders. In his youth he studied the arts, especially poetry, and then for eight years he studied philosophy under Socrates. When Socrates died, Plato travelled in Italy, where he learned the doctrines of the Pythagoreans and it is said that Plato spent several years in Egypt. In one of his journeys to Sicily he was sold into slavery but he was soon rescued from this and he returned to Athens and opened his school in the groves near the gymnasium. (24) His school took the name Academy from this. He died in the year 347 B.C.

His works: Plato is the first Greek philosopher whose works have not been lost and they have endured to our time. There are thirty-five dialogues attributed to Plato. It is hard to determine how many of these are authentic. Some of his dialogues may not have been committed to writing by him but rather by some student in the school. "The works which

are commonly admitted as being written by Plato are: Gorgias, The Banquet, Phaedo, Phaedrus, The Republic, Timaeus, Laws, Letters, and Theaetetus." (25)

Plato wrote in a dialogue form which was often poetical and sometimes even dramatic. Plato wrote in this method because he was influenced by Socrates and because he was a poet.

Plato's philosophy may be divided up into three divisions: Dialectic, Physics, and Ethics. "Plato himself did not make this division but it is practically adopted in his exposition of his theories." (26)

In the first division of his philosophy, the dialectic, he considers logic and metaphysics, that is, the material which comes under the dialectic may be classified under the subtitles logic and metaphysics.

The Platonic Doctrine of Knowledge may be stated as follows: The theory of ideas is a development from the Socratic doctrine of concepts. Plato did not join intellectual knowledge with experience for in experience we deal only with individual objects. In other words Plato said that understanding has a universal grasp and it likewise has universal ideas of things. Ideas are inborn in men but then they were acquired by the understanding in an existence of the soul. "He teaches that the soul existed before it was

joined to the body." (27)

Ideas alone have real being because they are eternal. Whatever is related in the concept is the only true reality. Concepts are not like sense phenomena which is incorporeal and immaterial. The object of concept of an existent thing is the very thing itself while the senses do not grasp the nature of a thing itself. From this it can be seen that Plato meant only the true realities to be universal and the senses grasp only the particular.

Plato did not seem to mean the Idea to be something in our mind but rather something real in itself; a thing which is primarily objective. To him ideas caused things to exist and to be known and they are immaterial.

Ideas are represented by our concepts and the Idea is the cause of the concept. There is one Idea which is the cause of all the inferior ideas and this is the Idea of the good. "This is the cause not only of all the other ideas but also of all things." (28)

His Idea of the Good: The Good very truly gives life to every Idea, thus causing them to exist and to be known. The Good is the end of all other ideas which in turn are the final cause of those under it. The ideas are the final cause of sensible phenomena. Plato explains everything by its end

(28) Cf. Ibid., 121.
and not by its beginning. "William Turner said that Plato by the Idea of the Good meant God Himself." (29)

In the second division of Plato's philosophy, physics, he considers the world and matter. His physics also deals with the phenomenal world sense, that is, corporeal objects, and incorporeal souls. There are some contacts between the world of phenomenal and the world of Ideas. Phenomena imitates Ideas. They are also connected because the world is made up of Ideas and Matter. Matter is with our nature, quality or form so thus Plato calls it non-being.

The creation of the world is set forth in the Timaeus in the form of a myth and he uses myths with great frequency in the dialogues. "In the Timaeus he tells us that is in a state of formless chaos, lacking all beauty and perfection and God because he is good created the world by fashioning the original chaos after the pattern of Ideas." (30) Therefore according to Plato the world was not created because matter existed from eternity.

Out of this chaos God created the world soul first. He formed for this soul a spherical body which is composed of the four elements which Empedocles had designated as the root principles of the world. Plato was the first to call these elements. "Plato says that the world soul is the prox-

(29) Cf. Ibid., 105.
(30) Plato, Timaeus, 52, (quoted by Turner, Ibid., 107).
imate cause of all life, order and motion in the universe, as well as of all knowledge." (31) He makes the world soul and all souls self-moving beings and cause all the movement in everything else.

Plato advocated a doctrine of pre-existence of Souls, since he says that the Idea must have existed before the body since the consideration of external things cannot lead to reality. This doctrine of the pre-existence of the soul is set forth by Plato as an explanation of our knowledge, and is intimately related to his famous theory of reminiscence in which he says that the soul must have had some knowledge of what is already known in a former life, a life in which it was not united to the body.

The doctrine of the immortality of the soul is founded by Plato, in the Phaedrus p. 245, on the nature of the soul, as the self-moving principle of all motion. "Plato said that the dissolution of anything is accomplished by the evil which is opposed to it. Now, moral evil is the only evil which is opposed to the nature of the soul; if then, sin does not destroy the soul, the reason must be that the soul is indestructible." (32)

Plato did not hold that every part of the soul was immortal and for this reason the soul is divided into three parts, the rational, which is the intellect and it resides

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(31) Ibid., 35.
in the head, the irascible, which is the seat of courage and it is in the heart, and the appetitive, the seat of desire, which resides in the abdomen. Out of these three he holds that the rational part alone is immortal.

In his theory of knowledge, he bases his distinction of kinds of knowledge on the distinction of objects. "Plato in his Allegory of the Cave, points out that knowledge begins with sense-perception and though the senses cannot lead us to a knowledge of Ideas, it can remind us of the Ideas which we saw in a previous existence."(35)

In Plato's ethics are included his ethical and political doctrines. Plato's ethics is probably the most important part of his philosophy because his philosophy as a whole had been described as primarily ethical. Ethics is the study of the Idea in human action and human society. "The highest good, subjectively considered, is happiness; objectively, it is the Idea of the Highest Good, that is God."(34) Thus Plato taught that the end of human action ought to be free to free man from the bonds of the body, and by the practice of virtue to become like to God.

Socrates had taught that all virtue is wisdom but Plato said that wisdom is the highest virtue but not all virtue. All virtues are reduced to four supreme kinds, wisdom, fort-

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(34) Stockl, History of Philosophy, 90.
Itude, temperance and justice.

The most important application of Plato's doctrine is found in the State. The State takes its character from its members. And harmony among the members makes a stable state. The State should aim at the cultivation of virtue. In the State there are three main classes of citizens: the Rulers, Soldiers and Workers. The duties of the citizens must be subordinate to those of the State in whose interests marriage, family life and individual property have to be abolished.

Plato proves the existence of God from the fact that God is evident from the order and design and he also is using the argument from efficient cause which is found in the Laws, X, page 393. In his proof for the existence of God he also proves that the World Soul is out.

Aristotle

Aristotle was born at Stagira, a Greek city in the Chalcidice about 384 B.C. Sometimes he is called the Stagirite on account of his birthplace. He was the son of a physician at the court of the King of Macedonia, he went to Athens in his youth and followed the lectures of Plato for nearly twenty years, becoming one of his favourite pupils. When Plato died he was about thirty-eight and betook himself to the court of the Macedonian King Hermias, whose sister Pythias he married. King Philip summoned him to his court to become tutor to Alexander the Great. It was only when the latter
began his Easter expeditions that Aristotle returned to Athens and opened his School as a philosopher in 335 B.C. He frequented the gymnasion called the Lyceum, from which his school gained the surname of Peripatetic. Most of his works seem to have been written about the time he was teaching at Athens. He was high minded, sincere, cordial to his friends, and merciful to the lowly. He certainly was a more universal genius than Plato, though perhaps inferior to him in the loftiness of his speculations. Aristotle was the personified embodiment of the Citizen of the world while Plato was the model Athenian.

His works: Many of his works were for ages lost, and have only gradually been recovered. Possibly some have never been recovered, but those which exist may perhaps be enumerated and classified as follows:

Logical: Known collectively as the Organon and they are six in number: The Categories, on Interpretations, the Prior and the Posterior Analytics, the Topics and on Fallacies.


On Metaphysics: One work called by this name.

On Psychology: On the Soul, one on Sense and Sensation, on Memory and Reminiscence, on Life and Death, on Long and Short Life.
On Ethics: the Nicomachean and Eudemian Ethics and the Politics. The Eudemian Ethics is not the work of Aristotle but it is probable that it was intended as a recension of an Aristotelian treatise.

Rhetorical and Poetical treatises: The Poetics and the Rhetoric.

There are certain other works of doubtful authenticity and others certainly spurious.

The general and character division of Aristotle's philosophy. "He defines philosophy as the science of the universal essence of that which is actual." (35) He divides all science into three classes, practical, political and theoretical. Under the head of theoretical philosophy he includes Physics, Mathematics and Metaphysics.

Aristotle is rightly considered the founder of Logic, which was known to him as analytic. His Organon which is the body of his logical doctrine consists of six parts: The Categories, which treats of 1) the highest classes of being which he considered to be ten, 2) the predicables of which there are five. In the De Interpretatione he takes up the study of the propositions and the judgment. This part of his work is the foundation of modern logical teaching. In the Prior Analytics he treats of inference which has two forms, induction and deduction. The Posterior Analytics are

(35) Turner, History of Philosophy, 129.
concerned with demonstration, first principles and causes. The Topics are concerned with certain and probable conclusions and they also treat of predicables. Finally the treatise on Fallacy deals with the study of fallacies and it contains an attack on the Sophists and their methods.

Aristotle's Theory of Knowledge: Here there appears a sharp contrast between the philosophy of Aristotle and the philosophy of Plato. Plato begins with the hypostatized universal and then descends from the universal to the particular phenomenon, while Aristotle on the other hand, though he admits that all scientific knowledge is universal, begins with individual knowledge and proceeds from this to the universal. Out of this comes the two doctrines that science is essentially dependent on sense knowledge and being of the universal is essentially superior to it.

"How do we rise from the region of sense to that of intellect?" (36) Aristotle answers this by saying that first substance, the individual, cannot exist in another. In the first substance we distinguish matter and form. The mind takes the from the prime matter the form and thus it gains a knowledge of the universal. This scientific knowledge is gained by a process which Aristotle calls abstraction and development.

Aristotle's Metaphysics. "Metaphysics is the science

(36) Ibid., 133.
of being." (37) It is concerned with the highest laws and causes of being. In the physical order of things there are four principals of being which he calls causes. These four causes of being are efficient, formal, material and final. The Aristotelian doctrine of causes is a summary of all preceding systems of philosophy.

Aristotle in his proofs for the existence of God uses the argument from change or movement. He also uses the argument from design which is the teleological argument of Socrates. "God is one, is unchangeable, is life and is contemplation." (38) Aristotle said that neither will nor providence are compatible with the eternal repose in which God dwells. He speaks of God as taking an interest in human affairs.

In his account of the origin of the world, he taught that the world, matter, motion and time are eternal and that the world was caused since there is no such thing as accident or chance.

Aristotle’s Physics. "Nature does nothing in vain." (39) Nature is constantly tending to what is best but it is only limited by the essentially limited character of matter. "Space which is neither matter nor form is the first unmoved limit of the limited." (40) "Time which is the universal concom-

(38) Cf. Weberweg, History of Philosophy, 163.
(39) Aristotle, De Caelo, 1, 4, 271a, 33, (quoted by Turner)
itant of sensible existence, is the measure of movement according to the former and the latter." (41) Aristotle admitted the four elements of Plato: Earth, Air, Fire and water but he added Ether which was to fill space. The earth is the center of the cosmic system and it is surrounded by a sphere of air and a sphere of fire. Outside of this is the sphere of fixed stars and then the sphere of the Diety.

Aristotle's Psychology. Aristotle teaches that the soul is the substantial form of the body. The soul is the principle of life and the principle of thought. The soul and its faculties are the same from different points of view and the faculties of the soul are five: nutritive, sensitive, appetitive, locomotive and rational. The faculties of the soul can also be called the powers of the soul. The intellect, which is the faculty by which man acquires intellectual knowledge, is distinguished by the active and passive intellect. Aristotle did not believe in the doctrine of innate ideas. By the active intellect there is the meaning of that which abstracts the universal idea from the particular image and by the passive intellect it is understood that he meant that which receives the species of the intellectual idea. "The active intellect is alone, separate, eternal, and immortal, and everlasting." (42) The will is free from the fact that it is preceded by a rational apprehension of good and it is the desire of good as apprehended by reason. Aristotle is

(41) Ibid., 144.
rightly called the Father of Psychology and his book On the Soul is the first scientific treatise on the subject.

Aristotle's Mathematics. It is defined as the science of immovable being and it deals with corporeal being under the determination of quantity. Its object is being subject to motion.

Aristotle's Practical Philosophy. This part of his philosophy includes the science of political government and organization, as well as the general questions of moral science.

Every Greek held the notion that the supreme good of man is happiness. Man should live conformably to reason, that is to live a life of virtue. Virtue which is not the only constituent of happiness is the indispensable means of attaining happiness. He distinguished two kinds of virtue, moral and intellectual virtue. "Moral virtue is a certain habit of the faculty of choice, consisting in a mean suitable to our nature and fixed by reason in the manner in which a prudent man would fix it." (43) His moral virtues are the same as the four cardinal virtues, namely, prudence, fortitude, temperance and justice.

The intellectual virtues are perfections of the intellect itself and they are understanding, science and wisdom. He puts intellectual virtue over moral virtue and this is the most characteristic of his ethical teachings.

(43) Aristotle, The Eudemian Ethics, II, 6, 110b, 3b, (quoted by Turner, History of Philosophy).
In his political philosophy he starts with the principle that man is by nature a social being and his social life begins in the family because the family is prior to the state.

He says that the best government is that which is best suited to the character of the people. Monarchy would seem to be ideally the best.

Under the head of Political Philosophy he treats of the theory of art and he divides art into two classes, that of necessary and that of the fine arts. The fine arts embrace rhetoric and poetry, the former that of medicine.

The general scheme of the Philosophy of Aristotle may be expressed in the following outline:

I. Logic
II. Science
   A. Theoretic (Speculative)
      1. Mathematics
      2. Physics
         a. Astronomy
         b. Physiology
         c. Psychology
         d. Mechanics
      3. Theology
   B. Practical (Moral)
      1. Ethics
      2. Politics
3. Economics

C. Productive (Poietical)
   1. The necessary arts
   2. The fine arts
      a. Poetry
      b. Rhetoric
      c. History, etc.
### A CHRONOLOGY OF GREEK PHILOSOPHERS AND THEIR SYSTEMS

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**EARLIER IONIAN SCHOOL**
Thales, Anaximenes, Anaximander,

**LATER IONIAN PHILOSOPHERS**
Anaxagoras, Heraclitus, Empedocles,

**ATOMISTS**
Democritus, Leucippus,

**ELISITIC SCHOOL**
Xenophanes, Zeno, Parmenides, Melissus,

**PYTHAGOREAN SCHOOL**
Pythagoras,

**SOPHISTS**
Protagoras, Gorgias, Prodicas, Hippias.


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