

THE
HISTORY OF PHILOSOPHY,

FROM
THE EARLIEST PERIODS:

DRAWN UP FROM
BRUCKER'S
HISTORIA CRITICA PHILOSOPHIÆ.

✓ BY
WILLIAM ENFIELD, LL.D.

"OPINIONUM COMMENTA DELET DIES, NATURÆ JUDICIA CONFIRMAT."—CIC.

LONDON:
PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE.

1840.

AN EPITOME
OF THE
HISTORY OF PHILOSOPHY,
IN THREE PERIODS.

PERIOD THE FIRST,

FROM THE EARLIEST TIMES, TO THE DECLINE OF THE ROMAN REPUBLIC;
WHICH COMPREHENDS,

I. BARBARIC PHILOSOPHY, including that of all ancient Nations
among whom the Greek Language was not spoken.

1. EASTERN NATIONS.

(1.) HEBREWS, comprehending the posterity of Abraham to the time of the Babylonish Captivity; after their return from which they were called Jews. Among their wise men, the most celebrated names are Moses, Solomon, and Daniel. Their wisdom, derived from Divine Revelation, is not to be confounded with philosophical and speculative science.

(2.) CHALDEANS, the author of whose philosophy was Zoroaster. Belus was another celebrated teacher of wisdom among the Assyrians; but both his age and history are uncertain. Later than these lived Berosus, who first taught the Chaldean learning to the Greeks.

(3.) PERSIANS, among whom Zardhust, also called Zoroaster, was the founder of wisdom; he wrote a sacred book called Zend. Among the Persian Magi were Hystaspes and Hostanes.

(4.) INDIANS, whose wise men were called Gymnosophists and Brachmans. Among these were Buddas, Dandamis, and Calanus.

(5.) ARABIANS, among whom the Zabii, a sect of philosophers, and Lokman, an elegant writer of fables, are memorable.

(6.) PHENICIANS, to whom is ascribed the invention of letters. Moschus, Cadmus, and Sanchoniathon, are among their celebrated men.

2. SOUTHERN NATIONS.

(1.) EGYPTIANS, the founder of whose wisdom was Theut, or Thoth, whom the Greeks call Hermes and the Latins Mercury. After him arose a second Hermes, called also Trismegistus, to whom various books and inventions are ascribed.

(2.) ETHIOPIANS, whose wisdom seems to have been borrowed from the Egyptians. Atlas was one of their first astronomers.

3. WESTERN NATIONS.

(1.) CELTS, whose philosophers were called Druids. Under the general name of the Celtic nations were comprehended the Gauls, Britons, Germans, and Cambrians.

(2.) ETRURIANS and ROMANS: among the former flourished Tages, the inventor of augury; among the latter, Numa is improperly styled a philosopher.

4. NORTHERN NATIONS.

These include the Northern Scythians (distinct from the Celtic Scythians,) Thracians, Getæ, &c. Among whom Abaris, Anacharsis, Toxaris, and Zamolxis, obtained the praise of wisdom.

II. GRECIAN PHILOSOPHY; which was,

First, . . . FABULOUS, as taught by Prometheus, Linus, Orpheus, Musæus, Eumolpus, Melampus, Amphion, Hesiod, Epimenides, and Homer.

Secondly, POLITICAL, chiefly adapted to the formation and improvement of states and the civilization of society. Among the authors of this philosophy were the legislators Zeleucus, Triptolemus, Draco, Solon, and Lycurgus; the Seven Wise Men of Greece, Thales, Chilo, Pittacus, Bias, Cleobulus, and Perierander; and the fabulist, Æsop.

Thirdly, SECTARIAN, which owes its birth to Thales and Pythagoras, and was divided into two leading schools, the Ionic and Italic.

Of the IONIC SCHOOL were

1. THE IONIC SECT *proper*, whose founder Thales had, as his successors, Anaximenes, Anaxagoras, Diogenes Apolloniates, and Archelaus.

2. THE SOCRATIC SCHOOL, founded by SOCRATES; the principal of whose disciples were Xenophon, Æschines, Simon, Cebes, Aristippus, Phædo, Euclid, Plato, Antisthenes, Critus, and Alcibiades.

3. THE CYRENAIC SECT, of which ARISTIPPUS was the author: his followers were, his daughter Arete, Hegesias, Anicerris, Theodorus, and Bion.

4. THE MEGARIC, or ERISTIC SECT, formed by EUCLID of Megara; to whom succeeded Eubulides, Diodorus, and Stilpo, famous for their logical subtlety.

5. THE ELIAC, or ERETRIAC SCHOOL, raised by PHÆDO of Elis, who, though he closely adhered to the doctrine of Socrates, gave name to his school. His successors were Plistanus and Menedemus; the latter of whom, being a native of Eretria, transferred the school and name to his own country.

6. THE ACADEMIC SECT, of which PLATO was the founder. After his death, many of his disciples deviating from his doctrine, the school was divided into

(1.) *The Old Academy*, which strictly retained its tenets, and in which the chair of Plato was successively filled by SPEUSIPPUS, Xenocrates, Polemo, Crates, and Crantor.

- (2.) *The Middle Academy*, founded by ARCESILAUS, and continued by Lacydes, Evander, and Egesinus.
- (3.) *The New Academy*, of which CARNEADES was the author: he was succeeded by Clitomachus, Philo of Larissa, Charmidas, and Antiochus of Ascalon, the last preceptor of the Platonic school in Greece.

7. THE PERIPATETIC SECT, founded by ARISTOTLE; whose successors in the Lyceum were Theophrastus, Strato, Lycon, Aristo, Critolaus, and Diodorus. Among the Peripatetics, besides those who occupied the chair, were also Dicaearchus, Eudemus, and Demetrius Phalereus.

8. THE CYNIC SECT, of which the author was ANTISTHENES; whom Diogenes, Onesicritus, Crates, Metrocles, Menippus, and Menedemus, succeeded. In the list of Cynic philosophers must also be reckoned Hipparchia, the wife of Crates.

9. THE STOIC SECT, of which Zeno was the founder. His successors in the porch were Persæus, Aristo of Chios, Herillus, Sphærus, Cleanthes, Chrysippus, Zeno of Tarsus, Diogenes the Babylonian, Antipater, Panætius, and Posidonius.

Of the ITALIC SCHOOL were

1. THE ITALIC SECT, *proper*: it was founded by PYTHAGORAS, a disciple of Pherecydes. The followers of Pythagoras were Aristæus, Mnesarchus, Alcmaeon, Ecphantus, Hippo, Empedocles, Epicharmus, Ocellus, Timæus, Archytas, Hippasus, Philolaus, and Eudoxus.

2. THE ELEATIC SECT, of which XENOPHANES was the author: his successors, Parmenides, Melissus, and Zeno, belonged to the *metaphysical* class of this sect; Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus, to the *physical*.

3. THE HERACLITEAN SECT, which was founded by HERACLITUS, and soon afterwards expired: Zeno and Hippocrates philosophised after the manner of Heraclitus, and other philosophers borrowed freely from his system.

4. THE EPICUREAN SECT, a branch of the Eleatic, had EPICURUS for its author; among whose followers were Metrodorus, Polyænus, Hermachus, Polystратus, Basilides, and Protarchus.

5. THE PYRRHONIC, or SCEPTIC SECT, the parent of which was PYRRHO: his doctrine was taught by Timon, the Phliasian; and, after some interval, was continued by Ptolemy, a Cyrenean, and at Alexandria by Ænesidemus.

The GRECIAN PHILOSOPHY, at length, passed from Greece and Italy:

1. INTO ASIA. Alexander, in his Asiatic expedition, was attended by many philosophers, particularly Callisthenes and Anaxarchus; several of whom he sent to hold conference with the wise men of the East, particularly the Persian Magi and the Indian Brachmans. The consequence was, that by means of the mythological cast of the Oriental theology, the Grecian and Oriental dogmas were blended together; and hence arose a new kind of doctrine in the East.

2. INTO EGYPT. After Alexander had conquered Egypt, he permitted the people, whom he collected from different countries in Alexandria, to profess their respective religious and philosophical tenets; whence these gradually became incorporated with those of the Greeks. This coalition

was afterwards greatly promoted by the encouragement which was given to learned men and philosophers of all nations and sects to settle at Alexandria. From this time, the names of almost all the Greek sects were heard in Egypt; but that which was chiefly prevalent was the Platonic. The remains of the Italian school of Pythagoras also fled into Egypt, and their institutions suited the taste of that superstitious nation. Thus an alliance gradually took place between the Egyptian, Platonic, and Pythagorean systems; and from this heterogeneous combination both philosophy and theology assumed a new form in Egypt; when, under Ptolemy Physcon, the philosophers were for a time driven from Egypt into Asia; but upon their return the Oriental philosophy was added to the mass, and the confusion of opinions was completed in the *Eclectic sect*.

PERIOD THE SECOND,

FROM THE DECLINE OF THE ROMAN REPUBLIC TO THE REVIVAL OF LETTERS,
WHICH COMPREHENDS,

First, THE PHILOSOPHY OF THE ROMANS; concerning which
may be considered its State,

I. BEFORE THE ESTABLISHMENT OF THE MONARCHY; when it may be remarked, that the Grecian philosophy was not received without great difficulty. For when Carneades, Diogenes, and Critolaus, were sent to Rome on an embassy from the Athenians, and the Roman youths of distinction flocked together to hear the philosophers, it was thought necessary, after giving them an honourable dismissal, to pass a decree of the senate, that no philosophers should reside at Rome. When the same young men, however, were soon afterwards sent to Athens in a military capacity, they visited the schools of the philosophers, and became acquainted with their doctrines. This was first done by Scipio Africanus, Lelius, and Furius, whose example was soon followed by many others. Lucullus, who was instructed in philosophy by Antiochus the Ascalonite, erected a magnificent library at his house, which he opened for the use of the learned, and hereby enticed philosophers of all sects to settle at Rome. Sylla, after the siege of Athens, first brought to light the writings of Aristotle and Theophrastus, and conveyed them to Rome. From the times of Lucullus and Sylla commences the epocha of the flourishing state of philosophy in Rome, during which there was scarcely any Grecian sect which had not its patrons and followers among the Romans. This was the case particularly with respect to

1. THE PYTHAGORIC SECT, to which Ennius, Cato the Censor, and Nigidius Figulus were adherents; after whom the Pythagoric discipline soon disappeared.
2. THE ACADEMIC, *Old, Middle, and New*; the Old having among its followers Lucullus, Brutus, Varro, and Piso; the Middle being espoused by Cicero, and the New by Philo.
3. THE STOIC SECT, to which, besides many other illustrious Romans, Balbus and Cato of Utica were addicted.

4. THE PERIPATETIC SECT; for, after the writings of Aristotle had been copied by Tyrannio, and commented upon by Andronicus the Rhodian, a Peripatetic philosopher, this sect also engaged much attention in Rome. Cato, Crassus, and Piso, received instructions from philosophers of this sect; and Cicero committed the charge of his son to Cratippus, a teacher of the Peripatetic philosophy at Athens.
5. THE EPICUREAN SECT, which was patronised by Torquatus, Velleius, Trebatius, Pansa, Atticus, Cassius, and others.
6. THE SCEPTIC SECT, which was indeed thought to be extinct in the time of Cicero; but was not without secret friends among the professed Academics, and was publicly revived at Alexandria by Ænesidemus.

II. FROM THE TIME OF THE ESTABLISHMENT OF THE ROMAN MONARCHY, when, though Roman liberty expired, the study of philosophy was not neglected. For with the poets, Virgil, Horace, Ovid, Lucan, Manilius, and Persius; and the historians, Livy, Tacitus, and Strabo, whose writings are enriched with many sentiments borrowed from the schools of philosophy, we find many professed philosophers:

1. PYTHAGORIC: for though the sect of the Pythagoreans soon failed, and, strictly speaking, was never afterwards revived, there were some philosophers who adopted Pythagoric dogmas, and followed the Pythagoric discipline; among whom were Nigidius, Anaxilaus, Sextius, Sotion, Moderatus, Nicomachus, and, above all the rest, Apollonius Tyanæus.
2. PLATONIC: to which class belonged Thrasyllus, Theon, Alcinous, Favorinus, Taurus, Apuleius, Atticus, Numenius, Maximus Tyrius, Plutarch, and Galen.
3. ECLECTIC, or LATER PLATONISTS: a body of philosophers, who raised a new edifice of opinions from materials collected from various philosophical and religious sects, not excepting the Christian. The seeds of this sect were sown in Egypt by POTAMO, an Alexandrian philosopher. It rose to full growth under AMMONIUS SACCA. Among his disciples were Longinus, Herennius, Origen, and Plotinus. Under PLOTINUS this sect became so flourishing, that he may be considered as a second father of the Alexandrian Eclectic school. The sect was supported in Egypt and Asia by Amelius, Porphyry, Maximus, Jamblichus, Ædesius, Eustathius, Chrysanthius, and Hierocles; and afterwards, at Athens, by Plutarch the son of Nestorius, Syrian, Proclus, Marinus, Isidore, and Damascius.
4. PERIPATETIC: who may be divided into two classes; The *first*, *Pure*, which, from Andronicus to the time of Nero, preserved the peculiar characters of the sect, and kept it distinct from all others. To this class belonged, Sosigenes, Nicolaus Damascenus, Xenarchus, Athenæus, and Alexander Ægeus. The *second*, *Mixed*, which owed its origin to Ammonius the Peripatetic, who mixed Platonic and Stoic dogmas with those of his own sect. His example was followed by Eudemus,

Alexander Damascenus, Themistius, Olympiodorus, Simplicius, and others. Notwithstanding the attempts which were made by Alexander Aphrodiseus, Anatolius, and some others, to restore the purity of the Aristotelian doctrine, it remained in a corrupt state, till, in the seventh century, it passed over to the Arabian and Christian schools.

5. **CYNIC**: of whom the most memorable names are Musonius, Demetrius, Demonax, Crescens, Peregrinus, and Salustius.
6. **STOIC**: who flourished with peculiar distinction under the patronage of several of the emperors. The most celebrated Stoics of this period are, Athenodorus, Cornutus, Musonius Rufus, Chæremon, Seneca, Dio of Prusa, Euphrates, Epictetus, and Sextus of Chæronea.
7. **EPICUREAN**: among whom Pliny, Lucian, and Diogenes Laertius, are to be reckoned: some add Celsus, but without sufficient reason.
8. **SCEPTIC**: of whom the principle are Ænesidemus and Sextus Empiricus.

Secondly, THE ORIENTAL PHILOSOPHY.

This philosophy, which sprung up a little before the Christian era, from the remains of the Zoroastrian doctrine, had many followers in various parts of Asia. Of these not a few passed over into Egypt, and contaminated not only the Pagan, but the Christian and Jewish schools; producing among the Jews the Cabbalistic mysteries, and among the Christians the Gnostic heresies. The Oriental philosophy, which first appeared in Chaldea and Persia, and was afterwards disseminated through other countries, bears so near a resemblance to that of Zoroaster, that it may be reasonably referred to this origin.

Thirdly, THE PHILOSOPHY OF THE JEWS, after their Return from the Babylonish Captivity: concerning which is to be considered,

I. THE JEWISH PHILOSOPHY FROM THE END OF THE CAPTIVITY TO THE DESTRUCTION OF JERUSALEM; during which period the things chiefly to be noted are:

1. That the Samaritans embraced a mixed system of religion, partly Jewish and partly Pagan, and received from the Oriental schools certain doctrines concerning emanations from the Divine nature; whence arose the heresy of Simon Magus.
2. That, by the help of allegory, an Egyptian colony of Jews incorporated Pagan philosophy, chiefly the Platonic mixed with Oriental dogmas, with the mystical interpretation of their sacred law; and that among the first of these corrupters of Jewish wisdom are to be ranked Philo and Aristobulus.
3. That the Cabbala, or mystical interpretation of the law, was brought over from Egypt to Palestine by Simeon Shetach: and that after this there were learned men in Judea who studied Pagan philosophy, of which Josephus the historian is an example.
4. That the principal sects of the Jews were the Sadducees, the Karaites,

the Pharisees, the Essenes, and the Therapeutæ, whose origin, however, is uncertain: of their learned men some of the most eminent were, Jesus the son of Sirach, Philo, Hillel, and Shammai.

II. THE JEWISH PHILOSOPHY FROM THE DESTRUCTION OF JERUSALEM TO MODERN TIMES: during which period the principal objects of attention are:

1. The learned men who, having escaped the general destruction, erected schools at Jamnia, Tiberias, Bittera, Lydda, &c. The most celebrated doctors of the law, at that time, were Eliezer, Johanna Jebudah Hakkadosh, and Akibha, the compilers of the Talmud. In Babylon were the Jewish schools of Sorana, Naharda, and Pumbeditha; among the more celebrated preceptors of whom were the rabbis Ashe and Jose, the compilers of the later Talmud, called the Babylonian.

2. The traditionary mystical wisdom, called the CABBALA, which after the destruction of the Jewish state was studied and taught with great industry. The most famous Cabbalists were Akibha, the author of the book *Jezirah*, and Simeon Jochaides, who wrote the book *Sohar*. A disciple of the former was Simeon Ben Jochai; after whom, till the tenth century, we meet with few traces of the Cabbalistic philosophy, and Saadias Gaon is the only distinguished name. The Jews, at this time grievously persecuted by the Saracens, fled from the East into Europe, and many of them settled in Spain.

3. The revival of Talmudical, Cabbalistic, and Pagan learning among the Jews in Spain, by whom the writings of Aristotle were translated from Arabic versions into Hebrew. The most eminent Jew of this age was Maimonides.

III.—THE PHILOSOPHY OF THE SARACENS, OR ARABIANS.

Before the publication of the ISLAMITIC LAW by Mahomet, philosophy had little or no existence among the Arabians. At the beginning of the Abbasidean dynasty, in the eighth century, the light of science began to dawn; and under Al-Mamon, in the ninth century, learning of every kind, and especially philosophy, flourished. Mesue Damascenus opened a school at Bagdat, and taught philosophy in the Syriac tongue. His disciple Honain also promoted the study of philosophy, which was greatly facilitated by the Christian libraries which came into the possession of the Saracens. The works of Galen and Aristotle were translated into Arabic. Public schools were instituted, and long flourished, at Bagdat, Bassora, and Bochara. Nor was philosophy, at this time, confined to the countries of the East; with the Saracenic empire, it extended to the western world. Numerous schools were founded, in which professors of philosophy were appointed. During the period of Arabian learning, the most eminent philosophers were Rasi, Essereph, Thophail, Averroës, Al-Ashari, Alkendi, Alfarabi, Avicenna, Avenzoar, Avenpace, Al-Gazel, Abulfaragius, &c.

IV.—THE PHILOSOPHY OF THE CHRISTIANS.

I. FROM THE BIRTH OF CHRIST TO THE SEVENTH CENTURY.

The fathers of the Christian church, who were distinguished by philoso-

phical learning were, in the *second century*, Justin Martyr, Theophilus, Athenagoras, Irenæus, Clemens Alexandrinus, Pantæus, and Hermias, who all favoured the Platonism which then prevailed; Tatian, who went over to the Gnostics; and Tertullian, who, though well skilled in ancient philosophy, rejected it altogether:—in the *third century*, Origen, who mixed the Eclectic philosophy of Alexandria with the Christian doctrine:—in the *fourth century*, Arnobius, Lactantius, Eusebius, Didymus, Augustine, Chalcidius:—in the *fifth century*, Synesius, and Pseudo-Dionysius, in the East; and in the West, Claudius Mammertus and Boëthius who, after Origen, leaned towards the Eclectic sect, while Boëthius favoured the Peripatetic:—in the *sixth century*, Æneas Gaza, and Zecharias Scholasticus, who were inclined to the Eclectic philosophy; to whom may be added, Philoponus, who, though attached to the same system, turned his attention chiefly to the interpretation of Aristotle.

II. FROM THE SEVENTH CENTURY TO THE REVIVAL OF LETTERS; during which come under consideration,

1. *The philosophy of the GREEK or ORIENTAL Christians from the seventh century to the taking of Constantinople*; where the following things are chiefly to be remarked:—Alexandrian Platonism expired among the Pagans in the seventh century; and its remains were only found among the Christians, and chiefly among the monks. Out of the monasteries, the Aristotelian philosophy began to revive, through the labours of John of Damascus, who called in this philosophy to the aid of theology. He may not improperly be considered as the harbinger of the Scholastic philosophy. After his time barbarism prevailed; till, in the *ninth century*, under the Emperors Michael and Barda, learning was in some degree revived. The most celebrated names, at this period, in the East, were, Psellus the Elder, Leo the Philosopher, Photius, Nicetas, Nicephorus, Pachymerus, and Lappa, all Peripatetics; and Psellus the Younger, an admirer of the Alexandrian philosophy.

2. *The philosophy of the WESTERN Christians from the seventh century to the twelfth*: during which period flourished, in the *seventh century*, Boëthius and Isidore;—in the *eighth*, Bede, Theodore Cilix, Alcuin, &c.;—in the *ninth*, Rabanus, Erigena, Eginhard, Adelard, Grimbold, &c.;—in the *tenth*, Bridferd, Dunstan, Remigius, Nanno, Gerbert, &c.; in the *eleventh*, Fulbert, Berengar, Lanfranc, Anselm, Hermannus, &c. and Roscelin, from whom arose the memorable controversy between the Nominalists and Realists. The wisdom of this period was almost wholly wasted in dialectic subtleties.

3. *THE SCHOLASTIC PHILOSOPHY*, which was a confused mass of notions compounded of Arabian and Aristotelian philosophy and polemic theology. Lanfranc, Roscelin, and others, have been called the fathers of this philosophy.

From the beginning of the *twelfth century* to the middle of the *thirteenth*, the more celebrated SCHOLASTICS were, Abelard, Lombard, Porretan, Comestor, John of Salisbury, and Pulleyn; between the middle of the thirteenth century and the year 1330, flourished Albert, Thomas Aquinas, Bonaventure, Roger Bacon, Ægidius, Duns Scotus; to these succeeded, before the revival of letters, Durand, Occam, Suisset, and Wessel.

The Scholastics were divided into various sects, such as Albertists, Thomists, Scotists, Occamists; but those of the Nominalists and Realists are most celebrated.

PERIOD THE THIRD,

FROM THE REVIVAL OF LETTERS TO THE BEGINNING OF THE PRESENT CENTURY;
IN WHICH WE FIND,

I. ATTEMPTS TO RESTORE AND CORRECT THE SECTARIAN PHILOSOPHY. These we owe to the restoration of learning, and particularly to the revival of the study of the Greek language.

1. After Raymund Lully, in the *thirteenth* century, had in vain pretended to improve philosophy by his inventive art, in the *fourteenth* and *fifteenth* centuries, many learned men arose, who, either by reviving a taste for classical studies, or by translating and commenting upon the writings of the ancient philosophers, or by satirising the Scholastic philosophy and its professors, prepared the way for the reformation of philosophy. Among these, some of the more celebrated names are Chrysoloras, Paleologus, Dante, Petrarch, Boccace, Aretin, Politian, Philelphus, Valla, Agricola, and Argyropulus.

2. The revival of learning, accompanied with the reformation of religion, produced a general inclination to restore the ancient honours of philosophy. Erasmus, Vives, Nizolius, and others, exposed to ridicule the false philosophy of the Scholastics; Luther, Melancthon, Faber, Agricola, Camerarius, and others, contributed in various ways to the correction of philosophy in general.

3. Learned men arose, who formed the design of reviving the ancient Grecian sects, and arranged themselves, respectively, under the standards of the ancient masters. Particularly,

- (1.) THE PLATONIC PHILOSOPHY, mixed with the Pythagorean, was revived by Pletho, Bessario, and Ficinus: Ficinus added the *Cabbalistic* doctrine; and his footsteps were followed by Reuchlin, Venetus, Agrippa, and More; while Patricius, Gale, Cudworth, Burnet, and others, rejecting the Cabbalistic dreams, endeavoured to restore Alexandrian Platonism.
- (2.) THE ARISTOTELIAN PHILOSOPHY was taught, either *mixed* with the Scholastic by Lobkowitz, Ricciolus, Honoratus Faber, and others; or *pure*, by Gaza, Trapezuntius, Scholarius, Pomponatius, Niphus, Cremoninus, Melancthon, Simon, Schegkius, Sherbius, Taurellus, Sonerus, Conringius, and many more.
- (3.) THE PARMENIDEAN PHILOSOPHY was restored by Telesius, who, meeting with much opposition, was ably defended by Campanella.
- (4.) THE IONIC PHILOSOPHY had a new advocate in Berigard; who, however, acknowledged that both the Ionic and the Peripatetic systems were defective, and was hence inclined to scepticism.

- (5.) THE STOIC PHILOSOPHY found an able patron in Lipsius, who was closely followed by Scioppius and Gataker.
- (6.) THE EPICUREAN PHILOSOPHY, after an unsuccessful attempt by Magnenus, was revived by Gassendi, who was followed by Bernier and Charleton.

II. ATTEMPTS TO INTRODUCE NEW METHODS OF PHILOSOPHISING, made by

1. MODERN SCEPTICS; of whom the most celebrated are Sanchez, Hernhaym, Vayer, Huet, and Bayle.
2. SCRIPTURAL PHILOSOPHERS, who, despairing of being able to arrive at truth by the light of reason, had recourse to the scriptures, particularly to the Mosaic cosmogony, and endeavoured upon this foundation to raise a new structure of philosophy. These are chiefly, Alsted, Dickinson, Burnet, Whiston, Comenius, and Bayer.
3. THEOSOPHISTS, who boast that they derive their hidden wisdom, not from the exercise of the understanding in inquiries after truth, but from immediate Divine illumination. To this class of philosophers are to be referred, Paracelsus and his disciples, Fludd, Boehmen, Helmont, Poirer, and according to some, the Rosicrusians.
4. PROFESSED ENEMIES OF PHILOSOPHY; of whom the principal are, besides the Sceptics, and Theosophists, Pomponatius, Cremoninus, and Daniel Hoffman.

III. ATTEMPTS TO IMPROVE PHILOSOPHY IN THE TRUE ECLECTIC METHOD; not such as was followed by the Alexandrian philosophers, but that which consists in rejecting prejudices of every kind; subjecting the opinions of former philosophers to the strict scrutiny of reason, and admitting no conclusions but such as may be clearly deduced from principles founded in the nature of things, and discovered by experience. Among modern Eclectic Philosophers are,

1. THOSE WHO HAVE ENDEAVOURED TO IMPROVE PHILOSOPHY IN GENERAL; of whom the principal are Bruno, Cardan, Bacon, Campanella, Hobbes, Des Cartes, Leibnitz, Thomas, and Wolfe.
2. THOSE WHO HAVE ENDEAVOURED TO IMPROVE PARTICULAR BRANCHES OF PHILOSOPHY: as,
 - (1.) *Logic and Metaphysics*; such as, Peter Ramus, Arnold, Spinoza and his followers, Mallebranche, Tschernhausen, Locke.
 - (2.) *Morals and Jurisprudence*; as Montaigne, Charron, Scultet, Boden, Machiavel, Grotius, Selden, Puffendorf.
 - (3.) *Natural Philosophy*; as Copernicus, Tycho Brahe, Kepler, Galileo, Gilbert, Boyle, Newton.