

Geo. J. Morris

OUTLINES

OF

LECTURES ON THE

HISTORY OF PHILOSOPHY

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CHAPTER I.

INTRODUCTION.

I. TERMS AND DEFINITIONS.—2. SUBJECTS.—3. ORIGIN AND PROGRESS.—4. SYSTEMS.

[References:—Sir William Hamilton's *Metaphysics*, First Seven Lectures : Fleming's *Vocab. of Phil.*, Ed. Krauth.]

I.—TERMS AND DEFINITIONS.

Philosophy, i. e., Truth-seeking, a term said to have originated with Pythagoras. (?) Cic. *Tusc. Quæst.* v. 3. Plato's *Phædrus*, p. 278.

Its aim is the conditions, limits and ultimate principles of all knowledge concerning God, man, or the universe.

Distinguish (a) *empirical*, or historical, knowledge, *i. e.*, of facts or phenomena :

(b) *Scientific*, classifying these phenomena, and determining their relations, and laws or uniformities :

(c) *Philosophical, e. g.* of effects in their causes, back to a First Cause ; of qualities as inherent in substance, etc.

(See further, § 4.)

The *possibility* of a solution of philosophical questions may be denied, yet the attempt is an historical fact of the utmost importance and widest influence, instructive even in its failure.

Relations of reason to faith, the one seeking truth by the aid of that "true Light which lighteth every man that cometh into the world;" the other finding it revealed, and "supernatural truth" grounded upon it.

(On the failures of Phil., see Cic. Tusc. Quæst. i. 11, etc.; De Nat. Deorum. iii. 39. S. Aug. Confess. iv. 4; vii. 9, 20, 21.)

2.—SUBJECTS.

A. *Logic* is the theory of the laws of thought; of the instrumentality by which all knowledge is possessed, discovered or developed.

B. *Metaphysics*, "Philosophia prima," sometimes identified with philosophy, may be defined as the ultimate principles of necessary truth ("transcendental") common to all sciences, apart from all phenomena, or partial manifestations of them. (Ferrier's Institutes of Metaphysics; Introd.)

(1.) *Ontology, Aitiology*: the theory of true being, absolute existence.

(2.) *Epistemology*: the theory of knowing. and of its limits.

(3.) "*Agnaiology*" (Ferrier): the theory of ignorance,

C. *Theology*. "Theosophy," is the theory of God, the Infinite, the Absolute. the First Cause, the One, etc. (Arist. Met. x. 7); may be included in (B.).

Theodicea (Leibnitz): The relations of God to man.

D. *Anthropology* is the theory of man in every relation.

(1.) *Psychology*, (Goclenius), the science of the mind.

(a) Empirical.

(b) Rational; (may include Logic, Æsthetics, Ethics.)

(2.) *Ethics*, the theory of the good; (as such may be referred to (B.) or (C.); "Moral Philosophy," the obligations of man to GOD, his neighbor, and himself.

Politics and *Æconomics*: the science of man in society.

Sociology,

International Rights.

E. *Cosmology* is the theory of nature, of the Universe.

Æsthetics is the theory of the beautiful; (may be referred to (B.).

3.—ORIGIN AND PROGRESS.

A. Philosophy may be founded on sacred books, religious traditions, etc.; for these give the first answers to many of the questions raised.

B. But reason reflects, systematizes, eventually criticises; hence commentators, and *scientific theology*.

C. Reason finally emancipates itself, and attempts to arrive at independent conclusions, and may even be antagonistic, as—

(1.) Pyrrhonism.

(2.) Mysticism.

(Comte's three eras of progress.

(1.) Theological.

(2.) Metaphysical.

(3.) Positive, *i. e.*, reason confined to phenomena and their laws.

NOTE.—Does one of these exclude the others ?)

4.—PHILOSOPHICAL SYSTEMS.

I.

A. *Empiricism* bases all knowledge on experience, *i. e.*, remembrance of repeated phenomena,

(1.) Of external sensible objects,

(2.) Of internal operations of the mind.

It rejects *à priori* sources of knowledge. Hence :

(1.) *Sensualism*, deriving all knowledge from sensation.

Truth is individual, relative. *Ideology* is the science of “ideas,” *i. e.*, remembered and generalized sensations.

(2.) *Materialism*, the theory of one substance, which is matter.

Hylozoism.

(3.) Philosophical *Atheism* ; no designing and directing mind can be known.

Teleology is impossible.

B. *Rationalism*. Some elements of knowledge, at least, are furnished by *pure* reason.—(Bacon’s Apophthegms : 19.)

II.

A. *Dogmatism* asserts that knowledge is attainable by a right use of our faculties.

B. *Scepticism*, *Pyrrhonism*, asserts that knowledge is unattainable by reason; opinion is our only ground of assertion.

(NOTE.—Distinguish from religious skepticism.—Mansel.)

Probabilism. Hence :

- (1.) *Nihilism*, the denial of all existence.
- (2.) *Positivism*, knowledge limited to phenomena.
- (3.) *Critical School* in which reason and understanding supply only the subjective forms of knowledge ; *e. g.*, space and time. Phenomena are the only things objectively known. Pure metaphysics of God, the Soul, and the Universe, have no objective validity.

C. *Mysticism*, which makes truth attainable by immediate union with God.

(1.) Mysticism of *sentiment*, in which love is the only source of truth. Hence *Quietism*.

(2.) *Pure mysticism*, in which *ecstasy* is the union of the soul with God. Hence *Theurgy*. (Cousin: Hist. Gen. Phil., Sect. I. See also app. xi. to Henry's Cousin's Elem. Psychol.)

III.

A. *Realism* asserts intuitive cognition of the external object, or *non-ego*.

B. *Idealism* asserts that ideas are the only objects known.

(1.) *Subjective Idealism* ; the *ego* and the *non-ego* are one thing. (Fichte.)

(2.) *Objective, Pantheistic Idealism* ; the *ego* and the *non-ego* are manifestations of the Absolute. (Schelling.)

(3.) *Absolute Idealism* ; relations are the only objects of knowledge. (Lewes' Hist. Phil. 10th Epoch, cc. i., ii., iii.)

IV.

A. [Monism.] The theory that one principle is the ground of all being.

(1.) *Materialism.*

(a) *Evolution.*

(b) *Plurality of elements.*

(2.) *Idealism.*

(3.) *Pantheism* ; hence, *Emanation.*

B. *Dualism* asserts two principles : *e. g.*, mind and matter.