EVENINGS WITH THE SKEPTICS

OR

FREE DISCUSSION ON FREE THINKERS

BY

JOHN OWEN

RECTOR OF RAST ANSTEY, DEVON

'Believe it, my good friend, to love Truth for Truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.'—LOCKE

Vol. II.

CHRISTIAN SKEPTICISM.

NEW YORK

J. W. BOUTON, 706 BROADWAY

LONGMANS, GREEN & CO.

1881

All rights reserved

QU38 097 (2)

CONTENTS

OF

THE SECOND VOLUME.

EVENING VI.

TWOFOLD TRUTH.

| | PAGE | | PAGE |
|---------------------------------|------|--------------------------------|------|
| Mysterious properties of num- | | dualism—Irony often em- | |
| bers, especially of number | | ployed by Neologian teach- | |
| two . | 3 | ers | 10 |
| The uncertainty of numbers | | Bishop Thirlwall on irony in | |
| felt by Sokrates Definition | 3 47 | the judicial function—Ex- | |
| of Twofold Truth | 4 | amples of Skeptics who have | |
| An outcome of Free-thought | _ | employed irony | 11 |
| in relation to Christianity- | | Irony in the teaching of Jesus | |
| Book-keeping by double- | | Christ | 12 |
| entry '-Twofold Truth has | | End of discussion. Commence- | |
| been held by conscientious | | ment of Dr. Trevor's paper— | |
| i di lakere | 5 | Dualism postulated in early | |
| maintainers of the | - | stages of man's development | |
| doctrine Mansel's Bamp- | | -Maxim of Protagoras. Ita | |
| ton Lectures | 6 | dual implication | 13 |
| fis Leyeester's illustration | | The known cannot be the mea- | |
| of the relation of Faith and | | sure of the unknown in spe- | |
| Reeson Mr. Arundel's il- | | culation-Natural tendency | |
| lustration of the relation of | · | to assimilate all thinking | |
| Faith and Reason-Does the | | beings to ourselves-Defini- | |
| Scientist escape the dilemma | | tion of absolute truth | 14 |
| of double truth? | 7 | Dichotomy between man | |
| Not necessarily. Faraday an | | (the individual) and his fel- | |
| example—Esoteric and ex- | | lows — Inevitable isolation | |
| oteric teaching | 8 | of every genuine thinker- | |
| Emphasis on esoteric and exo- | _ [| Third kind of dualism be- | |
| teric doctrine suggests Two- | | tween man and his dogmatic | |
| fold Truth-Proclivities of |) | environment | 15 |
| lawyers and judges towards | - 1 | This the starting point of all | |
| Twofold Truth | 9 | Skepticism — This dualism | |
| llustration of lawyers' profes- | | found in Greek philosophy . | 16 |
| sional incertitude-Irony, a | | Christianity in its source un- | • |
| concomitant of intellectual | I | dogmatic - Commencement | |
| | | · ······ | |

| • | ZDA9 | | |
|--|-------|--|------------|
| of every great mental move- | L AUM | in theology-Popularity of | PAGE |
| ment leaves no room for | | Twofold Truth - Further | |
| doubt | 17 | growth of Twofold Truth | |
| Beginnings of doubt and | | until it was absorbed by | |
| dualism in Christianity- | | Protestantism and modern | |
| Relation of Christianity to | | science—Other dualisms con- | |
| Judaism-Relation of Chris- | | nected with Twofold Truth. | 26 |
| tianity to Pagandom—Oppo- | | Compulsory recognition of rea- | 20 |
| sition of dislectic to Church | | son by the Church—At- | |
| dogma | 18 | tempted equilibrations of | |
| Distrust of logic by the Chris- | 10 | faith and reason Thuslisms | |
| | | faith and reason—Dualisms | |
| tian Fathers—Dualism in | | of the Schoolmen, e.g., An- | 27 |
| Gnosticism, opposition of | | selm and Abelard | 41 |
| faith and knowledge—Dual- | | Dualistic phenomena in the | |
| istic tendencies of Augustine | | human consciousness An- | |
| -Opposition between pro- | | tagonistic spheres of intel- | 60 |
| fane literature and the | | lection and emotion | 28 |
| Bible Opposition between | 30 | Occasional transition of the | |
| Scripture and nature | 19 | latterinto the former—Emo- | |
| Vagueness in the dogmatic | | tional belief in relation to | |
| system of early Chris- | | intellectual — Vitality of | |
| tianity—Necessary prelimi- | | emotional belief. | 29 |
| naries to Twofold Truth- | | Opposition of emotion to intel- | |
| Erigena's identity of philo- | | lect not confined to religion- | |
| sophy and Christianity— | | ists—Exaggerated opposi- | |
| Twofold Truth came to ma- | | tion between emotion and | |
| turity in the thirteenth and | | intellect by Schleiermacher. | 30 |
| fourteenth centuries | 20 | Ghosts of defunct beliefs as- | |
| All human knowledge became | | sume the appearance of | |
| absorbed by theology— | | reality — Dualism between | |
| Function of philosophy at | | the regions of experience and | |
| first mistaken by the Ohurch | | imagination | 81 |
| -Change in the relation of | | 'Personal Equation' to be con- | |
| philosophy to theology . | 21 | sidered in dealing with | |
| Antagonism between faith and | | double truth—Ruthless de- | |
| reason-Twofold Truth con- | | termination to acquire un- | |
| demned in A.D. 1240 and | | doubted conviction illus- | |
| 1276 | 22 | trated by Pascal and Dr. | |
| Tenets of Twofold Truth—Ad- | | Newman—Example of reli- | |
| vantages of antagonism be- | | gious or spiritual ambition . | 32 |
| tween faith and reason . | 23 | Twofold Truth a concomitant | - |
| Issue of Twofold Truth for Ro- | | of intellectual growth—Va- | |
| manist dogmas - Denuncia- | | cillating intellects in which | |
| tion by the Church of dual | | the alternatives of Twofold | |
| truth . | 24 | Truth are perpetually re- | |
| Contribution of Twofold Truth | | curring-Justus Lipsius a | |
| to intellectual progress— | | type of this vacillation—Le- | |
| 1. By asserting a field for | | | |
| human speculation outside | | gitimate double truth, two- eyed intellection | 33 |
| | | This is one characteristic of | 00 |
| theology—2. By imparting breadth to intellectual re- | | | |
| | | Skepticism—Some thinkers | 34 |
| search—Large claims of | 25 | They must peads reflect even | U # |
| philosophy asserted | 20 | They must needs reflect even | |
| Encyclopædists in philosophy | | on their fully accepted beliefs | |

| _ | | | PAGE |
|--|------|--|------|
| | PAGE | the individual consciousness | PAUL |
| of this type of thinker—Dis- | | destroys objective truth . | 41 |
| carded convictions assume | - | | |
| from the fact a more plau- | ละไ | Mr. Harrington's reply that | |
| sible appearance | 35 | the solidarity of the subject | |
| Doubt sometimes caused by | | implies that of the object | |
| excess of demonstration- | | thought—Illustration of his | |
| Instances among medical | | position — Mr. Arundel | |
| men, detectives, &c.—Ham- | | claims power of appre- | |
| let the dramatic type of this | | hending absolute truth . | 42 |
| character | 36 | Dr. Trevor's rejoinder; him- | |
| The Skeptic in action will | | self and Mr. Harrington are | |
| always be a rare example of | | defending the relativity of | |
| the class-Story of Demo- | | knowledge — Origin of the | |
| kritos and the figs—Reasons | | conception of absolute know- | |
| -L- areasize demonstration | | ledge-Pomponazzi's biform | |
| why excessive demonstration | | belief probably sincere- | |
| may become a ground for | 37 | Miss Leycester's interpreta- | |
| Skepticism | υ, | tion of Domnonousi's stand- | |
| Twofold Truth signifies more | | tion of Pomponazzi's stand- | 43 |
| than the ordinary antithesis | | point. | 40 |
| between faith and reason— | ĺ | Recognition of antagonism be- | |
| Such a dichotomy inevitable | | tween reason and Chris- | |
| under any circumstances - | | tianity—Mr. Arundel com- | |
| The dogma of ecclesias- | | pares Dr. Trevor's paper to | |
| ticism has unnecessarily | | Newman's 'Grammar of As- | |
| embittered the relations | | sent '—Both Dr. Trevor and | |
| between faith and reason— | | Mr. Arundel agree that emo- | |
| General tendency of Two- | | tional convictions are unsa- | |
| fold Truth to intellectual | | tisfactory | 44 |
| hesitation . | 38 | Miss Leycester dissente, pleads | |
| Point at which the discrepancy | | for intuitive and instinctive | |
| becomes irreconcilable:— | | truths Knowing and feel- | |
| When it destroys the unity | | ing should be kept apart- | |
| of consciousness — Twofold | | Reason oftentimes a wooden | |
| | | leg-Controversy on legiti- | |
| Truth destructive to subjective to subjectiv | | | 45 |
| fire cognition—Ultimate ve- | | macy of emotional beliefs . Distinction between intuition | 40 |
| racity of consciousness to be | | | |
| asserted—Unlimited power | 90 | and emotion—Influence of | |
| of unscrapulous dislectic . | 39 | emotional religion — Effect | |
| Veracity of consciousness al- | | of over much stress on emo- | 40 |
| lowed even by extreme Skep- | | tional side of religion | 46 |
| tics—Assent of Pomponazzi | | Protestant doctrine of Justi- | |
| to the doctrine of Immor- | | fication by Faith and its | |
| tality imperfect—Emotional | | results—Effect of the indi- | |
| assent not altogether satis- | | vidualism generated by it— | |
| factory | 40 | 'Instability of the Homoge- | |
| Dualism of Christianity versus | | neous' in intellectual forma- | |
| Modern Science—For the | | _ tions | 47 |
| extreme antagonism of faith | | Double truth doubly dogmatic | |
| and reason dogma is pri- | | -Oscillating intellects illus- | |
| marily responsible—End of | | trated — Mill's opinion of | |
| essay on Twofold Truth, | 1 | philosophical dualism | 48 |
| beginning of discussion- | | Reason why he did not extend | |
| Mr. Arundel complains that | | it to ethical—Mr. Mansel's | |
| the limitation of truth to | 1 | ethical dualism and its im- | |
| | | T | |

| | PAGE | | PAGE |
|---------------------------------|------|-----------------------------------|------|
| Messianic beliefs of the Jews- | | lation to the Sadducees | |
| Summary of their chief cha- | | partly polemical — General | |
| racteristics | 82 | antagonism of Christ to | |
| | 02 | Management of Christ to | |
| Their influence and vitality- | | Mosaic dogma The newer | |
| Their especial power in the | | principles to which He ap- | ~~ |
| time of Christ-The place | | pealed | 90 |
| of Messianic ideas in the | | I The human conscience— | |
| teaching of Christ-His mo- | | Christ regarded the Jew as | |
| diffication and spiritualiza- | | related to humanity—He | |
| | 83 | ants the movel conviction | |
| tion of them | 00 | sets the moral conscience | |
| Christ's reluctance to assume | | against Jewish dogma — | |
| openly the Messianic cha- | | Ohriet disclaimed authority | |
| racter—He tries to turn the | | based on miracles | 91 |
| old hopes into new channels, | | In his stress on conscience, | |
| &c.—His own scheme of the | | Christ like Sokrates and | |
| Messianic kingdom—His in- | | Descartes—Relation of in- | |
| difference to His descent . | 84 | dividualism to liberty | 92 |
| He does not claim homage or | ~~ | Religion more liable than other | |
| honour as the Messias—His | | | |
| Mar | | things to dogma—By free- | |
| un-Jewish commendations | | ing the conscience Christ | |
| of aliens, as, e.g. the Samari- | | virtually freed the intellect | |
| tans—Misconception of His | | — II. Christ appealed to | |
| Messianic position by his | | nature-Affirmed the con- | |
| own followers | 85 | tinuity of natural laws— | |
| This probably shared by His | | What we might have ex- | |
| hearere—Christ suffered as | | pected in Christ's appeal to | |
| | | nature | 93 |
| a martyr to Free-thought— | | | 00 |
| His dogmatic position ex- | | Christ's stress on truth makes | |
| emplified by His behaviour | | all truth-search Christian— | |
| to the two great Jewish | | III. Christ's personal claim | |
| sects—Pharisees and Sad- | | as the teacher of truth— | |
| ducees are the Dogmatists | | Meaning and extent of His | |
| and Skeptics of the Jews- | | claim to promulgate truth | |
| Christ's antagonism to the | | -Christ did not claim for | |
| Pharisees and their teach- | | His teaching immunity from | |
| ing | 86 | criticism | 94 |
| Chief tenets and prepossessions | | | 02 |
| | | Christ's position as the revealer | |
| of the Pharisees—Their ex- | | of the will of His Father— | |
| treme religionism and de- | | But this also is left to the | |
| fective morality — Resem- | | decision of His hearers— | |
| blance of their ethical | : | Further proof of the un- | |
| refinements to Jesuit casu- | | dogmatic character of His | |
| istry | 87 | teaching | 95 |
| Their stress upon tradition, | | Christ's Messianic kingdom in- | |
| and their proselyting zeal- | | tended to be spiritual— | |
| Their combined bigotry and | | Christ's stress on ethical | |
| | 00 | | |
| despotism | 88 | conduct to be taken as in- | |
| Their exasperation at Christ's | | dicating his opinion of | |
| free words and life—De- | | speculative dogmas—Ethi- | |
| scription of the Sadducees— | | cal excellence in the history | |
| Their Free-thinking relation | | of Christianity is always in | |
| to Judaism—The Sadducees | | inverse ratio to dogmatic | |
| not unlike the Epikoureans | 89 | insistency — Christ "made | |
| Their stress on the written | | human duty superior to re- | |
| law of Moses-Christ's re- | | ligious rites | 96 |
| | 1 | 10 | - 4 |
| | | | |

| • | |
|--------------------------------|---|
| PAGE | PAGE |
| Indifference of Christ towards | Various parties in the early |
| varieties of speculative be- | Church—Free aspects of St. |
| lief -Christ contrasted with | Paul's teaching 104-5 |
| St. Paul in their treatment | St. Paul's Epistles give earliest |
| of non-belief—Teaching of | example of dogmatic syste- |
| Christ sanctions Free- | matizing—St. Paul's scheme |
| thought 97 | of Christian dogma 105 |
| Subversive aspects of Christ's | Not found in Christ's own |
| teaching to the Jews- | utterances—Christianity of |
| Christ's Church the promul- | St. John's Gospel and |
| gation of a certain spirit— | Epistles — Speculative dog- |
| Wrong to suppose that | ma unknown to early Chris- |
| Christ's teaching was in- | tians |
| | This undogmatic Christianity |
| | artends to the first two |
| Christ's own anticipations as | extends to the first two centuries — Dr. Donaldson |
| to the future of His kingdom | containes Di. Donaidson |
| The actual evolution of | quoted on the subject . 107-8 |
| Christianity different from | Dogmatic tendencies of early |
| Hisexpectations—The many | Christian heretics—Dissent |
| crimes, &c., of ecclesiastical | or Nonconformity does not |
| Christianity 99 | necessarily imply a fuller |
| No formularies or confessions | appreciation of freedom . 108 |
| can override the words of | Early heresies wrongly dealt |
| Christ—The words of Christ | with by the Church—Rela- |
| regarded as the basis of His | tion of Gnosticism, &c., to |
| religion—Such a basis leaves | early Christianity Inju- |
| ample room for research | rious effects of these heresies |
| into other departments of | on Christianity 109 |
| knowledge — Most Free- | Early policy of Christianity— |
| thinkers have acknowledged | Liberty of single Churches |
| this basis of Christ's Chris- | -Relation of Christianity |
| tianity | to Judaism — Relation of |
| Mr. Harrington determines to | Christianity to Heathen- |
| this by this primary Chris- | dom |
| Anacdota of Car- | Points of contact between |
| Anecdote of Car- | Christianity and Gentile |
| Christianity compared with | thought |
| 16 101 | |
| In their contemplation one | The conciliatory relation of |
| | Ohristianity to Pagandom |
| | a transient phenomenon — |
| Ecclesiasticism — Thinkers | Growing symptoms of |
| who have fled from dog- | sacerdotalism—General aim |
| matic Christianity to Christ | of the apologists of the |
| Future Christianity must | second century |
| take fuller cognizance of its | Tertullian's invective against |
| starting point 102 | philosophy—Tertullian oc- |
| Conception of Christ as Re- | cupies a standpoint of ne- |
| deemer, &c. — Variety of | science against the Gnostics 113 |
| modes in which it has been | Twofold point of contact be- |
| received — Meaning of | tween Greek Skepticism and |
| Christ's invitation, 'Come | Christianity — Result of |
| unto me, ye that travail,' | Skepticism in making men |
| &c After-developments | accept Christianity - The |
| of Christianity briefly ex- | author of the Clementine |
| amined 103, &c. | Homilies and his doubt . 114 |
| | |

| PAGE | PAGE |
|--|------------------------------------|
| Specific causes of the dogma | But in Christ the Holy Ghost |
| development that set in | induced a recognition of ethi- |
| during the second century | cal conduct as superior to ri- |
| of the Christian era 115 | tual and dogma—But this is |
| Mode in which these causes | quite opposed to the teaching |
| curtailed liberty of thought | of the Church—Mr. Arundel |
| -Each of these causes at- | after some hesitation agrees 122 |
| tended by counteracting | Romanism utterly opposed to |
| agencies—The definition of | the teaching of Christ-Mr. |
| the canon of Scripture was | Arundel pleads for indwel- |
| followed by a recognition | ling of the Holy Ghost in |
| of allegorical interpretation 116 | individual Christians-This |
| Decrees of councils partly | Mr. Harrington allows, but |
| nullified by their mutual | contends that it cuts the |
| nullified by their mutual antagonism—Effect of the | ground from under the sup- |
| junction of Christianity | posed inspiration of ecclesi- |
| with the Roman Empire , 117 | astical dogma 123 |
| With the decrees of the first | Mr. Arundel fears the outcome |
| general council Christian | of the argument would be |
| freedom was lost until the | individualism — Mr. Har- |
| Reformation—Summary of | rington denies this would |
| the argument — Mr. Har- | necessarily follow — The |
| rington advocates a return | ideas and instincts of the |
| of Christianity to its be- | ruled often better than those |
| Administra 110 | |
| Close of paper—Beginning of | of their rulers—Passing of |
| | the Corn-LawActs compared |
| | with the decisions of a gene- |
| Christ's teaching 'colour- | ral council |
| less'—Mr. Arundel com- | Mr. Arundel objects the |
| plains that Mr. Harrington's | French Revolution — Mr. |
| idea of Christianity is de- | Harrington rejoins that it |
| fective in elements of soli- | was indirectly caused by the |
| darity—The choosing of the | Church — Mr. Harrington |
| Apostles implied ecclesiasti- | doubts the necessary inspira- |
| cal organization | tion of Church dogma—He |
| Mr. Harrington denies this— | regards the Sacraments as |
| Mr. Arundel contends that | expedient, as aids to morality 125 |
| Christ's primary teachings | Dr. Trevor suggests that it is |
| were not enough to consoli- | not only the moral test of |
| date a Church—Dr. Trevor's | the Divine guidance of the |
| reply, the more minute the | Church that is wanting, but |
| dogma of the Church the | the intellectual test—Ex- |
| greater the diversity of | plainshis position—Belief of |
| opinions, &c., it has engen- | the early Fathers, &c., in |
| dered | witchcraft — Mr. Arundel |
| He quotes Sir G. C. Lewis on | replies by adducing Christ's |
| the same point—Mr. Arun- | dealing with demoniacal |
| del contends that Mr. Har- | possession |
| rington left out of his consi- | Mr. Harrington's reply 126-7 |
| deration the indwelling of | Mr. Arundel complains of |
| the Holy Ghost in the Church | laxity in treating the Gos- |
| -Mr. Harrington pleads | pels—Mr. Harrington's de- |
| that the Holy Chost ought | fence, adduces Christ's |
| to operate in the Church in | treatment of the Old Testa- |
| the same manner as in Christ 121 | ment 127 |

| PAGE | PAGE |
|---------------------------------|---------------------------------|
| Augustine admits the intellec- | Christianity—Mr. Arundel |
| tual test of the indwelling of | accuses him of having pro- |
| the Holy Ghost-How Mr. | fessionally played the advo- |
| Harrington sargument agrees | cate |
| with the definition of Chris- | Mr. Arundel reiterates his fear |
| tianity as a revelation 128 | of individualism-Dr. Tre- |
| He defends Tindal's theory that | vor's defence of legitimate |
| Christianity is as old as the | individualism 131 |
| Creation'-Old truths re- | Beeetting tendency of mankind |
| Creation noting to | towards 'Panarchy'-Mr. |
| ceived a new form and en- | Harrington's illustration of |
| hancement by the teaching | the scope and limits of indi- |
| of Christ | vidualism |
| Mr. Arundel likens Mr. Har- | |
| rington's Christianity to that | Mr. Harrington on the relations |
| of the moral divines of the | of Church and State 133 |
| Met century Mr. Harring- | Dr. Trevor on the relations of |
| wishes to inves- | Church and State—Mr. |
| tigate how far Skeptics have | Arundel's reply. Close of |
| diverged from original | discussion |
| egerene ege w ere e | |

EVENING VIII.

THE SKEPTICISM OF ST. AUGUSTINE.

| Mrs. Harrington thinks Augustine among the Skeptics a misplacement . 13 Dr. Trevor gives four reasons for the classification—Mr. Arandel adds two more— | :7 |
|--|-----------|
| Installed conception of authorisine by ecclesiastical interesting the confessions of Augustine's frailties disclosed in his Confessions of Arundel proclaims his dislike of such effusive disclosures 13 Mr. Harrington explains the | |
| standpoint of the 'Confes- sions'—Augustine an illus- tration of the indurating ten- dency of dogma — Signifi- cance of his 'Retractations' 14 Miss Leycester's view of the stream of Christian doctrine | 0 |
| —Hypothesis of the Christian Church becoming Aryan —What Christ would have said as to distinctions be- tween Arians and Orthodox 14: Mr. Arundel explains and jus- tifies the position of the op- ponents to Arianism.—Tran- | 1 |

| scendentalizing questions |
|---------------------------------|
| that are difficult in a con- |
| crete form-Mr. Harrington |
| thinks that the History of |
| the Church was very largely |
| a retrogressive movement . 142 |
| He adduces the opinion of a |
| legal friend on the subject- |
| Mr. Arundel's satirical com- |
| ment on the opinion 143 |
| Dr. Trevor pronounces it para- |
| doxical—Whether new de- |
| velopments, out-growths of |
| knowledge, are contained (in |
| germ) in the old, e.g. astro- |
| nomy in astrology 144 |
| Mr. Harrington gives an in- |
| stance of the 'preservative |
| blessings of dogma' 145 |
| Mr. Arundel explains his view |
| of the use of dogma growth 146 |
| Miss Leycester's opinion of the |
| utility of dogmas for weak |
| minds-Cannot understand |
| how strong minds suffer |
| themselves to be so bound— |
| Motive-influences in every |
| mental movement of a diver- |
| siform character—Dr. Tre- |
| |

| 7 | PAGE | | PAGE |
|---|---------------|----------------------------------|----------|
| vor summarises those that | | searcher after truth—In this | |
| operated in Augustine's dog- | | capacity he tries Manichæan- | |
| matism | 147 | ism-Character of this phi- | |
| Human intellects are not | , | | 156 |
| always spiritual filters—Miss | | Its peculiar attractions for | |
| | | Augustine —Stress upon | |
| Leycester thinks that healthy intellection should be uncon- | | Truth, Reason and Wisdom | 157 |
| | | l | 101 |
| scious—Twofold effects of | | Its dualistic and other tenden- | |
| human fallibility and its con- | 1.40 | cies—Manichæanism a pre- | |
| | 148 | paratory course for the Aca- | 150 |
| Why strong minds are some- | | demic philosopher | 158 |
| times passive recipients of | | Augustine a devoted Manichæan | |
| dogma-Anecdote of cynical | | for nine years—His employ- | |
| | 149 | ment during this time—He | |
| Augustine's discrimination be- | | never became one of the | |
| tween the heresiarch and the | | Manichæan 'elect' | 159 |
| believer in heresies—Analo- | | Augustine's disappointment as | |
| gy of leaders or followers in | | to the promises of Manichæ- | |
| political rebellion | 150 | anism-Reasons of his se- | |
| Theories of every kind should | | verance from Manichæanism | |
| be allowed room for discus- | | General advance of know- | |
| sion-Close of sixth discus- | | ledge - Acquaintance with | |
| sion—Beginning of essay— | i | | 160 |
| Importance of Augustine as | | Sokratic influences helped | • |
| illustrating Christianity of | | to overthrow his Manichæ- | |
| | 151 | anism-Effects of Platonic | |
| Diversiform character of his | .01 | idealism on his imaginative | |
| surroundings — Contradic- | | | 161 |
| tory elements in his own | | Augustine's subsequent denun- | 101 |
| | | nightion of Manichmanian | |
| character and career—Dif- | | ciation of Manicheanism | |
| ference between great men | ı | -Educational advantages | |
| and those of ordinary stature | i | Augustine had derived from | |
| -Manysidedness of his life | | it—Augustine's intercourse | 140 |
| | 152 | with Bishop Faustus | 102 |
| Encyclopædic character of his | ! | Appeals to him for a solution | |
| works-Commencement of | | of his difficulties—Unsatis- | |
| his life—Exuberant candour | | factory result of the appeal- | |
| | 153 | Confessed ignorance of Faus- | |
| Waywardness of his youth. | l | tus harmonised with his own | |
| Is designed for a Rhetor— | | growing inclinations towards | . |
| Removes to Carthage at the | | | 163 |
| age of seventeen—His profii- | | Augustine leaves Carthage and | |
| | l 54] | proceeds to Rome—His atti- | |
| Is impressed by reading the | - 1 | tude to Christianity at this | |
| 'Hortensius' of Cicero—This | - ! | time—Recounts the motives | |
| the starting point in his free | | that impelled him towards | • |
| speculation—Is repelled by | - 1 | Academic Skepticism | 164 |
| the unadorned style of Holy | | Augustine's Skepticism, truth | |
| Scripture—Investigates dif- | 1 | no longer esteemed a perso- | |
| ferent branches of Gentile | | nal possession—Augustine's | |
| | 55 | doubt never unlimited—Ul- | |
| At this time a believer in astro- | | timate doubt impossible to | |
| logy and divination-His | ļ | his eager sanguine disposition | 165 |
| mother's anxiety on his be- | İ | Significance of this disposition | |
| half-Augustine becomes a | | on his final dogmatism-Re- | |
| | | | |

| miniscences of Augustine's Skepticism in his books against the Academics—Account of these books 166, &c. Inquiries as to the nature of Truth-search—Doubtful how far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceed by Augustine—Two points of Skeptical misbelief contradicted by Augustine anounces his belief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. 170—18 decides on accepting Christ as a religious authority, and Plato as a philosophical authority—Individual and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists—Hiscontinued refusal openly to embrace Christianity. Proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage Augustine's cruelty to his mistress, the mother of his son Augustine's uncertain prospects. His attempt to improve them by marriage Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's cruelty to his mistress, the mother of his son Augustine's uncertain prospects. His attempt to improve them by marriage Augustine's cruelty to his mistress, the mother of his son Augustine's uncertain prospects. His attempt to improve them by marriage 175 He recommences his Biblical | 11401 | PA148 |
|--|----------------------------------|----------------------------------|
| skepticism in his books against the Academics - Account of these books 166, &c. Inquiries as to the nature of Truth-search—Doubful how far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine—Two points of Skepticial misbelief contradicted by Augustine. Augustine announces his belief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skepticial arguments unanswerable. 170-Quotation of his concluding remarks 170-1 He decides on accepting Christian as a religious authority, and Plato as a philosophical authority 170-1 Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists—His continued refusal openly to embrace Christianity 170-1 His reception of Christianity in part the result of a sortilegium 170 character along the result of a sortilegium 170 character as the closing period of his Skeptician—Skeptician of his Skeptician 170 character along the receptible in his after caree 170 character along the receptible in his after caree 170 character along the receptible in his after caree 170 chis in part the result of a secuption 1 | minimonage of Augustine's | studies-At last determines |
| -Angustine's superstition; his reception of Christianity in part the result of a sortilegium. 170 Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. 188 Protean nature of truth conceded by Augustine—Two points of Skeptical misbelief contradicted by Augustine 160 Augustine announces his belief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. 170-1 He decides on accepting Christas as a religious authority, and Plato as a philosophical authority thority. 171 Augustine removes from Rome to Milan—Description of the Church in Milan at the time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atomists—His continued refusal openly to embrace Christianity, 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's conception of Christianity in part the result of a sortilegium 170 augustine was baptised A.D. Augustine was baptised and bacteristics of his Skepticism—Sciil traces of the looks of Contradicted by Augusti | Milliagences of Augustines | to receive Christian baptism |
| inquiries as to the nature of Truth-search Doubtful how far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. The probable regarded as the rule of his Skepticism —Still traces of the influence perceptible in his after career 177 It consideration of Augustine supperhed of Christianity. The reception of Christianity, by what motives determined. His speculations on truth 178 Skeptician and its doubt impel him to Revelation as a superhuman authority—Progress and prosperity of Christianity appeared the undeniable demonstration of such authority. In motive adetermined. His speculations on truth 178 The principle in his after career 177 This date may be accepted as the closing period of his Skepticism —Still traces of the influence perceptible in his after career 177 Skeptical arguments unanswer and its doubt impel him to Revelation as a superhuma | and the Academics Academics | |
| in part the result of a sortical far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine. Rogonita of Skeptical misbelief contradicted by Augustine. Rogonita of Skeptical misbelief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. 170-11 He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority and plato as a philosophical authority. He decides on accepting Christ as a religious authority and the demonstration of such authority. He decides on accepting Christ as a religious authority and the demonstration of such authority. He decides on accepting Christ as a religious auth | | Ti Christianita |
| Truth-search—Doubtful how far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine—Two points of Skeptical misbelief contradicted by Augustine 169 Augustine announces his belief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. Quotation of his concluding remarks 170—1 He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority—Intercourse of Augustine and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'stonists—His continued refusal openly to embrace Christianity. 173 Proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine unwilling to be ruled except by external force—Augustine was baptised A.D. 387—This date may be accepted as the closing period of his Skepticism—Still traces of the influence perceptible in his after career 1.77 Louditaration of Augustine's hyperhiman authority—Progress and prosperity of Christianity appeared the undenstration of such authority 1.78 This was his answer to all here to such authority 1.79 This was his answer to all here to such authority 1.79 This was his answer to all here to such authority 2.17 This was his answer to all here to such authority 2.17 This was his answer to all here to such authority 2.17 This was his answer to all here to such authority 2.17 This was his answer to all here to such authority 2.18 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him —Pernicious character of this stan | Tuesday of the set the meture of | in part the result of a sorti- |
| far it must necessarily succeed. Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine—Two points of Skeptical misbelief contradicted by Augustine 169 Augustine amnounces his belief in authority—Enthusiastic panegyric of Platco—Characteristics of the books 'Contra Academicos'—Augustine 2000 this speculations on truth 178 Augustine arguments unanswerable. 170—18 decides on accepting Christ as a religious authority, and Plato as a philosophical authority. He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. 171 Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose. Intercourse of Augustine and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—His continued refusal openly to embrace Christianity. 172 Proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine was baptised A.D. 387—This date may be accepted as the closing period of his Skepticions—Still traces of the closing period of his skepticion as the closing period of his skepticion as the closing period of his skepticion of Christianity. By what motives determined —His speculations on truth 178 Skepticional field in authority and period of Christianity appeared the undeniable demonstration of such authority—In Miracles; 2. The number of disciples—Did not regard truth as inherent in the Christian Church as being t | | |
| Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine.—Two points of Skeptical misbelief contradicted by Augustine. Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contrada arguments unanswerable | | |
| Definition of wisdom propounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Truth-positive in the next—The probable regarded as the rule of life. Trotean nature of truth conceded by Augustine—Two points of Skeptical misbelief contradicted by Augustine 169 Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. 170-11 Quotation of his concluding remarks. 170-12 He decides on accepting Christ as a religious authority, and Plato as a philosophical authority. 1711 Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose. 1722 Intercourse of Augustine and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—Hiscontinued refusal openly to embrace Christianity. 1723 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his son Augustine's cruelity to his mistress, the mother of his christi | · 10* | |
| pounded—Truth-search the destiny of man in this world, Truth-positive in the next—The probable regarded as the rule of life. Protean nature of truth conceded by Augustine.—Two points of Skeptical misbelief contradicted by Augustine. Protean mature of truth conceded by Augustine.—Two points of Skeptical misbelief contradicted by Augustine. Augustine announces his belief in authority—Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. Quotation of his concluding remarks | | |
| cepted as the closing period of his Skepticism - Still traces of the influence perropoints of Skeptical misbelief contradicted by Augustine - 169 Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos' — Augustine does not think his anti-Skeptical arguments unanswerable | Definition of wiscom pro- | |
| Truth-positive in the next— The probable regarded as the rule of life | pounded—Truth-search the | |
| The probable regarded as the rule of life | | |
| rule of life | | |
| Protean nature of truth conceded by Augustine — Two points of Skeptical misbelief contradicted by Augustine . 169 Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable . 170 Quotation of his concluding remarks . 170-1 He decides on accepting Christ as a religious authority, and Plato as a philosophical authority | | contible in his after career 177 |
| dogmatic period | | |
| Doints of Skeptical misbelief contradicted by Augustine. Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable. Quotation of his concluding remarks. 170-1 He decides on accepting Christ as a religious authority, and Plate as a philosophical authority. Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose. Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists—His continued refusal openly to embrace Christianity. Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's uncertain prospects. His attempt to improve them by marriage. Augustine's cruelty to his mistress, the mother of his son Ad-odatus—His continued profligacy. 175 His reception of Christianity. His speculations on truth 178 Skepticism and its doubt impel him to Revelation as a superhuman authority—Progress and prosperity of Christianity appeared the undeniable demonstration of such authority. 177 This was his answer to all heretics and gainsavers—Weakness of Augustine's argument 180 Two Tests of such supreme authority—1. Miracles; 2. The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint. 173 He decides on accepting Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint. 175 The principle important as being the unsound basis on which the whole superstructure of ecclesiastical dogma is founded—Augustine's work 'De Civitate Dei'—An embodiment of Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Christia | | |
| by what motives determined —His speculations on truth 178 Skepticism and its doubt impel him to Revelation as a superhuman authority—Progress and prosperity of Christianity are marks | ceded by Augustine Two | |
| Augustine announces his belief in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable | points of executes mispetier | |
| in authority — Enthusiastic panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable | | |
| panegyric of Plato—Characteristics of the books 'Contra Academicos'—Augustine does not think his anti-Skeptical arguments unanswerable | | |
| superhuman authority—Frogress and prosperity of Christianity appeared the undeniable demonstration of such authority | in authority — Enthusiastic | |
| tra Academicos'— Augustine does not think his anti-Skeptical arguments unanswerable | | |
| tianity appeared the undeniable demonstration of such authority | | |
| niable demonstration of such authority | | |
| such authority | | |
| Quotation of his concluding remarks 170-1 He decides on accepting Christ as a religious authority, and Plato as a philosophical authority 171 Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—Hiscontinued refusal openly to embrace Christianity 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelty to his mistress, the mother of his son Adodatus—His continued profligacy 175 | | |
| tics and gainsavers—Weakness of Augustine's argument 180 Two Tests of such supreme authority — 1. Miracles; 2. The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—His continued refusal openly to embrace Christianity . Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelty to his mistress, the mother of his son Ad-Lodatus—His continued profligacy . 173 Tito Two Tests of such supreme authority—1. Miracles; 2. The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint . 184 The principle important as being the unsound basis on which the whole superstructure of ecclesiastical dogma is founded—Augustine's basis of belief not different from Twofold Truth . 185 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint . 181 The principle important as being the unsound basis on which the whole superstructure of ecclesiastical dogma is founded—Augustine's basis of belief not different from Twofold Truth . 185 Other applications of this compulsory deference to Christian dogma — Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Church had compelled him—Pernicious character of the Standpoint . 181 The principle important as being the unsound basis on which the whole superstructure of ecclesiastical dogma is founded—Augustine's basis of belief not different from Twofold Truth . 182 Other applications of this compelled | | |
| He decides on accepting Christ as a religious authority, and Plato as a philosophical authority | | |
| Two Tests of such supreme authority—1. Miracles; 2. Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists-Hiscontinued refusal openly to embrace Christianity—1. Proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage—174 Augustine's cruelty to his mistress, the mother of his son Augustine's continued profligacy—175 Two Tests of such supreme authority—1. Miracles; 2. The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The principles—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint—181 The number of disciples—His creed—His pro | | |
| Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose | | |
| Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—Hiscontinued refusal openly to embrace Christianity. Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son Augustine's continued profligacy. 173 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint. 184 The number of disciples—Did not regard truth as inherent in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church had compelled him—Pernicious character of this standpoint. 185 The principle important as being the unsound basis on which the whole superstructure of ecclesiastical dogma is founded—Augustine's basis of belief not different from Twofold Truth. Other applications of this compulsory deference to Christian dogma—Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Church had compelled him—Pernicious character of the Church had compelled him—Pernicious | | authority—1. Miracles: 2. |
| Augustine removes from Rome to Milan—Description of the Church in Milan at this time—Character and influence of Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-Platonists—Hiscontinued refusal openly to embrace Christianity . 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelty to his mistress, the mother of his son Adodatus—His continued profligacy . 175 | | |
| in the Christian creed—His profession that he would not have believed the Gospel unless the authority of the Church rad compelled him—Pernicious character of this standpoint. 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's cruelty to his mistress, the mother of his son Adodatus—His continued profligacy. 174 Intercourse of Augustine and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists—His continued refusal openly to embrace Christianity. 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's uncertain prospects. His attempt to improve them by marriage. 174 Augustine's cruelty to his mistress, the mother of his son Adodatus—His continued profligacy. 175 Intercourse of Augustine and Augustine's the authority of the Church had compelled him—Pernicious character of this standpoint. 176 Intercourse of Augustine's the authority of the Church had compelled him—Pernicious character of this standpoint. 178 Intercourse of Augustine's study of the Church had compelled him—Pernicious character of this standpoint. 179 Intercourse of Augustine's study of the Church had compelled him—Pernicious character of this standpoint. 179 Intercourse of Augustine's study of the Church had compelled him—Pernicious character of this standpoint. 180 Intercourse of Augustine's the authority of the Church had compelled him—Pernicious character of this standpoint. 181 Intercourse of Augustine's the authority of the Church had compelled him—Pernicious character of this standpoint. 182 Intercourse of Augustine's the authority of the Church had compelled him—Pernicious character of this standpoint. 183 Intercourse of Augustine's proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage. 184 Intercourse of Augustine's proclaims of belief not different from Twofold Truth. 185 Intercourse of Augustine's proclaims of belief not dif | | |
| Church in Milan at this time —Character and influence of Ambrose | | |
| Ambrose | | |
| Ambrose | | |
| Intercourse of Augustine and Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists—Hiscontinued refusal openly to embrace Christianity . 173 Proclaims suspense to be better than precipitation—Augustine's uncertain prospects. His attempt to improve them by marriage . 174 Augustine's cruelty to his mistress, the mother of his son Aucodatus—His continued profligacy | | |
| Ambrose—Scriptural difficulties put to flight by allegory—Augustine's study of the Neo-P'atonists-Hiscontinued refusal openly to embrace Christianity | Intercourse of Augustine and | |
| culties put to flight by allegory—Augustine's study of the Neo-P'atonists-Hiscontinued refusal openly to embrace Christianity | Ambrose—Scriptural diffi- | |
| gory—Augustine's study of the Neo-PlatonistsHiscontinued refusal openly to embrace Christianity | culties put to flight by alle- | Ahin mennamatura 101 |
| the Neo-Patonists—Hiscontinued refusal openly to embrace Christianity . 173 Proclaims suspense to be better than precipitation—Augustine becomes a catechumen—Augustine's uncertain prospects. His attempt to improve them by marriage . 174 Augustine's cruelty to his mistress, the mother of his son Aucodatus—His continued profligacy . 175 | gory—Augustine's study of | |
| tinued refusal openly to embrace Christianity | the Neo-PlatonistsHiscon- | |
| brace Christianity | | |
| Proclaims suspense to be better than precipitation—Augustine basis of belief not different from Twofold Truth. 182 Other applications of this compulsory deference to Christian dogma — Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Christian Church. 183 | brace Christianity 173 | |
| than precapitation—Augustine becomes a catechumen— Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's cruelty to his mistress, the mother of his son Adodatus—His continued profligacy 175. | Proclaims suspense to be better | |
| Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's cruelty to his mistress, the mother of his son Addatus—His continued profligacy 175 Augustine's uncertain prospects. Other applications of this compulsory deference to Christian dogma — Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Christian Church 1863 | | basis of belief not different |
| Augustine's uncertain prospects. His attempt to improve them by marriage 174 Augustine's cruelty to his mistress, the mother of his son Aucodatus—His continued profligacy 175 Augustine's uncertain prospects. Other applications of this compulsory deference to Christian dogma — Augustine's work 'De Civitate Dei'—An embodiment of Augustine's imperial conception of the Christian Church 1863 | tine becomes a catechumen— | from Twofold Truth , . 182 |
| prove them by marriage 174 Augustine's eruelty to his mistress, the mother of his son Adodatus—His continued profligacy 175 Tian dogma — Augustine's work 'De Civitate Dei'— An embodiment of Augustine's imperial conception of the Christian Church 1863 | Augustine's uncertain pros- | |
| Augustine's cruelty to his mistress, the mother of his son Augustine's cruelty to his mistress, the mother of his son An embodiment of Augustine's imperial conception of the Christian Church. | pects. His attempt to im- | |
| Augusture's cruelty to his mistress, the mother of his son Adoddatus—His continued profligacy 175 | | tian dogma — Augustine's |
| Adodatus—His continued tine's imperial conception of the Christian Church . 1883 | Augustine's cruelty to his mis- | work 'De Civitate Dei' |
| profileacy | tress, the mother of his son | |
| He recommences his Biblical the Christian Church 1833 Incidental excellences of the | Autodatus His continued | |
| recommences his Biblical incidental excellences of the | Prompacy . 178 | |
| | 210 recommences his Biblical | incidental excellences of the |

| P | AGE | PAGE |
|---------------------------------|-------|----------------------------------|
| work-Its false representa- | | defects—I. Augustine's doc- |
| tions of God, &c.—Relation | l. | trine of God 191, &c. |
| of the Christianity of the | - 1 | Many-sidedness of his concep- |
| 'De Civitate' to that of the | i i | tion of God—God represents |
| | 184 | to him eternal absolute truth |
| Doubtful how far Augustine | ì | -Invocation of God, quoted |
| surrendered his reason un- | ļ | from the 'Soliloquies' , 192 |
| conditionally to Ecclesias- | Ī | True reason must be essentially |
| ticism-For the time Reason | 1 | divine — Distinction of his |
| is 'scotched' rather than | | conception of God from Pan- |
| | 185 | theism 193 |
| Augustine's adoption of autho- | | Antithetical definition of God |
| rity in reality based on Skep- | | -Many deities in the Au- |
| ticism—Uninquiring dogma | | gustinian Pantheon 194 |
| closely akin to extreme Skep- | - 1 | Advocates nescience in specu- |
| ticism 1 | 186 🚶 | lative theology—Doctrine of |
| His belief that men are better | - } | God's relation to man—Its |
| moved by authority than by | | injustice—God regarded as |
| reason—His mistaken opi- | | an irresponsible tyrant . 195 |
| pion that Christ did not | İ | Exaggeration of human de- |
| appeal to reason-Augus- | i | pravity-This amounts to a |
| tine's opinion that false au- | ŀ | kind of practical Skepticism |
| | l87 | -Relation of this to the |
| II. Augustine's conversion | | theoretical Skepticism of the |
| partly a reaction from other | - 1 | Greeks 196 |
| modes of thought—His way- | - 1 | Causes of this Skepticism—Ec- |
| ward and impulsive cha- | - 1 | clesiasticism of Augustine |
| racter—If he had not em- | ! | —Origin of Christianity un- |
| braced Christianity he would | . ! | heeded 197 |
| have become a dogmatist of | į | Undue stress on portions of |
| some other type — Augus- | | St. Paul's Epistles—Augus- |
| tine's resemblance to Pascal 1 | .88 | tine's acceptance of Revela- |
| III. Points of likeness between | - | tion caused a transfer of his |
| Skepticism and Christianity | | dialectics from the reason |
| 1. Faith admittedly based | | to the imagination 198 |
| upon imperfect cognition— | 1 | Pays little attention to the |
| Distinction between faith | - 1 | outcomes of his thought- |
| and Skeptical probability | - i | Meaning of Ste. Beuve's re- |
| Tendency of faith to become | | mark that 'Augustine per- |
| demonstrable — 2. Coinci- | | fected the method of rea- |
| dence of Skepticism and the | - } | soning by imagination ' . 199 |
| doctrine of human depravity 1 | .89 | Augustine and his disciples |
| This had already been acknow- | | deceived by the discursive |
| ledged by Christian teachers | 1 | form of his speculation- |
| -Augustine's acceptance of | j | Disastrous consequences of |
| Skepticism probably inten- | 1 | Augustinianism on Chris- |
| sified his subsequent belief | ţ | tianity |
| in original sin—IV. Personal | 1 | Indirect benefit of his teaching |
| motives not improbably con- | | in exemplifying the excesses |
| cerned in his conversion . 19 | 90 | of which religious dogma is |
| Allurements furnished by the | 1 | capable — Augustinianism |
| success of Ambrose, &c.— | 1 | adapted for persons of pecu- |
| A brief account necessary | i | liar dispositions—Dr. Trevor |
| of Augustine's dogmatic sys- | j | thinks the worst systems of |
| tem - Its excellences and | į | belief may be fitted for some |

| | PAGE | MDA3 |
|--------------------------------|-------|---|
| anomalously organised reci- | ! | thought—The Nemesis of |
| pients | 201 | Augustinianism |
| Effect of his dogma on Au- | - ! | His depreciation of reason to |
| gustine's own character. Its | | magnify authority an in- |
| deterioration - Augustine | - 1 | centive to succeeding Skep- |
| the Academic nearer to | - 1 | tics—Augustine and Pascal. 211 |
| Christ than the Bishop of | - 1 | Augustine's influence on Chris- |
| Hippo-Chronic dogma-in- | i | tian mysticism—Relation of |
| duration and its moults | 202 | his mysticism to his Skep- |
| danasa maa | 1 | ticism-His mysticism of a |
| Difference between the Bishop | ļ | harsh type akin to that of |
| of Hippe and the worst per- | i | St. Bernard—The meaning |
| secutors only one of degree— | ļ | of Augustine's treatise 'De |
| Progress of the induration | | |
| traceable in his works-His | j | |
| change of view on the sub- | 200 | His own mystic identity with |
| | 203 | Deity—Effect of his mystic |
| Hie virulence against the Ma- | | individualism on the Refor- |
| nicheans — His vehement | | mation — Augustine's fame |
| polemic against Pelagians, | i | fallen into discredit 213 |
| Arians, Donatists, &c.—Ap- | | Antagonism of the best thought |
| proves of the suppression of | | of the present day to the pro- |
| heresy by the secular arm | 204 | cesses and conclusions of |
| Corresponding development of | | Augustinianism 214 |
| his ritualism and asceticism | | End of paper. Beginning of |
| Augustine contributed | | after discussion—Mr. Arun- |
| largely to increase ecclesias- | | del accuses Dr. Trevor of |
| tical dogma | 205 | inconsistency — Dr. Trevor |
| Apparently contemplated the | . } | distinguishes between Greek |
| imperialist conception of | - 4 | Skeptics and Augustine . 215 |
| Christianity of Pope Gre- | İ | Disastrous effects of Calvin's |
| gory VII Augustine and | | moral Skepticism - Mr. |
| | 206 | Arundel suggests the great |
| Significance of his 'Solilo- | -··] | number of men who are so |
| quies'-His appeal to con- | | constituted as to reverence |
| sciousness finally became | - 1 | tyrannical power — Disap- |
| inoperative—His theological | | pearance of doctrine of |
| Skepticism more influential | | human liberty, except as a |
| than his Academic | 207 | categorical imperative . 216 |
| Distinction between Pyrrhón | | Gradual disappearance of Cal- |
| and Augustine-The Skep- | ĺ | vinism, &c.—Limitation of |
| ticism of the latter more | | Divine freedom by giving |
| mischievous—Ethical Athe- | | place to human inctincts |
| ism preferable to immoral | | place to human instincts— Moral attributes of Deity to |
| theology - Diversified na- | ļ | he offirmed in profession to |
| ture of Augustine's influence | - 1 | be affirmed in preference to |
| -The truest verdict on it | ļ | the magisterial—Miss Ley- |
| | 208 | cester's anecdote of the |
| Indebtedness of ecclesiastical | 200 | Scotch Calvinist 217 |
| | - ! | Reason why human instincts |
| theology to Augustine—his | ĺ | conflict with dogmas-Ob- |
| intimate relation to Scholas- | l | jection of the finite judging |
| ticism—Augustine like Cal- | ഫെ | ethically the infinite, and its |
| | 209 | solution 218 |
| Pernicious influence of his | | Augustine's ethics unsatisfac- |
| teachings on liberty of | 1 | tory-Mischievous effects of |

| PAGE | PAGE |
|---------------------------------|---------------------------------|
| the purely theological con- | tion not confined to theo- |
| ception of sin—Mr. Arundel | logians |
| finds fault with Dr. Trevor's | In what respect old age confers |
| conception of Augustine's | wisdom—'The great man |
| 'City of God;' compares it | never loses his child's heart' |
| with 'Paradise Lost'-Dr. | -Mr. Arandel deprecates |
| Trevor allows that it may | Dr. Trevor's suspense as to |
| be a sketch of an ecclesias- | the merits of Augustine- |
| tical Utopia 219 | Miss Leycester's rejoinder. |
| Mr. Harrington's opinion on | Deeds of more importance |
| dogmatic development of | than systems |
| Christianity-Quotation | Mr. Harrington on the primary |
| from Chateaubriand's 'Gé- | criterion of Christianity— |
| nie du Christianisme '—The | He agrees there are persons |
| regions of sentiment and | devoid of spontaneous ethical |
| conviction not necessarily | perception—The Crutchites |
| conjoined | and their relation to posses- |
| Relation of architecture to | sors of sound limbs |
| modes of worship — Mrs. | The Crutchites are inclined to |
| Harrington on simplicity of | vaunt the superiority of their |
| worship | artificial aids—Miss Leyces- |
| Augustine's development illus- | ter's apologue on the Crutch- |
| trated by building a prison | ites |
| on the lines, plans, &c., of a. | End of discussion 226 |
| cathedral — Dogma-indura- | |
| - | |
| | |

EVENING IX.

SEMI-SKEPTICISM OF THE SCHOOLMEN: ERIGENA-ABELARD - AQUINAS.

| | · · · · · · · · · · · · · · · · · · |
|--|---|
| Dr. Trevor introduces his subject in an apologue | between Aquinas's position and double-truth Mr. Harrington illustrates the point by a quotation from the 'Elia' 23 Use of the equipoising method in mediæval times The Renaissance partly the result of the suppression of the individual by theology—All undue repression must needs avenge itself—Anecdote of Racine—Instances of strong individuality within the Church But this in direct opposition to be spirit and volition—Plea |
| the abstract to the concrete— | Church |

between Aquinas's position and double-truth . . 233 r. Harrington illustrates the point by a quotation from the Elia' se of the equipoising method in mediæval times . 235 ne Renaissance partly the result of the suppression of the individual by theology—All undue repression must needs avenge itself-Anecdote of Racine-Instances of strong individuality within the . 236 Church ut this in direct opposition to her spirit and volition-Plea of Romanists that the Church was in the Middle Ages the protector of learning—Dr. Trevor's answer to the plea 237 omanist invectives against philosopby, &c. .

| PAGE | PAGE |
|----------------------------------|-----------------------------------|
| by Methodists-Mr. Har- | the reason of God, the Di- |
| rington's explanation of the | vine Logos—Erigena shares |
| standpoint—Doubtful how | the instincts and methods of |
| far knowledge and virtue are | the Schoolmen |
| identical | He concedes the possible mis- |
| Dr. Trevor discriminates be- | uses of dialectic—Engena's |
| tween genuine and spurious | occasional nominalism—IIis |
| nescience — Obscurantism | fourfold division of nature . 247 |
| confined to no sectObscu- | Erigena's doctrine of God:- |
| rantist pleas innocuous in | More negative than affirma- |
| the present day | tive Metaphorical charac- |
| Dr. Trevor's invective against | ter of the Divine attri- |
| sacerdotalism—The primary | butes |
| instincts of all vigorous in- | God is defined as pure being— |
| tellects is towards liberty- | Distinction between Erige- |
| End of first discussion . 240 | na's rationalism and ecclesi- |
| | astical dogma—God is All- |
| JOHN SCOTUS ERIGENA. | Being-All thingsimmanent |
| your booles amends | in Him |
| Character of the so-called 'Dark | Direction of Erigena's theology |
| Ages'—Dogmatic develop- | towards Pantheism—Erige- |
| ment in the Church 241 | na's 'Absolute' not that of |
| Mingled astuteness and unscru- | Spinoza but of Schelling- |
| pulousness of the Church- | Erigena's metaphysical con- |
| Practical effects of the maxim | ception of Christ—Renders |
| that orthodoxy was superior | the position of historical |
| to right conduct—Growth | Christianity doubtful. , 250 |
| of Church dogma pari passu | Functions assigned by Erigena |
| with the corruption of the | to the Holy Ghost—His de- |
| Roman Empire 242 | finition of the procession of |
| Effect of the irruption of the | the Holy Ghost—Analogies |
| barbarians. These caught | of the Trinity in human con- |
| the dogmatic spirit of the | sciousness and in nature |
| Christians — Enlightenment | Difference in the persons |
| of Ireland in the sixth | purely nominal and relative |
| century—Erigena's arrival | -The persons are 'multiple |
| at the Court of Charles the | in virtue, not in number'. 251 |
| Bald | Erigena's doctrine of the Phy- |
| Erigena's history 243-4 | sical Universe . 251-2 |
| His principles and method— | In the creation God realises |
| His axiom true philosophy | Himself—Frigenarecognises |
| and true theology are identi- | the order of the universe and |
| cal Consequences of the | the multiplicity of its opera- |
| principle—Assimilation of | tions—The laws of the uni- |
| Christianity with heathen | verse are irreversible—God |
| wisdom—Reason prior (in | cannot be moved and there- |
| nature) to authority 244 | fore cannot love, &c.—God is |
| Anomaly of Erigena's appear- | always creating, i.e. realis- |
| ance in the ninth century— | ing His own thought |
| Erigena's predilection for | Inscrutability of all physical |
| Greek philosophy 245 | phenomena—Erigena's occa- |
| Transference of dialectic from | sional dualism—Position of |
| the Schools to the Church— | man in Erigena's physical |
| Largena's high conception of | universe—Man is the micro- |
| rationination — Dielectic 1 | cosm who roftests the manne |

| PAGE | PAGE |
|--|-------------------------------------|
| cosm of the universe-Eri- | thinker—Abelard represents |
| gena's excessive realism . 253 | the action of dialectic on |
| | Church dogma—Differences |
| His curious speculations as to | |
| the fall of man, &c.—His | between A belard and Erigena |
| opinions as to man's power | -Hostility of the Church to |
| of acquiring knowledge . 254 | dialectic — Explanation of |
| Rationalistic treatment of the | the Platonic affinities of |
| Fathers—Allegorical treat- | the Early Fathers 262 |
| ment of Scripture—Is in- | Antagonism of the Early |
| clined to make Nature equal | Church to Aristotle—Appli- |
| with Scripture as a source of | cation of dialectic to theolo- |
| furré), 055 | gy by Boethius, &c Revi- |
| | |
| Erigena's speculations on the | val of dialectic in the schools |
| consummation of all things 255-6 | of Charlemagne — Alcuin's |
| Striking contrast between his | high opinion of dialectic . 263 |
| aspirations and surroundings | Relations of Aristotelianism to |
| —Summary of Erigena—Ge- | the Church |
| neral uniformity of his ideas | Sketch of Abelard's life . 264, &c. |
| —Hisantagonisms to the do- | Roscellin, his master—Betook |
| minant Christianity of his | himself to the schools of |
| time | Paris, A.D. 1102—His inter- |
| Affinity between his specula- | course with William of |
| tions and religious thought | Champeaux—The scholar of |
| | |
| of our time—Erigena a strik- | the great realist soon be- |
| ing example of metaphy- | came his critic—Early ma- |
| sical latitudinarianism—A | turity of his thought-system |
| realist before realism had | -Its chief features-Inde- |
| become dogmatic and aggres- | pendence of his intellectual |
| sive | standpoint 265 |
| Breadth and comprehensive- | Realism, nominalism and con- |
| ness of his Christianity- | ceptualism found in his |
| Effect of his rationalism ap- | mental conformation—His |
| plied to theology—Benefi- | definition of universals— |
| | Account of his position by a |
| cial influence of realism on | |
| the growing rationalism of | Nature of Abelard's eclecticism |
| the Church | |
| Erigena's speculation negative | Necessary individualism of |
| —His idealism based on | a conceptualist—Abelard a |
| Skepticism | Rationalist Realistic ab- |
| His method destructive of ec- | stractions must be verified . 267 |
| clesiastical dogma—The hos- | Attempts to define the Trinity |
| tility of Rome towards Eri- | on a basis of reason—Abe- |
| gena—Erigena the crooning | lard calls dialectic the queen |
| bird. End of Erigena essay 260 | or mistress of all things- |
| 12. 11. 11. 11. 11. 11. 11. 11. 11. 11. 1 | His stress on the term Logos |
| 4 m | in its theological and philo- |
| ABELARD. | sophical meaning-Abelard |
| The remance of Abelow's life | |
| The romance of Abelard's life | accounts all knowledge good |
| has overshadowed its intel- | and sacred — but allows |
| lectual interest—Dr. Trevor | that Reason is not infallible 268 |
| would correct the popular | He shares the Stoical and Aca- |
| estimate of Abelard—Self- | demic conception of Reason |
| ishness and ingratitude of | —Other illustrations of his |
| his personal character . 261 | Skepticism — Abelard's |
| His merits as an independent | thought clearer in applica- |

| PAGE | PAGE |
|--|----------------------------------|
| tion than in method-His | -Applies dialectic to its |
| intellectual bias easily in- | consideration—His latitudi- |
| ferred from his theological | narian construction of it- |
| works-Reasons which im- | Illustrations of the Trinity |
| pelled Abelard to theology . 269 | in nature and heathen |
| Character of the 'Sic et Non' | writers |
| -Proposes to apply dialectic | Abelard, like other Christian |
| to theological dogmas 270 | Fathers, believes in revela- |
| The remarkable prologue to the | tion prior to Christianity |
| 'Sic et Non' 270-1 | - Abelard apologises in |
| May be taken as a defence | book ii. of his Introduction |
| of Skepticism and Free- | for his Gentile sympathies |
| thought—Men must be sa- | -He knows little of heathen |
| tisfied with opinion instead | authors at first hand 277 |
| of truth—To enable them | Abelard, the apostle of know- |
| to select the best opinion he | ledge as Bernard is the |
| furnishes them with his ca- | champion of obscurantism- |
| tens of authorities 271 | He believes in the divine |
| Conflicting opinions even in in- | character of all knowledge |
| spired writers should not | -Recognizes that science |
| surprise us—No man can be | is illimitable—Divine grace |
| held guilty of falsehood who | meted out in proportion to |
| wishes to tell the truth- | general knowledge 278 |
| Perpetual questioning the | Abelard's antagonism to the |
| first key of wisdom - By | obscurantism of his time- |
| doubt we attain inquiry, and | Abelard's theory of belief |
| by inquiry, truth 272 | opposed to that of the |
| Illustrations of the 'Sie et | Church — Personal con- |
| Non'-Questions determin- | science must decide on reve- |
| able by heathen as well as | lation—Effects of this posi- |
| Christian writers — The | tion on ecclesiasticism . 279 |
| issue, or Abelard's prefer- | Similarity of Abelard's posi- |
| ense, left in doubt—The | tion to that of Greek |
| general result of the work | Skeptics Pleads for the |
| not an open denial of Chris- | autonomy of the verifying |
| : tlan doctrine | faculty-Thinks that ratio- |
| It makes all Church dogmas | nality or sense of truth |
| open questions—His theo- | should be general — The |
| logical standpoint like his | missionary work of the |
| philosophical—The 'Sic et Non' a manifesto of Free- | Church presupposes the ex- |
| | istence of such a sense |
| thought—Similarity of the | Abelard's definition of faith |
| work to the Sokratic 'Dia- | objected to by St. Bernard , 280 |
| logues of Search'Resem- | He believes Christianity |
| blance in the aims of Abe- | capable of rational defence |
| lard and Sokrates 274 | — Allows that mysteries |
| The 'Sic et Non' not a syste- | may exist in Christianity— |
| matic treatise — Character | But does not allow the ad- |
| of his 'Introduction to | mission to impede his own |
| Theology '-Conditions of | researches—The fate of the |
| human salvability — Abe- | author of the 'Sic et Non' |
| lard's definition of the | and the 'Introduction to |
| Trinity 275 | Theology' not difficult to |
| He thinks the doctrine ought | forecast — Antagonism be- |
| to be made comprehensible | tween Abelard and Romand |

| -Abelard's friendship with | nies the claims of Judicial |
|-------------------------------------|--|
| Arnold of Brescia , 281 | Astrology Abelard goes |
| Heishares the hopes and ener- | back to the origin of Chris- |
| gies of the men of the Re- | tianity for truth |
| naissance — Bernard's rage | Abelard a martyr to Free- |
| against the boldness of | thought - His 'Apology' |
| the human intellect-Re- | and its significance - He |
| nown of Abelard - His | · starts for Rome, is taken ill |
| works read in the Papal | and dies |
| Curia—Abelard condemned | Tone of his later writings- |
| by the Council of Soissons | His 'Confession of Faith' |
| in 1120—Abelard's invec- | addressed to Heloise—Abe- |
| tives against his enemies- | lard's advice to his son . 289 |
| Abelard appealed to an | His fate inevitable—Compari- |
| assembly of bishops about | son of Abelard to Sokrates |
| to be convoked at Sens 282 | Abelard's confidence in |
| Afterwards withdrew, and ap- | the future |
| pealed to Rome—Result of | Abelard as the bar-breaking |
| the appeal unfavourable | bird. End of Abelard |
| His disappointment accele- | essay |
| rated his death The articles | |
| brought against Abelard at | Aquinas. |
| Sens important as indicating | |
| his opinions — Abelard's | Relation of Aquinas to Erigena |
| statement of the doctrine of | and Abelard — Illustrates |
| the Trinity 283 | the freedom which comes |
| His illustrations of the Trinity | of eclecticism—Sketch of |
| disliked by Bernard—Abe- | Aquinas's life. Born in |
| lard's desire to avoid Trithe- | 1227 |
| ism — Abelard's statements | His premature death in 1274 |
| of other doctrines — Com- | -Aquinas represents at its |
| pares the Holy Ghost to the | maturity the alliance of |
| Anima Mundi of Plato- | Aristotelianism with eccle- |
| Abelard's definition of faith | siastical Christianity—Thus |
| as estimation, intellectual | there is a dualism in his starting-point |
| appreciation—Bernard com- | starting-point |
| pares him to the Academic Skeptics | to theology—This the cha- |
| Abelard's stress on God's im- | racteristic of all the School- |
| partiality and human free- | men—Distinction between |
| dom—His opinions on the | Aquinas and most other |
| atonement-He is inclined | Schoolmen — Aquinas re- |
| to limit the Divine Omnipo- | garded as the Apostle of the |
| tence | Peripatetics 293 |
| Abelard's idea of sin, that it | Significance of his position |
| lies not in the act but in | with respect to dogma—The |
| the intent and volition—-He | 'Summa' of Aquinas, the |
| denies that Adam's guilt is | legitimate successor of the |
| transmitted to his posterity | 'Sic et Non'—Advantages |
| -General import of Abe- | of his standpoint as to Free- |
| lard's thought — Improba- | thought—Breadth of view |
| bility of its achieving success 286 | of Aquinas and his master |
| Abelard's exposure of his | Albert—Both Albert and |
| enemies—He ridicules their | Aquinas inconsistent thinkers 294 |
| tictitious miracles—He de- | Summary of Aquinas's incon- |

| gruities—Their root-thought to be found in the dualism of his position—Naturally Aquinas is a philosopher, by education, &c., a theologian—His Peripatetic philosophy—Knowledge obtained by the senses and the reason—The natural reason limited. Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. Belation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's theology—Aquinas's theoretical position as to dogmas of the Church—But here his Aristotelianism is as strongly marked as in his theology—His ingenuousness in the statement of controverted points—Summary of reason against the possibility of miracles. His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 303 304 |
|--|------------|
| to be found in the dualism of his position—Naturally Aquinas is a philosopher, by education, &c., a theologian —His Peripatetic philosophy —Knowledge obtained by the senses and the reason—The natural reason limited. Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. Belation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's theoretical position as to dogmas of the Church—But here his Aristotelianism is as strongly marked as in his theology. His ingenuousness in the statement of controverted points—Summary of reason against the possibility of miracles. His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics. It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 304 |
| of his position—Naturally Aquinas is a philosopher, by education, &c., a theologian —His Peripatetic philosophy —Knowledge obtained by the senses and the reason— The natural reason limited. Similarity of his thought to that of Pyrrhôn—In mat- ters of faith reason is im- potent—Theological beliefs have a double method of truth. Belation of reason and faith— He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason tion as to dogmas of the Church—But here his Aristotelianism is as strongly marked as in his theology marked as in his theol | 30: |
| Aquinas is a philosopher, by education, &c., a theologian —His Peripatetic philosophy —Knowledge obtained by the senses and the reason— The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. 296 Relation of reason and faith—His thinks proofs of the Triaity mischievous—Aquinas's stress on reason. 297 His perpetual equilibration of reason and faith—Causes of his dual thought; reason the contion of the continuous permanent suspense in Aquinas—The volution brought in by theologians to determine the | 304 |
| education, &c., a theologian —His Peripatetic philosophy —Knowledge obtained by the senses and the reason— The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In mat- ters of faith reason is im- potent—Theological beliefs have a double method of truth. 296 Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aqui- mas's stress on reason. 297 His perpetual equilibration of reason and faith—Causes of his dual thought; reason totalianism is as strongly marked as in his theology. His ingenuousness in the state- ment of controverted points —Summary of reason against the possibility of miracles His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volution brought in by theo- logians to determine the | 304 |
| — His Peripatetic philosophy — Knowledge obtained by the senses and the reason— The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In mat- ters of faith reason is im- potent— Theological beliefs have a double method of truth. 296 Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aqui- nas's stress on reason . 297 His perpetual equilibration of reason and faith—Causes of his dual thought; reason marked as in his theology His ingenuousness in the state- ment of controverted points — Summary of reason against the possibility of miracles in his theology His ingenuousness in the state- ment of controverted points — Summary of reason against the possibility of miracles in his theology His ingenuousness in the state- ment of controverted points — Summary of reason against the possibility of miracles His candour explained by his evaluate confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volution brought in by theo- | 30: |
| -Knowledge obtained by the senses and the reason— The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. 296 Relation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. 297 His perpetual equilibration of reason and faith—Causes of his dual thought; reason His ingenuousness in the statement of controverted points — Summary of reason against the possibility of miracles His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volution brought in by theologians to determine the | 304 |
| the senses and the reason— The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. Relation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason ment of controverted points — Summary of reason against the possibility of miracles. His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics. It did not induce permanent suspense in Aquinas—The volution brought in by theologians to determine the | 30- |
| The natural reason limited. 295 Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. 296 Relation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. 297 His perpetual equilibration of reason and faith—Causes of his dual thought; reason | 304 |
| Similarity of his thought to that of Pyrrhôn—In matters of faith reason is impotent—Theological beliefs have a double method of truth. Palation of reason and faith—the thinks proofs of the Trinity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason to determine the | 304 |
| that of Pyrrhon—In matters of faith reason is impotent—Theological beliefs have a double method of truth. Palation of reason and faith—He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason miracles His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volution brought in by theologians to determine the | 304 |
| ters of faith reason is impotent—Theological beliefs have a double method of truth. Relation of reason and faith—He thinks proofs of the Trinity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason His candour explained by his unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | |
| potent—Theological beliefs have a double method of truth. Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason unlimited confidence in reason—Possible effect of this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volution brought in by theologians to determine the | |
| have a double method of truth. Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason Triaity mischievous—Aquinas—It did not induce permanent suspense in Aquinas—The volution brought in by theologians to determine the | 308 |
| Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason 296 this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 308 |
| Relation of reason and faith— He thinks proofs of the Trinity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason 296 this equilibration on those dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 308 |
| Relation of reason and faith— He thinks proofs of the Triaity mischievous—Aquinas's stress on reason. His perpetual equilibration of reason and faith—Causes of his dual thought; reason dieted on it—Its relation to the equipoise of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 308 |
| The thinks proofs of the Creek Skeptics Skeptics It did not induce permanent suspense of his dual thought; reason to the equipose of the Greek Skeptics It did not induce permanent suspense in Aquinas—The volition brought in by theologians to determine the | 308 |
| Triaity mischievous—Aquinas stress on reason | 308 |
| His perpetual equilibration of reason and faith—Causes of his dual thought; reason | |
| His perpetual equilibration of reason and faith—Causes of his dual thought; reason suspense in Aquinas—The volition brought in by theologians to determine the | |
| reason and faith—Causes volition brought in by theo- of his dual thought; reason logians to determine the | |
| of his dual thought; reason logians to determine the | |
| | |
| seems to have the strongest issue—Aquinas's doctrine of | |
| hold on his affections — God-He adopts Aristotle's | |
| Aquinas's equipoising in- | |
| stinct shown by an exami- | |
| | |
| | |
| phical theories | ംഹ |
| · · · · · · · · · · · · · · · · · · · | 300 |
| and nominaliste—His defi- As to Divine nature, attri- | |
| nition of universals; they butes, &c., Aquinas's method | |
| exist in a twofold manner is negative—Aquinas's oc- | |
| -He seems a realist, nomi- casional leanings towards | |
| nalist, and conceptualist . 299 Pantheism - When he comes | |
| All the opinions current on to Revelation Aquinas's ne- | |
| the subject may be found in gation changes to affirmation | |
| his worksHe does not - Postulates a superior | |
| recognize their discrepancy reason to know God fully . | 307 |
| - Considers philosophical Dualism of Aquinas Aqui- | |
| questions from theological nas's doctrine of providence. | |
| standpoints — 2. Aquinas's Its inconsequent ratiocina- | |
| | |
| theory of individuation . 300 tion—He asserts the diver- | |
| | |
| Speculation on this topic in sity of creation to be in | |
| Speculation on this topic in the Schools—Views of Plato sity of creation to be in harmony with the Divine | |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas de- | |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle sity of creation to be in harmony with the Divine attributes — Maintains a form of the theory of evolu- | ജനജ |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indi- | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect sity of creation to be in harmony with the Divine attributes — Maintains a form of the theory of evolution Does not regard miracles as ab- | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 sity of creation to be in harmony with the Divine attributes — Maintains a form of the theory of evolution. Does not regard miracles as absolutely necessary to Rever | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 His semi-materialistic defini—sity of creation to be in harmony with the Divine attributes — Maintains a form of the theory of evolution. Does not regard miracles as absolutely necessary to Revelation—Relation of Chris- | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 His semi-materialistic definition of the soul—4. Aqui- | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 His semi-materialistic definition of the soul—4. Aquinas decirion of the soul—4. Aquinas's doctrine of diversity of situation of the world—Aquinas shares | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 His semi-materialistic definition of the soul—4. Aquinas decirion—1. Aquinas's doctrine of diversity of souls . 302 | 308 |
| Speculation on this topic in the Schools—Views of Plato and Aristotle—Aquinas decides on the side of Aristotle—3. Aquinas on the indivisibility of the intellect maintained by Averroes . 301 His semi-materialistic definition of the soul—4. Aquinas decirion of the soul—4. Aquinas's doctrine of diversity of situation of the world—Aquinas shares | 308 |

| PAGE | PAGE |
|---|---|
| tradict the former, but to | Aquinas admits his cosmopoli- |
| enhance it 309 | tan sympathies and his de- |
| Aquinas occupies the same | light in multifariousness |
| position of equipoise on all | This shown by his definition |
| doctrines, with a final pre- | of God, Intelligences, Dialec- |
| ponderance in favour of | tic, Nature, Scripture, Lan- |
| dogma — He must needs | guage, Truth-Difficult to |
| reason on even the most | bring all his ratiocinations |
| mysterious and ineffable | into a consistent scheme . 316 |
| dogmas — III. Aquinas's | Aquinas more a philosopher |
| addinas Annalismo | than a theologian—An as- |
| Aquinas's morality more Aris- | serter of the maxim of |
| totelian than ecclesiastical— | Protagoras—Aquinas's sym- |
| Makes the will identical | pathy with intellectual sus- |
| | l * * |
| with the appetite; on the | pense — His definition of heresy |
| subject of Free-will is almost | |
| a Pelagiau—Proclaims vir- | Charitable tone of his 'Contra |
| tue a mean between two | Gentiles'—Remarkable fact |
| extremes — Equipoises the | that he nowhere tries to |
| conditions of ethical pro- | refute Skepticism as such— |
| blems | Discrimination of the judi- |
| Relation of Aristotle's ethics | cial Skepticism of Aquinas . 318 |
| to the ordinary ethical teach- | The Aquinas balances have |
| ing of the Church — The | one scale loaded — Recon- |
| former nearer to the moral | ciliation of his final dogma |
| teaching of Christ than the | with his Free-thought—His |
| latter—Aquinas's dualism in | controversial freedom might |
| ethics; divides virtue into | be the outcome of his dog- |
| natural and infused - Af- | matic fixity 319 |
| firms all virtue to be in its | Bishop Huet another example |
| origin Divine 312 | of the same characteristic- |
| His countless ethical distinc- | His method related to double |
| tions in the 'Summa'-How | truth-Common character- |
| far this prepared the way | istic of his own method and |
| for the ethical Skepticism | his masters 320 |
| of the Jesuits—His own | The value of eclecticism in an |
| | |
| ethical casuistry and that of the Jesuits derived from the | age of dogma—Connection of free discussion with the |
| | feudal idea of material |
| same causes—IV. Although | |
| Aquinas's teachings are in- | prowess—Aquinas believed |
| consistent, his method is | Christianity to be impregna- |
| always the same—His equi- | ble His sympathies with |
| poise and eclecticism mani- | heathen writers — Aquinas |
| fested in his exegesis 313 | the best representative of the |
| Illustrations of his uncertainty | Catholicity of Romanism . 321 |
| in Biblical interpretation— | His inconsistencies are numer- |
| the same phenomenon marks | ous and striking—He has |
| his comments on Aristotle — | been stigmatized as a heretic, |
| Summary view of Aquinas's | and canonized as a saint- |
| intellectual position 314 | Various opinions relating to |
| His diversified environment | Aquinas 322 |
| and its effect on himself— | Aquinas, the favourite divine |
| Aquinas's 'Summa' has been | of Skeptics — Aquinas the |
| compared to a Gothic cathe- | balancing bird. Close of the |
| dral, but it lacks uniformity 315 | essay - Dr. Trevor asks |

| which of his three thinkers achieved the greatest amount of freedom. Miss Leycester decides in favour of Erigena—Mr. Harrington decides for Abelard—Abelard, the Prometheus Vinctus of the schools—Mr. Arundel decides for Aquinas, the broad Churchman of the Middle Ages. He insists on the advantage of an eelectic conception of | exaggerated by Bp. Hampden — Mr. Harrington calls in question the definition of Aquinas as an eclectic . 330 Dr. Trevor defends it — Mr. Arundel on the influences of dialectic in theology . 331 Dialectical process in Romanist dogma development — Allocutions of Leo XIII. in favour of Aquinas—Aquinas as the ultimate authority of the Church would be fatal |
|--|--|
| truth—These denied by Mr. Harrington . 325 Abelard and Aquinas related as Lessing to Goethe—Miss Leycester dwells on the advantages of the idealistic faculty . 326 Effects of scholastic refinements as a mental gymnastic— | to its infallibility—Aquinas's science, its merits and demerits 332-3 His probable scientific views if he had lived in the present day — Mr. Arundel's idea that all large views of truth are composite — Illustrates his opinion—Truth likened |
| Remark of Talleyrand as to mediæval diplomatists—Mr. Harrington rejoins that this diplomacy was often unscrupulous | to a landscape of Rubens . 333 Dr. Trevor doubts the applicability of the definition to Aquinas—Mr. Arundel reconcileshis approval of eclecticism with his appreciation of simplicity in religious belief |
| distinctions | idealism — He thinks that individualism can only be partial and circumscribed . 335 Conclusion of after discussion . 336 |

EVENING X.

WILLIAM OF OCKAM.

| Claims of William of Ockam | ringto: |
|------------------------------------|----------|
| for consideration 339 | Ockan |
| Definition of the realists as | An in |
| Pantheists, and of the nomi- | and m |
| nalista as Skeptics — This | of Oel |
| definition true if limited to | ism in |
| tendencies English philo- | losoph |
| sophy in general nominal- | Mr. Harr |
| istic 340 | an in |
| Philosophy in relation to races | Nomin |
| and countries - Doubtful | knight |
| whether reliable conclusions | ism at |
| _ can be asserted on the point 341 | sented |
| Definition of realists and no- | Sanche |
| minalists given to Mrs. Har- | Miss Ley |
| <u> </u> | |

| PAUL | E F | AGE |
|---------------------------------|----------------------------------|-----|
| idea—Thinks realism supe- | Realistic bias of the Church led | |
| rior to nominalism — The | to her dislike of dialectic and | |
| fancies of chivalry contem- | co-operated in inducing mys- | |
| poraneous with the fictions | ticism-Nominalism in the | |
| of realists 344 | Church long prior to Roscel- | |
| Effect of nominalism in mo- | lin—Erigena, Raban Maur, | |
| dern philosophy wholesome | Heiric of Rheims, partly | |
| -Implications of nominal- | nominalists | 353 |
| ism—Nominalists as a rule | Nominalistic methods not un- | |
| were opposers of the Papal | common among realists | |
| power , | | |
| The solvent properties of nomi- | Lombard and Aquinas — | |
| nalism have been recognised | William of Ockam succeeded | |
| by Rome-Use of nominal- | to a wealthy heritage of | |
| ism as a protest against the | Free-thought-Life of Wil- | |
| tyranny of words-Obscur- | liam of Ockam. Little | |
| ing effect of words recog- | known of his early years | |
| nised by Ockam 346 | | &c. |
| Dr. Trevor complains of verbal | Entered Merton College—Pro- | |
| dictation in theology and | ceeded from Oxford to Paris | |
| science - Points out how | -Becomes disciple of Duns | |
| Ockam met these abuses | Scotus, an extreme realist | |
| Pleads for the individualistic | -Ockam himself becomes a | |
| scope of language—Mr. Har- | teacher; his success-Be- | |
| rington demurs to this ex- | comes champion of the king | |
| cessive individualism 347 | | |
| Mr. Arundel also complains of | antagonism towards John | |
| the Skeptical craving for im- | | 355 |
| possible conditions of know- | His 'Epistola Defensoria' a | |
| ledge - acquirement — He | defence of the liberty of the | |
| quotes the conclusion of | press - Papal proceedings | |
| Don Quixote as against | against Ockam-Takes the | |
| such dreamers 348 | | |
| Miss Leycester thinks the | the antipope—Is imprisoned | |
| moral of Don Quixote may | at Avignon, but escapes . 3 | 356 |
| be Skeptical - In this Dr. | Accompanies Louis of Bavaria | |
| Trevor concurs. Close of | in his Italian campaign— | |
| first discussion-Why Skep- | Returns with him to Mu- | |
| ticism is closely related to | nich, where he remains till | |
| words - To children, &c., | his death—His writings and | |
| words seem to imply exist- | | 357 |
| ence | | • |
| Relation of language to know- | | 58 |
| ledge among the Greeks- | He wishes to return to Paris | |
| Sokrates on language—The | -Different dates assigned to | |
| 'Kratylos' of Plato; Realism | his death 3 | 150 |
| of Plato—Aristotle on lan- | Ockam's works the speculative | |
| guage—Semi-nominalist . 350 | counterpart of his life-Ri- | |
| Nominalism of Cynics, Mega- | dicules in his dialogues | |
| ries, and Stoics—Employ- | the dread of novelty—The | |
| ment of verbal analysis by | dialectic, which is the basis | |
| Greek Skeptics | both of his philosophy and | |
| Early tendencies of Christian- | theology—The reshaping of | |
| ity realistic—Relation of | Aristotelian logic by Arabic | |
| dogma growth to realism . 352 | | 60 |

| PAGE | PAGE |
|-----------------------------------|-------------------------------------|
| Character of the Byzantine | Power of Universals in the Mid- |
| logic akin to Greek Eristic | dle Ages—Ockam reversed |
| -Impatience of Dr. Prantl | the usual order of direct |
| at Ockam's dialectical quib- | cognition - Realistic fictions, |
| bling - Ockam's doctrine | how originated - Ockam's |
| begins with his theory of | opposition to them 368 |
| | Illustration of Ockam's position |
| He does not identify himself | -Reduction of Universals |
| -ish a consulist ampirism | to their component singulars |
| with a sensualist empirism | -Relation of this method of |
| —Chief faculty of reliable | Ockam to that of Greek |
| knowledge is the vis intuitiva | |
| -Signification and function | Ockam's analysis common to |
| of this faculty-2nd faculty | |
| is the vie abstractiva-its | most of the great thinkers of |
| functions - Mutual relation | Europe—Its effect in the |
| of these two faculties | dissolution of mediaval |
| Importance of this classification | ideas |
| with respect to realists - | . Close relations of realism and |
| Realistic employment of | Pantheism—Ockam affirmed |
| sensible and intelligible species | the subordination of language |
| —These disowned by Ockam | to man—Similarly be estab- |
| —Ockam's aim to simplify | lished the rights of the in- |
| knowledge processes 363 | dividual thinker as against |
| Ockam's theory of language | the dogma of the Church— |
| He distinguishes three stages | He carried his analysis into |
| of names—1. Thought stage; | polities 371 |
| 2. Oral stage; 3. Written | Ockam's warfare with Univer- |
| stage-His stress on the first | sals bad very large implica- |
| stage Persistency of im- | tions-Ockam, a mediæval |
| pressions in the mind-The | Darwin, tries to discover 'the |
| Byzantine theory of supposi- | Origin of Species' 372 |
| tion | Ockam's definition of an Uni- |
| His excessive conceptualism- | versal—Of some things their |
| Supposition of the external | existence consists in their |
| world under mental impres- | cognition — Universals of |
| sions — Ockam conceded | every kind, fictitious and un- |
| mental images as such— | real—Universals if granted |
| Ockam finds truth only in | would be valueless for real |
| unvocal concepts 365 | knowledge |
| Truth a relation of mental pro- | The external object becomes a |
| positions—Spoken language | concept by supposition- |
| a source of error—Probable | Ockam's general conclusions |
| reasons for this conception | —His distrust of all lan- |
| -The theory a proof and re- | guage. Relation of Ockam |
| sult of his Skepticism 366 | to Waller Own |
| Relation in this respect of | All indoments ownessed in |
| Ockam to Greek Skeptics— | All judgments expressed in |
| Ockam classifies spoken | language are imperfect— |
| words into those of first and | Ockam maintains that all |
| second intention—The diffe- | knowledge is concerned |
| rence harmonized with the | with singulars—Nature, &c. |
| division of faculties into In- | knows nothing of the ficti- |
| | tious entities of the realists. 375 |
| tritive and Abstract—Names | In relation to practical needs, |
| of second intention common- | Ockam agrees that know- |
| ly called Universals 367 | ledge must advance beyond |

| PAGE | PAG |
|---------------------------------|---|
| idea—Thinks realism supe- | Realistic bias of the Church led |
| rior to nominalism — The | to her dislike of dialectic and |
| fancies of chivalry contem- | co-operated in inducing mys- |
| poraneous with the fictions | ticism—Nominalism in the |
| of realists 344 | Church long prior to Roscel- |
| Effect of nominalism in mo- | lin-Erigena, Raban Maur, |
| dern philosophy wholesome | Heiric of Rheims, partly |
| -Implications of nominal- | nominalists 353 |
| ism—Nominalists as a rule | Nominalistic methods not un- |
| were opposers of the Papal | common among realists- |
| power , | Hauréau's remark on Peter |
| The solvent properties of nomi- | Lombard and Aquinas |
| nalism have been recognised | William of Ockam succeeded |
| by Rome—Use of nominal- | to a wealthy heritage of |
| ism as a protest against the | to a wealthy heritage of Free-thought—Life of Wil- |
| tyranny of words-Obscur- | liam of Ockam. Little |
| ing effect of words recog- | known of his early years |
| nised by Ockam 346 | 354, &c. |
| Dr. Trevor complains of verbal | Entered Merton College—Pro- |
| dictation in theology and | ceeded from Oxford to Paris |
| science - Points out how | -Becomes disciple of Duns |
| Ockam met these abuses- | Scotus, an extreme realist |
| Pleads for the individualistic | -Ockam himself becomes a |
| scope of language—Mr. Har- | teacher; his success-Be- |
| rington demurs to this ex- | comes champion of the king |
| cessive individualism 347 | against Boniface VIII.—His |
| Mr. Arundel also complains of | antagonism towards John |
| the Skeptical craving for im- | XXII. , , , 355 |
| possible conditions of know- | His 'Epistola Defensoria' a |
| ledge - acquirement — He | defence of the liberty of the |
| quotes the conclusion of | press - Papal proceedings |
| Don Quixote as against | against Ockam-Takes the |
| such dreamers 348 | part of Louis of Bavaria and |
| Miss Leycester thinks the | the antipope—Is imprisoned |
| moral of Don Quixote may | at Avignon, but escapes . 356 |
| be Skeptical — In this Dr. | Accompanies Louis of Bavaria |
| Trevor concurs. Close of | in his Italian campaign— |
| first discussion—Why Skep- | Returns with him to Mu- |
| ticism is closely related to | nich, where he remains till |
| words To children, &c., | his death—His writings and |
| words seem to imply exist- | their influence 357 |
| ence | His associates among the Fran- |
| Relation of language to know- | ciscans |
| ledge among the Greeks- | He wishes to return to Paris |
| Sokrates on language—The | —Different dates assigned to |
| 'Kratylos' of Plato; Realism | his death 859 |
| of Plato—Aristotle on lan- | Ockam's works the speculative |
| guage—Semi-nominalist . 350 | counterpart of his life—Ri- |
| Nominalism of Cynics, Mega- | dicules in his dialogues |
| ries, and Stoics-Employ- | the dread of novelty—The |
| ment of verbal analysis by | dialectic, which is the basis |
| Greek Skeptics | both of his philosophy and |
| Early tendencies of Christian- | theology—The reshaping of |
| ity realistic—Relation of | Aristotelian logic by Arabic |
| dogma growth to realism . 352 | and Byzantine thinkers . 360 |
| | |

| | DI/OT |
|--|--|
| PAGE Dyrantina | Power of Universals in the Mid- |
| Character of the Byzantine | dle Ages—Ockam reversed |
| logic akin to Greek Eristic | the usual order of direct |
| -Impatience of Dr. Prantl | cognition—Realistic fictions, |
| at Ockam's dialectical quib- | 1 1 originated Oskom's |
| bling - Ockam's doctrine | how originated — Ockam's |
| begins with his theory of | opposition to them |
| knowledge | Illustration of Ockam's position |
| He does not identify himself | -Reduction of Universals |
| with a sensualist empirism | to their component singulars |
| -Chief faculty of reliable | -Relation of this method of |
| knowledge is the vis intuitiva | Ockam to that of Greek |
| -Signification and function | Skeptics 369 |
| of this faculty-2nd faculty | Ockam's analysis common to |
| is the vie abstractiva-its | most of the great thinkers of |
| functions-Mutual relation | Europe—Its effect in the |
| of these two faculties 362 | dissolution of mediæval |
| Importance of this classification | ideas |
| with respect to realists | Close relations of realism and |
| Realistic employment of | Pantheism—Ockam affirmed |
| sensible and intelligible species | the subordination of language |
| -These disowned by Ockam | to man Similarly be estab- |
| -Ockam's aim to simplify | lished the rights of the in- |
| knowledge processes 363 | dividual thinker as against |
| Ockam's theory of language | the dogma of the Church- |
| | He carried his analysis into |
| He distinguishes three stages of names—1. Thought stage; | politics |
| 9 Owol store ? Written | Ockam's warfare with Univer- |
| 2. Oral stage; 3. Written | |
| stage—His stress on the first | sals had very large implica- |
| stage Persistency of im- | tions—Ockam, a mediæval Darwin, tries to discover ' the |
| pressions in the mind—The | |
| Byzantine theory of supposi- | Origin of Species' 372 |
| · | Ockam's definition of an Uni- |
| His excessive conceptualism — | versal—Of some things their |
| Supposition of the external | existence consists in their |
| world under mental impres- | cognition — Universals of |
| eions — Ockam conceded | every kind, fictitious and un- |
| mental images as such— | real—Universals if granted |
| Ockam finds truth only in | would be valueless for real |
| unvocal concepts 365 | knowledge |
| Truth a relation of mental pro- | The external object becomes a |
| positions—Spoken language | concept by supposition- |
| a source of error—Probable | Ockam's general conclusions |
| reasons for this conception | -His distrust of all lan- |
| —The theory a proof and re- | guage. Relation of Ockam |
| sult of his Skepticism . 366 | to Hobbes |
| Belation in this respect of | All judgments expressed in |
| Ockam to Greek Skeptics— | language are imperfect— |
| Ockam classifies spoken | Ockam maintains that all |
| words into those of first and | knowledge is concerned |
| second intention—The diffe- | with singulars—Nature, &c. |
| rence harmonized with the | knows nothing of the ficti- |
| division of faculties into In- | tious entities of the realists. 375 |
| tritive and Abstract Names | In relation to practical needs, |
| of second intention common- | Ockam agrees that know- |
| ly called Universals 367 | ledge must advance beyond |

| | PAGE | | PAGE |
|-------------------------------|------|--|------|
| singular facts—But this does | | Christian Church superior | |
| not do away with fictitious | | | 382 |
| | 376 | Ockam realizes the free aspects | |
| Ockam seems to deny even to | | of Christianity—His stress | |
| Deity a knowledge other | | upon reason as the basis and | |
| | i | sauction of Christianity— | |
| than of singulars—Summary | 977 | | |
| of Ockam's philosophy | 377 | Ockam's four modes of truth- | 900 |
| Ockam discriminates between | | discovery | 383 |
| personal and general know- | | He advocates innovation when | |
| ledge—Ockam's certainty | i | demanded by utility—The | |
| exclusively conceptual— | İ | mind rather than the words | |
| Difference between other | | of Christ should be deferred | |
| Skeptics and Ockam-No | | to | 384 |
| difference between man as a | | Ockam's conception of the | |
| Universal and as a Singular | , | Church—The inherent in- | |
| -Further similarities of his | i | difference of all forms of | |
| thought to that of Greek | | church - government — Re- | |
| Charling | 378 | gards Christ as the sole | |
| | 0,0 | | 225 |
| Effect of Ockam's philosophy | | | 385 |
| probably surpassed by that of | ĺ | He denies every basis of ec- | |
| his theology—Consequences | | clesiastical authority His | |
| of his anti-papal writings | | opinions on episcopal go- | |
| both within and without the | | vernment, apostolical suc- | |
| Church—He approached | | cession, &c. — Ockam sub- | |
| theology from the same | | ordinates the Church to the | |
| standpoint as philosophy- | i | empire | 386 |
| Analogous conception of | | Ockham's 'Dialogus' a revo- | |
| Papacy and realism — He | į, | lutionary work — Ockam's | |
| employs same method and | 1 | views on the Sacraments. | |
| terms in philosophy as in | i | Their Divine character | |
| theology | 379 | His opinions seem to oscil- | |
| Ockam's 'Commentary on the | - 1 | late between Skepticism | |
| Sentences,' &c., formed on | | and mysticism | 387 |
| the model of Abelard's 'Sic | | Refuses to believe in the ex | |
| et Non'-Ockam's high es- | - 1 | opere operato theory | |
| timate of this method of | | Thinks the sacramental ele- | |
| truth-search—His ultimate | | ments in themselves indif- | |
| conclusions are well attested | 380 | ferent—The soul of Christ | |
| Recognition of the purport | - | present under the form of | |
| of his writings by the Church | į | | |
| of Rome—Ockam advocates | | the symbolical body of Christ—More ecclesiastical | |
| | ŀ | | |
| a return to Christ on the | 907 | tone of his work 'On the | non |
| | 381 | | 888 |
| Distinction made by Ockam | i | His nominalism in conflict | |
| and his friends between the | i | with his mysticism — Ock- | |
| life of Christ before and | + | am's opinions on Holy Scrip- | |
| after His Resurrection—Ap- | | ture—Maintains the Bible | |
| plication of this distinction | - | to be the voice of the Church | 389 |
| to the overgrown power and | | Assigns a greater authority to | |
| dogma of Rome—Harmony | | words of Christ than to | |
| of view between the 'Spi- | ł | other parts of Scripture— | |
| ritual Franciscans' and the | i | Makes all truth to be Divine. | |
| German mystics — Ockam's | | His ultima ratio of truth | |
| 'Church before the Passion' | | Ockam's treatment of | |
| -Ockam's conception of the | ' | Church dogmas | 390 |

| PAGE | LVA |
|----------------------------------|-----------------------------------|
| His doctrine of God. Its Skep- | that it consists of wilful |
| tical character—Is inclined | falsehood — His manifold |
| to put it on the same basis | distinctions and refinements |
| as universals—Does not ob- | on the subject |
| ject to an infinite regress in | No sincere heretic could be |
| causation | convicted under his ruling |
| No reason in nature or the | -His opinion on giving |
| laws of mind why the First | up heretics to be punished |
| Cause should be one-Our | by the secular arm—Incon- |
| ignorance of the Being of | sistency in his treatment of |
| God extends also to His at- | John XXII. as a heretic— |
| tributes - Modes in which | The recondite nature of the |
| God's attributes are con- | Pope's heresy 399 |
| ceived.—The only knowledge | Constructive aspects of Ock- |
| man can have of God is | am's teaching — His defini- |
| 202 | tion of faith as acquired and |
| God may be predicated as pure | infused—Supernatural cha- |
| Being (Ent)—Ockam on the | racter of the latter 400 |
| second and third persons of | This furnishes the key to his |
| the Trinity—Yields a reluc- | mysticism Ockam not a |
| tant assent to the doctrine of | mystic in the sense of Ber- |
| the Incarnation 393 | nard or Eckhart-IIis mys- |
| All articles of faith are inde- | ticism more intellectual than |
| monstrable—That the soul | emotional—He regards sen- |
| is immaterial and immortal | suous and supersensuous cog- |
| cannot be proved - Ockam | nitions as possessing the |
| recognized the close affini- | same basis 401 |
| ties of realism and eccle- | Mysticism as well as Skeptic- |
| siastical dogma 394 | ism a movement of Free- |
| His greatest speculative extra- | thought - According to |
| vagances occur in the 'Quod- | Ockam all higher know- |
| libeta' and 'Centilogium'- | ledge must be intuitive—St. |
| Christ might have taken the | Paul an illustration of su- |
| nature of an inferior animal | pernatural illumination - |
| -Other reductiones ad ab- | Ockam holds two kinds of |
| surdum of theological dog- | knowledge, earthly and hea- |
| mas Possible reasons for | venly 402 |
| writing the 'Centilogium', 395 | These different in degree rather |
| Ocksun professed fully the doc- | than in kind-Doubtful how |
| trine of Twofold Truth— | far Ockam regarded himself |
| Proofs of this contained in | as the object of supersen- |
| his writings 396 | suous enlightenment—Sum- |
| He does not regard his writ- | mary of Ockam-Homogene- |
| ings as dogmatic—His high | ousness of his character 403, &c. |
| estimate of reasoning by | Ockam regards all dogmas, |
| contradictions — Shares the | authorities, &c., as objects |
| confidence of Sokrates, &c., | of criticism-Ockam's |
| in the ultimate supremacy | Skepticism based on his |
| of truth—He does not allow | idealism-His criticism of |
| his dualism to involve the | words, &c., demolished the |
| disruption of consciousness | fabric of Mediæval Realism 404 |
| -Ockam's treatment of he- | His ethical teaching - Held |
| resy marked by his Free- | that virtue was not innate |
| thought tendencies 397 | but acquired 405 |
| His ultimate definition of it is | His theory of causation-He |
| | |

E.

| EVENH | NG XI. |
|-----------------------------------|--|
| RAYMUND O | F SABIEUD |
| Different designations of Raymund | Raymund's was a Diy Raymund's the qualit Renaissan 'Outdoor cessive lib sance. Raymund's p ness to An precursors Theology Affinity of A verroes work—Mi Dr. Trevo ing Mr. Arund teaching |
| mo wom , , , to | |

thesis that nature ine Revelation . 428 manifestation of ies that mark the ce; 'Indoor' and Freedom'— Ex-erty of the Renaisprobable indebtedrab culture—Arab of the 'Natural the doctrine of with Raymund's ss Leveesten ss Leycester and r on nature-teachel thinks naturedangerous-Place

| | 1240) |
|---------------------------------|--|
| PAGE | Roger Bacon inferior to Ray- |
| of nature among Arab | mund in his recognition of |
| | nature — The Preface to |
| Traces in the Natural Theo- | Raymund's 'Natural Theo- |
| logy of Raymund's medical | logy'—1. Raymund declares |
| training 433 | the all-sufficiency of nature- |
| The blending of medical with | |
| theological learning in the | teaching 441, &c. 2. Nature teaches man to |
| Middle Ages — Classified | |
| stages of intellectual pro- | understand the sacred doc- |
| gress can only be partially | tors and Scripture—3. Na- |
| true End of first discus- | ture needs no other science |
| sion. Beginning of paper— | or art—4. Nature argues |
| Raymund introduces us to | from experience, and there- |
| a new phase of Free- | fore infallibly |
| thought — Enumeration of | 5. Nature leads up to God. |
| the solvent forces that at- | Does not allege any autho- |
| tacked dogma 434 | rity-6. Of God's two books |
| Nature more antagonistic to | the first is nature—7. Why |
| theology than other in- | the Book of Scripture was |
| fluences Sketch of mutual | given to man—8. The Book |
| relation of Christianity and | of Nature cannot be falsi- |
| nature prior to the time | fied, &c., like that of Scrip- |
| of Raymund-Opinions of | ture |
| Christ and St. Paul as to | Nature and Scripture do not |
| nature-teaching 435 | contradict each other—Re- |
| Opposition of the Latin Church | quisites for the true interpre- |
| to any stress on nature—A | tation of nature-9. Know- |
| vilification of nature the | ledge of nature open to |
| direct outcome of some | every man |
| Church dogmas—Effects of | Importance of Raymund's Pre- |
| the growth of sacerdotalism | face Its antagonism to |
| and asceticism | Scholasticism. Anticipation |
| Different tone of the Greek | of modern science 445 |
| Fathers—St. Basil's sensi- | Presents characteristics of mo- |
| bility to natural phenomena 437 | dern French, English, and |
| Augustine's half-hearted ap- | German speculation—Pecu- |
| preciation of nature 438 | liarity of Raymund's view |
| Nature in the dark ages a | is that nature is superior to |
| synonym for magic alchymy, | Scripture 446 |
| &c. — How ecclesiasticism | Reasons assigned by Raymund |
| contributed to the growth | for the superiority of nature |
| of these superstitions—With | - Full recognition of |
| revival of learning com- | claims of nature on mankind 447 |
| menced a revival of interest | All revelation-religions hos- |
| in nature—The two chief | tile to nature—Promise of |
| impulses that contributed to | the Preface belied by the |
| this were:—1. The natural | work—Truth manifestation |
| researches of Arabs; 2. The | not instantaneous 448 |
| influence of the study of | Sources whence Raymund may |
| Aristotle 439 | have obtained the materials |
| Albertus Magnus, the School- | for his work—The book be- |
| man who mostly contributed | |
| to nature-studies—Aquinas | gins with the different |
| and Roger Bacon subordi- | orders of existing beings— |
| nate contributors | From these he infers the |
| . , 440 | existence of deity , 449 |
| | |

| | B PAGE |
|-----------------------------------|---|
| Pantheism of Raymund. His | greater than commonly |
| realism—Affirms the exist- | thought 459 |
| ence of universals outside | Raymund's position among |
| the mind, but is not con- | Free-thinkers — Close of |
| | paper. Beginning of after- |
| sistent on the point—Ray- | discussion |
| mund's exposition of the | 0 Raymund's unclassical style— |
| doctrine of the Trinity , 45 | Mr. Arundel demurs to his |
| His interpretation of the In- | classification as a Skeptic— |
| carnation Hegelian—No au- | |
| thorities are alleged by | Incongruity between the Preface and the rest of the |
| Raymund i.e. ab extra—His | |
| principles rationalistic and | |
| utilitarian—What is best | Mr. Harrington thinks the |
| for man he esteems a final | former the best representa- |
| test of truth | |
| Theological dogmas to be | views—Failure of other |
| credited so far as they are | builders and architects to |
| humanly useful - Ray- | carry out their first plans— |
| mund's optimism. Its ex- | Raymund compared with |
| cess—Crowning glory of | Descartes |
| man is his free-will 45 | |
| Raymund's mystical tendencies | anity—The two books must |
| -His glowing description | still be preserved, but Mr. |
| of love and its excellences | Harrington thinks their tes- |
| —Unrious ratiocination as | timony should be taken in- |
| to love of God and self-love 45 | 3 dependently 463 |
| Self-love is evil; diffusive love | Science no more than theology |
| is good—The whole universe | should be allowed to tyran- |
| is bound together by love 45 | |
| Raymund's view of sin and its | Leycester contends for simi- |
| punishment—Torments of | lar methods in science and |
| the soul are self-evolved- | theology |
| Oreation signifies to man | Mr. Arundel on the narrowing |
| what is God's will 45 | |
| How the attributes of God are | to Science-Raymond's insis- |
| originated—Raymund's opi- | tence on reason and con- |
| nion of Holy Scripture— | science—Influence of Ray- |
| God's words to be interpret- | mund on Montaigne and his |
| ed by His works—When he | successors |
| arrives to Scriptural autho- | Montaigne's excessive natural- |
| rity for ecclesiastical dogma | ism-Dr. Trevor compares |
| Raymund's stress on nature | Raymund's two books to two |
| diminishes | |
| Reasons why written Revela- | objects to the illustration, |
| tion superior to works of | thinks the two books may be |
| creation — His final testi- | taken as the main princi- |
| mony as to superiority of | ples of the religious Refor- |
| the BibleRaymund's ac- | mation and the secular Re- |
| count of the Fall of man . 45 | |
| He does not quote or allude to | Raymund not an open advo- |
| any authority for Church dog- | cate of Twofold Truth— |
| ma—His curious reasonings | Comparison of Raymund |
| as to the Sacraments, &c 45 | |
| Summary of the subject-In- | this use for evidence-writers. |
| fluence of Raymund's work | Close of discussion 469 |

EVENING XII.

CORNELIUS AGRIPPA.

| PAGE | TAGE |
|--|------------------------------------|
| 'Opera Omnia' of Agrippa- | posed in 1510 his book on |
| Morley's 'Life;' its value . 471 | occult science—His early |
| Agrippa's 'Life,' a Romance or | persecution by the monks- |
| a Philosopher's Tragedy- | Goes with an embassy to |
| Popular prejudices on | London—Becomes acquaint- |
| Agrippa—How caused . 472 | ed with Dean Colet 480 |
| Amino Cassuban Sta like | Shares the aspirations of Colet |
| Agrippa, Casaubon, &c., like | with other Church reformers |
| ancient Greek philosophers | —Agrippa a curious combi- |
| -Mr. Arundel complains | mation of knight and coholar |
| of the mendicant habits of | nation of knight and scholar |
| the former—But this ex- | —Takes part in the Council |
| plained by the position and | of Pisa and is excommuni- |
| circumstances of scholars at | cated by Pope Julius II |
| the time 473 | Duke of Savoy becomes his |
| Agrippa's sturdy independence | patron—Agrippa becomes |
| —Agrippa's relation to | advocate to the free town of |
| Faust explained 474 | Metz—Here he again collides |
| Agrippa's dogs, and traditions | with the monks; rescues a |
| relating to them 475 | poor country-girl from the |
| Dr. Trevor explains the Faust | imputation of witchcraft . 481 |
| myths, &c., by the Zeitgeist | He loses his wife, but marries |
| —General intellectual unrest | soon after—Accepts office |
| peculiar to no epoch 476 | in France as physician to the |
| Popularity of Skeptical dramas | queen-mother — Writes his |
| -Mr. Arundel dissents; | work on the 'Vanity of |
| thinks that mental unrest | Human Sciences'—Calami- |
| is the luxury of the few— | tous termination of his life 482-3 |
| Unstable convictions and | |
| | Legends of his miraculous |
| restlese lives, have they any affinity?—Lives like Agrip- | powers cruelly ironical — |
| | Agrippa's intellectual career |
| pa's, Bruno's, &c. would seem | divisible into two sections: |
| to affirm so | 1. The constructive or dog- |
| Montaigne an illustration of the | matic period of his life—2. |
| contrary—Unstable condi- | The restless unbelieving |
| tion of nervous forces might | portion |
| generate restlessness — An- | His 'Occult Philosophy' re- |
| comors or exchang stiding | presents the former; his |
| be investigated 478 | book 'On the Vanity of |
| Mr. Harrington on the trans- | Human Sciences,' the latter |
| mission of intellectual ten- | —Agrippa's 'Occult Philo- |
| dencies—End of 1st discus- | sophy'a work on natural |
| sion. Beginning of paper— | science — He propounds a |
| Life of Agrippa—Born at | three-fold world. His first |
| Cologne, educated in Paris | principles 484 |
| -Studies occult learning- | His method of reasoning like |
| Lectures on Reuchlin's | the Ionic philosophers — |
| Mirific Word' 479 | He is largely indebted to the |
| Writes his work on the nobi- | Neo-Platonics—His aim is |
| lity of the female sex—Com- | to investigate and educe the |
| Tibe e- | h |
| · | [] |

| 7.40 | PAGE |
|-----------------------------------|--|
| hidden virtues of all things | knowledge is mischievous; |
| -His stress on the spi- | His first instance being |
| 105 | |
| | Adam — Agrippa's method —Investigates the eciences |
| These speculations befitting | —Investigates the sciences one by one 496 |
| the time—Aspect which the | one by one |
| loadstone must have pre- | active history whotevia |
| sented to thinkers of Agrip- | poetry, history, rhetoric— |
| pa's time—Recognition of a | His contempt for Church |
| mundane spirit — Explana- | music-Agrippa's discovery |
| tion of the object of alchymy 486 | of the origin of the monks' |
| Separability of abstract from | cowl 497 |
| concrete transformed to ma- | His treatment of astrology, |
| terial existences—How to | &c., contrasted with his |
| discover the 'occult virtues' | former belief in such sciences |
| of things | —His retractation of former |
| of things | opinions 498 |
| sympathies and antipathies | Animadversions on judicial |
| —The influence of the | astrology, magic, the Jewish |
| heavenly bodies 488 | Cabbala, &c.—He points out |
| Agrippa's opinion on augu- | the conflicting opinions of |
| ries—Notes the wonderful | philosophers , 499 |
| influence of the mind over | Doubts whether any stability |
| the body 489 | exists in moral philosophy |
| The hidden wisdom of the | —Insists largely on the dif- |
| Hebrew language—Agrippa | ferent habits and customs of |
| a disciple of Pythagoras — | various nations — Agrippa's |
| Stress on numbers 490 | Skepticism extends not only |
| The secret learning pertaining | to human knowledge but to |
| to geometry—Agrippa ex- | all human occupations . 500 |
| plains his doctrine of the | Ilis opinion of courtiers, tra- |
| spiritus mundi 491 | ders, the nobility, &c.—De- |
| Agrippa's 'Occult Philosophy' | scribes medical science as 'a |
| represents not only his own | certain art of manslaughter' |
| dogmatic system but that of | -Character of his own me- |
| his period—Echoes of it still | dical practice 501 |
| left in popular superstitions 492 | His reprehension of law and its |
| How Agrippa's philosophy | administrators — His work |
| should be regarded—It re- | not to be regarded as the |
| presents earnest search for | hasty utterance of a dis- |
| truth - This the common | appointed man—It ismarked |
| characteristic of the ma- | by Puritanism and misan- |
| gician and Skeptic - The | thropy—But its chief feel- |
| secret Agrippa meant his | ing is intellectual unrest- |
| 'Occult Philosophy' to con- | His affinities with other |
| ceal 493-4 | Skeptics 502 |
| His mystical aspiration of | The 'De Vanitate' a compound |
| union with Deity—Agrippa, | of the Hebrew Koheleth and |
| if a magician, was a pro- | the works of Sextos Em- |
| feasor of white magic 494 | peirikos—Agrippa not_an |
| Agrippa's Skepticism-Its gra- | avowed Pyrrhonist - Em- |
| dual growth—Character of | ploys Skepticism as a method |
| the 'De Vanitate' 495 | like Bacon and Descartes- |
| Agrippa's presages as to the | Similar employments of |
| reception of his work-At- | Skepticism in the sixteenth |
| tempts to prove that all | century |

| MICE | DACE |
|--|---|
| Agrippa's Protestantism undeniable—His resemblance to Luther; personal and doctrinal. Agrippa was in advance of the German Reformers—His free opinions on the Bible. Stress on the words of Christ—Agrippa's contempt for verbal niceties and dogma refinements. His relation to the secular movement of humanism—Comparison of Agrippa and Rabelais—Coincidences in their fate Sammary of the subject. Agrippa's life a faithful picture of the sixteenth | pa's last stage probably intuitive—Resemblance of his method to those of Ockam and Pomponazzi .510 Agrippa's Protestant affinities not to be exaggerated—His own standpoint was that of a liberal Free-thinking Catholic .511 The outery which assailed his 'De Vanitate'—Superstitions of Agrippa still extant—Strength of popular superstitions is in their general currency .512 Miss Leycester thinks the opithet 'occult' applicable to all science and philosophy |
| century — The Janus-like aspect of the period repre- sented by Agrippa's two great works Agrippa's Skepticism retains a saving clause—Sources of the work 'De Vanitate' doubtful — The book has inspired other Skeptical thinkers—Agrippa's charac- ter His premature death probably involved an arrested mental development — Agrippa at- fains Ataraxia — Close of the periodiscussion — Dr. Trevor thinks that Agrippa's Skep- | all science and philosophy —'Agnostics' and 'Positivists' both really alike— Meaning of Agrippa's title 'Occult' |
| ticiem was intellectual . 509 Mr. Arundel regards his Skep- | it with the commencement of the following winter . 516 |