

My reading in philosophy

Sep. 1944

In Logic have studied every important system except the second edition of Sigwart. Perhaps there may be a few recent things I don't know about.

Have paid little attention to the philosophy of the beautiful and some other special branches.

Do not care for theology, but have been obliged to read a good deal.

Have a pretty good reading in psychology, though I do not consider myself very thoroughly versed in it.

Am most devoted to the theory of knowledge and after that to cosmology.

Have also paid considerable attention to ethics.

But this paper relates to my reading in metaphysics and general philosophy.

1. Have read the fragments of early Greek philosophers. All in Aristotle about them. Translation of Diogenes Laertius with an old commentary (Merrige?). Have read Gudworth, Röth, Zeller, Bonandis, Erdmann, and a great deal about them. Have at one time or another specially got up most of them.

Have examined the fragments of Theophrastus and
Zimmerman's book.

Have studied all I could about Thales in relation
to his life (about which I have an interpretation
of my own) his mathematics, his theories.

Have made a very particular study of Pytha-
goras. Have read ~~and~~ connectedly all the
passages of Aristotle. The life by Jamblichus
and nearly every passage relating to him in
ancient authors (some only in trans.) in their
context. Have read a dozen or so modern
~~and~~ authors about him. In the light of
argument that his doctrines were Indian, which
I assent to, I have got a way of reconciling
the statements of ancient authorities about his life;
and this affords a key by which I estimate the
value of the statements concerning his philosophy.
I consider my work on this a fine piece of logic.

My reading in the atomistic philosophy will
be mentioned below.

2 Plato. Have read Plato only in translation; only a
dialogue or two in Greek. Never was intensely
interested in Plato. Have read Zeller, Grote, and
many special discussions. My description of
Platonism was written at Niagara Falls without
a single book to refer to. It was subsequently revised
but not much changed.

Have never read
Porphyry's life of
Pythagoras. A
serious omission.
But have read
in it.

Have examined the fragments of Theophrastus and
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Porphyry's life of
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But have read
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3. Aristotle. Have read and thought more about Aristotle than about any other man. Have minutely and painfully gone through in the original with such commentaries as seemed the most instructive (always two at least on every part) the whole Organon, ~~about nine~~ ^{all but a} small part of the Metaphysics, and the De Anima. Have also read in the original with inferior commentaries the Ποσειδώνιοι. Have also read in the original the de memoria et reminiscencia, and I think the book about sleep, ^{and} about life and death. I have looked over the Problems. Have read the Nicomachean Ethics in translation & skimmed a translation of the Politics. The Rhetoric I have only read in in the original. The Poetry I know nothing about. The de Caelo and De Generatione I have only read in, I guess, through at different times a good deal. The Meteorologica I know still less about. There are various Natural History things I have hardly looked at.

I have run over the whole collection picking out special things I wanted, especially about the History of Human Thought.

I have read many of the Scholia and other comments included in the Berlin edition, which is quite familiar with the Comment. of Averroes. Never found any modern commentary which

Also the book
about sensation

seemed to me to be at all correct. Most of these
I have studied more by Germans. Trendelenburg in
my opinion is the best. His de anima is good.
Have read various general studies of Aristotle.

4. Stoics. Most superficial philosophy this, more
like Madlock and the Nation than anything
I know. Yet I have faithfully read a good deal
Seneca's Letters, the Enchiridion of Epictetus (trans.),
translation of Marcus Aurelius, probably all there
is in Cicero, a good deal in transl. of Plutarch.
There is also much about Stoicism in Sextus which
I have studied a good deal.

5. Epicureanism and atomism. One of my pets
in philosophy. It is remarkable how much
I still have to do in this direction; but still
I have done a good deal. I never read Lucretius!
Of course, I have read parts, but I never felt
like undertaking a real study such as I ought to
make. It is one of my great desiderata. I
haven't a copy of it for one thing.

Empedocles, Democritus, and Anaxagoras I
do not know as I ought to. I have studied parts
of Karsten, Mullach (^{the} books), and Eschsch.
Gruber's articles with great care, looking up all
the ancient texts with contexts. The Eschsch. and Gruber
article about Epicureanism is also ~~meritorious~~.

Some of the Epicurean works I have
studied with the greatest attention, I devoted

months to the study of the small treatise of
Philodemus *περὶ ἠσπασίων καὶ ἠσπασίωσιν*.

I have probably been near a year off and
on reading Sextus adv. Math., and this contains
much about the Epicureans. Also the Hypotyposes.

I have given a good deal of time to other Herculaneum
papyri of Epicurean contents (beside the
ἠσπασία καὶ ἠσπασίωσιν)

Have read Gassendi's *Exercitationes* and
Synagoge Epicuri.

Of modern books on Epicurus, I have
read nothing except such things as Zeller's
mretched account of the doctrine. The truth
is the doctrine is ~~not~~ little understood or
appreciated. A doctrine so unboastful, so
emphasizing uncertainty, cannot be valued
except by those who go to the substance;
and that only highly trained scholars are
able to do with perfect confidence.