

**THE VITALITY OF
PLATONISM,
AND OTHER ESSAYS**

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The vitality of Platonism, and other essays by James Adam & Adela Marion Adam

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JAMES ADAM & ADELA MARION ADAM

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PLATONISM,
AND OTHER ESSAYS**

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PLATONISM

AND OTHER ESSAYS

BY

JAMES ADAM

LATE FELLOW AND SENIOR TUTOR OF EMMANUEL COLLEGE,
CAMBRIDGE

EDITED BY HIS WIFE

ADELA MARION ADAM

Cambridge:
at the University Press

1911



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1913
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1915

ΤΟΙΣ
ΦΙΛΤΑΤΟΙΣ ΕΜΟΙ
ΣΥΝΕΣΤΙΟΙΣ ΤΕ ΚΑΙ ΣΥΝΤΡΑΠΕΖΟΙΣ,
Οὔκ ἀνήμογ πόλεωσ πολίταισ
ἘΜΜΑΝΟΥΗΛ,
Τῶδε τὸ βιβλιδάριον
εὔμενέσ παρὰ εὔμενοῦσ
κεχαρίσθω.

εἰ μὲν φιλοσοφῆτέον, φιλοσοφῆτέον, καὶ εἰ μὴ φιλοσοφῆ-
τέον, φιλοσοφῆτέον· πάντως ἄρα φιλοσοφῆτέον.

(ARISTOTLE.)

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PREFACE

THESE essays were read by my husband as papers or lectures on various occasions. *The Divine Origin of the Soul* was published in *Cambridge Praelections*, 1906, and *The Moral and Intellectual Value of Classical Education* in the *Emmanuel College Magazine*, Vol. vii. I have to thank the Syndics of the Cambridge University Press and the editor of the magazine respectively for their kind permission to reprint them. *The Vitality of Platonism* was read to the Classical Society at Aberdeen University in 1902, and to a similar society in Edinburgh in the following year. *The Doctrine of the Logos in Heraclitus* is a paper read before the Oxford University Philological Society in 1906. The essay entitled *The Hymn of Cleanthes* contains the substance of three lectures delivered in 1906 at Westminster College, Cambridge, before a Summer School of Theology. The remaining essay on *Ancient Greek Views of Suffering and Evil* was the author's last public lecture, which

was given to the Vacation Biblical Students at Newnham College, Cambridge, in 1907, one month before his death.

In preparing this volume for the press it has not seemed possible altogether to eliminate overlapping between the essays among themselves or with James Adam's book on *The Religious Teachers of Greece*. When ideas and illustrations recur, it is usually in a different setting, and they fulfil a special purpose in the separate essays.

Dr Giles has been kind enough to read the proofs, and Mr Leonard Whibley to give advice concerning the MS and its arrangement.

I have prefixed to the book the dedication and motto originally set before the last essay. It is fitting that the expression of my husband's love for the college where he worked should introduce these echoes of his teaching.

A. M. A.

May, 1911.

I

THE VITALITY OF PLATONISM

A distinguished philosopher, speaking of the educational value of Plato and Aristotle, remarked on one occasion that he had grave doubts whether it was expedient to make men study "dead philosophies, imperfectly understood." It might fairly be said in reply that no philosophic system which is worth studying at all has ever been perfectly understood, except, perhaps, by its inventor; and some have actually doubted whether Hegel was always intelligible even to himself. But it is a much more disputable assertion to say that Platonism is dead, and if one were to join issue with so bold an antagonist on his own ground and fight him with his own weapons, we should be tempted to maintain on the other hand that Platonism, so far from having joined the majority, is not even sickly or moribund, but rather the only philosophy which is really alive. Like Teiresias in the realm of shades, Plato, we might say, *ὄλος πέπνυται, τοὶ δὲ σκιαὶ αἴσσοῦσι*. But I am far from making any such reflection upon other philosophic systems, and will content myself with trying to show that the announcement of the death of Platonism is a little premature.