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THOMAS MAGUIRE

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THE
PARMENIDES OF PLATO,

WITH

INTRODUCTION, ANALYSIS, AND NOTES,

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THE following edition is intended chiefly for the Metaphysician. That reading, accordingly, has always been preferred which makes the argument more plain.

I am indebted to PROFESSOR DAVIES, of the Queen's College, Galway, for his careful revision of the proofs.

TRINITY COLLEGE,

January, 1882.

INTRODUCTION.



EXISTENCE is an aspect of thought. All existence is thought—thought either actual or possible. That is to say, every mode of existence, when grasped by cognition, would be found to be a mode of thought. Such is the position of the Idealist.

2. The Idealist thinks his case made out, because all such notions as Matter and Things in themselves, when examined, prove to be figments—figments made up of elements so incompatible, that to affirm the one is to deny the other. So Berkeley disposes of Matter, by the bare statement that what is inactive is not causal, and *vice versa*. The Idealist rejects a monster whose sole function is to fill a gap, where there is no gap.

3. The rejection of a zero, made up of incompatibilities which cancel one another, has nothing to do with the position of Plato and Hegel, that Existence, when analysed, yields opposite moments. This brings us to the question—What is Philosophy?

4. Philosophy makes explicit to thought what is implicitly contained in thought. Berkeley showed that Sensible Qualities are modes of consciousness. Kant showed that consciousness contained a Necessary and Universal element, meaning by *necessary* what is construed to thought as not possibly otherwise than it is; and by *universal* what is thought as exceptionless. These characteristics, Necessity and Universality, Hegel extended to the object, and so to the universe. Philosophy is thus the explicitness of universal thought.

5. The other day, G. H. Lewes, while showing that Physiology could not supersede Psychology, pointed out that while Force could be translated into Feeling, Feeling could not be expressed in Force. Thus the most advanced Empiricism is idealistic.

6. It may be said that Science will in time express Feeling in terms of Force—that it will translate Psychosis into Neurosis. Granted: it is nothing to the point: Neurosis is the antecedent, and so can never be the consequent. Psychosis—thought—will keep its coin of vantage.

7. According to the Idealist, thought is the only object of thought—thought is the sole instrument of thought; and the product of thought is thought.

8. The instrument of thought is thought only;