

**STUDIES IN JOHN THE
SCOT (ERIGENA): A
PHILOSOPHER OF THE
DARK AGES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649496969

Studies in John the Scot (Erigena): A Philosopher of the Dark Ages by Alice Gardner

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ALICE GARDNER

**STUDIES IN JOHN THE
SCOT (ERIGENA): A
PHILOSOPHER OF THE
DARK AGES**

STUDIES
IN
JOHN THE SCOT

Garrison
YAS

Oxford

HORACE HART, PRINTER TO THE UNIVERSITY

STUDIES
IN
JOHN THE SCOT
(ERIGENA) r.v

A PHILOSOPHER OF THE DARK AGES

BY

ALICE ^{DC}GARDNER

LECTURER AND ASSOCIATE OF NEWNHAM COLLEGE, CAMBRIDGE
AUTHOR OF 'JULIAN THE PHILOSOPHER,' 'SYNESIUS OF CYRENE,' ETC.

'Lux in tenebris lucet, et tenebrae eam non comprehendunt.'

London

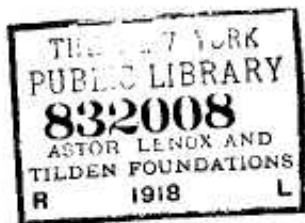
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

NEW YORK: 91 & 93, FIFTH AVENUE

1900

1111



TO

L. A. H.

'HOC OPUS . . . TIBI . . . IN STUDIIS SAPIENTIAE
COOPERATORI . . . OFFERO ET COMMITTO. NAM ET
TUIS EXHORTATIONIBUS EST INCHOATUM, TUAQUE
SOLERTIA, QUOQUO MODO SIT, AD FINEM USQUE
PERDUCITUM.

ROY W. B.
CLERK
Y. A. S. L.

JOHN THE SCOT TO BISHOP WULFAD

(*De Divisione Naturae* v. 40).

PREFACE

My apology in publishing these little studies of a mediæval and apparently remote philosopher may be given in a few words. Since I began to work at this subject I have been repeatedly struck by the want of familiarity on the part of the reading public with the very name of John the Scot, whom many educated people still confuse with his namesake Duns of unhappy reputation. At the same time I have noticed how all students of philosophy, who have made even a slight acquaintance with him, have felt the impression of a deep thinker and an original character. And some indications (notably the interest excited in the Bampton Lectures for last year on 'Christian Mysticism') have led me to think that a good many English people feel, at the present moment,

strongly drawn towards those developments of religious thought of which, in Western Europe, my philosopher is one of the earliest exponents, and that if only they obtained some insight into his mind and feelings, they would hail him as a fellow searcher after truth, rather than pass him by as a musty schoolman.

I probably do not stand alone in having been first attracted to the person and attitude of Scotus by the charming sketch given in Guizot's *Civilisation en France*. The more thorough works on his philosophy, chiefly in German, are mentioned in my footnotes. The edition of Scotus to which I refer is that of Floss in the *Patrologia* of Migne.

This work does not purport to be a complete account of the Scottian philosophy. Some important branches have been but incidentally touched upon, or perhaps omitted altogether. My object has been to represent as widely as I could some aspects of that philosophy in relation to the thought of those times — aspects which had struck me as peculiarly interesting, and which therefore seemed to me likely to interest others.

At the same time I hope that I have pointed out the chief authorities and guides necessary for any students who desire to give their attention to other topics than those herein treated.

In the course of my work I have met with much encouragement and many helpful suggestions from colleagues and friends. From my brother, Professor Percy Gardner, I have received help in the correction of the proofs. As, however, most of the assistance I have received has been of a general and informal character, my thanks must also be expressed generally, though not wanting in sincerity.

If I have seemed, in the eyes of experts in philosophy and theology, to trespass on wide and dangerous fields, I may plead in excuse that to a certain extent every conscious thinker, however slight his powers and however imperfect his training, must be, in a sense, both philosopher and theologian. And I may add that an amateur may be pardoned for trying a piece of work which, in this country at least, has not already been accomplished by an expert. For better and for worse, this little book has been a labour of love,