

Excerpt: ...none so deeply instructive as that school of the Rabbis, the glory of Israel. But you will say: This does not look like a school likely to regenerate Alexandrian thought. True: and yet it did regenerate it, both for good and for evil; for these men had among them and preserved faithfully enough for all practical purposes, the old literature of their race; a literature which I firmly believe, if I am to trust the experience of 1900 years, is destined to explain all other literatures; because it has firm hold of the one eternal root-idea which gives life, meaning, Divine sanction, to every germ or fragment of human truth which is in any of them. It did so, at least, in Alexandria for the Greek literature. About the Christian era, a cultivated Alexandrian Jew, a disciple of Plato and of Aristotle, did seem to himself to find in the sacred books of his nation that which agreed with the deepest discoveries of Greek philosophy; which explained and corroborated them. And his announcement of this fact, weak and defective as it was, had the most enormous and unexpected results. The father of New Platonism was Philo the Jew. LECTURE III-NEOPLATONISM We now approach the period in which Alexandria began to have a philosophy of its own-to be, indeed, the leader of human thought for several centuries. I shall enter on this branch of my subject with some fear and trembling; not only on account of my own ignorance, but on account of the great difficulty of handling it without trenching on certain controversial subjects which are rightly and wisely forbidden here. For there was not one school of Metaphysic at Alexandria: there were two; which, during the whole period of their existence, were in internecine struggle with each other, and yet mutually borrowing from each other; the Heathen, namely, and the Christian. And you cannot contemplate, still less can you understand, the one without the other. Some of late years have become all but unaware of the...

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