

able reality with the Divine nature; and there is nothing in the Euthyphro at variance with such a view.

Sir James Macintosh, in his *Dissertation on the Progress of Ethical Philosophy*, describes Duns Scotus as "the first whose language inclined towards that most pernicious of moral heresies, which represents morality to be founded on will;" and he adds that William of Ockham "went so far beyond this inclination of his master, as to affirm, that, if God had commanded his creatures to hate himself, the hatred of God would ever be the duty of man." I presume that what is here meant, is, that Scotus was the first of the *scholastic writers* whose language inclined towards the heresy in question; for, the discussion in the Euthyphro, of which Sir James Mackintosh cannot have been ignorant, is sufficient to shew that there were persons even in the days of Plato who founded morality on will. Our philosopher would not have entered into an elaborate argument to disprove an opinion which no one maintained. The terms in which Macintosh characterises the doctrine which finds the ground of moral distinctions in the will of God are worthy of being quoted. "The doctrine of Ockham, which by necessary implication refuses moral attributes to the Deity, and contradicts the existence of a moral government, is practically equivalent to Atheism. As all devotional feelings have moral qualities for their sole object; as no being can inspire love or reverence otherwise than by those qualities which are naturally amiable or venerable; this doctrine would, if men were consistent, extinguish piety, or, in other words, annihilate religion. Yet so astonishing are the contradictions of human nature, that this most impious of all opinions probably originated in a pious solicitude to magnify the sovereignty of God, and to exalt his authority even above his own goodness."

NOTE II.

Ψυχη πασα ἀθάνατος. το γαρ . . . ἀθάνατον ψυχη ἀν ἐτη.—
(*Phaedrus*, §§ 51, 52, 53. Bekker).

I am not satisfied with what the commentators whom I have had an opportunity of consulting have written regarding the structure of this famous passage. The immortality of the soul is what is sought to be established. Now the point which does not seem to me to have been made sufficiently plain, is, that the passage contains two