

from the writings of some of the philosophers whose works are now lost to us, in the very words of the authors ; but it gives the earliest account, and it is the only one which at all shows the bearing of the views of the different schools upon each other. The work then being intrinsically so valuable, it appears reasonable to hope that now that an edition is prepared, which, as will be seen, is constructed to meet all reasonable wants of the student, it will come again to enter into the course of Academical study.

One result appears from this work which we should not have expected, viz., that the great work of Aristotle did not obtain any firm hold upon the minds of his countrymen. Soon after his departure, thought appears to have taken another direction. His famous doctrine of the virtues as means between extremes, and his classification of the virtues, seem to have been forgotten. Plato's classification of the virtues into four seems to have maintained its place ; and instead of working their way to the chief good of man metaphysically and analogically, as he has done, Theophrastus, and the rest of the Peripatetics, as well as the Academics, appear to have rather treated the subject historically, and by that observation of facts of which Aristotle gave the hint, and which Theophrastus seems to have followed out more fully.

We shall see that all the schools adopted the principle, that nature must be our guide in settling the object at which man has to aim. But Cicero states that that principle is recognized by the earliest philosophers : yet Polemo is the earliest to whom he can trace it ; and I am not aware that there is any evidence that it was suggested either by Plato or by Aristotle. They likewise all agreed that we must seek our knowledge of what nature dictates, by observing what are the earliest impulses of the human being. Thus they would all establish their practical principles, not by abstract reasoning, but by an observation of facts ; and it is their different reading of facts which leads to their different conclusions as to the proper end and aim of man.

To the question, how are we to ascertain what that nature is according to which we are to live, the Peripatetics (according to Antiochus) returned a threefold answer : 1. By the involuntary impulses of nature ; 2. By the con-