

points out the different things to be attended to, and the order in which they should be considered.

The free nature of the Athenian Government, by which almost the whole power was vested in the common people, rendered it highly necessary for the person who aspired to their confidence to possess the powers of persuasion, in order to gain their assent to his measures. When eloquence was found to be of such importance in the state, the Sophists arose, who professed to explain the principles of the art, to declaim on all subjects with equal readiness and fluency, and to teach the Athenians to become orators by rule. At this time Socrates lived, who opposed himself to these corruptors of the eloquence of their country, and by using great simplicity of language, exposed their false pretensions, and at last overthrew their system.

The first regular system of Logic was that of Aristotle, which, before his time, was chiefly directed to the power of forming notions, but did not extend to the powers or faculties of judging and reasoning. By the invention of the Syllogism, he endeavoured to introduce as much clearness, perspicuity and certainty, into moral and political reasoning as possible.

It does not seem to have been practised immediately after his decease, as there are no compositions extant of the Syllogistic method, nor do we find it to have been employed by any Greek writer in the way of reasoning.

Aristotle, at his death, left his writings to Theophrastus, one of his most celebrated disciples, and he again left them to a disciple of his, called Neleus of Scipis, a city in the neighbourhood of Pergamus in Asia. After his death, they were left in the hands of his heirs, who kept them shut up in a chest. When the kings of Pergamus began to collect all sorts of books for their libraries, as the city of Scipis was under their subjection, these heirs of Neleus, fearing lest they might be taken from them, hid them in a vault under ground, where they remained nearly one hundred and thirty years. The descendants of the heirs of Neleus, having fallen into extreme poverty, brought them out, and sold them at a very high price, to Apellicon, an Athenian, who was at that time making a collection of the rarest and most curious books he could find. As they were much spoiled by the length of time and dampness of the vault, where they had lain, Apellicon got copies of them immediately, and the blanks filled up upon conjecture. From this circumstance we may account for the many mistakes which occur in them. After Apellicon's death, they remained in his library till the arrival of Sylla in Athens, who laid hands on them, and sent them to Rome, to be placed in his own library. Tyramion, a grammarian, was extremely desirous to procure a copy of them, and obtained the favour from Sylla's librarian, and was

at great pains to have them transcribed. This copy was afterwards given to Andronicus of Rhodes.

As there was at that time a good deal of intercourse between Greece and Rome, Cicero obtained the works of Aristotle by this means. But they were for a long time imperfectly known, as the following anecdote will prove. One of Cicero's friends, called Trebatius, was in his library at a certain time, and happening to take up Aristotle's treatise, *De Locis*, he asked Cicero what book it was. Cicero replied, "A book which is less known than it deserves to be."

When Aristotle's works came to be known to the Romans, they studied his Rhetoric with which the Analytics were conjoined, but paid more attention to the Philosophy of Plato and the Stoics, because they were more accommodated to their taste.

After the fall of the Roman Empire, that dreary and dismal period called the Dark Ages began, during which period no improvement or discovery in science took place whatever, and even the Greek and Roman languages were imperfectly known, and that to only a few shut up in monasteries and cloisters.

Charlemagne was the first who endeavoured to restore literature, by establishing a school in his own palace during the eighth century, and it was on this plan that colleges and universities were afterwards established. From this sprung the Scholastic Philosophy, a mixture of the doctrines of Plato and the Stoics.

In a short time, however, the works of Aristotle excited the attention of the learned everywhere, and came by degrees to supersede all authors. They were written on a great variety of subjects, on Moral and Natural Philosophy, Metaphysics, Mechanics, Mathematics, Grammar, Criticism, and Politics; thus almost every person could find something suited to his taste, and when once the attention of men was turned to them they would soon see their peculiar excellence. Some favourable circumstances likewise occurred, which rendered their reception more favourable.

The Arabians had obtained some copies of Aristotle's works, shortly after his death, and had studied them with great care. When they conquered Spain, they brought with them more correct copies of them, than were to be found in western parts of Europe, and established schools there. Many of the greatest men resorted to the schools of the Arabians, or to those in Spain, to be taught in the Philosophy of the Arabians.

Aristotle's Logic was very generally adopted, being favourable to the wrangling and disputes of that time, and the more frequent these disputes became, there was the greater attention paid to his logic. Very great rewards were offered to those who excelled in it. At times they disputed in public, and as this was the only means by which the common people had an opportunity of acquiring knowledge at