

δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις ὅλους τέμνειν εἶναι, τοὺς δὲ γομφίους ὅλους παρὰ τούτων δεξαμένους λεαίνειν· καὶ τὸ στόμα μὲν, δι' οὗ ὅν ἐπιθυμεῖ τὰ ζῶα εἰσπύμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερὴ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς, καὶ ἀπενεγκεῖν, ἢ δυνατόν προσωπάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς, πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

ARISTOT.—Οὐ μὰ τὸν Δι', ἔφη· ἀλλ' οὕτω γε σκοποῦμένῳ πάνν' εἵκει ταῦτα σοφοῦ τινὸς δημιουργοῦ καὶ φιλοζώου τεχνήματι.

- (a) Who is the author of this passage?
 - (b) Point out the correspondencies between it and Paley's Natural Theology.
 - (c) In what ways is the argument evaded? Shew that they are mere evasions.
6. Paley quotes from Butler the following observation:
- “Men's moral probation may be, whether they will take due care to inform themselves by impartial consideration; and afterwards, whether they will act as the case requires upon the evidence which they have. And this we find by experience is often our probation in our temporal capacity.”
- (a) In what part of the Analogy is this sentence to be found?
 - (b) Shew that the last clause is true.
7. (a) Paley calls the appearance of Castor and Pollux, in the battle fought by Posthumius with the Latins at Lake Regillus, “one of the best attested of the miracles of old Rome.” Shew that it is well attested.
- (b) What objections are there to our receiving it as a fact.
 - (c) Supposing it to be true that miracles, supported by similar historical evidence to that by which the christian miracles are supported, had been proved to be spurious, what false principle would it involve to argue from this fact that the christian miracles are spurious?
8. Give an analysis of Butler's chapters *Of a state of probation*.
9. (a) In what respect does the division of the evidences made by Butler differ from that made by Paley?
- (b) Which is the best, and why?