

reason out in any attempt to give a reasonable account of the cosmos.

But naturally for man it is of prime interest to vindicate a rational unity in his own life rather than merely in the external world. In this direction no service has been rendered greater than that of the Stoics. No school has ever grasped more clearly the conception of all nature and all life as created and controlled by Perfect Reason. In fact the conception of nature (*φύσις*) was itself elevated and expanded. Prior to the Stoics the term had been mainly used, as it is perhaps mainly used still, in reference to the external material world. It was the Stoics who seem to have first applied the term to the phenomena of man's internal life; so that his moral nature and the nature of the external world came to be represented as governed by the same laws, and these the laws of Perfect Reason. Natural law, therefore,—the law of nature,—was no longer conceived as merely the mode of operation in the physical world. Henceforth it came to be thought of rather as that unalterable principle of consummate reason which finds its highest expression in the laws of man's moral life, and its lower expressions in the laws of the physical world.¹

But in spite of this apparently all-absorbing rational monism an unfortunate dualism crops out in the Stoical system. It is the old dualism of sense and reason, which had been the prominent feature of Eleatic philosophy. No longer, however, does it signalise an antithesis in our views of nature in general; it is specially centred upon an antagonism in man's moral life, which is declared to be irreconcilable. Following Plato and Aristotle, the Stoics divided off the sensibility with its passions as a function of the soul's life totally distinct from, and even opposed to, reason. Passion, for the Stoic, became explicitly what it was implicitly for Plato and Aristotle, an embodiment of the abstract essence of irrationality—

¹ Perhaps the most interesting development of the Stoical doctrine of the law of nature was in Roman jurisprudence. The later jurists of Rome, who were generally Stoics in speculation, fancied that the law of nature was to be found in their own *Jus Gentium*. The conjecture was quite unhistorical; but the Stoical theory of an ideal law of nature, which all human legislation ought to follow, exerted a beneficent influence on the jurisprudence of the empire.