

he adds, that if water be in a vessel, the vessel being at rest, the parts of the water may still move, for they are included by each other; so that while the whole does not change its place, the parts may change their places in a circular order. Proceeding then to the question of a *void*, he, as usual, examines the different senses in which the term is used, and adopts, as the most proper, *place without matter*; with no useful result, as we shall soon see.

Again,³ in a question concerning mechanical action, he says, "When a man moves a stone by pushing it with a stick, *we say* both that the man moves the stone, and that the stick moves the stone, but the latter *more properly*."

Again, we find the Greek philosophers applying themselves to extract their dogmas from the most general and abstract notions which they could detect; for example,—from the conception of the Universe as One or as Many things. They tried to determine how far we may, or must, combine with these conceptions that of a whole, of parts, of number, of limits, of place, of beginning or end, of full or void, of rest or motion, of cause and effect, and the like. The analysis of such conceptions with such a view, occupies, for instance, almost the whole of Aristotle's *Treatise on the Heavens*.

The Dialogue of Plato, which is entitled *Parmenides*, appears at first as if its object were to show the futility of this method of philosophizing; for the philosopher whose name it bears, is represented as arguing with an Athenian named Aristotle,⁴ and, by a process of metaphysical analysis, reducing him at least to this conclusion, "that whether *One* exist, or do not exist, it follows that both it and other things, with reference to themselves and to each other, all and in all respects, both are and are not, both appear and appear not." Yet the method of Plato, so far as concerns truths of that kind with which we are here concerned, was little more efficacious than that of his rival. It consists mainly, as may be seen in several of the dialogues, and especially in the *Timæus*, in the application of notions as loose as those of the Peripatetics; for example, the conceptions of the Good, the Beautiful, the Perfect; and these are rendered still more arbitrary, by assuming an acquaintance with the views of the Creator of the universe. The philosopher is thus led to maxims which agree with those

³ *Physic. Ausc.* viii. 5.

⁴ This Aristotle is not the Stagirite, who was forty-five years younger than Plato, but one of the "thirty tyrants," as they were called.