

untied ; the same clouds were formed and dissipated. The poet's censure of "the Sons of Aristotle," is just as happily expressed :

They stand
 Locked up together hand in hand
 Every one leads as he is led,
 The same bare path they tread,
 And dance like Fairies a fantastic round,
 But neither change their motion nor their ground.

It will therefore be unnecessary to go into any detail respecting the history of the School Philosophy of the thirteenth, fourteenth, and fifteenth centuries. We may suppose it to have been, during the intermediate time, such as it was at first and at last. An occasion to consider its later days will be brought before us by the course of our subject. But, even during the most entire ascendancy of the scholastic doctrines, the elements of change were at work. While the doctors and the philosophers received all the ostensible homage of men, a doctrine and a philosophy of another kind were gradually forming: the practical instincts of man, their impatience of tyranny, the progress of the useful arts, the promises of alchemy, were all disposing men to reject the authority and deny the pretensions of the received philosophical creed. Two antagonist forms of opinion were in existence, which for some time went on detached, and almost independent of each other ; but, finally, these came into conflict, at the time of Galileo ; and the war speedily extended to every part of civilized Europe.

3. *Scholastic Physics*.—It is difficult to give briefly any appropriate examples of the nature of the Aristotelian physics which are to be found in the works of this time. As the gravity of bodies was one of the first subjects of dispute when the struggle of the rival methods began, we may notice the mode in which it was treated.²⁰ "Zabarella maintains that the proximate cause of the motion of elements is the *form*, in the Aristotelian sense of the term : but to this sentence we," says Keckerman, "cannot agree ; for in all other things the *form* is the proximate cause, not of the *act*, but of the power or faculty from which the act flows. Thus in man, the rational soul is not the cause of the act of laughing, but of the risible faculty or power." Keckerman's system was at one time a work of considerable authority : it was published in 1614. By comparing and systematizing what he finds in Aristotle, he is led to state his results in the form of definitions

²⁰ Keckerman, p. 1428.