

and theorems. Thus, "gravity is a motive quality, arising from cold, density, and bulk, by which the elements are carried downwards." "Water is the lower, intermediate element, cold and moist." The first theorem concerning water is, "The moistness of the water is controlled by its coldness, so that it is less than the moistness of the air; though, according to the sense of the vulgar, water appears to moisten more than air." It is obvious that the two properties of fluids, to have their parts easily moved, and to wet other bodies, are here confounded. I may, as a concluding specimen of this kind, mention those propositions or maxims concerning fluids, which were so firmly established, that, when Boyle propounded the true mechanical principles of fluid action, he was obliged to state his opinions as "hydrostatical *paradoxes*." These were,—that fluids do not gravitate *in proprio loco*; that is, that water has no gravity in or on water, since it is in its own place;—that air has no gravity on water, since it is above water, which is its proper place;—that earth in water tends to descend, since its place is below water;—that the water rises in a pump or siphon, because nature abhors a vacuum;—that some bodies have a positive levity in others, as oil in water; and the like.

4. *Authority of Aristotle among the Schoolmen*.—The authority of Aristotle, and the practice of making him the text and basis of the system, especially as it regarded physics, prevailed during the period of which we speak. This authority was not, however, without its fluctuations. Launoy has traced one part of its history in a book *On the various Fortune of Aristotle in the University of Paris*. The most material turns of this fortune depend on the bearing which the works of Aristotle were supposed to have upon theology. Several of Aristotle's works, and more especially his metaphysical writings, had been translated into Latin, and were explained in the schools of the University of Paris, as early as the beginning of the thirteenth century.²¹ At a council held at Paris in 1209, they were prohibited, as having given occasion to the heresy of Almeric (or Amauri), and because "they might give occasion to other heresies not yet invented." The Logic of Aristotle recovered its credit some years after this, and was publicly taught in the University of Paris in the year 1215; but the Natural Philosophy and Metaphysics were prohibited by a decree of Gregory the Ninth, in 1231. The Emperor Frederic the Second employed a number of learned men to translate into Latin, from the Greek and

²¹ Mosheim, iii. 157.