earth by the violence of the *rotation* (Plut., *De Plac. Philos.*, iii., 13). He considers that the whole heavens may be composed of stones (Plato, *De Legib.*, xii., p. 967). The stony solid bodies are made to glow by the fiery ether, so that they reflect the light communicated to them by the ether. Lower than the Moon, and still *between her and the Earth*, there move, says Anaxagoras, according to Theophrastus (Stobæus, *Eclog. Phys.*, lib. i., p. 560), yet *other dark bodies*, which can also produce eclipses of the Moon (Diog. Laert., ii., 12; Origenes, *Philosophum*, cap. viii.). Diogenes of Apollonia, who, if he is not a disciple of Anaximenes,* still probably belongs to an epoch between Anaxagoras and Democritus, expresses himself still more distinctly as to the structure of the world, and, as it were, more moved by the impression of the great fall of aërolites. According to him, as I have already mentioned, "*invisible* (dark) masses of stone move with the visible stars, and remain, on that account, unknown. The former sometimes fall upon the earth, and are extinguished, as happened with the *stony star* which fell near Ægos Potamos." (Stob., *Eclog.*, p. 508.)†

The "opinion of some physicists" as to fiery meteors (falling stars and aërolites), which Plutarch develops in detail in the life of Lysander (cap. xii.), is precisely that of the Cretan Diogenes. "Falling stars," it is said there, "are not ejections and waste of the ethereal fire, which, when they enter our atmosphere, are extinguished after their ignition; they are much rather the *off-shoots* of celestial bodies, of such a nature that, by a slackening of the revolution, they are shot

* Brandis, *Gesch. der Griechisch-Röm. Philosophie*, tom. i., p. 272–277, against Schleiermacher, in the *Abhandl. der Berl. Akad.* from the year 1804–1811 (Berl., 1815), p. 79–124.

† When Stobæus, in the same passage (*Eclog. Phys.*, p. 508), ascribes to the Apollonian that he had called the stars *pumice-stone-like* bodies (therefore porous stones), the occasion for this term might have been the idea so generally diffused in antiquity, that all celestial bodies were nourished by moist *exhalations*. The Sun gives back again what is *absorbed*. (Aristot., *Meteorol.*, ed. Ideler, tom. i., p. 509; Seneca, *Nat. Quæst.*, lib. iv., 2.) The pumice-stone-like cosmical bodies have their peculiar exhalations. "These, which can not be seen so long as they wander round in the celestial space, are *stones;* they ignite and are extinguished again when they fall to the earth." (Plut., *De Plac. Philos.*, ii., 13.) Pliny considers the fall of meteoric stones as frequent (Plinius, i., 59): "Decidere tamen crebro, non erit dubium." He also knew that the fall in clear air produced a loud noise (ii., 43). The apparently analogous passage in Seneca, in which he mentions Anaximenes (*Nat. Quæst.*, lib. ii., 17), refers probably to the thunder in a storm-cloud.