

their natural motions downwards; but besides these motions, there is motion in a circle, which is unnatural to these elements, but which is a more perfect motion than the other, because a circle is a perfect line, and a straight line is not; and there must be something to which this motion is natural. From this it is evident," he adds, with obvious animation, "that there is some essence of body different from those of the four elements, more divine than those, and superior to them. If things which move in a circle move contrary to nature, it is marvellous, or rather absurd, that this, the unnatural motion, should alone be continuous and eternal; for unnatural motions decay speedily. And so, from all this, we must collect, that besides the four elements which we have here and about us, there is another removed far off, and the more excellent in proportion as it is more distant from us." This fifth element was the "*quinta essentia*," of after writers, of which we have a trace in our modern literature, in the word *quintessence*.

Sect. 3.—Technical Forms of the Greek Schools.

WE have hitherto considered only the principle of the Greek Physics; which was, as we have seen, to deduce its doctrines by an analysis of the notions which common language involves. But though the Grecian philosopher began by studying words in their common meanings, he soon found himself led to fix upon some special shades or applications of these meanings as the permanent and standard notion, which they were to express; that is, he made his language *technical*. The invention and establishment of technical terms is an important step in any philosophy, true or false; we must, therefore, say a few words on this process, as exemplified in the ancient systems.

1. *Technical Forms of the Aristotelian Philosophy.*—We have already had occasion to cite some of the distinctions introduced by Aristotle, which may be considered as technical; for instance, the classification of Causes as *material*, *formal*, *efficient*, and *final*; and the opposition of Qualities as *absolute* and *relative*. A few more of the most important examples may suffice. An analysis of objects into *Matter* and *Form*, when metaphorically extended from visible objects to things conceived in the most general manner, became an habitual hypothesis of the Aristotelian school. Indeed this metaphor is even yet one of the most significant of those which we can employ, to suggest one of the most comprehensive and fundamental antitheses with which philosophy has to do;—the opposition of sense and reason, of