

**CHIEF ANCIENT PHILOSOPHIES.
ARISTOTELIANISM: THE ETHICS
OF ARISTOTLE. THE LOGICAL
TREATISES, THE METAPHYSICS,
THE PSYCHOLOGY, THE POLITICS**

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Chief Ancient Philosophies. Aristotelianism: The Ethics of Aristotle. The Logical Treatises, the Metaphysics, the Psychology, the Politics by I. Gregory Smith & William Grundy

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I. GREGORY SMITH & WILLIAM GRUNDY

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Aristotle

CHIEF ANCIENT PHILOSOPHIES.

ARISTOTELIANISM.

THE ETHICS OF ARISTOTLE.

⁰⁸⁰⁰ BY
REV. I. GREGORY SMITH, M.A., HON. LL.D., EDIN.,
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"THOUGHTS ON EDUCATION," ETC.

THE LOGICAL TREATISES,
THE METAPHYSICS,
THE PSYCHOLOGY, THE POLITICS.

BY
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"Il Maestro di color che sanno."

DANTE, "Inferno," iv. 131.

ROY WOOD
OLIVER
YANDEL

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PREFACE TO THIRD EDITION.



I HAVE made some additions and corrections. The kind reception accorded to previous additions encourages a hope, that this little volume may do something towards a solution of two of the greatest questions which can occupy the mind,—Is the Will free? What is virtue essentially?

I. G. S.

PREFACE

(TO THE FIRST EDITION).

This little book is an attempt to tabulate from the "Ethics" the opinions of Aristotle on several questions of paramount importance, which are widely discussed at the present time, and to set his opinions side by side with those of some eminent modern philosophers. Perhaps in doing this something may be done towards indicating that "Scientific basis of morality,"¹ which is desired in many quarters. I have tried to be on my watch against the danger, to which commentators are specially exposed, of importing into the mind of their author opinions which are really their own, not his.

It would be a grave injury to moral philosophy if Aristotle were left out of consideration by moralists or displaced in the studies of our Universities.

In a work which, though of small compass, has occupied so many years (so far as other duties permitted), it would not be easy to enumerate all those to whom I am under obligation. But I would men-

¹ "The establishment of rules of right conduct on a scientific basis is a pressing need."—H. SPENCER, "Data of Ethics," p. iii.

tion particularly the very sensible "Commentary on the 'Ethics'"¹ by the late accomplished Principal of the University of Edinburgh, as more really helpful to the student than some more ambitious treatises. After all, the old saying is true, "Aristotelem non nisi ex ipso Aristotele intelliges."

The Appendices A, C, G (in part), H, I, J, K are from an essay which I contributed some years ago to a Quarterly Review.

The references to the "Ethics" are to the divisions of chapters in Grant's 3rd edition, 1874.

I have endeavoured to compress what I would say.

MALVERN, *Feb.*, 1885.

I. G. S.

P.S.—I have made some additions and corrections. The kind reception accorded to the previous editions encourages a hope that this little volume may do something towards a solution of two of the greatest questions which can occupy the mind,—Is the Will Free? What is Virtue essentially?

With this attempt to explain and illustrate the "Ethics" of Aristotle is incorporated a treatise on his principal other works by the Head Master of Malvern College.

MALVERN, *May 10*, 1889.

I. G. S.

¹ "The Ethics of Aristotle," by Sir Alexander Grant, Bart. &c., &c.

INTRODUCTION.

IT might seem superfluous, when ethical questions are discussed, to call attention to the Ethics of Aristotle, were it not, that he is in some danger of being overlooked now in England. However far behind he may be left by the progress of knowledge in many departments, he may still be worth hearing on questions of morality and conduct. In regard to these the advance made by philosophy is rather in the art than in the science, in the application of principles rather than in the principles themselves; ethical philosophy, as has been well said, being assimilative rather than progressive. There are in deed some characteristics of the Aristotelian philosophy, which bring it very near to modern thought on these subjects; while the terseness of his style is a relief to those who are accustomed to modern diffuseness.

Aristotle's method of reasoning is mainly inductive. He has been called the inventor of the syllogism;¹ he may as fairly be said to have anticipated the inductive process of Bacon. With him analysis² precedes synthesis; observation furnishes the materials for generalising; his major premiss is based on the collation of particular instances. Partly, perhaps,

¹ Appendix A.

² Aristotle's dissection of the inconsistencies of those who are deficient in self-control (*οἱ ἀεπαρῆς*, "Ethics," VII.), is a good instance of the keenness of his analysis.