

pus,* or of any other author. In the place of the passages relating to natural scenery, which we can not venture to ascribe to Aristotle, we possess, however, a genuine fragment which Cicero has preserved to us from a lost work of Aristotle.† It runs thus: "If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and every thing which is possessed in rich abundance by those whom we esteem fortunate; and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings through the open fissures of the earth to the places which we inhabit; if they could suddenly behold the earth, and the sea, and the vault of heaven; could recognize the expanse of the cloudy firmament, and the might of the winds of heaven, and admire the sun in its majesty, beauty, and radiant effulgence; and, lastly, when night veiled the earth in darkness, they could behold the starry heavens, the changing moon, and the stars rising and setting in the unvarying course ordained from eternity, they would surely exclaim, 'there are gods, and such great things must be the work of their hands.'" It has been justly observed that this passage is alone sufficient to corroborate Cicero's opinion of "the golden flow of Aristotle's eloquence,"‡ and that his words are pervaded by something of the inspired force of Plato's genius. Such a testimony to the existence of the heavenly powers, drawn from the beauty and stupendous greatness of the works of creation, is rarely to be met with in the works of antiquity.

That which we miss in the works of the Greeks, I will not say from their want of susceptibility to the beauties of nature, but from the direction assumed by their literature, is still more rarely to be met with among the Romans. A nation which, in accordance with the ancient Sicilian habits, evinced a decided predilection for agriculture and other rural pursuits, might have justified other expectations; but, with all their

an altered translation of the Latin text of Apuleius. The latter says distinctly (*de Mundo*, p. 250, Bip.) "that he has followed Aristotle and Theophrastus in the composition of his work."

* Osann, *op. cit.*, s. 194-266.

† Cicero, *de Natura Deorum*, ii., 37. A passage in which Sextus Empiricus (*adversus Physicos*, lib. ix., 22, p. 554, Fabr.) instances a similar expression of Aristotle, deserves the more attention from the fact that the same writer shortly before (ix., 20) alludes to another work of Aristotle (on divination and dreams) which is also lost to us.

‡ "Aristoteles flumen orationis aureum fundens." Cic., *Acad. Quest.* ii., cap. 38. (Compare Stahr, *Aristotelia*, th. ii., s. 161, and *Aristoteles bei den Römern*, s. 53.)