

already, before the campaign, composed a work on Botany and a treatise on the organs of vision. Owing to the rigid austerity of his morals, and the unchecked freedom of his speech, he was regarded with hatred by Alexander himself who had already fallen from his noble and elevated mode of thought, and by the flatterers of the prince. Callisthenes undauntedly preferred liberty to life; and when, in Bactria he was implicated, although guiltless, in the conspiracy of Hermolaus and the pages, he became the unhappy occasion of Alexander's exasperation against his former instructor Theophrastes, the warm friend and fellow-disciple of Callisthenes, had the generosity to undertake his defense after his fall. Of Aristotle we only know that he recommended prudence to his friend before his departure; for being, as it would appear, familiar with a court life from his long sojourn with Philip of Macedon, he counseled him to "converse as little as possible with the king, and, where necessity required that he should do so, always to coincide with the views of the sovereign."\*

Aided by the co-operation of chosen men of the school of the Stagirite, Callisthenes, who was already conversant with nature before he left Greece, gave a higher direction to the investigations of his companions in the extended sphere of observation now first opened to them. The richness of vegetation and the diversity of animal forms, the configuration of the soil and the periodical rising of great rivers, no longer sufficed to engage exclusive attention, for the time was come when man and the different races of mankind, in their manifold gradations of color and of civilization, could not fail to be regarded, according to Aristotle's own expression,† "as the central point and the object of all creation, and as the beings in whom the divine nature of thought was first made manifest." From the little that remains to us of the narratives of Onesicritus, who was so much censured in antiquity, we find that the Macedonians were astonished, on penetrating far to the East, to meet with no African, curly-haired negroes, although they found the Indian races spoken of by Herodotus as "dark colored, and resembling Ethiopians."‡ The influence of the atmosphere on color, and the different effect produced by dry and moist winds, were carefully noticed. In the early Homeric

\* *Valer. Maxim.*, vii., 2: "ut cum rege aut rarissime aut quam jucundissime loqueretur."

† *Aristot.*, *Polit.*, i., 8, and *Eth. ad Eudemum*, vii., 14.

‡ *Strabo*, lib. xv., p. 690 and 695. *Herod.*, iii., 101.