

# CONTENTS.

---

## ESSAY I.

*On the Genuineness of the Nicomachean Ethics and on the Mode  
of their Composition.*

	PAGE
Present view of the 'Works of Aristotle' . . . . .	1
Chronology of the Life of Aristotle . . . . .	2
Incompleteness of his Writings . . . . .	3
Have we only the Notes of his Scholars? . . . . .	3
Strabo's Story of the Fate of his Writings . . . . .	5
Examination of this Story . . . . .	6
The List of his Works by Diogenes examined. . . . .	9
Origin of the names <i>Nicomachean Ethics</i> , <i>Eudemian Ethics</i> , and <i>Magna Moralia</i> . . . . .	11
Theory of Spengel . . . . .	15
Opening of the Three Treatises compared . . . . .	16
Eudemus of Rhodes . . . . .	19
Account of the <i>Eudemian Ethics</i> . . . . .	20
Account of the <i>Magna Moralia</i> . . . . .	24
Notices of Nicomachus . . . . .	25
The appearances of system in <i>Eth. Nic.</i> . . . . .	26
The appearances of disorder in the same work . . . . .	27
The Authorship of Books V., VI., VII. . . . .	33
General hypothesis as to the composition of the whole work . . . . .	42

## ESSAY II.

*On the History of Moral Philosophy in Greece previous to Aristotle.*

	PAGE
Aristotle gives no History of Ethics . . . . .	44
Sketch given in the <i>Magna Moralia</i> . . . . .	45
Three Eras of Morality . . . . .	46
The First or Unconscious Era . . . . .	48
Elements of the popular Morality in Greece . . . . .	50
The Morality of Homer . . . . .	51
The Morality of Hesiod . . . . .	53
The Seven Wise Men . . . . .	56
The Morality of Solon . . . . .	57
General Character of the 'Gnomes' . . . . .	58
Theognis of Megara . . . . .	59
Simonides of Ceos . . . . .	62
Influence of the Mysteries . . . . .	64
General Conceptions of the Good . . . . .	66
Moral Opinions of the Pythagoreans, Heraclitus, and Democritus . . . . .	66
Second Era of Morality, the Sophists . . . . .	68
Question raised as to their Character . . . . .	68
History of the word 'Sophist' . . . . .	69
Use of the word in Æschylus and Herodotus . . . . .	69
In Aristophanes . . . . .	69
In Thucydides and Xenophon . . . . .	70
In Isocrates . . . . .	73
Summary of the History . . . . .	75
Account of the Sophists in Plato . . . . .	76
General opinions entertained of the Sophists . . . . .	77
The Sophists as Teachers . . . . .	79
Their Teaching for Money . . . . .	81
The Sophists as Authors of Rhetoric . . . . .	83
Two Schools of Rhetoric among the Sophists . . . . .	83

CONTENTS.

xi

	PAGE
The 'Greek' School of Rhetoric—Protagoras, Prodicus, and Hippias . . . . .	84
The 'Sicilian' School—Gorgias, Polus, and Alcidas . . . . .	86
The place of Rhetoric historically . . . . .	87
Internal Character of Rhetoric . . . . .	88
Aristotle's account of 'Sophistic' . . . . .	90
The Philosophy of the Sophists, of Protagoras . . . . .	91
The Philosophy of Gorgias . . . . .	93
Dialectic of the Sophists . . . . .	98
The Sophists in relation to Ethics . . . . .	100
Their Teaching Virtue . . . . .	101
The Fable of Prodicus . . . . .	102
The Apologue of Hippias . . . . .	104
The Casuistry of the Sophists. . . . .	105
Their Opposition of 'Nature' and 'Convention' . . . . .	106
History of this Doctrine . . . . .	107
Application by the Sophists of this and other Principles. . . . .	108
Summary with regard to the Sophists . . . . .	109
Third or Conscious Era of Morality. . . . .	110
Uncertainty about the Doctrine of Socrates . . . . .	111
Personal Traits of Socrates . . . . .	111
His 'supernatural' Element . . . . .	112
The Irony of Socrates . . . . .	113
The Statements of Aristotle regarding him . . . . .	114
Aristotle's Account of his Method . . . . .	114
Was Socrates 'the First Moral Philosopher?' . . . . .	116
Did he divide Science into Ethics, Physics, and Logic? . . . . .	117
Did he believe in the Immortality of the Soul? . . . . .	117
Socrates as a Teacher of Youth . . . . .	120
His Doctrine that 'Virtue is a Science' . . . . .	122
His want of Psychology . . . . .	124
His Moral Paradoxes . . . . .	125
His Dialectic contrasted with that of the Sophists. . . . .	127
The Socratic Schools . . . . .	127

	PAGE
Relation of the Cynics and Cyrenaics to Socrates . . . . .	128
Spirit and Doctrines of the Early Cynics . . . . .	129
The Cyrenaic System of Ethics . . . . .	131
The Cyrenaic Doctrine of Pleasure . . . . .	131
Relation of the Doctrine to Plato and Aristotle . . . . .	132
Influence of the Cyrenaic School . . . . .	133

### ESSAY III.

#### *On the Relation of Aristotle's Ethics to Plato and the Platonists.*

Importance of Plato in the History of Philosophy . . . . .	135
His Development of the Doctrines of Socrates . . . . .	135
The Ethical System of Plato . . . . .	137
Doctrines in the <i>Ethics</i> of Aristotle that are borrowed from	
Plato, (1) Of the Nature of Politics . . . . .	139
(2) Of the Chief Good . . . . .	141
(3) Of the Proper Function of Man . . . . .	142
(4) Of the Divisions of the Mind . . . . .	142
(5) Of the Excellence of Philosophy . . . . .	144
(6) Of 'the Mean' . . . . .	144
(7) Of <i>φρόνησις</i> . . . . .	144
(8) Of Pleasure . . . . .	145
(9) Of Friendship . . . . .	147
(10) Various Suggestions, Metaphors, &c., borrowed from Plato . . . . .	148
Aristotle's Dissent from the System of Plato . . . . .	149
Plato's System of Ideas, its Origin and Import . . . . .	149
Plato's Doctrine of the Idea of Good . . . . .	152
Aristotle's Rejection of this as a Principle for Ethics . . . . .	153
His Arguments against it as a Metaphysical Principle . . . . .	155
Unfairness of these Arguments . . . . .	158
Arguments continued . . . . .	158
Aristotle's Assertion of Nominalism . . . . .	161

	PAGE
His Analytic tendencies . . . . .	162
His Separation of Ethics from Theology . . . . .	164
His Tone and Style of Writing . . . . .	164
Plato's Oral Teaching referred to . . . . .	165
Reference to the <i>Laws</i> of Plato . . . . .	166
Characteristics of the Platonists . . . . .	167

## ESSAY IV.

*On the Philosophical Forms in the Ethics of Aristotle.*

The Importance of Aristotle's Scientific Forms . . . . .	170
(1) Τέλος, its Meaning and Application . . . . .	171
General Doctrine of the Four Causes . . . . .	171
Application of the Final Cause to Ethics . . . . .	172
Ethical Ends Different from Physical . . . . .	173
The End-in-itself of Moral Action . . . . .	174
The End-in-itself of Thought . . . . .	177
Difficulties regarding the End-in-itself in relation to Con- siderations of Time . . . . .	178
General Aspect of the Theory . . . . .	180
(2) Ἐνέργεια, its Meaning and Application . . . . .	181
Philosophical Doctrine of Ἐνέργεια . . . . .	181
Its Origin . . . . .	183
Its Universal Application . . . . .	184
How it comes into Ethics . . . . .	186
How it is applied to express the Moral Nature of Man . . . . .	187
Its New Import in relation to the Mind . . . . .	193
Its use in the Definition of Pleasure . . . . .	196
Its use in the Definition of Happiness . . . . .	199
(3) Μεσότης, its Meaning and Application . . . . .	201
History of the Doctrine traced from the Pythagoreans . . . . .	201
Its Development in Plato . . . . .	203
Its Adoption by Aristotle . . . . .	204

	PAGE
Relation of <i>μεσότης</i> to <i>λόγος</i> . . . . .	206
Criticism of the formula as a principle of Ethics . . . . .	207
(4) The Syllogism as applied to express Will and Action . . . . .	212
The Theory of the Practical Syllogism perhaps not due to Aristotle . . . . .	212
Statement of the Doctrine . . . . .	213
Its application in <i>Eth.</i> VI. and VII. . . . .	215
Criticism of its value . . . . .	216

## ESSAY V.

### *On the Physical and Theological Ideas in the Ethics of Aristotle.*

Why we are obliged to enter upon the deeper questions of Aristotle's philosophy . . . . .	219
His conception of Nature . . . . .	220
Its relation to Chance and Necessity . . . . .	221
Intelligence and Design in Nature . . . . .	222
Relation of Man to Nature as a whole . . . . .	225
Aristotle's Conception of Theology as a Science . . . . .	228
His Reasonings upon the Nature of God . . . . .	230
Expressions relative to God in the <i>Ethics</i> . . . . .	232
What Aristotle meant by <i>ψυχή</i> . . . . .	236
Its Relation to the Body . . . . .	237
Aristotle not explicit about the Immortality of the Soul . . . . .	239
The <i>Ethics</i> uninfluenced by any Regard to a Future Life . . . . .	241

## ESSAY VI.

### *On the Relation of Aristotle's Ethics to Modern Systems.*

The Progress of Ethical Thought since Aristotle . . . . .	243
Outline of Dugald Stewart's Moral System, and Comparison of it with that of Aristotle . . . . .	245
The Idea of Duty prominent in Modern Systems . . . . .	248

	PAGE
The question of Moral Obligation, how answered by Butler, Paley, and Kant . . . . .	250
Comparison of the points of view of Aristotle and Kant . . . . .	252
The question of Free-will never entered on by Aristotle . . . . .	253
Terms of Moral Philosophy inherited from Aristotle . . . . .	255
Alteration that such Terms have undergone . . . . .	257
Aristotle's <i>Ethics</i> a Historical Monument. . . . .	257

## APPENDIX A.

*On the Ethical Method of Aristotle.*

His own Discussions on the Logic of Ethics . . . . .	258
His actual Procedure . . . . .	262
Was he a Dogmatic ? . . . . .	263

## APPENDIX B.

*On the ἘΞΩΤΕΡΙΚΟΙ ΛΟΓΟΙ.*

Story of Aulus Gellius . . . . .	265
Examination of this . . . . .	265
Notices of Cicero . . . . .	266
Internal Evidence from Aristotle himself. . . . .	267
Use of the Term Ἐξ. λόγοι by Eudemus . . . . .	269

## APPENDIX C.

*On the Political Ideas in the Ethics of Aristotle.*

Slight influence of Political views on Aristotle's Moral System . . . . .	270
His conception of the State a Background to his Ethics . . . . .	272
His virtual separation of Ethics from Politics . . . . .	273