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***(Avery Daugherty)***

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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.Excerpt from The Classical Review, Vol. 28 Professor Cook Wilson's article under the above title in the June number of the Classical Review is likely to arouse both the interest and the hostility of many students of Aristotle. But it may be permitted to one who is still living in sin to explain why he (and possibly others) cannot accept Professor Wilson's proffered means of grace. At the same time it is only fitting to record an obligation to Professor Wilson which far outruns the point at which agreement with his view ends. I shall also point out that in some of the passages it is impossible to adopt the version reason without missing a real point in the interpretation. At the same time I must plead guilty to a prejudice (if prejudice it be) which in my mind connects the term Reason with the sixteenth to eighteenth centuries in the modern world and with the Post-Aristotelians, especially the Stoics, in the ancient. Nic. Eth. II. ii. 2, 1103b 31, is a well-known difficulty. Is it not possible to avoid this implication? Homer speaks of Nausicaa and her other serving maids, of Athena apart from the other suitors; Xenophon says there was no grass nor any other tree; and Plato says that Socrates has been careless of business, family affairs, military offices, public speaking and other magistracies. I should translate, or rather paraphrase, the passage as follow: First, then, that action should be in accordance with the right rule is common ground for us and the Platonists alike, and we shall take it for granted - we shall deal with the right rule hereafter, both with...

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