

the sake of the superior; and this is equally evident both in the works of Art, as well as in those of Nature; but that is superior which has Reason. Reason itself also is divided into two parts, in the manner we usually divide it; the Theoretic and the Practical; which division therefore seems necessary for this part also: the same analogy holds good with respect to actions; of which those which are of a superior nature ought always to be chosen by those who have it in their power; for that is always most eligible to every one, which will procure the best ends. Now Life is divided into Labour and Rest, War and Peace; and of what we do, the objects are partly necessary and useful, partly noble: and we should give the same preference to these, that we do to the different parts of the Soul, and its actions, as War to procure Peace; Labour, Rest; and the Useful, the Noble. The Politician, therefore, who composes a Body of Laws ought to extend his views to every thing; the different parts of the Soul, and their Actions; more particularly to those things which are of a superior Nature, and Ends; and, in the same manner, to the Lives of men, and their different Actions. They ought to be fitted both for Labour and War, but rather for Rest and Peace; and also to do what is Necessary and Useful, but rather what is Fair and Noble. It is to those objects that the Education of the Children ought to