

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

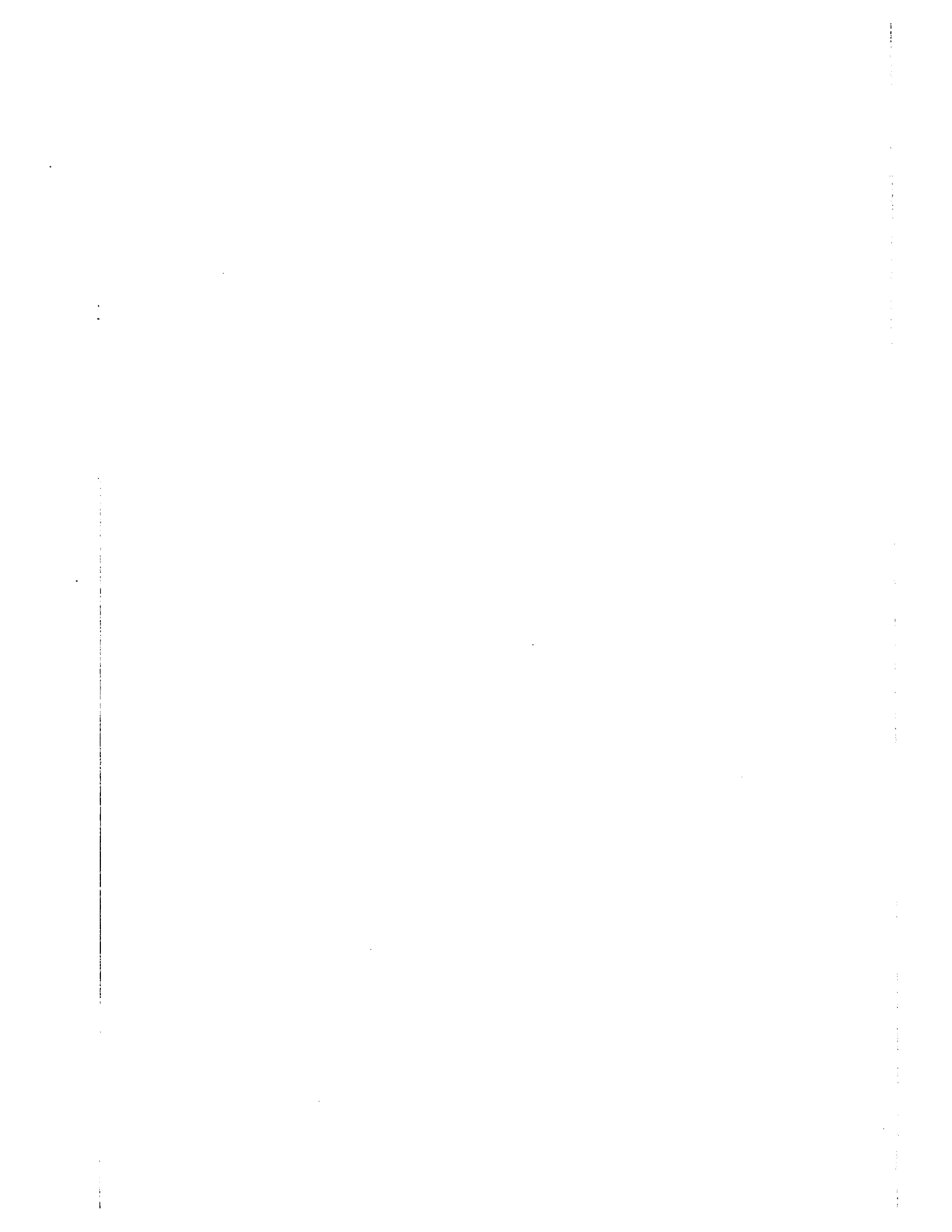
The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

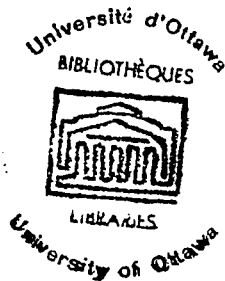
UMI[®]



SECONDARY THESIS.

ST. THOMAS AQUINAS
AND
CONTEMPORARY THOMISM.

M. A. U. of O., June 1933.



ed.

no 67

UMI Number: EC52098

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform EC52098
Copyright 2007 by ProQuest LLC
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

SAINT THOMAS AQUINAS AND CONTEMPORARY THOMISM.

Thomas Aquinas, eminent philosopher, theologian, Doctor of the Church, and Patron of Catholic Universities, colleges and schools, has a greater, a more valuable and a more enduring title than all these,- the title of Saint. This shining jewel in the Church's diadem was born either in the year 1225 or in the year 1227 at Rocca Secca in the Kingdom of Naples.

His family connections were augurs for a brilliant future for one so richly endowed with mental gifts as was the little Thomas. His father was Landolph, Count of Aquino, who had married Theodora, Countess of Teano. Moreover, his family was related to both Emperor Henry VI and Emperor Frederick II, as well as to the kings of France, Aragon and Castile.

His family confided the training of Thomas to the Benedictine monks of Monte Cassino. Even at the early age of five years he was noticeably studious and remarkable for his love for prayer and meditation. In the year 1236, (approximately), the Abbot of Monte Cassino asked the Count of Aquino to send Thomas to the University of Naples.

In Naples, as at Monte Cassino, Thomas was a model student both in learning and in piety. He received the Dominican habit some time between 1240 and 1243. When his mother heard of this, she travelled to Naples, only to find that the Dominicans had sent him to Rome, lest she should force him to return with her. She then persuaded her other sons to capture Thomas if possible. They succeeded in doing so near Aquapendente, and carried him back to San Giovanni at Rocca Secca. During the confinement of the novice, which lasted for nearly two years, his relatives did all in their power to turn him away from his vocation.

It was during this period that his brothers sent a temptress to Thomas; but he was too pure in mind to yield to such temptation. He snatched a burning brand from the fire, and with this weapon he drove the wretched creature from the room. Seeing the dangers which assailed him from every side, Thomas knelt down and asked God to preserve his purity of mind and of body. He fell into a gentle sleep; during this sleep two angels told him that his prayer had been granted, and girded him with a white girdle, saying: "We gird thee with the girdle of perpetual virginity." We are assured that from that day forward Thomas never experienced the least motions of concupiscence.

After his mother had become more resigned to what had happened, she was a little less severe and strict with Thomas. He was allowed to have both habits and books. At last, she allowed him to follow his desire and set him at liberty. Thomas immediately pronounced his vows, after which he was sent to Rome by his superiors.

After Innocent IV had examined his motives in joining the Dominicans, he forbade any one to interfere with the vocation of Thomas. Moreover, he dismissed the latter with his blessing. Thomas was then taken to Paris. From this city he went to Cologne, where he arrived either in the year 1244 or in the year 1245.

At Cologne, Thomas was placed under Albert the Great, who said of the young student: "We call this young man a dumb ox, but his bellowing in doctrine will one day resound throughout the world." - This prediction has indeed been fulfilled to an extent far beyond the imagination of the renowned professor who uttered it.

When Albert the Great was sent to Paris in the year 1245, Thomas accompanied him thither. When, in 1248, Albert was recalled to Cologne as regent of the new studium generale, (erected that year by the General Chapter of the Dominicans), Thomas again accompanied him to teach under him as Bachelor.

It was probably in the year 1250 that Thomas had the privilege to be ordained priest in the city of Cologne. The officiating prelate was Conrad of Hochstaden,

the Archbishop of that city.

Thomas not only taught in the university, but also wrote the works so well known to posterity. He also found the time to preach and expound the great truths of the faith in Germany, France and Italy.

About one year after his ordination he was sent to Paris as Bachelor in the Order's studium in that city. Not only the students, but the professors as well, were attracted by his method of teaching. He explained the Sentences of Peter Lombard so explicitly that all, who attended his lectures, understood them perfectly and left the lecture hall in admiration of Thomas's forceful and lucid arguments. Moreover, these commentaries furnished much of the material and a large part of the plan for his chief work, the Summa theologica.

His superiors had ordered Thomas to prepare himself so that he would be ready to obtain his degree of Doctor in Theology from the University of Paris. The degree was not conferred at this time, however, as an unfortunate dispute had arisen between the Friars and the University.

It was during this period that Thomas wrote a treatise, *Contra impugnantes religionem*, to refute what had been written by William of St.-Amour in his book, *De Periculis Novissorum Temporum*. Pope Alexander IV condemned William of St.-Amour's book at Anagni on October 5, 1256. The Pope also gave orders that the mendicant friars were to be admitted to the doctorate. However, the authorities of the University did not obey immediately. Not before St. Louis IX had used his influence and the Pope had sent eleven Briefs was peace between the Friars and the University firmly established. At last, in 1257, St. Thomas was admitted to the degree of Doctor in Theology. When he expounded his theme, "The Majesty of Christ," and his text, "Thou waterest the hills from Thy upper rooms: the earth shall be filled with the fruit of Thy works." (Psalm CIII, 13), he seemed to be inspired by heaven rather than to be defending a theme on which the obtaining of a degree depended.

From this time until his death, the life of St. Thomas could be summed up in a few words: praying, writing, preaching, teaching and travelling. He was successively at Anagni, Rome, Bologna, Orvieto, Viterbo, in Perugia, in Paris again, and finally in Naples.

Pope Clement IV appointed St. Thomas to the Archbishopric of Naples, but he begged to be excused from accepting it. He had no desire for earthly dignities: his only desire was to explain and to defend Christian truth for the greater glory of God.

On several occasions he took part in the deliberations made by the general chapters of the Dominicans. At Valenciennes, in the year 1259, he collaborated with Albert the Great and Peter of Tarentaise (later, Pope Innocent V) in planning and formulating a system of studies. This system has been substantially preserved to the present period of time in the studia generalia of his Order. He also took part in the general chapter held in London in the year 1263. In these assemblies of the Friars, St. Thomas, heavily built, but straight and well proportioned for his lofty stature, played an important role. All welcomed him because of his lucid explanations of obscure points and because of his unflinching ability to find a good solution for difficulties.

St. Thomas was, however, more than an intelligent man of this world. God favored him with frequent ecstasies. On December 6, 1273, he put his pen aside and said that he could write no more. During holy Mass that morning he had experienced an unusually long ecstasy. It is not definitely known what had been revealed to him. We may, however, surmise that God had favored him with some special revelation, because, when Father Reginald urged him to continue his writings, he replied: "I can do no more. Such secrets have been revealed to me that all I have written appears to be of little value." St. Thomas had completed the Summa only as far as the ninetieth question of the third part (De partibus poenitentiae). He would not write any more. He put aside his writing materials

and began his immediate preparation for death.

A general council, convoked by Pope Gregory X, was to open at Lyon on May 1, 1274. The Pope invited St. Thomas and St. Bonaventure to take part in the council, and he commanded the former to bring his treatise, *Contra Errores Graecorum*. St. Thomas tried to obey the command of the Sovereign Pontiff. He set out on foot in January, 1274; but he fell to the ground near Terracina. He was taken to the Castle of Maienza, the home of his niece the Countess Francesca Ceccano. However, as the Cistercian monks urged him to accept their hospitality, St. Thomas preferred to be taken to their monastery in order that he might die in a house belonging to religious. As they were taking him into the monastery, he exclaimed to his companion: "This is my rest for ever and ever: here will I dwell, for I have chosen it." (Psalm CXXXI, 14).

Shortly before the end, he dictated a brief commentary on the Canticle of Canticles, thus satisfying a desire which had been expressed by the monks who were so kind to him. After the Sacrament of Extreme Unction had been administered, Holy Viaticum was brought into the room in which St. Thomas was dying. The Saint, in the presence of his God, made the following act of faith and humility: "If in this world there be any knowledge of this Sacrament stronger than that of faith, I wish now to use it in affirming that I firmly believe and know as certain that Jesus Christ, True God and True Man, Son of God and Son of the Virgin Mary, is in this Sacrament.- I receive Thee, the Price of my redemption, for Whose love I have watched, studied and labored. Thee have I preached; Thee have I taught. Never have I said anything against Thee: if anything was not well said, that is to be attributed to my ignorance. Neither do I wish to be obstinate in my opinions, but if I have written anything erroneous concerning this Sacrament or other matters, I submit all to the judgment and correction of the Holy Roman Church, in whose obedience I now pass from this life."

Numerous miracles were attributed to the intercession of St. Thomas. He

was canonized by Pope John XXII, July 13, 1323. Pope Urban V decided that his body should be given to his own brethren. As a result of this order, the body of St. Thomas was solemnly translated to the Dominican Church at Toulouse, on January 18, 1369. It was removed, at a later date, to the Church of St. Sernin.

The works of St. Thomas have been classified as philosophical (chiefly commentaries on Aristotle), theological, scriptural, and controversial, or apologetic. Among these works may be mentioned:

A. Quaestiones disputatae, or treatises on the questions:- De potentia, De malo, De spirit. creaturis, De anima, De unione Verbi Incarnati, De virt. in communi, De caritate, De corr. fraterna, De spe, De virt. Cardinal., and De veritate.

B. Quodlibeta, or questions or arguments proposed and answers given in or outside the lecture halls.

C. De unitate intellectus contra Averroistas, or a refutation of a very wide spread error, namely, that there was but one soul for all men.

D. Commentaria in Libros Sententiarum.

E. Summa de veritate catholicae fidei contra gentiles. This was written at Rome, 1261 - 1264, at the request of St. Raymond of Pennafort, who desired to have a philosophical exposition and defence of the Christian Faith, to be used against the Jews and Moors in Spain. This book is a perfect model of patient and sound apologetics. It shows that no demonstrated truth, or science, is opposed to revealed truth, or faith.

F. Three works written in obedience to orders given by Pope Urban IV. These are:

1) Opusculum contra errorum Graecorum. In this book, St. Thomas refuted the errors of the Greeks on doctrines in dispute between them and the Roman Church. These doctrines were: The Holy Ghost proceeding from the Father and from the Son, the primacy of the Roman Pontiff, the Holy Eucharist, and purgatory.

2) Officium de festo Corporis Christi. This office combines solid doctrine with tender piety and enlightening passages from Holy Scripture, and is expressed in a

form not only accurate but also beautiful and poetic.

(3) The Catena Aurea. For this book St. Thomas selected a series of passages from the writings of the various Fathers. He arranged them in such an order that they form an orderly commentary on the Gospels.

G. The Summa theologica. It is a complete, scientifically arranged exposition of theology. It is, moreover, a summary of Christian philosophy.

In the prologue, which is brief, St. Thomas brings out the difficulties which were experienced by the students of sacred doctrine in his century. He tells his readers that he wishes to treat of certain questions with brevity and with clarity. By means of his introductory question, "On Sacred Doctrine", he proves that the knowledge given to man by reason is not sufficient for salvation, but that Revelation must be added to human knowledge. He announces the division of the Summa as follows: "Since the chief aim of this sacred science is to give the knowledge of God, not only as He is in Himself, but also as He is the Beginning of all things, and the End of all, especially of rational creatures, we shall treat first of God; secondly, of the rational creature's advance towards God; thirdly, of Christ, Who, as Man, is the way by which we tend to God."

Besides the introductory question, "On Sacred Doctrine", the first part of the Summa treats of things pertaining to the Divine Essence, to the distinction of persons, and to the production of creatures by God. St. Thomas sub-divides the third of these into three parts treating of the production, the distinction, and the preservation and government of creatures.

In the second part, the Summa gives us an exposition of human acts. St. Thomas here treats of man's end; of acts that man alone can perform; of acts that animals, as well as man, perform; of habits in general; of good habits, or virtues, and of evil habits, or vices; and of laws and grace. He also treats of the Theological Virtues of Faith, Hope and Charity; the Cardinal Virtues of Prudence, Justice, Fortitude and Temperance; graces given by God without any

merit on the part of the recipient; the active and the contemplative life; and the various offices and conditions of men.

Our Lord Himself is the theme of the third part. The mystery of the Incarnation, and Our Lord's works and sufferings are considered. Besides these points, the Sacraments are considered in general and in particular. The third part ends with a consideration of immortal life, or the resurrection of the body and the four last things.

It took about eight years for St. Thomas to write the Summa. Later, it was completed by the addition of a supplement taken from other writings of the author. The entire Summa includes thirty-eight treatises. In these, six hundred and twelve questions, subdivided into three thousand one hundred and twenty articles, are dealt with in such a manner as to propose and answer about ten thousand objections.

St. Thomas introduced every subject in it in the form of a question which he divided into articles. The latter were uniformly divided into parts. He employed the term "Utrum" to introduce his topic under the guise of an inquiry. He then stated the objections against the proposed thesis. He generally had three or four objections, but sometimes found it necessary to give seven or even more. After stating these, St. Thomas introduced his conclusion by "Respondeo dicendum". When he had expounded his thesis, he answered the objections "ad primum, ad secundum", etc.

In the Summa we find that all points of Christian doctrine are treated in scientific form. It was a tremendous task masterly accomplished, and one for which later generations owe a debt of gratitude to its author.

St. Thomas obtained his method of exposition by the use of objection and answer from his teacher and friend, Albert the Great. Moreover, he had the advantage of direct translations. However, his method and style are characteristic of the man. Endowed with a brilliant intellect, he chose only what was the best from the writings of more ancient philosophers. The result of this choice is that his method of procedure is drawn from Aristotle, Plato, and Socrates; he employs

induction as well as deduction, analysis as well as synthesis. His words are few but well chosen. His style is an example which may well be imitated if accuracy, completeness, brevity, and lucidity are required. It is scarcely necessary to add that he was known, even among his contemporaries, as a man whose judgment was both sober and solid; and his writings are no exception, as they invariably give the correct judgments and solutions to the points under consideration.

St. Thomas had an unrivalled power for obtaining from general principles and fundamentals a metaphysical derivation of details. He was capable of unifying the tenets of several systems, correlating the chief parts, and co-ordinating the principal ideas which he had chosen from various sources.

In order that we may have a thorough comprehension of the Scholasticism of this period, we must necessarily have before our minds a brief sketch of the older Scholasticism. It will, therefore, not be an unwarranted digression to give such an outline at this point in the thesis.

It was in the thirteenth century that Scholasticism, a pluralistic system of philosophy, became systematized into as many forms as there were individual, or groups of, exponents of its theories. M. de Wulf, Ph. D., LL. D., J. U. D., gave five divisions to Scholasticism at this period: "The older Scholasticism of the thirteenth century, embracing the pre-Thomistic systems; The Peripateticism of the Albertino-Thomistic School; Conflict of Thomism with the older Scholasticism; the Peripateticism of Duns Scotus and the Franciscan School; and a group of logicians and grammarians."

Some of the principal tenets of the older Scholasticism were: the good predominates over the true; God must give light before the intellect can accomplish certain acts; the will is supreme among man's faculties; the rationes seminales; primary matter, without substantial form, is the lowest form of actual being; the plurality of substantial forms; the soul and its faculties are identical; and, an

eternal creation is impossible.

The second of these, namely, the Peripateticism of the Albertino- Thomistic School, was more decidedly Aristotelean in form. Albert the Great began it by his teachings in philosophy. St. Thomas perfected the work begun by his master and friend. He discarded many of the older theories .

Using physical and psychological facts for basis, Scholastic Philosophy gives us a homogeneous interpretation of the natural order. The materials were obtained from the writings of Aristotle, Neo-Platonism, and from the Arabs. Aristotle's basic metaphysical concepts were employed to unify these materials. M. de Wulf, already quoted, has given a clear division of the Scholastic system. He writes: " Metaphysics is given the place of honour in the Scholastic curriculum. Eminently deductive, it studies not only the substance of sensible beings, but being as such, investigating it at once in its static reality and in its becoming. The theory of the actual and the potential occupies a central position, closely connected with which are the questions of the composition of substance and accidents, of matter and form, of universal and individual, of essence and existence; the individual alone exists, and the universal character of the mental concept is due to the action of the mind."

"The science of natural theology is closely associated with metaphysics. Reason proves the existence of God from the imperfection of being as manifested in the contingent world of things. God is pure actuality, and the absolute subordination of the finite to the Infinite is made clear by the theories of exemplarism creation and providence."

"Physics investigates the movement or change of bodies and its divisions. The appearance and disappearance of substances are explained by their composition of matter (indeterminate element) and form (determining element); a rhythmic evolution governs the becoming of forms and directs the cosmos towards a final end, known by

God, which is none other than His external glory. The world is neither infinite nor eternal, and God was able to create the universe more perfect than it is."

"Psychology is regarded as a subdivision of physics. Man, composed of body (matter) and soul (form), excels all other beings by his privilege of the possession of the higher activities of intellect and will. His knowledge of extra-mental reality is sensible or intellectual, for man knows not only the concrete and individual by means of his senses (this oak) but also the abstract and universal by means of his intellect (the oak). All our abstract ideas have their origin in the sensible - 'nihil est in intellectu quod prius non fuerit in sensu' - but we possess besides our faculty of understanding (passive intellect) a faculty of abstracting (active intellect) by the power of which a sensible object (this oak) engenders a representation (e. g. ; height, life, etc.), the content of which is stripped of all the individual and concrete determinations that are found in the existing real thing. This character of the idea constitutes its immateriality and serves as the chief argument for the survival and immortality of the soul."

"The act of will follows upon that of the intellect - 'nihil volitum nisi praecognitum' - and appetite is sentient or intellectual according as it follows sensation or thought. Rational appetite is, under certain conditions, free and this freedom makes man master of his destiny. Indeed, like every natural being we have an end, namely, our true good, which we are morally obliged to strive after, although it is in our power to turn from it."

"Man's natural happiness must be the result of the full development of his higher activities - knowledge and will; it was God's design that man should know and love Him in His works through the possession of a perfect knowledge of sensible nature and its forces; but this possibility has not been realized; the Creator has designed to elevate man's nature by grace and therefore will replace the happiness, which would have resulted from the work of abstraction, by a direct intuition of the divine Essence. Thus moral philosophy is regarded in the thirteenth century as

the avenue to moral theology, though still distinct from it."

After this quotation, which gives us a comprehensive view of Scholasticism in the thirteenth century, it will be well to return to St. Thomas as philosopher. He discards many of the tenets of the older Scholasticism. He proves the doctrine of the passive evolution of matter, and discards the rationes seminales. He holds the unity of subsistent forms and the Peripatetic tenet of matter, and discards the hylomorphic composition of subsistent forms. He holds the real distinction of the soul and its faculties, discarding the older tenet of the identity of the soul with its faculties. He proves the unity of the substantial form, and rejects the plurality of such forms. He denies the primacy of the will and holds the intellectualistic conception of the psychic life. It is needless to add that he does not agree with Aristotle in many of the latter's teachings about God; and does not accept this ancient philosopher's denial of personal immortality and of intellectual memory, as well as many other points in his philosophy.

St. Thomas has founded his philosophy on certain metaphysical principles. These principles may be divided into four classes: those on Act and Potency; those on Matter and Form; those on the Exemplar Cause; and those on the Final Cause. The chief principle of Scholastic philosophy comes under the first of these divisions. This principle is: Absolutely, act is prior to potency. Another principle belonging to this class is: Nothing is changed from potency to act except by the action of a being already in act. Other principles are: - A being which possesses a little goodness, truth and actuality, requires as its ultimate cause a being possessing limitless goodness and actuality.- We must necessarily affirm the existence of a being which is in itself necessary, and this being is a pure act.

Of the principles on Matter and Form may be mentioned: - Every agent acts through or by means of its form. By the form received, all matter is determined to a definite species of being. All perfection is due to the form; an imperfection is present in a being according to the extent in which its matter is in a state of

privation.

Some of the principles on the Exemplar Cause are: All order is reasoned. That which is the most perfect in existing things is the good which consists in the order of the universe. Such is the order of things that higher beings are more perfect than their inferiors, and that which is found imperfectly and partially in inferior or lower beings, and distributed among them, is found to an eminent degree, united and as a simple perfection in superior beings.

Among the principles on the Final Cause may be mentioned: It is essential that every agent act because of an end. It is impossible that finite ends proceed 'in infinitum'. We strive for an end under the appearance of good. God is the end of all. It is not possible that there should be an infinite series of efficient causes. Therefore, we must admit that there is a first efficient cause, which all men name God.

As St. Thomas opposed many of the tenets of the older Scholasticism, and because of the radical changes which he effected in the Scholastic system, he could not expect that all the adherents of the older tenets would quietly accept the new doctrines. Opposition was not lacking. However, his supporters were as numerous and as strong as his opponents. Among his staunchest adherents, Albert the Great was conspicuous.

This noted philosopher of the thirteenth century precedes and succeeds St. Thomas in order of time. His birth-place was Lauingen on the Danube. Some historians give his date of birth in the year 1193, others fix it in 1205 or in 1206. He was the eldest son of the Count of Bollstädt. After a preparatory education either at his home or at a neighboring school, Albert attended the University of Padua.

After he had become a member of the Dominican Order and had completed his studies, he taught theology in various houses of the Order. He was at Cologne when, in 1245, he was ordered to go to Paris. It was at Cologne and at Paris that St. Thomas was one of his students, and under his direction.

Albert the Great was the Provincial of the Dominicans in Germany from 1254 to 1257. During this period he defended the Friars against the attacks made upon them by William of St. Amour. In order to be better able to teach, Albert resigned from the position of Provincial in the year 1257.

His connection with St. Thomas and Peter of Tarentaise at Valenciennes has already been noted in the short sketch of the life of St. Thomas. His period of work as professor was, however, of short duration. Although the Master General did all in his power to prevent the nomination of Albert for the bishopric of Ratisbon, yet this nomination was made in the year 1260. Albert the Great governed this diocese until 1262. In that year his resignation was accepted, and he returned to his favorite work of teaching.

He had written a treatise, against the Averroists, in the year 1256; again, in 1270, he sent another treatise (against these philosophers) to Paris, so that St. Thomas would have this assistance in his opposition to Siger de Brabant and the Averroists.

In 1257, Stephen Tempier and others said that the writings of St. Thomas favored unbelieving philosophers, and they wished to condemn his books. Albert, regardless of his old age, travelled to Paris to defend St. Thomas. Shortly after this, worn out by austerities and work, the saintly Albert died. Pope Gregory XV beatified him in the year 1622.

Not only is Albert the Great famous as the forerunner and master of St. Thomas, but he is great because of his scientific treatises on almost every subject. His aim was to make others understand Aristotle, although he realized that the latter could have made mistakes in certain matters. For this reason, Albert abandoned Aristotle's views whenever these were contrary to the teachings of the Church. On such occasions, Albert attempted to give a reasonable proof of the error made by Aristotle. He was determined to make the philosophy of the pagan Aristotle do service for Christian truth.

Albert pointed out that there is a difference between truths which may be reasoned from facts intelligible to the human mind and those which are only known to human reason by special revelation. The latter are mysteries, and are not contrary to reason. These distinctions were directed against the rationalism of Abelard and his followers. It has already been stated that he wrote two treatises against Averroism. He wrote these in order to refute their teaching regarding the rational soul of man. Albert refuted this by proving that there is not just one rational soul for all men.

Albert the Great based the true doctrine on Universals upon a distinction between an archetype in the mind of God, its existence or possibility of existing in many individuals, and this type existing as a concept which the mind has abstracted and compared with the individuals of which it can be predicated.

His division of philosophy was according to the following plan:

CONTEMPLATIVE PHILOSOPHY.

Physics.

Mathematics.

Metaphysics.

PRAGMATICAL PHILOSOPHY.

Monastic. (For each person).

Domestic. (For the family).

Political. (For society and state).

Albert considered that logic was an introduction to, and a preparation for, the study of the various branches of philosophy proper.

Albert gave St. Thomas his method of exposition by the use of objection and conclusion. This was of great service to the Prince of Scholastic Philosophy. The theory of the active and the passive intellect, as well as other theories, originated with Albert the Great, and were made better known through the teachings of St. Thomas. The latter was not only trained by Albert the Great, he was also supported and assisted by him in every possible way.

We know little of the life of Vincent of Beauvais. It is known, however, that his life in religion was spent in the Dominican Monastery at Beauvais. Vincent undertook to systematize all branches of knowledge. Louis IX bought some of the books which helped Vincent in accomplishing his design. To give a general idea of the work which he managed to achieve, we may say that the *Speculum Naturale*, which is the first part of his *Speculum Majus*, is divided into three thousand seven hundred and eighteen chapters distributed throughout thirty-two books. This part of his work contains theology, psychology, physics, cosmography, botany, zoology, mineralogy, physiology, and agriculture. Seventeen books, containing no less than two thousand three hundred and seventy-four chapters, form the second part of his *Speculum Majus*. In it we find various subjects, such as surgery and medicine, poetry and rhetoric, instincts and passions, astronomy and geometry, industrial and mechanical arts, education and jurisprudence, the administration of justice, anatomy, and logic. A third part of the *Speculum Majus* contains three thousand seven hundred and ninety-three chapters in thirty-one books. In short, the work of Vincent in his *Speculum Majus* contains no less than eighty books divided into a total of nine thousand eight hundred and eighty-five chapters. The fourth part, which is appended to some editions, is not considered authentic. Vincent of Beauvais is also the author of other works, such as *De Eruditione Filiorum Regalium* and *Tractatus Consolatorius de Morte Amici*.

St. Raymond of Penafort was also a member of the Dominican Order and a staunch Thomist. He was born near Barcelona in the year 1175, and died at Barcelona in 1275. Before becoming a Dominican, he had been a professor of canon law and had published a treatise on ecclesiastical legislation. After he had been received among the Dominicans, Raymond began institutions at Barcelona and at Tunis. These were founded with the intention that the oriental languages should be studied

so that it would be easier to convert the Jews and the Moors. He also published the Summa Casuum. After various offices of trust, he was called to Rome by Pope Gregory IX. At first the Pope appointed Raymond as chaplain and grand penitentiary; but he soon gave the saint other work to accomplish. Raymond had to make a study of the decrees that had been collected throughout the centuries. He rewrote and summarised these. The Pope ordered that this revised publication should alone be used in the schools.

After Raymond had returned to Spain, he was elected General of his Order. However, he resigned the position after two years. During this short period he gave the Dominicans a revised edition of their Constitutions. He asked St. Thomas to write his Summa Contra Gentes.

Pope Innocent V has already been mentioned in the outline of the life of St. Thomas. Peter of Tarentaise, his name before his election to the Papacy, was a native of the south-eastern part of France. He entered the Order of St. Dominic when he was sixteen years of age, and completed his studies at the University of Paris. After graduating as Master in sacred theology, he became famous as professor.

Peter of Tarentaise was the first Dominican to be elected Pope. In this capacity, he was noted as a peace-maker.

Among his works may be mentioned his Commentary on the Sentences of Peter Lombard, as well as De Unitate Formae, De Materia Coeli, De Aeternitate Mundi, and De Intellectu et Voluntate.

Among the other Dominicans who supported St. Thomas may be named one who was the intimate friend and companion of our Saint. This was Reginald of Figerno, who has been named after his birth place. He entered the Dominican Order at Naples. He became the confessor of St. Thomas about the year 1260. These two friends taught together at Naples. It was Reginald who, before the end, heard our Saint's general confession, and who finally pronounced the funeral oration.

Reliable historians state that Reginald was the Dominican who completed the Summa. He achieved this by taking materials from St. Thomas's Commentary on the Sentences. He also collected the works of our Saint. It is he, too, who wrote reports of the lectures which St. Thomas had given and to which he had listened. Among these are Postilla Super Joannem, which was corrected by St. Thomas, Postillae Super Epistolas S. Pauli, Postilla Super Tres Nocturnos Psalterii, and Lectura Super Primum de Anima.

Bernard of Trilia, (1240-1292) , was another defender of St. Thomas. He developed the theory of knowledge according to the lines indicated by our Saint.

The Dominicans were not satisfied with individual defences of St. Thomas and his works. Between 1278 and 1313, the members of the Order, assembled in General Chapters, proclaimed St. Thomas Doctor Ordinis. It was also decreed that no Dominican would be allowed to attend the University of Paris before he had become familiar with the works of St. Thomas, by studying them for a period of at least three years. This implies that the works of St. Thomas were taught in the Dominican Schools.

Not only did the Dominicans teach the works of St. Thomas and develop them, but they also replied to the attacks made against him. Thomas de Sutton wrote Liber de Concordia. Another defender of St. Thomas was Thomas de Jorz, theologian and cardinal, who entered the Dominican Order in England. For a time, this Dominican was master of theology at Oxford. It was at Oxford, also, that he defended St. Thomas against the attacks of Scotus. When the latter attacked the teachings of St. Thomas, Thomas de Jorz refuted these attacks in his commentary on the first Book of the Sentences. This was one of ~~the~~ parts of his Commentaria in IV Libros Sententiarum.

As far as is known, Hervé de Medellec made the first attempt at a complete exposition and defence of St. Thomas. This work was entitled Defensa Doctrinae

Divi Thomae. He was also the author of *De Aeternitate Mundi* and *De Aeternitate Formarum*.

To all who are well acquainted with the life of St. Thomas, the name of the Flemish Dominican, William Moerbeke is familiar. It was he who aided the Saint by translating the works of Aristotle, or by revising those which had already been translated imperfectly. These translations are valuable because they are literal. He also translated treatises on mathematics, the commentaries of Simplicius on the Categories of Aristotle and on the *De Caelo*, and several works by Proclus. He also translated a treatise by Ptolemy. Thus it may be seen that the works of this Dominican has had a lasting influence in philosophy.

Raymond Martini, another Thomist belonging to the Dominican Order, was a noted linguist. In his *Fugio Fidei Christianae*, Raymond employed the Old Testament of the Hebrews and the words of their ancient rabbis.

From the above short sketches of some of the Dominicans who were staunch supporters of the doctrines taught by St. Thomas, it may be inferred that, wherever the Dominicans had schools, or wherever they had any work as professors, they defended their illustrious Saint, expounded his doctrines, and refuted the objections brought against the teachings of the Saint.

The Dominicans were not alone in the field in their defence of St. Thomas. Many other philosophers, of whom only one need be mentioned in this thesis, took an active part in teaching the doctrines of the Saint and in refuting the opposing doctrines, as well as in developing the thoughts left by him.

Egidius of Rome was an eclectic; but this did not prevent him from defending the writings of St. Thomas. He was not satisfied with standing on the defensive, but he also stepped forth as combatant against the doctrine of the plurality of forms, which was advocated by some of the adversaries of Thomism.

Stephen Tempier, the Bishop of Paris, had already suspected the works of St. Thomas, so he asked Egidius of Rome to retract his words. This, however, Egidius would not do. The result of his refusal was that the Bishop would not allow him to receive his master's degree, and made it so unpleasant for Egidius at the University that the latter was forced to leave it.

After the death of this Bishop, Egidius promised to apologize. Pope Honorius IV asked that Egidius be given his degree. He finally received it, but his apology was more a farce than a reality.

The fact that St. Thomas had his defenders implies that he must have met with opposition to his doctrines. This opposition came in the form of censure by ecclesiastics and controversy in either written or spoken form. For St. Thomas, who loved the Church so dearly, the former was doubtless the more difficult to accept.

When St. Thomas had expounded the theory of the unity of the substantial form, he found himself confronted by the opposition of some of his own Dominican brethren, as well as by that of the professors of theology at the University of Paris. Moreover, the Bishop of Paris reproved him for this so-called innovation of his imagination. He condemned two hundred and nineteen propositions, and, among these were some of the doctrines of St. Thomas, such as his theory of the principle of individuation. This was on March 7, 1277. Just eleven days later, his theory of the unity of the substantial form in man was condemned by Robert Kilwardby of Oxford. John Peckham, who rejected the doctrines of Aristotle whenever these did not agree with those of St. Augustine, also condemned St. Thomas's theory of the unity of the substantial form in man. John Peckham considered that one condemnation was not sufficient. He felt it necessary to promulgate a second condemnation of the same doctrine two years later. This Archbishop thought, or perhaps, pretended, that he saw a shade of Averroistic Aristotelianism. However, in 1311-1312, the Council of Vienna

defined that the rational soul is the substantial form of the human body. This declaration vindicated St. Thomas of all erroneous teaching on this point. In the year 1324, the year after St. Thomas's canonization, Stephen de Bourret, Bishop of Paris after the death of Stephen Tempier, revoked the censure given by the latter. Even if he had not done so, ecclesiastical censure would have been obliged to cease after the decree of canonization.

After having briefly outlined the opposition which St. Thomas encountered from ecclesiastics it will be well to mention a few opponents who employed either the spoken or written form of controversy or of opposition.

Among his own brethren were some who did not favor the doctrines advocated by the Saint. Some Dominicans remained staunch adherents of the Older Scholasticism. Hugh of St. Cher, who was raised to the cardinalate in 1244, and Roland of Cremona, the first Dominican professor in the university, were among this number. Robert Kilwardby has already been mentioned as a strong opponent of St. Thomas.

Of the Franciscans, John Peckam has been mentioned above. *Quaestiones disputatae*, written by a pupil of St. Bonaventure, Matthew of Aquasparta, brings the opposition to Thomism to Rome and Bologna. He defends the origin of knowledge in the exemplar aeternum in his treatise *Quaestiones de Cognitione*, thus openly opposing St. Thomas. The latter refused to accept the ontological argument for the existence of God, while William de Ware defended it. The famous *Correctorium Fratris Thomae*, by William de la Mare, censured one hundred and seventeen of the propositions which had been given by the Saint. Moreover, the Franciscans would only allow their most trusted scholars the use of the *Summa*, and that only if the *Correctorium* were appended.

John Duns Scotus, a Franciscan, deserves special mention, as he entangled the members of his Order in his philosophy and also censured St. Thomas not once, but frequently, in his writings. He is a native of the British Isles, but the place of his birth is a matter open for discussion. Equally uncertain are the date of his

birth and the date of his entrance into the Franciscan Order. He taught at Oxford, Paris and Cologne.

Duns Scotus wrote a commentary on the Sentences of Peter Lombard, in which he included so many treatises on logical, grammatical, metaphysical and scientific subjects, that nearly his whole system of philosophy can be found in this work. He wrote many other treatises, but we shall endeavor to point out only his principal doctrines and his opposition to St. Thomas. His 'distinctio formalis' holds its place between the distinction made by the intellect alone and that which exists in reality. According to his teaching, only those things which actually exist are in reality good and true. If God, by an act of free will gives existence to essences, He therefore makes them, by this act, both good and true. To this Duns Scotus adds that God is free to determine what things are to come into existence.

Scotus also held that God alone is absolutely immaterial because He alone is perfect actuality. On the other hand, he stated that all other creatures are material because they are changeable. This does not mean, however, that angels and souls are corporeal. From this he argued that, because all created things are composed of actuality and potentiality, all things have a common 'materia prima' for basis. Scotus also taught a plurality of forms in the same thing. Moreover, he made a formal distinction between the universal nature and the individuality of each thing. However, the universal as such was to him a mere conception of the mind. In both of these doctrines he is in opposition to St. Thomas.

Scotus taught that the mind knows the particular before it knows the general. With this exception, he holds in general the Aristotelean theory of the origin of knowledge by abstraction. He taught the primacy of the will, in the sense that the will is man's highest and noblest power. He added that happiness is first of all in the will.

In short, the philosophy of Duns Scotus is an original interpretation of the Aristotelean teachings. His arguments are excessively subtle; his expositions are obscure; and his criticism destructive. For him, the method was of greater importance than the fact when he was presenting the proof of his theses. He marked the beginning of the decline of Scholasticism.

Besides those philosophers who were either adherents or opponents of Thomism, there were others who accepted some of the theories of St. Thomas and tried to combine them with the teachings of the Older Scholasticism. Four of these are outstanding figures in the world of philosophy of this period. These are Henry of Ghent, Godfrey of Fontaines, Rigidius of Rome (already mentioned among the defenders of Thomism), and Peter of Auvergne.

The first of these, Henry of Ghent, is a Belgian by birth. It does not seem probable that he resided at the University of Paris all the time, but he taught there a series of times. He was both well known and very popular at the University. His two works, the Quodlibeta and the Summa Theologica, prove that he was a metaphysician. His originality is shown by the manner in which he handled the great philosophical questions of the day. His teaching forms a unified whole, except for the theory which he gave on the Divina Scientia. His theories are not as sound as those of St. Thomas whenever he differs from those of the Saint. Some of the points on which he preferred his own reasoning to that of St. Thomas are the principle of individuation, the existence of the materia prima, and the plurality of forms in man. He also rejected the species intelligibilis in his theory of knowledge, thus differing from the theory held by contemporary philosophers. His philosophy is peripatetic, but he employed his own intelligence in reasoning out the theories proposed by Aristotle and in adding theories which the Augustinians had drawn from Plato. He marks, as it were, a transition between St. Thomas and Duns Scotus by teaching the primacy of the will.

The second eclectic mentioned, Godfrey of Fontaines, was born near Liège. After having been a canon of his native diocese, as well as of Paris and Cologne, he was offered the See of Tournai which he declined to accept. He was professor of theology at the University of Paris, and was a member of the Sorbonne.

By his XIV Quodlibeta he distinguished himself as a canonist, a jurist, a controversialist, a philosopher and a theologian. He was in opposition to St. Thomas on the question of the privileges of the Mendicant Friars. He professed to be a Thomist, and defended St. Thomas against the censures of Stephen Tempier and John Peckham. His originality, however, led him to differ from St. Thomas on such points as the principle of individuation and the real distinction between essence and existence. In the former he considered the substantial form as being the principle of individuation.

As Egidius of Rome has already been mentioned, the opponents and the adherents of Thomism have been briefly outlined. It might be well, at this point, to give the relationship between Scholasticism and science, since so many have accused the Scholastics of neglect in this regard. First, a thorough study of this period reveals the fact that the Scholastics had a wider knowledge of nature than a superficial glance would lead us to believe. Secondly, it is impossible to get much written evidence of this knowledge of nature; but, from what can be learned about this matter, the study of nature was continued throughout the period of Scholasticism. Thirdly, for many theories of philosophy, no technical knowledge of the sciences dealing with nature is needed. Fourthly, the Scholastics not only carried on their own work with regard to the natural sciences, but also made an intensive study of the scientific writings of their predecessors in the field of knowledge, as well as of the writings of the Arabs. They could not but help being impressed by the need for, and the sense of, reality which the works of Aristotle would give them. Fifthly, the history of medicine in the Middle Ages

would be sufficient to convince us that the Scholastics had a real interest in questions of anatomy, particularly if the solutions of such questions would give them more information regarding the physiology of the senses and regarding the physical aspect of the psychic processes. Sixthly, one of the greatest Scholastics, Albert the Great, made his own observations of plant and animal life. He gave to science a description of the animals found in his own country. Roger Bacon said that experiment was the basis of scientific research. Peter of Marincourt has left a treatise about the magnet, giving the experimental methods that he employed in his study of it. Moreover, in the fourteenth century, St. Thomas taught that the Ptolemaic system was only an hypothesis. The Scholastics of the University of Paris anticipated Galileo's mechanics and the Copernican astronomy. One professor is said to have taught the motion of the earth and the fixity of the heavens. One historian states that Nicholas of Oresme was more explicit and more convincing in his proof of the daily movement of the earth and the fixity of the heavens than was Copernicus; and Nicholas of Oresme gave his proof before the year 1382. He also anticipated Descartes by discovering the co-ordinates named after the latter. Besides these facts, Nicholas of Oresme stated the law of gravitation. Many other instances might be cited, but a sufficient number have been named to refute the charge of neglect of science by the Scholastics. As a seventh point of defence, it might be pointed out that even the present age, with all its scientific knowledge, is still subject to aprioristic and subjective constructions of philosophy, of history, and of science. If the present age, with its additional knowledge and modern inventions is liable to make such mistakes, it is scarcely just to blame the Scholastics of the Middle ages for the mistakes which they may have made. It may be seen from the above statements that to accuse them of neglect displays a total ignorance on the part of those

who pretend to judge them.

At the time of St. Thomas a system of philosophy, named after its founder Averroes, Averroism, was doing its utmost to get a foothold in the West. Its originator, Averroes, was a philosopher, astronomer, and writer on jurisprudence. He belongs to the twelfth century. He was born in Cordova. It was in this city that he received his education. Later, while the Caliphs Abu Jacob Yusuf and his son, Jacob Al Mansur, were in power, Averroes was one of the favorites of the court. These Caliphs gave many positions of trust to him. However, some time after their caliphships, Averroes and several other teachers of various doctrines were banished.

When the Moors were no longer in power in Spain, we find that Averroism was turned into new channels, such as Latin and Hebrew. In the West the leader of the Averroistic system of philosophy was Siger of Brabant. Living in the thirteenth century, Siger was an anti-Christian philosopher who had received minor orders. He was also one of the professors of philosophy at the University of Paris.

Like many others, Siger of Brabant wished to remain faithful to the doctrines of the Church, without submitting to the humiliation of admitting his error. For this reason he invented the doctrine of the double truth. This, however, could not sufficiently camouflage his doctrines; and, because these doctrines were contrary to the teachings of the Faith, Stephen Tempier, Bishop of Paris, condemned a number of them in the year 1270. This should have been a sufficient warning for Siger. Unfortunately, he and Boethius of Dacia did not heed the warning implied in this condemnation. Not only did he not correct his errors, but he continued to teach them. As a result of this, the Bishop of Paris, after having examined all his works, drew up a condemnation under the headings found in the two hundred and nineteen propositions which included all Siger's works. These were condemned on March 7, 1277.

As a result of this condemnation, Siger of Brabant was obliged to leave Paris. Simon du Val, the Grand Inquisitor at this period, ordered Siger to come to his court for judgment. Siger, however, preferred to make an appeal to the Holy Father. At this time the papal court was held at Orvieto, so Siger set out for that destination without delay. Unfortunately for him, he was murdered by his secretary.

The Averroists not only interpreted the works of Aristotle imperfectly, but often gave an incorrect version of the works of that philosopher. With this for the basis of their system, they taught a pantheistic form of monopsychism. They rejected the chief doctrines held by Scholastics, and they agreed with the teachings of Scholasticism only in a few minor cases.

The Averroists taught the doctrine of emanation, thus opposing the Scholastic and Catholic doctrines of providence, creation and conservation. They opposed the doctrine of psychological and cosmic determinism to the Scholastic teaching regarding free will and personal responsibility. They taught that there is no personal immortality, thus opposing the Scholastics who held, and still hold, that there is a future life and that man will be rewarded or punished for his actions in this life. They even tried to oppose the doctrine regarding the freedom of God by teaching that emanations are essential and coeternal with God. The famous doctrine of the double truth would make us believe that what is true in theology and revelation may not be true in philosophy; this is opposed to Scholasticism, which teaches that truth is the same at all times, and that what is true in theology and in revelation remains the truth although it may be above the comprehension of purely human reasoning.

St. Thomas opposed Averroism in every possible manner. An example of his refutations is found in his *De Unitate Intellectus* which he wrote in answer to Siger's *De Anima Intellectiva*. Not only did this Prince of philosophers oppose Averroism and its adherents, but the Church, as already stated, condemned this system as anti-Christian. Albert the Great and other eminent philosophers also did all in

their power to suppress it. In spite of this opposition on the part of the Church and on the part of philosophers, this system still had its adherents throughout the fourteenth and fifteenth centuries.

Thomism also had its adherents throughout the centuries. Pope Benedict XI belongs partly to the thirteenth, and partly to the fourteenth, century. He was an Italian named Nicholas Boccasini. He became a Dominican, and held various offices in the Order. Finally, he was elected Master General, and, as such, he showed an unswerving loyalty to Pope Boniface VIII. He filled many offices of trust confided to him by the Holy See. It was not surprising that, after the death of Boniface, Nicholas Boccasini was elected Pope. He defended Thomism on all occasions.

A contemporary Dominican of Pope Benedict XI, Walter of Minterburn was both a noted philosopher and theologian. Among his books may be named his *Commentarium in IV Sententiarum Libros*, *Sermones ad Clerum et Coram Rege Habiti*, and *quaestiones Theologicae*. These were valuable, the first for philosophy and the others for theology.

Another Dominican, belonging partly to the thirteenth century and partly to the fourteenth, was Bartholomew of Lucca. St. Thomas knew him well and appreciated his piety as well as his erudition. After the death of the Saint, Bartholomew completed St. Thomas's *De Regimine Principum*, beginning with the sixth chapter of the second book and completing the fourth book. He did this work in his own logical style. He is also the author of a record of the events of his period, entitled *Annales*. *Historia Ecclesiastica Nova* is a history of the Church written in twenty-four volumes. If a few of his works had been corrected according to the critical spirit of the present era, he would not have accepted a number of ridiculous fables. Most of his works, however, have been much appreciated throughout the succeeding centuries.

Bernard Guidonis was born at Royères in the year 1361. He became a Dominican. He was an adherent of the Thomist School, and is noted as one of the most prolific writers of this period. His most important work was, however, not for philosophy, but, for the Church. It was entitled *Pratique de l'Inquisition*.

Petrus de Palude has a place in this treatise because of his commentaries on the Sentences of Peter Lombard, and because of his *Concordantie ad Summam S. Thomae*. These prove his sympathy for the teachings of the Thomists.

The German Dominican, John Tauler, took his doctrine on the contemplation of the Divine Essence from the teachings of St. Thomas. However, he went further than Saint Thomas when he taught that this is attainable in this world if a man is sufficiently perfect. It is but just to say that Tauler was not, as some have stated, inclined to separate from the Church. On the contrary, he opposed all heresy with all his powers.

Thomas of Strasburg belonged to the Augustinian Order. He was famous as a teacher at the University of Paris, and, later, became the General of his Order. Besides being the author of sermons, letters and meditations, he wrote a commentary on the Sentences of Peter Lombard. He opposed the Scotists and the teachings of Henry of Ghent in many ways.

John Bromyard was an English Dominican who opposed Wyclif. Like most of the members of his Order he was a staunch Thomist. He was also one of the favorite writers of the century. His *Summa Praedicatorum* was widely read. He was also noted for his knowledge of jurisprudence.

A Spanish Dominican, Nicholas Myeric, opposed the doctrines taught by Raymond Lully. He held the position of Grand Inquisitor of Aragon.

One of the Thomists of the fifteenth century, Saint Vincent Ferrer, belonged, like those already mentioned, partly to the previous century. He was born at Valencia in the year 1350. By the time that he was fourteen years of

age, Vincent had completed his course in philosophy.

Vincent entered the Dominican Order in the year 1367. He read that he taught philosophy at Lerida in 1370, but he returned to the Dominican house of studies at Barcelona in 1371. It was during the famine, with which the surrounding country was then inflicted, that Vincent's prediction, that ships loaded with wheat were near at hand, was fulfilled. Later, Vincent continued his studies at Toulouse.

After many works, with which this treatise is not concerned, and after many years of preaching, Vincent died in Brittany in the year 1419, and was canonized by Pope Calixtus XII in the year 1455. It is needless to add that he supported the doctrines of St. Thomas in his books, *De Suppositionibus Dialecticis* and *De Natura Universalis*. His ecclesiastical writings need not be named in this treatise.

Blessed John Dominici, a native of Florence, opposed the pagan tendencies taken by certain courses of studies of the day, and advocated the doctrines of St. Thomas in his *Regola del Governo di Cura Familiare*.

Raymond of Sabunde was a philosopher who tried to break from the tenets of the true Scholasticism of the previous centuries by teaching that the human mind can understand the mysteries of Faith. This was contrary, and still is opposed to the teachings of Thomism. He is mentioned here because some authors name him among the philosophers who were staunch supporters of the tenets of Thomism.

John Nieder, like so many of the Thomists, belonged to the Dominican Order. He was particularly noted for expounding the doctrines of St. Thomas. Among the works of this Swabian may be mentioned his five volumes, named the *Formicarius*, in which he treats questions of the day, not only in philosophy, but also in theology and in social matters. His *Commentarius in IV Libros Sententiarum* is no longer in print. He also wrote many other theological works.

John Capreolus, the Prince of Thomists, was a French Dominican. It is known that he lectured on the Sentences in the University of Paris. One of his chief works is a defensive commentary on the theology of St. Thomas Aquinas, which he wrote in four parts. In his short, vigorous style, John Capreolus gave a thorough exposition of the doctrines of St. Thomas, and refuted the objections tendered by several opponents.

Girolamo Savonarola was born at Ferrara in the year 1453. It seems necessary to mention him at this point in the treatise because he wrote several philosophical treatises based on the doctrines of Aristotle and of St. Thomas.

Having failed in his attempt to preach in Florence, he spent some years preaching in other Italian cities. However, he returned to Florence later to triumph, but also to be excommunicated because of his deliberate and continued disobedience to the orders from Rome. His Dialogo della Verita and fifteen sermons were placed on the Index.

After this brief outline of Thomism during the Middle Ages, it may be well to give the two meanings which the term "Thomism" began to be given in the minds of philosophers, as well as a short summary of the opposition which Thomism encountered and the general progress of the system during the Middle Ages.

As a rule, the term "Thomism" is considered as the system of philosophy which is based upon the doctrine of St. Thomas. Thomists do not only accept his philosophical doctrines but also his teachings in theology. If this meaning is given to the term "Thomism", then the Scotists must be named among the opponents of Thomism. If, however, it is taken to mean a system of philosophy advocated principally by the members of the Dominican

Order, then we find among its opponents such men as the Molinists.

The first opposition to the teachings of St. Thomas took place in the city of Paris, the very centre in which he was so much admired and so highly esteemed. Not only was St. Thomas opposed in this centre of medieval learning, but he also had to endure ecclesiastical censure. This censure was meted out to the Saint because his works were suspected of belonging to the same class of philosophy as the theories of the Averroists. For this reason, the Bishop of Paris included the works of St. Thomas in his censures. During this period, the Dominican Archbishop of Canterbury, Robert Kilwardby, condemned the same propositions that had been condemned by the Bishop of Paris and also attacked the doctrine of the substantial form which St. Thomas had taught. We know that Albert the Great showed his appreciation of the works of St. Thomas to so great an extent that he undertook a journey to Paris to defend his disciple and friend. Moreover, the Dominican Order, as a whole, defended and expounded the doctrines of St. Thomas. The General Chapters of their Order took ample measures to prevent any Dominican from speaking against St. Thomas or against his doctrines. Besides this, they obliged the young students, who belonged to the Order, to study the works of St. Thomas for a stated period. Only after such acquaintance with the works of the Saint were they allowed to attend the University of Paris.

The Council of Vienna vindicated St. Thomas in his teachings when it defined that the rational soul is the substantial form of the human body. Moreover, if this fact, added to all the others, were not sufficient to exonerate St. Thomas from all blame, his canonization is a certain guarantee that all his works are sound and according to the doctrines of the Catholic

Church. The retraction of the censure, which had been pronounced by the former Bishop of Paris, seems a superfluous act of the then Bishop of Paris, since the decree of canonization would give the final decision of the Church.

As far as the progress of Thomism is concerned, it may be well to state that, as soon as the works of St. Thomas had become known, philosophers and theologians consulted them on all occasions, particularly when they were in doubt regarding any question which appeared in these two subjects. Before the time of St. Thomas, Peter Lombard's *Libri Quatuor Sententiarum* had been regarded as a text book in theology by the Dominicans; but the *Summa Theologica* replaced this during the fourteenth century. The influence of St. Thomas and of his work spread to all the places where the Dominicans taught. His doctrines were taught, not only in the houses of the Order, but also in the universities. The influence of Thomism continued to increase throughout the fifteenth and the sixteenth centuries. Moreover, it was during the last named century that St. Thomas received the title of Doctor of the Universal Church.

Thomism throughout the Middle Ages has been considered as more or less contemporary with St. Thomas, since it is the chief system of philosophy which flourished during that period of history. It does not seem complete, however, without a description of the decline which followed its triumph, and also a brief sketch of its new growth in our own times. This will necessarily include some mention of William Occam, who differed from other Scholastics in certain points, thus forming a second school of Scholastics. He was, moreover, one of the causes which led to the decline of Scholasticism.

There were various causes which led to the gradual decline in Scholasticism during the fourteenth and the fifteenth centuries. A few of the outstanding ones may be mentioned here:

(1) Averroism still flourished in the West. This was a serious obstacle to the Thomists and to their doctrines, since the supporters of the doctrines which had been condemned were often more capable than the adherents of Thomism.

(2) At this period the thoughts of men were forced into paths other than those which were purely mental or philosophical. Thus, the Black Death, which at first took such a large toll of human life in Asia, spread to Europe, and, at last, spread over the countries of the West with such impetus that it gave more than sufficient work to those who escaped from its clutches. However, disease was not the only diversion experienced by the people of this period. Wars, together with new methods of fighting, supplied new problems and new difficulties which required the immediate solution by experienced and intelligent men. Finally, the new universities were eager to obtain a greater number of students. This had, as a result, a new form of competition, namely, that for students. With this purpose in view, the university authorities offered shorter courses in order to induce the students to attend their particular university. It need scarcely be added that such procedure led to a great deal of superficial work, to less personal work, and, consequently, to a decline in mental products. In many instances, too, examinations became mere farces or formalities.

(3) The superficiality, which became prevalent, naturally led to degenerated and imitative methods, as well as to a style which was a discredit to the universities which sponsored it, and also to the period which produced it. During this period the philosophers contented themselves with arguing

about insignificant distinctions, while they neglected real philosophical problems. Unfortunately, they added another mistake to their former one, namely, that of clothing these futile discussions in a form of language having two glaring faults,- that of vague meandering and that of complexity. To them, dialectics appeared far more important than scientific and philosophical investigations.

(4) The characteristic of originality, which had been one of the outstanding features in the works of the Schoolmen of earlier times, gradually disappeared from the thinking world. Little by little, the philosophers lost all conception of the real Scholastic System.

Among those who contributed to this decline was William Occam. This Englishman joined the Franciscans. Afterwards, however, he taught doctrines which brought their author under the charge of having given heretical doctrines to the world. Because of this charge, he was ordered to appear before the Papal Court at Avignon to defend the offending doctrines or to retract them. However, Occam did not dare to do this. He fled to the Emperor Louis in Pisa. He went with the Emperor to Munich. After he had been excommunicated, he spoke against the Pope. When his protector died, Occam attempted to become reconciled with the Church and with the Franciscans. The conditions surrounding his last moments are not known with any certainty. What is known, and known with certitude, is that his philosophical system would lead any thinker who would wish to be logical to agnosticism, if he were to follow the system to its final end.

Occam is mentioned at the end of the causes of the decline which was witnessed at this period, because his system had an influence through-

out the succeeding centuries.

To Occam, the universal was a purely mental conception. A concept, as he taught it, is only apparent, and consists merely in its ability to represent many objects. He would have us believe that the individual alone exists, and can alone be an object of cognition. Consequently, he taught that the universal could exist neither within, nor outside of, the mind. He also contradicts the teachings of St. Thomas when he states that it is impossible for reason to prove either the immateriality or the immortality of the soul. Moreover, any reasonable being may judge of the falsity of such doctrines. Add to this his doctrine that the proofs for the existence of God are only probable, that in which he states that the Bible is the only source whence man may get revelation, and that in which he taught that man does not know the origin of the human soul, and we need not investigate the reasons for the ecclesiastical censure which followed their publicity. Moreover, the University of Paris finally forbade the teaching of Nominalism, first in the year 1339, and again in 1346. However, it still continued to have powerful supporters in the various universities.

As the philosophers lived, very often, partly in one century and partly in the next, no fixed line can be drawn between the centuries; but we must take the chief philosophers in their proper setting in order of time. Thus, there are a number of philosophers who belong partly to the fifteenth, and partly to the sixteenth, century. We shall consider them with those belonging to the sixteenth century.

In the chronological order, Felix Faber, born at Zurich, ranks first. He was a Dominican who was at one time Master of theology, and at another time, Provincial in his Order. He is mentioned here because he used and taught the doctrines of St. Thomas.

Another Dominican worthy of mention was Sylvester Mazzolini. He was a Piedmontese and a professor of theology at Bologna, and, later, at Rome. Finally, he was appointed Master of the Sacred Palace. He wrote books and treatises on such subjects as the planets, history, the power of the demons, the primacy of the successors of St. Peter, and the works of St. Thomas.

Francis Silvester of Ferrara was the author of the classical commentary on the Summa contra Gentiles.

Born at Gaeta, Italy, Cardinal Thomas Vio is known as Cajetan. He opposed Scotist and Averroistic doctrines and tendencies. Against the latter he wrote De Ente et Essentia. While he was master of sacred theology at Brescia and at Padua, Cajetan taught the Summa of St. Thomas. After he had been created Cardinal, he was sent on many important missions on behalf of the Holy See.

His greatest work is his commentaries on the Summa Theologica. This work is principally a defence of St. Thomas against the attacks of Scotus. He also reviews the aberrations of the reformers. He has written many other valuable works, both in philosophy and in theology. His style, like that of Francis de Vittoria, is simple and terse.

Francis de Vittoria, a Spanish theologian, entered the Order of St. Dominic. He was sent to Paris, where he taught in the Convent of St. James. For a period of twenty years, from 1524 to 1544, Francis de Vittoria taught theology in the university in Salamanca.

By his personal work, and through the work of his disciples, Francis gave a new impetus to the study of St. Thomas. Among these pupils or followers may be named Melchior Cano, Bartholomew Medina, Dominic de Soto, and Martin de Lodesma. These men spread the teachings of Francis

far and wide throughout Spain.

Francis de Vittoria also used his able energy to improve the literary form of theology. Thus, we are indebted to him for his competent and timely assistance in the restoration of Scholastic philosophy and for a purer diction for theology. He is justly named the father of Spanish Scholasticism. Only one of his works has been published, namely, *Relaciones XII Theologicae in Duo Libros Distinctae*. Of his many valuable manuscripts, the *Commentaria in Universam Summam S. Thomae* is precious in the eyes of Thomists.

Among other Thomists of this period were Matthew Gory, Ambrose Felargo, Peter de Foto, Sixtus of Siena, John Faber, St. Pius V, Vincent Justiniani, St. Charles Borromeo (in certain doctrines), Bartholomew of Braga, and many others. However, space only permits us to give some details of the life and works of Peter Fonseca.

Peter Fonseca was born at Cortizade in Portugal. He entered the Order of the Jesuits in 1548. From Coimbra, Father Fonseca went, in 1551, to the University of Evora. There, he first completed his studies, and then lectured upon philosophy. His brilliant lectures earned for him the title, "Portuguese Aristotle". After this, he held many important posts in the Society of Jesus.

He is the author of *Institutionum Dialecticarum Libri Octo*, *Commentariorum in Libros Metaphysicorum Aristotelis Stagiritae*, and *Usagege Philosophica*.

It was towards the end of the sixteenth century that the Jesuits of Coimbra came to be known as the Conimbricenses. Some of the professors had dictated commentaries on the philosophical writings of Aristotle. These were not intended for publication. However, many of

these dictated sets of notes, together with additions and changes, were published by fraudulent authors. In order to correct such errors and to disown these commentaries, the General of the Order gave Father Peter Fonseca the work of supervising the revision of these commentaries for publication. As a result, these treatises appeared in the following order: Commentarii Collegii Conimbricensis Societatis Jesu in Octo Libros Physicorum Aristotelis Stagiritae, Commentarii Conimbricensis Societatis Jesu in Quattuor Libros Aristotelis de Coelo, Commentarii Conimbricensis Societatis Jesu in Libros Meteorum Aristotelis Stagiritae, Commentarii Conimbricensis Societatis Jesu in Libros Aristotelis qui Parva Naturalia Appellantur, Commentarii Conimbricensis Societatis Jesu in Libros Ethicorum Aristotelis ad Nichomachum Aliquot Cursus Conimbricensis Disputationes in quibus Praecipua Quaedam Ethicae Disciplinae Capita Continentur, Commentarii Conimbricensis Societatis Jesu in Duos Libros Aristotelis de Generatione et Corruptione, Commentarii Conimbricensis Societatis Jesu in Tres Libros Aristotelis de Anima. To this Father Balthazar Alvarez's treatise, De Anima Separata, was added by Father Magalhaens, S. J. The Jesuits who thus studied the sources of Scholasticism gave their generation,- and bequeathed to succeeding ages,- an admirable masterpiece in philosophy.

Dominic Bannez, a Spanish Dominican, was a distinguished exponent and defender of the doctrines of Thomism. He explained the Summa to many generations of students. He wished to remain faithful to the least doctrine which had been taught by St. Thomas. His writings are characterized by directness and vigor. Among his works may be named: Scholastica Commentaria in Iam Partem Angelici Doctoris D. Thomae Usque ad 64 qu., and other commentaries on Scholastic questions of the day.

The Summa Philosophiae Divi Thomae Aquinatis is worthy of a special mention, because, in it, Cosmas Alamanni, S.J., has systematized the philosophy of St. Thomas in a logical order.

Of the Thomists, still remaining in the seventeenth century, we may name Francis Suarez, St. Francis de Sales, Malvenda, Thomas de Lemos, Gravina, John of St. Thomas, Serra, Coar, Conet, Silvester Maurus, Goudin, Rocaberti, Casanate, and Salmanticenses,- but we shall only name the importance of a few of these.

Francis Suarez was born in Granada in 1548. He became a member of the Society of Jesus. He taught in many of the Jesuit Colleges or institutions. Bossuet once said that we may find all the teachings of Scholasticism in the works of Suarez. In some of his doctrines, however, he teaches a philosophy of his own. He taught the pure potentiality of matter, the principle of individuation by the proper concrete entity of beings, the singular as the object of direct intellectual cognition, a distinction in concept between the essence and the existence of created beings, the possibility of spiritual substances only numerically distinct from one another, ambition for the hypostatic union as the sin which caused the fall of so many angels, and many other doctrines.

Francis Suarez had a far reaching influence both in theology and in philosophy. The Jesuits consider him as one of their greatest theologians.

Another distinguished Jesuit of this period was Silvester Maurus. He is particularly notable because, by his writings, he gave his generation a complete Scholastic course. He presented this in the form of a commentary on the works of Aristotle.

A few Italian universities and Catholic institutions throughout the world constituted the homes of Thomistic philosophy during the eighteenth

century. Many efforts were made by the Thomists to spread the doctrines of their school. Many treatises, written during this period, were published. Among those who adhered to the doctrines of the Thomists may be named Bossuet, Wiganadt, Piny, Natalis Alexander, Th. du Jardin, Tournon, Thomas de Burgo, Roselli, St. Alphonsus Liguori, Mamachi and Richard.

During the nineteenth century Thomism again became the centre of interest. It was during this century that religious tolerance became more widespread than it had been before. This, together with the many conversions which took place at this period, brought the attention of many (who, until this time, had had no interest in Thomism) to its doctrines. Moreover, it was about this time that a special interest in medieval knowledge spread throughout Europe by means of the Romantic Movement.

The doctrines of the Thomistic School received encouragement when Pope Pius IX founded a philosophical and theological college, and when he pointed out the false teachings of the Rationalists, the Traditionalists, and the Ontologists.

Pope Leo XIII officially approved and promoted Scholasticism by his Encyclical Letter *Aeterni Patris* which he gave to the world in 1879. In this Encyclical Letter, the Pope formally orders that the philosophy of St. Thomas is to be taught in all Catholic institutions that teach philosophy. According to the expressed wishes of this illustrious Pope, St. Thomas is to be studied from the original sources, and all are to avoid using the subtle forms of language in vogue among some of the Scholastics of previous centuries.

Continuing to mention the influence of the Popes in bringing about the revival of Thomism, it may be stated that Pope Pius X gave very

explicit orders and directions with regard to modernism. Pope Benedict XV made the method, the doctrines and principles of the philosophy of St. Thomas obligatory in the seminaries, and Pope Pius XI obliged all ecclesiastical students to study Scholastic Philosophy for at least two years. He again recommended St. Thomas in his Encyclical Letter *Studiorum Ducem*.

After mentioning the influence of the chief ecclesiastical authority, it may be well to say a few words about the outstanding men of this century. Matteo Liberatore and Werner wrote historical treatises which sketched the story of Scholastic Philosophy from the time of St. Thomas. Sanseverino was also a noted Thomist of this period. Josef Kleutgen, S. J., illustrated the ability of Scholasticism to treat with the questions of modern times. His *Philosophie der Vorzeit* and *Theologie der Vorzeit* give an excellent description of Scholasticism.

First of all, those who adhered to the doctrines of Thomism found it necessary to do a great deal of research work in order to find and to publish the treatises written by former Thomists. This was no easy task. It has not yet been completed. Moreover, when this shall have been accomplished, it will still be an essential duty for future Thomists to write the history of Thomism in a complete form. By the time that this will be finished we shall doubtlessly find that such a history will include the science of modern times as well as the story of the past ages.

At the present time Scholasticism is not only taught in Catholic institutions, but is also taught in so-called non-denominational universities as an optional course for those who prefer to study Scholastic Philosophy. If we are to judge by the strides taken by Thomism during the past century, we may safely state that the philosophy taught by St. Thomas will hold a

conspicuous place in the world of philosophical thought and reasoning.

In glancing over this thesis we find that Thomism had a prominent place in the age of medieval thought. When men's mode of reasoning became superficial, this system took refuge in the centres of true and deep Catholic reasoning, namely, in the homes of Religious Orders. Now, however, in modern times, Thomism again becomes popular. Perhaps we may venture to state that our modern philosophers are not satisfied with mere superficial thought; at least, serious-minded men demand solid and convincing proofs of all statements made. Since then, some have returned to thorough methods of research, it is not surprising that the doctrines of Thomism is accepted by those who study them in detail.

At the end of this thesis it might be well to give its aim in a few sentences. It is not an attempt to give the teachings of St. Thomas. Neither does it pretend to give more facts about this Saint than have already been given by so many able authors. However, it claims to be an humble attempt to present a brief outline of the chief facts in the life of St. Thomas, together with the outstanding doctrines of Thomism. This necessarily involved mentioning many friends and foes of the system during the Middle Ages. The term 'Contemporary Thomism' has been taken to signify the teachings of Thomists during the Middle Ages. Finally, a short outline has traced the decline of the system and its rapid rise during the last century. We feel convinced that the present century will witness a still greater development in the system which St. Thomas cherished so dearly.