

took place after the darkness and sleep of the ninth and tenth centuries, the Platonic doctrines seem to have had, at first, a strong attraction for men's minds, as better falling in with the mystical speculations and contemplative piety which belonged to the times. John Scot Erigena⁷ may be looked upon as the reviver of the New Platonism in the tenth century. Towards the end of the eleventh, Peter Damien,⁸ in Italy, reproduced, involved in a theological discussion, some Neoplatonic ideas. Godefroy⁹ also, censor of St. Victor, has left a treatise, entitled *Microcosmus*; this is founded on a mystical analogy, often afterwards again brought forward, between Man and the Universe. "Philosophers and theologians," says the writer, "agree in considering man as a little world; and as the world is composed of four elements, man is endowed with four faculties, the senses, the imagination, reason, and understanding." Bernard of Chartres,¹⁰ in his *Megascosmus* and *Microcosmus*, took up the same notions. Hugo, abbot of St. Victor, made a contemplative life the main point and crown of his philosophy; and is said to have been the first of the scholastic writers who made psychology his special study.¹¹ He says the faculties of the mind are "the senses, the imagination, the reason, the memory, the understanding, and the intelligence."

Physics does not originally and properly form any prominent part of the Scholastic Philosophy, which consists mainly of a series of questions and determinations upon the various points of a certain technical divinity. Of this kind is the *Book of Sentences* of Peter the Lombard (bishop of Paris), who is, on that account, usually called "Magister Sententiarum;" a work which was published in the twelfth century, and was long the text and standard of such discussions. The questions are decided by the authority of Scripture and of the Fathers of the Church, and are divided into four Books, of which the first contains questions concerning God and the doctrine of the Trinity in particular; the second is concerning the Creation; the third, concerning Christ and the Christian Religion; and the fourth treats of Religious and Moral Duties. In the second book, as in many of the writers of this time, the nature of Angels is considered in detail, and the Orders of their Hierarchy, of which there were held to be nine. The physical discussions enter only as bearing upon the scriptural history of the creation, and cannot be taken as a specimen of the work; but I may observe, that in speaking of the division of the waters above the fir-

⁷ Deg. iv. 35. ⁸ Ib. iv. 367. ⁹ Ib. iv. 418. ¹⁰ Ib. iv. 419. ¹¹ Ib. iv. 415.