

nament, from the waters under the firmament, he gives one opinion, that of Bede, that the former waters are the solid crystalline heavens in which the stars are fixed,<sup>12</sup> "for crystal, which is so hard and transparent, is made of water." But he mentions also the opinion of St. Augustine, that the waters above the heavens are in a state of vapor, (*vaporaliter*) and in minute drops; "if, then, water can, as we see in clouds, be so minutely divided that it may be thus supported as vapor on air, which is naturally lighter than water; why may we not believe that it floats above that lighter celestial element in still minuter drops and still lighter vapors? But in whatever manner the waters are there, we do not doubt that they are there."

The celebrated *Summa Theologicæ* of Thomas Aquinas is a work of the same kind; and any thing which has a physical bearing forms an equally small part of it. Thus, of the 512 Questions of the *Summa*, there is only one (Part. I., Quest. 115), "on Corporeal Action," or on any part of the material world; though there are several concerning the celestial Hierarchies, as "on the Act of Angels," "on the Speaking of Angels," "on the Subordination of Angels," "on Guardian Angels," and the like. This, of course, would not be remarkable in a treatise on Theology, except this Theology were intended to constitute the whole of Philosophy.

We may observe, that in this work, though Plato, Avicibron, and many other heathen as well as Christian philosophers, are adduced as authority, Aristotle is referred to in a peculiar manner as "the philosopher." This is noticed by John of Salisbury, as attracting attention in his time (he died A.D. 1182). "The various Masters of Dialectic," says he,<sup>13</sup> "shine each with his peculiar merit; but all are proud to worship the footsteps of Aristotle; so much so, indeed, that the name of *philosopher*, which belongs to them all, has been pre-eminently appropriated to him. He is called the philosopher *autonomatice*, that is, by excellence."

The Question concerning Corporeal Action, in Aquinas, is divided into six Articles; and the conclusion delivered upon the first is,<sup>14</sup> that "Body being compounded of power and act, is active as well as passive." Against this it is urged, that quantity is an attribute of body, and that quantity prevents action; that this appears in fact, since a larger body is more difficult to move. The author replies, that "quan-

<sup>12</sup> Lib. ii. Distinct. xiv. *De opere secundæ diei.*

<sup>13</sup> *Metalogicus*, lib. ii. cap. 16.

<sup>14</sup> *Summæ*, P. i. Q. 115. Art. 1.