

tity does not prevent corporeal form from action altogether, but prevents it from being a universal agent, inasmuch as the form is individualized, which, in matter subject to quantity, it is. Moreover, the illustration deduced from the ponderousness of bodies is not to the purpose; first, because the addition of quantity is not the cause of gravity, as is proved in the fourth book, *De Cælo and De Mundo*" (we see that he quotes familiarly the physical treatises of Aristotle); "second, because it is false that ponderousness makes motion slower; on the contrary, in proportion as any thing is heavier, the more does it move with its proper motion; thirdly, because action does not take place by local motion, as Democritus asserted; but by this, that something is drawn from power into act."

It does not belong to our purpose to consider either the theological or the metaphysical doctrines which form so large a portion of the treatises of the schoolmen. Perhaps it may hereafter appear, that some light is thrown on some of the questions which have occupied metaphysicians in all ages, by that examination of the history of the Progressive Sciences in which we are now engaged; but till we are able to analyze the leading controversies of this kind, it would be of little service to speak of them in detail. It may be noticed, however, that many of the most prominent of them refer to the great question, "What is the relation between actual things and general terms?" Perhaps in modern times, the actual things would be more commonly taken as the point to start from; and men would begin by considering how classes and universals are obtained from individuals. But the schoolmen, founding their speculations on the received modes of considering such subjects, to which both Aristotle and Plato had contributed, travelled in the opposite direction, and endeavored to discover how individuals were deduced from genera and species;—what was "the Principle of Individuation." This was variously stated by different reasoners. Thus Bonaventura¹⁵ solves the difficulty by the aid of the Aristotelian distinction of Matter and Form. The individual derives from the Form the property of *being something*, and from the Matter the property of being that *particular thing*. Duns Scotus,¹⁶ the great adversary of Thomas Aquinas in theology, placed the principle of Individuation in "a certain determining positive entity," which his school called *Hæcceity* or *thisness*. "Thus an individual man is Peter, because his *humanity* is combined with *Petreity*." The force

¹⁵ Deg. iv. 573.

¹⁶ Ib. iv. 523.