

Arabic, certain books of Aristotle, and of other ancient sages; and we have a letter of Peter de Vineis, in which they are recommended to the attention of the University of Bologna: probably the same recommendation was addressed to other universities. Both Albertus Magnus and Thomas Aquinas wrote commentaries on Aristotle's works; and as this was done soon after the decree of Gregory the Ninth, Launoy is much perplexed to reconcile the fact with the orthodoxy of the two doctors. Campanella, who was one of the first to cast off the authority of Aristotle, says, "We are by no means to think that St. Thomas *aristotleized*; he only expounded Aristotle, that he might correct his errors; and I should conceive he did this with the license of the Pope." This statement, however, by no means gives a just view of the nature of Albertus's and Aquinas's commentaries. Both have followed their authors with profound deference.<sup>22</sup> For instance, Aquinas<sup>23</sup> attempts to defend Aristotle's assertion, that if there were no resistance, a body would move through a space in no time; and the same defence is given by Scotus.

We may imagine the extent of authority and admiration which Aristotle would attain when thus countenanced, both by the powerful and the learned. In universities, no degree could be taken without a knowledge of the philosopher. In 1452, Cardinal Totaril established this rule in the University of Paris.<sup>24</sup> When Ramus, in 1543, published an attack upon Aristotle, it was repelled by the power of the court and the severity of the law. Francis the First published an edict, in which he states that he had appointed certain judges, who had been of opinion,<sup>25</sup> "que le dit Ramus avoit été téméraire, arrogant et impudent; et que parcequ'en son livre des animadversions il repre- nait Aristotle, estait évidemment connue et manifeste son ignorance." The books are then declared to be suppressed. It was often a complaint of pious men, that theology was corrupted by the influence of Aristotle and his commentators. Petrarch says,<sup>26</sup> that one of the Italian learned men conversing with him, after expressing much contempt for the Apostles and Fathers, exclaimed, "Utinam tu Averroen pati posses, ut videres quanto ille tuis his nugatoribus major sit!"

When the revival of letters began to take place, and a number of men of ardent and elegant minds, susceptible to the impressions of beauty of style and dignity of thought, were brought into contact with Greek literature, Plato had naturally greater charms for them. A

<sup>22</sup> Deg. N. 475.

<sup>23</sup> F. Piccolomini, ii. 835.

<sup>24</sup> Launoy, pp. 108, 128.

<sup>25</sup> Launoy, p. 182.

<sup>26</sup> Hallam, *M. A.* iii. 586.