

Besides the primordial fact of the eternal decree by which God freely chose this order and all it contains, there are the derivative facts that are the data of sense and consciousness. As Aquinas aimed at making the right suppositions about divine will that he might determine the order of this existing universe, so the empirical scientist aims at making the right supposition about ~~the~~ the derivative facts that are data. Both methods turn upon the same ultimate presupposition, that the existing universe is the product at once of wisdom ~~and~~ and of freedom. Because it is ~~wis~~ the product of wisdom there are reasons for everything. Because it is the product of freedom the reasons are dependent upon matters of fact.

In principle, then, there is no problem of integration between the theology and the philosophy of Aquinas and, on the other hand, the procedures of empirical science.

Note on Possibility

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The point of this paper ~~has~~ to do, not with essentialism, but with a ~~weak~~ hasty reaction against it. Because essentialists cannot distinguish between meaning and being, the

The point of this <sup>note</sup> paper has to do, not with essentialism, but with a by-product of it. The field of possibilities, correlative to divine omnipotence, is not the field of notional field of merely non-contradictory concepts. But because it is not this merely notional field, it does not at all follow non-contradiction of being is not a valid criterion of real possibility. On the contrary, non-contradiction of being is a valid criterion; and whatever does not involve ~~such~~ such contradiction of being, God can produce both wisely and well. We consider, first, the meaning of possibility, secondly, the criterion of possibility, and, thirdly, the relation between possibility and order.