

Points of difference

- 658 eo pote reuiscere de nullam similitudinem gratia
Dei prout videri potest
- 660 diuina knowledge of future contingent events
- 663 eternity of the world
demonstrability of creation ex tempore
- 672 simpliciter or by metaphysical composition of angels
soul of man
- 678 plurality of forms in man
is body of X + in tomb sequitur
relis
- 684 intellectual illumination
- 687 primacy of intellect over will
habitudo substantialis in the intellect
free act of will - change I and I-II
assumption of DeMala 6

D B Marsh

World Trade + Investment

Harcourt Brace & Co N.Y. 1951

574 pp.

Thomas d'Aquin: V Signification historique
de la theologie de saint Thomas
DTC 15: 651-693 L.B. Gillon

651 William of Tocco: "novus in sensu
lecturae novus articulos, novum modum
determinandi inveniens, novas reducens
in determinationibus rationes"

St Thomas → Synthesis Ar. Dion. Augustin
heterodox Aristotelianism
Legs de Prahanst Handover
van Steenbergen

Separate intellect, soul, liberty of man
subjugate, liberty of God

+ orthodox Aristotelianism
Godfrey of Fontaines

+ traditional "Augustinianism aversant"

progressively more "Aristotelian" in
a superficial manner [Koch]
Boch. 1924

Temper - 1277 - 7 March - 217 propositions
reaction 1225 of condemnation of St Thomas
only in 15th century did whole system
Godfrey of Fontaines - 20 yrs later - excommunication
was added - student's letters by Tocco -
Godfrey's comment. Quod. Utrum peccat sup.

Donacantiss
Richardus - arch. Cant. - OP - priority of form

Donaventus Collationes in Hexameron
agst calumnia frust
also against penitency of poor in man

Pechham epistolae in Paris [Balthasar of Capua
auctoritate vobis]

William de la Mare

Comptorium

answers
comptoria
corruptoria

Quarta - English - [Richard of Knapwell,
Willelmus de Marshfield]
Quinta - Jean Guillard
Sexta - Robert of Colchester
Quarta
Apologia veritatis super Comptorium
by Rambrant de Prunaduzzi

Impugnatio

to Henry of Ghent

John of Rome

Godfrey of Fontaines

James of Viterbo

Demond de Pannet
Clement

Robert of Colchester

Henric Medella

Suprapropagatorum - Thomas Anglicus

Schemata - Beitrage

Pechham "quia doctrina decorum ordinem in omnibus
substantiabilibus sibi pae pariter hodie
adversatur"

"vilephusis auctoritatis doctoribus Augustino et ceteris"

"even when they tried"

Giles of Rome, Augustinus

formal actions, had work to hand
esse - Anaximand, accidental, ultimate determined
& individuality, to time
in process formalis

P IV q XI a I pp 351-354

swear on quality and action
predicamental action includes "veritas"

p 354 "Quoniam una formalis dicitur requiri ad
predicamentum actionis quod sit causaliter
sua veritas ---"

P IV q XI a II p 356 Utrum ad omnem
intellectum sit necessaria productio verbi
356-358, 362 What is wanted is a direct esse intentionem
knows 358 b then comes up the objection that if
the verbum helps to know the object, why have
we no experience of it -

"... imago est duplex: Alia exterior et extrin-
secatilis, quae et cognita dicitur in cognitionem
directam, et talis imago prius debet attingi et
cognosci quam directum ipsum, Alia est
interior et formalis, quae non est intentionem
cognitionem, sed ipsa est ratio et forma terminans
cognitionem, et haec non debet esse cognita
directiva, sed solum cognitionem reddere
terminationem formalem respectu directi"

p 357

19 a 2

"repari verbum; ut hiectum reddatur
propotinctum et terminans cognitionem
per verbum rei intellectae - -"

p 357 "Ad haec si hiectum est absens,
ita ut in seipso terminare non possit
cognitionem, necessario requiritur, quod
haec terminatio suppletur in aliqua
representativa. Nec sufficit ipse
verbo intelligendi, quia ipse est
ipse cognitio, non rei ipse cognita - -"

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TORONTO 2-B, ONTARIO

Alberti Magni Op. Am.

ed. Boynet Paris 1890

vol. 9.

De Intellectu et Intelligibili

lib. II tract. unicus cap. 5 p. 511 : seems to draw a distinction between the act
of understanding (in which "intellectus possibilis, et id quod intelligitur et ipso.
et sic non intelligere, et unum et idem ratione affertur secundum se") and
the act of rational reflection ("secundum autem quod dicitur intelligere in
agere non intelligere, et super intelligibile convertit et considerat, et sic
est sic perit non est idem") (i.e. as if discourse is meant by "intelligere"
that is reflection on the intelligible and consideration of it, and
then real distinction arises.)

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lib 2 tract 11 cap 7 p 513 : principles

lib 1 tract 3 cap 2 p 499

p 500 leads immediately to a comparison of biology, mathematics, & physics

lib 2 cap 3 p 501 a indivisibility of intelligence. compares human intelligence (not only statements but also reasoning) these divisions are clear from the names

lib 2 501 b on worms, intelligent people, & people whose intelligence suffers in relation from long studies of matters of fact, as lawyers, who pay no attention to reasons & causes.

p350 (P IV q XI a I)

"... illud formaliter est formaliter intelligere, et
quo formaliter et immediate sequitur intelligi
in directo et attingentia illius in subiecto,
ita quod constituitur intellectus attingens
directum; tunc enim principaliter denominatur
intelligens, quando constituitur apprehendens
hocetum."

p350 "Quare principalis ratio intellectus,
ut intellectio est, non est ipsa egressio seu
origo ab operante, sed actualio ipsa,
qua in pura intelligibili constituit
intellectum in actu secundo coniunctum
ipsi subiecto per tendens ad illud intentionaliter
et intelligibiliter"

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P IV q XI a 1 p 346

Intellectus etiam est distinguere a conceptu producto,
non est actio de predicamento actuum sed de
genere qualitatis

alio 168 q 4 a 3 ad 3m

I 14 4

34 1 2m

C9 I, 100

p 347 Et in hoc
etiam consistit
Sicutus -

p 348 Expressio productiva veluti sua dicitur non est actio

distincta ab ipso actu inmanente intellectus, sed

ipsa intellectus est virtualiter actio productiva

rebus; nec indiget intellectus alia actione,

per quam producat, quia procedit per

emanationem, neque alia actione, qua

producat, quia ipsa virtualiter est productio

p 349 Unde constat, quod ipsa intellectus, licet sit

qualitas, tamen quia habet rationem actus secundi

et ita eminenter est actio productiva, de se habet

procedere a suo principio eo modo, quo procedit

actio, scilicet per modum emanationis, non

per actionem mediam super additam.

Joannes a S. Thoma
Phil Nat IV p. 9 11 a 3

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ad Reiser, Parisi 1937

p 366 An sint tres generis intellectus et quid sint
p IV q 2 a III p 313 Quid sit directum adaequatum et specificativum intellectus possibilis

p 318 "Obiectum autem proportionatum nobis intellectus pro hoc statu unionis ad corpus est quidditas rei sensibilis et quicquid per compositionem ad illam cognoscibile est, ad dicit D. Thomas 1 q 84 a 7. Et nomine generalitatis non solum substantiam predicamentalem intelligimus, sed quicquid per modum naturae alienius ad essentiam accipi potest, etiam accidentia et modi, imo et singularitas ipsa ad mater essentiae alienius accipi potest."

p 10 q 8 a 4

p 322 Utrum simplex materiale pro hoc statu sit
directe cognoscibile ab intellectu

p 324 Dico primo: species impressa intelligibilis, quae
pro hoc statu abstractiva a sensibus, non potest
representare simplex directe sub essentia
& individuatione singularitatis, hanc tamen
~~potest~~ ~~representare~~ ~~speciem~~ singularitatem potest
attingere per modum quidditatis

p 327 Dico secundo: conceptus formati ab intellectu
de se singulari sub illa reflexione et consideratione
ad phantasmatum, ad quae fit conversio, non
representant directe singularia, licet possint
esse proprie & distincti conceptus rei singularis
because concept is more immaterial than the
species

E. Gibson

Christianity & Philosophy

Regiopolis College

KINGSTON, ONT.

Published for the Institute of Medical Studies (Toronto) S.W., New York London
1939

sp. chap IV Theology & Philosophy pp 82-103

There is a Xian philosophy: Because Xian has a distinctive wisdom, unshakable; practical, intellectual habit, first act.

There is not because: Xian philosophy is a logical system; its premises are objectively valid as objectively true; its premises are objectively valid

Logical dispute: Xian philosophy; negation has plus logical suggestion. -
The terms are fallible and within pathways to be modified by differences

There is no inherent wisdom in human vision

10 9 11 a 2 1364

... intellectuum esse actum metaphysicum,
id est actum secundum seipsum, non physicam
formaliter, id est causalitatem ipsam seipsum, et
sic non potest essentialiter terminum productionis vel
cognitionis, licet virtualiter possit esse actus ut
dicitur expressa est. Ipsa autem intellectus,
licet sit qualitas, essentialiter tamen procedit, et
non per alium actum, quia actus secundus
est vereque spiritus, unde non indiget alio
actu secundo constitui agens, ut procedat
illam. Sic tamen superfluum verbum, quia
est similitudo per motum terminum reprae-
sentans seu videns processum strictum

366 " esse intellectum in actu dupliciter dici
potest, vel respectu objecti, quia de se solus est
intelligibilis in actu primo, redditur autem in actu
ultimo intellectum; vel respectu subiecti, quia
applicata ad istud subiectum redditur intellectum,
id est apprehensum et tertium de isto. Dicimus
ergo, quod verbum ponitur, ut reddat strictum
intellectum in actu ultimo ex parte subiecti,
secundum partem intellectum in actu ultimo
contradictio contra intelligibile in actu primo
tunc no ... in ...